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 King James VI and I  
 Excerpt  
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ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ:<sup>1</sup>  
 OR  
 HIS MAIESTIES IN-  
 STRVCTIONS TO HIS  
 DEAREST SONNE, *HENRY*  
 THE PRINCE.

*THE DEDICATION*  
*of the booke.*  
 SONET.

LO heere (my Sonne) a mirrour viue and faire,  
 Which sheweth the shaddow of a worthy King.  
 Lo heere a Booke, a patterne doth you bring  
 Which ye should preasse to follow mair and maire.  
 This trustie friend, the trueth will neuer spaire,  
 But giue a good aduice vnto you heare:  
 How it should be your chiefe and princely care,  
 To follow vertue, vice for to forbear.  
 And in this Booke your lesson will ye leare,  
 For guiding of your people great and small.  
 Then (as ye ought) giue an attentiu eare,  
 And panse how ye these preceptes practise shall.  
 Your father bids you studie here and reede.  
 How to become a perfite King indeede.<sup>2</sup>

*THE ARGVMENT.*  
 SONNET.

God giues not Kings the stile of *Gods* in vaine,  
 For on his Throne his Scepter doe they swey:  
 And as their subiects ought them to obey,  
 So Kings should feare and serue their God againe:  
 If then ye would enioy a happie raigne,  
 Obserue the Statutes of your heauenly King,

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And from his Law, make all your Lawes to spring:  
 Since his Lieutenant here ye should remaine,  
 Reward the iust, be stedfast, true, and plaine,  
 Represse the proud, maintayning aye the right,  
 Walke alwayes so, as euer in his sight,  
 Who guardes the godly, plaguing the prophane:  
 And so ye shall in Princely vertues shine,  
 Resembling right your mightie King Diuine.<sup>3</sup>

TO HENRY MY DEAREST  
 SONNE, AND NATVRAL  
 SVCCESOR.

WHOM-to can so rightly appertaine this Booke of instructions to<sup>4</sup>  
 a Prince in all the points of his calling, aswell generall, as a Christian  
 towards God; as particular, as a King towards his people? Whom-to,  
 I say, can it so iustly appertaine, as vnto you my dearest Sonne? Since  
 I the authour thereof, as your naturall Father, must be carefull for  
 your godly and vertuous education, as my eldest Sonne, and the first  
 fruits of Gods blessing towards mee in my posteritie: and as a King  
 must timously prouide for your trayning vp in all the points of a Kings  
 Office; since yee are my naturall and lawfull successour therein: that  
 being rightly informed hereby, of the waight of your burthen, ye may  
 in time beginne to consider, that being borne to be a king, ye are rather  
 borne to onus,<sup>5</sup> then honos:<sup>6</sup> not excelling all your people so farre in  
 ranke and honour, as in daily care and hazardous paines-taking, for  
 the dutifull administration of that great office, that God hath laide  
 vpon your shoulders. Laying so a just symmetrie and proportion, betwixt  
 the height of your honourable place, and the heauie waight of your  
 great charge: and consequently, in case of failing, which God forbid,  
 of the sadnesse of your fall, according to the proportion of that height. I  
 haue therefore for the greater ease to your memory, and that yee may  
 at the first, cast vp any part that yee haue to doe with, deuided this  
 Treatise<sup>7</sup> in three parts. The first teacheth you your duetie towards God  
 as a Christian: the next, your duetie in your Office as a King: and the  
 third informeth you how to behaue your selfe in indifferent things,  
 which of them-selues are neither right nor wrong, but according as they  
 are rightly or wrong vsed; and yet will serue according to your behauiour  
 therein, to augment or empaire your fame and authoritie at the handes  
 of your people. Receiue and welcome this Booke then, as a faithfull  
 Præceptour and counsellour vnto you: which, because my affaires will  
 not permit mee euer to bee present with you, I ordaine to bee a resident  
 faithfull admonisher of you: And because the houre of death is

