

OF GREAT PLACE

Men in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So as they have no freedom; neither in their persons, nor in their actions, nor in their times. It is a strange desire, to seek power and to lose liberty: or to seek power over others, and to lose power over a man's self. The rising unto place is laborious; and by pains, men come to greater pains; and it is sometimes base; and by indignities, men come to dignities. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing. *Cum non sis qui fueris, non esse cur velis vivere.* Nay, retire men cannot when they would, neither will they, when it were reason; but are impatient of privateness, even in age and sickness, which require the shadow; like old townsmen, that will be still sitting at their street door, though thereby they offer age to scorn. Certainly great persons had need to borrow other men's opinions, to think themselves happy; for if they judge by their own feeling, they cannot find it; but if they think with themselves, what other men think of them, and that other men would fain be, as they are, then they are happy, as it were, by report; when perhaps they find the contrary within. For they are the first, that find their own griefs, though they be the last, that find their own faults. Certainly men in great fortunes are strangers to themselves, and while they are in the puzzle of business, they have no time to tend their health, either of body or mind. *Illi mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi.* In place, there is license to do good, and evil; whereof the latter is a curse: for

in evil the best condition is not to will; the second, not to can. But power to do good, is the true and lawful end of aspiring. For good thoughts (though God accept them) yet, towards men, are little better than good dreams, except they be put in act; and that cannot be, without power and place, as the vantage, and commanding ground. Merit and good works, is the end of man's motion; and conscience of the same is the accomplishment of man's rest. For if a man can be partaker of God's theatre, he shall likewise be partaker of God's rest. *Et conversus Deus, ut aspiceret opera quae fecerunt manus suae, vidit quod omnia essent bona nimis;* and then the sabbath. In the discharge of thy place, set before thee the best examples; for imitation is a globe of precepts. And after a time, set before thee thine own example; and examine thyself strictly, whether thou didst not best at first. Neglect not also the examples, of those that have carried themselves ill, in the same place; not to set off thyself, by taxing their memory, but to direct thyself, what to avoid. Reform therefore, without bravery, or scandal of former times and persons; but yet set it down to thyself, as well to create good precedents, as to follow them. Reduce things to the first institution, and observe wherein, and how, they have degenerate; but yet ask counsel of both times; of the ancient time, what is best; and of the latter time, what is fittest. Seek to make thy course regular, that men may know beforehand, what they may expect; but be not too positive and peremptory; and express thyself well, when thou digressest from thy rule. Preserve the right of thy place; but stir not questions of jurisdiction; and rather assume thy right, in silence and *de facto*, than voice it with claims, and challenges. Preserve likewise the rights of inferior places; and think it more honor, to direct in chief, than to be busy in all. Embrace and invite helps, and advices, touching the execution of thy place; and do not drive away such, as bring thee information, as meddlers; but accept of them in good part. The vices of authority are chiefly four: delays, corruption, roughness, and facility. For delays: give easy access; keep times appointed; go through with that which is in hand, and interlace not business, but of necessity. For corruption: do not only bind thine own hands, or, thy servants' hands,

from taking, but bind the hands of suitors also, from offering. For integrity used doth the one; but integrity professed, and with a manifest detestation of bribery, doth the other. And avoid not only the fault, but the suspicion. Whosoever is found variable, and changeth manifestly without manifest cause, giveth suspicion of corruption. Therefore always, when thou changest thine opinion or course, profess it plainly, and declare it, together with the reasons that move thee to change; and do not think to steal it. A servant or a favorite, if he be inward, and no other apparent cause of esteem, is commonly thought, but a by-way to close corruption. For roughness: it is a needless cause of discontent: severity breedeth fear, but roughness breedeth hate. Even reproofs from authority, ought to be grave, and not taunting. As for facility: it is worse than bribery. For bribes come but now and then; but if importunity, or idle respects, lead a man, he shall never be without. As Solomon saith, To respect persons is not good; for such a man will transgress for a piece of bread. It is most true, that was anciently spoken, A place showeth the man. And it showeth some to the better, and some to the worse. *Omnium consensu capax imperii, nisi imperasset*, saith Tacitus of Galba; but of Vespasian he saith, *Solus imperantium, Vespasianus mutatus in melius*; though the one was meant of sufficiency, the other of manners, and affection. It is an assured sign of a worthy and generous spirit, whom honor amends. For honor is, or should be, the place of virtue and as in nature, things move violently to their place, and calmly in their place, so virtue in ambition is violent, in authority settled and calm. All rising to great place is by a winding star; and if there be factions, it is good to side a man's self, whilst he is in the rising, and to balance himself when he is placed. Use the memory of thy predecessor, fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have colleagues, respect them, and rather call them, when they look not for it, than exclude them, when they have reason to look to be called. Be not too sensible, or too remembering, of thy place in conversation, and private answers to suitors; but let it rather be said, When he sits in place, he is another man.

