

*Obiter dicta of*

“Bacon” and “Shakespeare.”

MIND.

MANNERS.

MORALS

By MRS. HENRY POTT.

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*OBITER DICTA*

OF

BACON AND SHAKESPEARE

ON

MANNERS, MIND, MORALS.

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Francis Bacon

OBITER DICTA

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ON

MANNERS, MIND, MORALS.

BY

MRS. HENRY POTT,

*Author of "Promus," etc.*

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“ Men’s labour should be turned to the investigation and observation of the analogies of things—as well in wholes as in parts. For these it is that detect unity . . . and lay a foundation for the sciences.”

*Novum Organum*, Bk. II., xxvii.



## INTRODUCTION.

THE following passages from Bacon and *Shakespeare* have been brought together with three objects, distinct, but harmonious.

*First*, there being no concordance or harmony to the authentic works of Bacon, we desire, by degrees, to supply that deficiency by means of handbooks so cheap as to be within the reach of all students, and so arranged and subdivided that any particular subject treated of by Bacon may be studied independently of the rest. We would continue these booklets in an unremitting stream, until the much-needed, complete harmony between the works of the philosopher and of the poet be put into the hands of every reader in a simple and portable form.

*Secondly*, we desire to help the advancement of learning by sparing the pens and the valuable time of many who now have to grope and hunt for things long ago noted and written down. Bacon cautions men against wasting time in *Actum Agere*, doing again the deed done; but from want of co-operation amongst workers, his wise advice is daily neglected, and the same particulars painfully sought for by those whose minds are fully capable of proceeding from "particulars to generalities," and of doing work needed, and of permanent value.

*Lastly*, these passages are collated in the hope that they may aid in ending the apparently rotating and

X endless band of Bacon-Shakespeare controversy. For, although a few detached instances of similarity or coincidence may be held of no value as evidence, yet an almost innumerable multitude of small instances, *accumulative evidence*, although of the most minute particles, does in the end amount to proof. Proof from internal evidence can rarely be obtained by other means than by the heaping up of small pieces of evidence. These presently suggest an idea or theory ; further additions convert the theory into a doctrine supported by a strong probability ; the probability grows into certainty, and the mind becomes assured that such repeated similarities, such varied points of contact, such startling coincidences of thought and expression, cannot possibly be due to *chance*, or indeed to anything less than to *identity of authorship*. Was it ever known in the history of the world that any two men conceived the same "original" ideas, thought the same things on the same subjects (old or new), and expressed their opinions, tastes, and antipathies, their theories, doctrines, and experience in similar language ?

X And here a few words should be said upon a point which seems to be persistently ignored—namely, the exceedingly low-level of knowledge in the time of Bacon. It has been the fashion of writers and teachers to lead their readers and pupils to regard the Elizabethan era as a period of advanced learning, and of brilliant illumination. Good—and who made it so? Francis Bacon speaks of it as *an age of ignorance*, all the worse because it thought itself wise. The fabric of learning, if it were to be made useful to man, and truly "advanced," must, he said, be completely razed to the foundations, and

rebuilt. That was what he himself proposed to attempt. How much did he accomplish? That is the question. In his youth there were no dictionaries or books of reference—"collections," he calls them. There were no elementary books of instruction in geography, history, arithmetic, grammar. Who wrote the first books of this kind?

Bacon sums up the deficiencies which he found in knowledge; they were at least sixty, including *vocabulary*, or the actual words in which thoughts and knowledge were to be expressed. As to poetry, the drama, the arts in general, they are hardly to our purpose here, but Bacon's opinion was that they were utterly defunct, the Muses barren, and all knowledge hidden under the dust of ages, or in the hands of a limited circle of pedants and schoolmen who studied words rather than matter, and whose knowledge had to be drawn from the fountains of antiquity, "deep pits," whence nothing could be drawn up excepting by such as had at their command the dead languages in which all learning was then shrouded.

It will be a part of our future duty to show Francis Bacon, as a young man, busy in rendering into his mother tongue, and giving to his countrymen the wisdom of the ancients which was to form the solid foundation for his new Solomon's house. For the present, it is more to our purpose to say that one "deficient," which he noted with a view to supplying it, was the *study of man*, his nature, character, and faculties. This study, whose importance he ranks very high, is perceptibly illustrated in nearly every portion of his writings, and the doctrines which are there laid down are enforced in nearly every particular by the actions, speeches, and reflections or lucubrations

of the characters who figure in the Shakespeare Plays. Those who have in these later days had the privilege of seeing *Hamlet*, *Julius Cæsar*, *Macbeth*, and many minor pieces put on the stage, may be truly said to have seen Francis Bacon's thoughts and feelings made incarnate.