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*uncertaine to mee, as vnto all flesh, I leaue it as my Testament and latter will unto you. Chargeing you in the presence of GOD, and by the fatherly authoritie I haue ouer you, that yee keepe it euer with you, as carefully, as Alexander did the Iliads of Homer. Yee will finde it a iust and impartiall counsellour; neither flattering you in any vice, nor importuning you at vnmeete times. It will not come vn-called, neither speake vnspeered at: and yet conferring with it when yee are at quiet, yee shall say with Scipio, that yee are nunquam minus solus, quam cum solus.<sup>8</sup> To conclude then, I charge you, as euer yee thinke to deserue my Fatherly blessing, to follow and put in practise, as farre as lyeth in you, the præcepts hereafter following. And if yee follow the contrary<sup>9</sup> course, I take the Great GOD to record, that this Booke shall one day bee a witnesse betwixt mee and you; and shall procure to bee ratified in Heauen, the curse that in that case here I giue vnto you. For I protest before that Great GOD, I had rather not bee a Father, and childlesse, then bee a Father of wicked children. But hoping, yea, euen promising vnto my selfe, that GOD, who in his great blessing sent you vnto mee; shall in the same blessing, as hee hath giuen mee a Sonne; so make him a good and a godly Sonne; not repenting him of his Mercie shewed vnto mee, I end, with my earnest prayer to GOD, to worke effectually into you, the fruites of that blessing, which here from my heart I bestow vpon you.*

Your louing Father  
 I. R.

TO THE READER.<sup>10</sup>

*CHaritable Reader, it is one of the golden Sentences, which Christ our Sauour vttered to his Apostles, that there is nothing so couered, that shal not be reuealed, neither so hidde, that shall not be knowne; and whatsoever they haue spoken in darkenesse, should be heard in the light: and that which they had spoken in the eare in secret place, should be publicly preached on the tops of the houses:<sup>11</sup> And since he hath said it, most trew must it be, since the authour thereof is the fountaine and very being of trewth: which should moue all godly and honest men, to be very warie in all their secretest actions, and whatsoever middesses they vse for attaining to their most wished ends; lest otherwise how auowable soeuer the marke be, whereat they aime, the middesses being discovered to be shamefull whereby they climbe, it may turne to the disgrace both of the good worke it selfe, and of the authour thereof; since the deepest of our secrets, cannot be hidde from that all-seeing eye, and penetrant light, piercing through the bowels of very darkenesse it selfe.*

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*But as this is generally trew in the actions of all men, so is it more specially trew in the affaires of Kings: for Kings being publike persons, by reason of their office and authority, are as it were set (as it was said of old) vpon a publike stage, in the sight of all the people; where all the beholders eyes are attentiuely bent to looke and pry in the least circumstance of their secretest drifts: Which should make Kings the more carefull not to harbour the secretest thought in their minde, but such as in the owne time they shall not be ashamed openly to auouch; assuring themselues that Time the mother of Veritie, will in the due season bring her owne daughter to perfection.*

