

[41] CHAP. X.

Of POWER, WORTH, DIGNITY, HONOUR,
and WORTHINESSE.

Power. THE POWER of a Man, (to take it Universally,) is his present means, to obtain some future apparent Good. And is either *Originall*, or *Instrumentall*.

Naturall Power, is the eminence of the Faculties of Body, or Mind: as extraordinary Strength, Forme, Prudence, Arts, Eloquence, Liberality, Nobility. *Instrumentall* are those Powers, which acquired by these, or by fortune, are means and Instruments to acquire more: as Riches, Reputation, Friends, and the secret working of God, which men call Good Luck. For the nature of Power, is in this point, like to Fame, increasing as it proceeds; or like the motion of heavy bodies, which the further they go, make still the more hast.

The Greatest of humane Powers, is that which is compounded of the Powers of most men, united by consent, in one person, *Naturall*, or *Civill*, that has the use of all their Powers depending on his will; such as is the Power of a Common-wealth: Or depending on the wills of each particular; such as is the Power of a Faction, or of divers factions leagued. Therefore to have servants, is Power; To have friends, is Power: for they are strengths united.

Also Riches joyned with liberality, is Power; because it procureth friends, and servants: Without liberality, not so; because in this case they defend not; but expose men to Envy, as a Prey.

Reputation of power, is Power; because it draweth with it the adhærence of those that need protection.

So is Reputation of love of a mans Country, (called Popularity,) for the same Reason.

Also, what quality soever maketh a man beloved, or feared of many; or the reputation of such quality, is Power; because it is a means to have the assistance, and service of many.

Good success is Power ; because it maketh reputation of Wisdome, or good fortune ; which makes men either feare him, or rely on him.

Affability of men already in power, is encrease of Power ; because it gaineth love.

Reputation of Prudence in the conduct of Peace or War, is Power ; because to prudent men, we commit the government of our selves, more willingly than to others.

Nobility is Power, not in all places, but onely in those Common-wealths, where it has Priviledges : for in such priviledges consisteth their Power.

Eloquence is power ; because it is seeming Prudence.

Forme is Power ; because being a promise of Good, it recommendeth men to the favour of women and [42] strangers.

The Sciences, are small Power ; because not eminent ; and therefore, not acknowledged in any man ; nor are at all, but in a few ; and in them, but of a few things. For Science is of that nature, as none can understand it to be, but such as in a good measure have attayned it.

Arts of publique use, as Fortification, making of Engines, and other Instruments of War ; because they conferre to Defence, and Victory, are Power : And though the true Mother of them, be Science, namely the Mathematiques ; yet, because they are brought into the Light, by the hand of the Artificer, they be esteemed (the Midwife passing with the vulgar for the Mother,) as his issue.

The *Value*, or *WORTH* of a man, is as of all other things, *Worth*. his Price ; that is to say, so much as would be given for the use of his Power : and therefore is not absolute ; but a thing dependant on the need and judgement of another. An able conductor of Souldiers, is of great Price in time of War present, or imminent ; but in Peace not so. A learned and uncorrupt Judge, is much Worth in time of Peace ; but not so much in War. And as in other things, so in men, not the seller, but the buyer determines the Price. For let a man (as most men do,) rate themselves at the highest Value they can ; yet their true Value is no more than it is esteemed by others.