From the following pages it must be seen that the opinions expressed in the books of philosophy and science *coincide with*, even if they are not absolutely reflected by, passages in the Plays. Such opinions are never incompatible with each other. They are never in opposition, unless (often *in the same work*) antithetical opinions or sentiments be expressed. Sometimes a quotation, even from the Bible itself, may be thus turned or "made contrary," and put into the mouth of a wicked or wrong-thinking person. This tendency to consider both sides of every question is equally common to both groups of works.

Presented side by side, the extracts are seen to be views of the same subject, taken—like the two pictures in a stereoscopic slide—from slightly different points of view, or, as it were, seen separately by the two eyes of the same spectator. We perceive that, in many cases, not only the opinions or sentiments are similar, but that even the turns of speech, the words, metaphors, &c., by which these opinions are expressed are singularly alike in the prose and in the poetry. The examples here given may not form one tithe of those collected, but it is hoped, if these booklets find favour with the public, so to continue and to add to their scope, as, in the end, to furnish a perfect dictionary of Baconian ethics.

It is no easy matter to illustrate briefly, and at the same time adequately, the ingrained similarities of

thought and feeling betrayed by a collation of the "two authors." But it is probably not overstating the case to say, that there is no opinion or "aphorism" in "*Shakespeare*" but finds a parallel in Bacon, and it would not be difficult to fill a large volume with such collations.

Will anyone say that these coincidences in thought prove nothing? that any two men might think the same on points of morals or manners, however widely apart their points of view might be set by education and circumstances? Will it be maintained that natural quickness of observation suffices as "a key to unlock the minds of others," and that, to a genius like Shakespeare, perception of character was doubtless intuitive?

Such arguments begin by begging the whole question as to the authorship. Baconians do not believe in William Shaksper as "a genius," and they know that, both in the scientific works, and in the Plays, our author is far from admitting that a knowledge of character is easy or intuitive. On the contrary, the following extracts show, that to obtain a true knowledge of character, either in ourselves or in others, is a thing by no means easy or intuitive, but "as full of study as a wise man's art." Moreover, Bacon, when recommending this as a proper study for mankind, specifies that it is *a new and unwonted study*.

When Dr. Johnson penned his eulogy of the accurate delineations of Human Nature in "*Shakespeare*," he was judging the poet by the internal evidence afforded by his works, and it can be no presumption in humbler readers to follow his example in this respect. But since many of the younger generation are unaware of Dr. Johnson's

reflections, it may be well to abridge a long dissertation which occurs in his Introduction to the Plays.

“The power of Nature is only the power of using to any certain purpose the materials which diligence procures, or opportunity supplies. . . . *Nature gives no man knowledge. Shakespeare, however favoured by Nature, could impart what he had learned.* . . . There is a vigilance of observation and accuracy of distinction which books and precepts cannot confer; from this almost all original and native excellence proceeds. Shakespeare must have looked on mankind with perspicacity in the highest degree, curious and attentive. . . . With so many difficulties to encounter, he has been able to obtain an exact knowledge of many modes of life and many casts of native dispositions—to vary them with great multiplicity, to mark them with nice distinctions, and to show them in full view by proper combinations. *He had none to imitate*, but has himself been imitated by succeeding writers, and it may be doubted whether, from all his successors, more maxims of theoretical knowledge or more rules of practical prudence can be collected than he alone has given to his country. . . . Shakespeare, whether Life or Nature be his subject, shows plainly that he had seen with his own eyes; he gives the image which he receives, not weakened or distorted by the intervention of any other mind. The ignorant feel his representations to be just, the learned see they are correct.”

This passage, if applied to Bacon, is absolutely true and satisfactory. Applied to the player, William Shaksper, it is not only unsatisfactory, but in several

particulars untrue. It is unsatisfactory because it is not harmonious or consistent, for in one place it is frankly stated that "*Nature gives no man knowledge.*" Whereas, further on, we are given to understand that Shakespeare's own powers of observation were sufficient to furnish him with "*an exact knowledge*" of character in the personages whom he portrays.