*The trew practise hereof, I haue as a King oft found in my owne person, though I thanke God, neuer to my shame, hauing laide my count, euer to walke as in the eyes of the Almighty, examining euer so the secretest of my drifts, before I gaue them course, as how they might some day bide the touchstone of a publike triall. And amongst the rest of my secret actions, which haue (vnlooked for of me) come to publike knowledge, it hath so fared with my ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, directed to my eldest son; which I wrote for exercise of mine owne ingyne, and instruction of him, who is appointed by God (I hope) to sit on my Throne after me: For the purpose and matter thereof being onely fit for a King, as teaching him his office; and the person whom-for it was ordained, a Kings heire, whose secret counsellor and faithfull admonisher it must be, I thought it no wayes conuenient nor comely, that either it should to all be proclaimed, which to one onely appertained (and specially being a messenger betwixt two so coniunct persons) or yet that the mould whereupon he should frame his future behauiour, when hee comes both vnto the perfection of his yeeres, and possession of his inheritance, should before the hand be made common to the people, the subiect of his future happy gouernment. And therefore for the more secret and close keeping of them, I onely permitted seuen of them to be printed, the Printer being first sworne for secrecie: and these seuen I dispersed amongst some of my trustiest seruants, to be keeped closely by them, lest in case by the iniquitie or wearing of time, any of them might haue bene lost, yet some of them might haue remained after me, as witnesses to my Sonne, both of the honest integritie of my heart, and of my fatherly affection and naturall care towards him. But since contrary to my intention and expectation, as I haue alreadie said, this Booke is now vented, and set forth to the publike view of the world, and consequently subiect to euery mans censure, as the current of his affection leades him; I am now forced, as well for resisting to the malice of the children of enuie, who like waspes sucke<sup>12</sup> venome out of euery wholesome herbe; as for the satisfaction of the godly honest sort, in any*

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*thing that they may mistake therein, both to publish and spread the true copies thereof, for defacing of the false copies that are already spread, as I am informed; as likewise by this Preface, to cleare such parts thereof, as in respect of the concised shortnesse of my Style, may be mis-interpreted therein.*

*To come then particularly to the matter of my Booke, there are two speciall great points, which (as I am informed) the malicious sort of men haue detracted therein; and some of the honest sort haue seemed a little to mistake: whereof the first and greatest is, that some sentences therein should seeme to furnish grounds to men, to doubt of my sinceritie in that Religion, which I haue euer constantly professed; the other is, that in some parts thereof I should seeme to nourish in my minde, a vindictiue resolution against England, or at the least, some principals there, for the Queene my mothers quarrell.*

*The first calummie (most grieuous indeed) is grounded vpon the sharpe and bitter wordes, that therein are used in the description of the humors of Puritanes, and rash-headie Preachers, that thinke it their honour to contend with Kings, and perturbe whole kingdomes. The other point is onely grounded vpon the strait charge I giue my Sonne, not to heare nor suffer any vnreuerent speeches or bookes against any of his parents or progenitors: wherein I doe alledge my owne experience anent the Queene my mother; affirming, that I neuer found any that were of perfitt aage the time of her reigne here, so stedfastly trow to me in all my troubles, as these that constantly kept their allegiance to her in her time. But if the charitable Reader will aduisedly consider, both the methode and matter of my Treatise, he will easily iudge, what wrong I haue sustained by the carping at both: For my Booke, suppose very small, being diuided in three seuerall parts; the first part thereof onely treats of a Kings duety towards God in Religion, wherein I haue so clearely made profession of my Religion, calling it the Religion wherein I was brought vp, and euer made profession of, and wishing him euer to continue in the same, as the onely trow forme of Gods worship; that I would haue thought my sincere plainnesse in that first part vpon that subiect, should haue ditted the mouth of the most enuious Momus, that euer hell did hatch, from barking at any other part of my booke vpon that ground, except they would alledge me to be contrarie to my selfe, which in so small a volume would smell of too great weakenesse, and sliprinesse of memory. And the second part of my booke, teaches my Sonne how to vse his Office, in the administration of Iustice and Politicke Gouernment: The third onely containing a Kings outward behauiour in indifferent things; what agreeance and conformitie hee ought to keepe betwixt his outward behauiour in these*

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*things, and the vertuous qualities of his minde; and how they should serue for trunsh-men, to interpret the inward disposition of the minde, to the eyes of them that cannot see farther within him, and therefore must onely iudge of him by the outward appearance: So as if there were no more to be looked into, but the very methode and order of the booke, it will sufficiently cleare me of that first and grieuousest imputation, in the point of Religion: since in the first part, where Religion is onely treated of, I speake so plainly. And what in other parts I speake of Puritanes, it is onely of their morall faults, in that part where I speake of Policie: declaring when they contemne the Law and souereigne authoritie, what exemplare punishment they deserue for the same. And now as to the matter it selfe whereupon this scandall is taken, that I may sufficiently satisfie all honest men, and by a iust Apologie raise vp a brasen wall or bulwarke against all the darts of the enuious, I will the more narrowly rip vp the words, whereat they seeme to be somewhat stomacked.*

