

Of Nobility

WE WILL speak of nobility, first as a portion of an estate, then as a condition of particular persons. A monarchy, where there is no nobility at all, is ever a pure and absolute tyranny; as that of the Turks. For nobility attempts sovereignty, and draws the eyes of the people, somewhat aside from the line royal. But for democracies, they need it not; and they are commonly more quiet, and less subject to sedition, than where there are stirps of nobles. For men's eyes are upon the business, and not upon the persons; or if upon the persons, it is for the business' sake, as fittest, and not for flags and pedigree. We see the Switzers last well, notwithstanding their diversity of religion, and of cantons. For utility is their bond, and not respects. The united provinces of the Low Countries, in their government, excel; for where there is an equality, the consultations are more indifferent, and the payments and tributes, more cheerful. A great and potent nobility, addeth majesty to a monarch, but diminisheth power; and putteth life and spirit into the people, but presseth their fortune. It is well, when nobles are not too great for sovereignty nor for justice; and yet maintained in that height, as the insolency of inferiors may be broken upon them, before it come on too fast upon the majesty of kings. A numerous nobility causeth poverty, and inconvenience in a state; for it is a surcharge of expense; and besides, it being of necessity, that many of the nobility fall, in time, to be weak in fortune, it maketh a kind of disproportion, between honor and means.

As for nobility in particular persons; it is a reverend thing, to see an ancient castle or building, not in decay; or to see a fair timber tree, sound and perfect. How much more, to behold an ancient noble family, which has stood against the waves and weathers of time! For new nobility is but the act of power, but ancient nobility is the act of time. Those that are first raised to nobility, are commonly more virtuous, but less innocent, than their descendants; for there is rarely any rising, but by a commixture of good and evil arts. But it is reason, the memory of their virtues remain to their posterity, and their faults die with themselves. Nobility of birth commonly abateth industry; and he that is not industrious, envieth him that is. Besides, noble persons cannot go much higher; and he that standeth at a stay, when others rise, can hardly avoid motions of envy. On the other side, nobility extinguisheth the passive envy from others, towards them; because they are in possession of honor. Certainly, kings that have able men of their nobility, shall find ease in employing them, and a better slide into their business; for people naturally bend to them, as born in some sort to command.

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