

LXXX

11r

Wise trade of things. The rising sees our man at y^e highest top of
honour he high subtile friend of had of honour to
kiss his heels; & yet ere his diurnal progress ends he
is y^e scorn of fortune.

Nothing's more uncertaine then y^e power, w^{ch} stands
not on it's proper basis, but borrows it's foundation.

Ambition. Ambition is y^e maker of great minds & much sorrow.

be just & virtuous. Wealth & love & truth, they are jewels best for a
princely marriage worth & wearing.

Alterate metall, needs the goodsmiths art to sett
them of; but what in it selfe is perfect contains a
borrowed glebe.

Jealousie. Unnecessary jealousies make more whores then all baits
the land to entrap wemens frailties.

Discretion & hardy valour are y^e twins of honour, &
nursed together make a conqueror; divided but a talker.

provident men. All provident men measure their intents according to
their power, & so dispose them.

Credit. Slow credit is y^e best kind of knowledge: else should we
mischiefe against goodnes aims is like a stone w^{ch}
usually fired up an imminent hill, whose weight falls
on y^e actors of it & buries them.

Discording brothers. Discording brothers are like mutuall best supplanting
one y^e other.

Wealth & vertue. Wealth & honours compar'd to vertue are but as cyphers
to make y^e number greater.

Discretion. Valour's best companion is shrewd discretion.

Laconicall sayings. Laconicall sayings y^e is short & sententious.

poets. All poets stralls from Homer; his spurs, they lick it up

To know a foote. Three speciall waies to finde a foote by.
1 He y^e seeks y^e he can never finde.
2 He y^e seeks y^e w^{ch} being found will do him more harme
then good.
3 He y^e sharing variety & waies to bring him to his
journeys end, takes y^e w^{ch} is worst.

books. The number of books & without number, & y^e w^{ch} is best.

LXXI

12r

Somr Robt. the virtuous melynacon of the
marches mother by whose time & goodly care
thy infancy was governd together with thy late
Education under so zealous & excellent a Tutor
puts me rather in assurance then hope y^e thou art
not ignorant of y^e Summe bonum: w^{ch} is only
able to make thee happy as well in thy death as
lif. I mean the true knowledge & wor^{sh} of
thy Creator & Redeemer without w^{ch} all other
things are vaine & miserable. So that thy
youth being govern'd by so all-sufficient a
teacher I make no doubt but that he will
furnish thee both with divyne & morall virtues.
Yet I may not cast of the care of forming a
Parent towards his child or y^e thou shouldst
have cause to desire thy whole felicity & wellfare
rather from others then from wher thou art
created thy birth & being I thinke yt fitt &
agreeable to thaffection to beare thee to helpe thee
with such advantage & benefit for the Squaring
of thy lif as are gaine rather by long
experience then much reading, to thinke y^e
thou intermixe into this exorbitant age must
be the better prepared to shun those cautelous
concessions w^{ch} are into the world & thy lacke of
experience may easily draw thee. And by cause
I would not consume thy memory I have
red need them into thine people & next unto
Moyse Tables of thou imprint them in thy
mynd thou shalt receive the benefit
of the content.

& thus they be.

Caus are y^e ligaments of a state, or y^e arteries
wherby y^e blood is directed & strengthened to
run through all y^e veyns in due proportion,
though nature allows some to have greater qua-
ntity then others.

Rome now is defended to Campus Martius. Rome.

Commonplace book, compiled ca. 1600–ca. 1652.
V.a.381, pg. 11–12