*First then, as to the name of Puritanes, I am not ignorant that the style thereof doeth properly belong onely to that vile sect amongst the Anabaptists, called the Family of loue; because they thinke themselues onely pure, and in a maner without sinne, the onely trew<sup>13</sup> Church, and onely worthy to be participant of the Sacraments, and all the rest of the world to be but abomination in the sight of God. Of this speciall sect I principally meane, when I speake of Puritans; diuers of them, as Browne, Penry and others, hauing at sundrie times come into Scotland, to sow their popple amongst vs (and from my heart I wish, that they had left no schollers behinde them, who by their fruits will in the owne time be manifested) and partly indeede, I giue this style to such brain-sicke and headie Preachers their disciples and followers, as refusing to be called of that sect, yet participate too much with their humours, in maintaining the aboue-mentioned errours; not onely agreeing with the generall rule of all Anabaptists, in the contempt of the ciuill Magistrate, and in leaning to their owne dreams and reuelations; but particularly with this sect, in accounting all men profane that sweare not to all their fantasies, in making for euery particular question of the policie of the Church, as great commotion, as if the article of the Trinitie were called in controuersie, in making the scriptures to be ruled by their conscience, and not their conscience by the Scripture; and he that denies the least iote of their grounds, sit tibi tanquam ethnicus & publicanus;<sup>14</sup> not worthy to enioy the benefite of breathing, much lesse to participate with them of the Sacraments: and before that any of their grounds be impugned, let King, people, Law and all be trode vnder foote: Such holy warres are*

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*to be preferred to an vngodly peace: no, in such cases Christian Princes are not onely to be resisted vnto, but not to be prayed for, for prayer must come of Faith; and it is reuealed to their consciences, that GOD will heare no prayer for such a Prince. Iudge then, Christian Reader, if I wrong this sort of people, in giuing them the stile of that sect, whose errours they imitate: and since they are contented to weare their liuerie, let them not be ashamed to borrow also their name. It is onely of this kinde of men, that in this booke I write so sharply; and whom I wish my Sonne to punish, in-case they refuse to obey the Law, and will not cease to sturre vp a rebellion: Whom against I haue written the more bitterly, in respect of diuers famous libels, and iniurious speaches spred by some of them, not onely dishonourably inuectiue against all Christian Princes, but euen reprochfull to our profession and Religion, in respect they are come out vnder coulour thereof: and yet were neuer answered but by Papists, who generally medle aswell against them, as the religion it selfe; whereby the skandale was rather doubled, then taken away. But on the other part, I protest vpon mine honour, I meane it not generally of all Preachers, or others, that like better of the single forme of policie in our Church, then of the many Ceremonies in the Church of England; that are perswaded, that their Bishops smell of a Papall supremacie, that the Surplise, the cornerd cap, and such like, are the outward badges of Popish errours. No, I am so farre from being contentious in these things (which for my owne part I euer esteemed as indifferent) as I doe equally loue and honour the learned and graue men of either of these opinions. It can no wayes become me to pronounce so lightly a sentence, in so old a controuersie. Wee all (God be praised) doe agree in the grounds; and the bitterness of men vpon such questions, doeth but trouble the peace of the Church; and giues aduantage and entry to the Papists by our diuision: But towards them, I onely vse this prouision, that where the Law is otherwayes, they may content themselues soberly and quietly with their owne opinions, not resisting to the authoritie, nor breaking the Law of the Countrey; neither aboue all, sturring any rebellion or schisme: but possessing their soules in peace, let them preasse by patience, and well grounded reasons, either to perswade all the rest to like of their iudgements; or where they see better grounds on the other part, not to bee ashamed peaceably to incline thereunto, laying aside all præoccupied opinions.*