Further, the passage, if applied to the man *Shaksper*, is *untrue*. He is assumed to have inaugurated the study of Nature and Human Nature, "*having none to imitate;*" whereas, we know that the study was new with Bacon, who mentions it as a deficiency in learning, and who gives directions as to the way in which the study should be conducted, and the particulars to be observed. Vainly have critics and commentators endeavoured to marry the life of Shaksper to his supposed works, by suggesting that he *may* have been a school-teacher, *must* have picked up his law at ordinaries or as a lawyer's clerk, and that his knowledge of courtly life and manners were *probably* learned by peeping from behind the scenes into the throng of royal or noble personages who formed his audience.

Is it in ways such as these that any man ever attained, or could attain, to the highest or most profound knowledge in every known branch of learning or science—to the law of an Attorney-General or a Chancellor, or to a perfect mastery of the manners, discourse, and ceremonials on State occasions, in privy councils, meetings of kings and ambassadors, consultations of bishops and clergy, or of death-bed scenes of kings and nobles, royal betrothals, and such like? Such notions are too puerile and absurd to be for an instant entertained by

any thoughtful mind. They would surely never have arisen, or been tolerated by sane persons, were it not for the singular fact, that such is the fascination exercised by the name "Shakespeare," that even now, when truth has come to light, there are still many people who would prefer to cast reason to the dogs, to smother up truth, and to defy common-sense and experience, rather than believe that William Shaksper was, as Shakspeareans have proved, a graceless fellow, and that the name Shakespeare was adopted under stress of necessity, and as a safe *nom-de-plume*, by the great poet-philosopher—Francis Bacon.



# MANNERS, MIND, MORALS.

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## ADVERSITY.

“It was a high speech of Seneca, that the good things which belong to Prosperity are to be wished, but the good things which belong to Adversity are to be studied.”

—*Ess. of Adversity.*

“Happy is your Grace,  
That can translate the stubbornness of fortune  
Into so quiet and so sweet a style.”

—*As You Like It* ii. 1.

1. *Lord* : “A poor sequestered stag  
That from the hunter’s aim had taken a hurt,  
Did come to languish, . . . and thus the hairy fool,  
Much marked of the melancholy Jaques,  
Stood on the extremest verge of the swift brook,  
Augmenting it with tears.”

*Duke* : “But what said Jaques?  
Did he not *moralise this spectacle*?”

1. *Lord* : “O! yes, into a thousand smiles . . .”

*Duke* : “And did you leave him in this contemplation?”

1. *Lord* : “We did, my lord, weeping, and commenting  
Upon the sobbing deer.”

(See the whole passage with Jaques’ studies of human nature in the experience of the deer.—*As You Like It* ii. 1, 25—68).

**ADVERSITY—Men's Almost Miraculous Endurance.**

“Certainly, if *miracles* be the command over nature, they appear most in adversity.”—*Ess. of Adversity*.

“And him,—*O wondrous him!*  
*O miracle of men!* him did you leave . . .  
 To look upon this hideous God of War  
 In *disadvantage*,” &c.—2 *Hen. IV.* ii. 3.

“Nothing almost sees *miracles*, but *misery*.”

—*Lear* ii. 2.

**ADVERSITY—PROSPERITY. (See Evil—Good.)\***

“Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. . . . Prosperity is not without many fears and distastes, and adversity is not without comforts and hopes.”—*Ess. of Adversity*.

“Let me embrace thee, sour adversity,  
 For wise men say it is the wisest course.”

—3 *Hen. VI.* ii. 1.

“There is some good in things evil;  
 Would men observingly distil it out.”

—*Hen. V.* iv. 1.

“Adversity! sweet milk, philosophy.”

—*Rom. Jul.* iii. 3.

“Sweet are the *uses* of adversity,  
 Which, like the toad, ugly and venomous,  
 Wears yet a precious jewel in its head.”

—*As You Like It* iii. 1.

(*Comp.*: “There is a stone . . . which, worn, is thought to be good for them that bleed at the nose, . . . *quære* if the stone taken out of the toad's head be not of the like virtue.”—*Nat. Hist. Cent.* x. 967.)

\* Advice—See *Counsel*. Anxiety—See *Care*.

