

trouble experiences relief after talking over his troubles with someone else.” Thus Fernando Alvarez de Toledo, Duke of Alba, made few friends because of his gloomy and proud personality, and was disliked even by those for whom he did favors.

Do not prattle about your achievements, and even less so about your plans for achievements.

If you must punish somebody, make sure the punishment is proportionate to the trespass. If you are lenient by nature, it is better not to punish the culprit at all, because weak punishment does not prevent the trespass from being committed again. . . .

Do not make excessive excuses before a person who accuses you of an offense. Making excuses is a sign of fear and submission; say rather than there is no reason for him to accuse you or for you to justify yourself. . . .

Is it better to be liked or feared? This question has elicited comments for many centuries; in my view, one does not truly love either God or man if one does not feel a kind of awe before the object of love, the awe that can also be described as deep respect. Do not humiliate yourself to excess and keep reasonable limits in your charity works; nor should you try too eagerly to gain someone’s favors. Act with dignity if you want to acquire friends and if you want others to acquire you as a friend; show respect to others and it will be shown to you. . . .

A just government brings demographic stability and growth, whereas an unjust one diminishes population numbers. Italian historian Francesco Guicciardini rightly observed that the inhabitants of Pisa, tired of Florentine rule, preferred to sacrifice their wealth and lives (both men and women fought in the war against Florence), rather than be subjugated by Florence again. Who knows whether the Cossack wars in our own country did not have the same source: the Cossacks have complained of harsh treatment by the authorities, and they returned to peaceful life with a great deal of suspicion toward these authorities, remembering well what they call past enslavement.

Thriving agriculture and artisanship, good schools for the young generation, numerosity of

marriages, colonization of thinly inhabited territories, and welcoming neighboring nations to join in one state are means of increasing the population of the state. Of course there also are military conquests of nations or states, and the possibility of them joining the conquering state with all the rights and privileges of the original citizens (i.e., as co-citizens and not as the conquered). Demographic increase means more taxes are collected by the Treasury. Thus the Romans bestowed citizens’ rights on the Sabines, Volskis, inhabitants of Campagna, and Etruscans—just as Poles gave full rights to Ruthenians, Lithuanians, and others. Thus even though we have diverse nations within the Polish state, we have a common citizenship and would be unable to live separately from one another. In contrast, Athenians and Spartans treated the conquered nations as slaves, and as a result they eventually withered instead of growing into one large and strong state. Δ



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