*And that this is the onely meaning of my Booke, and not any coldnesse or cracke in Religion, that place doeth plainly witnesse, where, after I haue spoken of the faults in our Ecclesiasticall estate, I exhort my sonne to be beneficiall vnto the good-men of the Ministrie; praising God there, that there is presently a sufficient number of good*



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men of them in this kingdome; and yet are they all knowne to be against the forme of the English Church. Yea, so farre I am in that place from admitting corruption in Religion, as I wish him in promouuing them, to vse such caution, as may preserue their estate from creeping to corruption; euer vsing that forme through the whole Booke, where euer I speake of bad Preachers, terming them some of the Ministers, and not Ministers or Ministrie in generall. And to conclude this point of Religion, what indifferencie of Religion can Momus call that in mee, where, speaking of my sonnes marriage (in case it pleased God before that time to cut the threed of my life) I plainly forewarne him of the inconuenients that were like to ensew, incase he should marry any that be of a different profession in Religion from him: notwithstanding that the number of Princes professing our Religion be so small, as it is hard to foresee, how he can be that way, meetly matched according to his ranke.

And as for the other point, that by some parts in this booke, it should appeare, that I doe nourish in my minde, a vindictiue resolution against England, or some principals there; it is surely more then wonderfull vnto me, vpon what grounds they can haue gathered such conclusions. For as vpon the one part, I neither by name nor description poynt out England in that part of my discourse; so vpon the other, I plainly bewray my meaning to be of Scottish-men where I conclude that purpose in these termes: That<sup>15</sup> the loue I beare to my Sonne, hath moued me to be so plaine in this argument: for so that I discharge my conscience to him in vttering the verity, I care not what any traitour or treason-allower doe thinke of it. And English-men could not thereby be meant, since they could be no traitours, where they ought no alleageance. I am not ignorant of a wise and princely apophthegme, which the same Queene of England vttered about the time of her owne Coronation. But the drift of that discourse doth fully cleare my intention, being onely grounded vpon that precept to my Sonne, that he should not permit any vnreuerent detracting of his prædecessours; bringing in that purpose of my mother onely for an example of my experience anent Scottish-men, without vsing any perswasion to him of reuenge. For a Kings giuing of any fault the dew stile, inferres no reduction of the faulters pardon. No, I am by a degree nearer of kinne vnto my mother then he is, neither thinke I myselfe, either that vnworthie, or that neere my end, that I neede to make such a Daudicall<sup>16</sup> testament; since I haue euer thought it the dewtie of a worthie Prince, rather with a pike, then a penne, to write his iust reuenge: But in this matter I haue no delite to be large, wishing all men to iudge of my future proiects, according to my by-past actions.