“Virtue is like *precious odours, most fragrant when they are incensed or crushed*; for *prosperity doth best discover vice*; but *adversity doth best discover virtue.*”—*Ess. of Adversity.*

*Comp.*: “Though *the camomile, the more it is trodden on the faster it grows, yet youth, the more it is wasted the sooner it wears.*”—1 *Hen. IV.* ii. 4.

“A wretched soul *bruised in adversity.*”—*Com. Err.* ii. 1.

*Blanche*: “The Lady Constance speaks not from her faith,  
But *from her need.*”

*Const.*: “O! if thou grant my need,  
Which only lives by the death of faith,  
That need must needs infer this principle  
That faith should live again by death of need:  
O! then, *tread down my need, and faith mounts up*;  
*Keep my need up, and faith is trodden down.*”

—*John* iii. 1.

The following are examples of the many ways in which Bacon, by antithesis, combines jest and satire as to produce a sense of the comic whilst uttering a truth:—

“Welcome the cup of sour prosperity! Affliction may one day smile again, and, till then, sit thee down, sorrow!”—*Love's Labour's Lost* i. 2.

*Alcib.*: “I have heard in some sort of thy miseries.”

*Tim.*: “Thou saw'st them when I had prosperity.”

*Alcib.*: “I see them now; then was a blessed time.”

*Tim.*: “As thine is now, held with a brace of harlots,” &c.

*Tim. Ath.* iv. 3.

“I am thinking what I shall say . . . It must be a personating of himself: *a satire against the softness of prosperity, with a discovery of the infinite flatteries that follow youth and opulency.*”—*Tim. Ath.* v. 1.

## AFFECTATION.

“If behaviour and outward carriage be intended (attended to) too much, first, it may pass into affectation,\* and then (what more unseemly than to be always playing a part?) to act a man’s life. But, although it proceed not to that extreme, yet *it consumeth time, and employeth the mind too much.* . . . Certainly the intending of the discretion of behaviour is *a great thief of meditation.*”—*Adv. of Learning* ii.

“Monsieur Malvolio . . . is constantly but a time-pleaser ; an affectioned ass that cons state with book, and utters it by great swarths : the best persuaded of himself : so crammed, as he thinks, with excellencies, that it is his ground of faith,” &c.—*Twelfth Night* ii. 3.

“Malvolio . . . has been *practising behaviour* to his own shadow this half-hour. Observe him . . . for, I know this letter will make *a contemplative idiot* of him. . . . Here’s an overweening rogue ! *Contemplation* makes a rare turkey-cock of him,” &c.

(See *Twelfth Night* ii. 5, which turns entirely upon Malvolio’s practising his behaviour and affected manners to the amusement of Maria and her friends).

## AGE IN JUDGMENT. (See “Youth and Age.”)

“All is not in years to me ; somewhat is in houres well spent.”—*Promus* 152.

“My last years, for so I account them, reckoning by health, and not by age.”—*To Sir R. Cecil*.

“A man that is young in years may be old in hours, if he have lost no time ; but that happeneth rarely. . . . Natures that have much heat are not *ripe* for action till

\* So in edition, 1622 ; the earlier edition has the old form *affection* for affectation.

they have passed the meridian of their years, . . . for the experience of age, in all things that fall within the compass of it, directeth them."—*Ess. of Youth and Age*.

"Yet hath Sir Proteus, for that's his name,  
Made use and fair advantage of his days ;  
His years but young, but his *experience* old,  
His head unmellowed, but his judgment *ripe*."

*Two Gent. Ver.* ii. 4.

"Had you been as wise as old,  
Young in years, in judgment old,  
Your answer had not been inscrolled."

—*Mer. Ven.* ii. 7.

"*I am only old in judgment and understanding.*"—2 *Hen. IV.* i. 2.

"An aged interpreter, though young in days."—*Tim. Ath.* v. 2.

"Thou should'st not have been old till thou had'st been wise."

—*Lear* i. 5.

### AGE Deforms and Wears Both Mind and Body.

"Old age, if it could be seen, deforms the mind more than the body."—*De Aug.* vi. ; *Antitheta* iii. 3).

"*In youth the body is erect; in old age, bent into a curve.*"

"*Old age has an ill-natured envy.*"—*Hist. of Life and Death*.

"Sycorax, who with age and envy was grown into a hoop."—

*Temp.* i. 2.

"As with age his body uglier grows,  
So his mind cankers."—*Temp.* iv. 1.