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Thus hauing as much insisted in the clearing of these two points, as will (I hope) giue sufficient satisfaction to all honest men, and leauing the enuious to the foode of their owne venome; I will heartily pray thee, louing Reader, charitably to conceiue of my honest intention in this Booke. I know the greatest part of the people of this whole Isle, haue beene very curious for a sight thereof: some for the loue they beare me, either being particularly acquainted with me, or by a good report that perhappes they haue heard of me; and therefore longed to see any thing, that proceeded from that authour whom they so loued and honoured; since bookees are viue Idees of the authours minde. Some onely for meere curiositie that thinke it their honour to know all new things, were curious to glut their eyes therewith, onely that they might vaunt them to haue seene it: and some fraughted with causlesse enuie at the Authour, did greedily search out the booke, thinking their stomacke fit ynough, for turning neuer so wholesome foode into noysome and infectiue humours: So as this their great concurrence in curiositie (though proceeding from farre different complexions) hath enforced the vn-timous divulgating of this Booke, farre contrarie to my intention, as I haue alreadie said. To which Hydra of diuersly-enclined spectatours, I haue no targe to oppone but plainenesse, patience, and sinceritie: plainenesse, for resoluing and satisfying of the first sort; patience, for to beare with the shallownesse of the next; and sinceritie, to defie the malice of the third with-all. Though I cannot please all men therein, I am contented, so that I onely please the vertuous sort: and though they also finde not euery thing therein, so fully to answere their expectation, as the argument would seeme to require; although I would wish them modestly to remember, that God hes<sup>17</sup> not bestowed all his gifts vpon one, but parted them by a iustice distributiue; and that many eyes see more then one; and that the varietie of mens mindes is such, that tot capita tot sensus;<sup>18</sup> yea, and that euen the very faces, that God hath by nature brought forth in the world, doe euery one in some of their particular lineaments, differ from any other: yet in trewth it was not my intention in handling of this purpose (as it is easie to perceiue) fully to set downe heere all such grounds, as might out of the best writers haue beene alledged, and out of my owne inuention and experience added, for the perfite institution of a King; but onely to giue some such precepts to my owne Sonne, for the gouernement of this kingdome, as was meetest for him to be instructed in, and best became me to be the informer of.

If I in this Booke haue beene too particularly plaine, impute it to the necessitie of the subiect, not so much being ordained for the institution of a Prince in generall, as I haue said, as containing particular precepts

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*to my Sonne in speciall: whereof he could haue made but a generall vse, if they had not contained the particular diseases of this kingdome, with the best remedies for the same, which it became me best as a King, hauing learned both the theoricke and practicke thereof, more plainly to expresse, then any simple schoole-man, that onely knowes matters of kingdomes by contemplation.*

*But if in some places it seeme too osbcure, impute it to the shortnesse thereof, being both for the respect of my selfe, and of my Sonne constrained there-unto: my owne respect, for fault of leasure, being so continually occupied in the affairs of my office, as my great burthen, and restlesse fashery is more then knowen, to all that knowes or heares of me: for my Sonnes respect, because I know by my self, that a Prince so long as he is young, wil be so caried away with some sort of delight or other, that he cannot patiently abide the reading of any large volume: and when he comes to a ful maturity of aage, he must be so busied in the actiue part of his charge, as he will not be permitted to bestow many houres vpon the contemplatiue part thereof: So as it was neither fit for him, nor possible for me, to haue made this Treatise any more ample then it is. Indeed I am litle beholden to the curiositie of some, who thinking it too large alreadie (as appears) for lacke of leisure to copy it, drew some notes out of it, for speeds sake; putting in the one halfe of the purpose, and leauing out the other: not vnlike the man that alledged that part of the Psalme, non est Deus,<sup>19</sup> but left out the præceeding words, Dixit insipiens in corde suo.<sup>20</sup> And of these notes, making a little pamphlet (lacking both my methode and halfe of my matter) entituled it, forsooth, the Kings Testament, as if I had eiked a third Testament of my owne to the two that are in the holy Scriptures. It is trew that in a place thereof, for affirmation of the purpose I am speaking of to my Sonne, I bring my selfe in there, as speaking vpon my Testament: for in that sense, euery record in write of a mans opinion in any thing (in respect that papers out-liue their authours) is as it were a Testament of that mans will in that case: and in that sense it is, that in that place I call this Treatise a Testament. But from any particular sentence in a booke, to giue the booke it selfe a tittle, is as ridiculous, as to style the booke of the Psalmes, the booke of Dixit insipiens,<sup>21</sup> because with these wordes one of them doeth begin.*

*Well, leauing these new baptizers and blockers of other mens books, to their owne follies, I returne to my purpose, anent the shortnesse of this booke, suspecting that all my excuses for the shortnesse thereof, shall not satisfie some, especially in our neighbour cuntry: who thought, that as I haue so narrowly in this Treatise touched all the principall sicknesses in our kingdome, with ouertures for the remedies*