"Goodman Verges, sir, speaks a little off the matter : an old man, sir, and his wits are not so blunt as, God help, I would desire they were ; but, in faith, honest as the skin between his brows. . . . A good old man, sir, he will be talking. . . . *When the age is in the wit is out.*"—*Much Ado* iii. 1.

"He lasted long,  
And on us both did *haggish age* steal on,  
And wore us out of act."—*All's Well* i. 2.

**AGE Gracious.**

“In old men the loves are changed into *the graces*.”—*De Aug.* vi. ; *Antitheta* iii.

“A father, and a gracious aged man.”—*Lear* iv. 2.

**AGE—Invention Dulled In.**

“*Old men, . . . though less ready in invention, are more powerful in judgment than the young. In old age the senses are dull and impaired.*”—*Hist. of Life and Death*.

“The *sense* is but a *dull thing* in comparison of perception.”—*Nat. Hist. Cent.* ix. (Pref.)

“Time hath not yet so dried this blood of mine,  
Nor age so eat up my invention,  
But they shall find . . .  
Both strength of limb, and policy of mind.”

—*Much Ado* iv. 2.

“You cannot call it love, for *at your age*  
The heyday in the blood is tame ; it’s humble,  
And waits upon the *judgment : and what judgment*  
Would step from this to this ? *Sense, sure you have,*  
Else could you not have motion : But sure *that sense*  
Is apoplexed,” &c.—*Ham.* iii. 4.

*Age* : “Not know my voice ! O, ‘Time’s extremity !  
Hast thou (*Time*) so crack’d and splittèd *my poor tongue*  
In seven short years, that here my only son  
Knows not my feeble key ? . . .  
Yet hath my night of life some memory,  
My *wasting lamps* some fading glimmer left,  
My *dull deaf ears* a little used to hear . . .”

*Duke* : “I see thy age and dangers make thee dote.”

—*Com. Err.* v. 1.

“The satirical slave says here, that old men have grey beards ; that their faces are wrinkled ; their eyes purging thick amber and plum-tree gum ; that they have a plentiful lack of wit, together

with most weak hams ; all which, sir, though I most powerfully and potently believe, yet I hold it not honesty to have it thus set down," &c.—*Ham.* ii. 2.

"This policy and reverence of age makes the world bitter to the best of our times ; keeps our fortunes from us, till our oldness cannot relish of them. *I begin to find an idle and fond bondage in the oppression of aged tyranny*, who sways, not as it hath power, but as it is suffered."—*Lear* i. 2.

### AMAZONS an Unnatural Government.

"Let me put a feigned case . . . of a land of Amazons, where the whole government, public and and private, yea, the militia itself, was in the hands of women. I demand, Is not such a preposterous government (against the first order of nature, for women to rule over men) in itself void, and to be suppressed?" &c.—*Of an Holy War*.

"She-wolf of France, worse than wolves of France ; . . .  
How ill-beseeming is it in thy sex,  
To triumph like an Amazonian trull,  
Upon their woes whom fortune captivates !" &c.

See 3 *Hen.* VI. i. 4, l. 110—140. York contrasts the *government*, which made Queen Margaret's ancestors seem "divine," with her own, which made her "abominable," and "opposite to every good." In the same play, iv. 1, Margaret is again said "to play the Amazon."

"The gallant monarch is in arms to souse annoyance ;  
And you degenerate, you ingrate revolts,  
. . . blush for shame,  
For your own ladies, and pale-visag'd maids,  
Like Amazons, come tripping after drums,  
Their thimbles into armed gauntlets change,  
Their needs to lances, and their gentle hearts  
To fierce and bloody inclination."—*King John* v. 2.

**AMBITION Checked Becomes Dangerous.**

“Ambition is like a choler, which, if it be stopped and cannot have its way, becometh a dust, and thereby malign and *dangerous*. So ambitious men, if they be *checked* in their desires, become secretly discontent, and look upon men and matters with an evil eye.”—*Ess. of Ambition*.

“Ah, gracious lord, these days are *dangerous* ;  
Virtue is *choked* with foul ambition . . .  
And dogged York that reaches at the moon,  
Whose over-weening arm I have pluck'd back,  
By false accuse doth level at my life.”

—2 *Hen. VI.* iii. 1.

Compare with this passage the following entries in the *Promus* :—

629. “*To cast beyond the moon*” (quoted in *Ess. of Ceremonies*, and alluded to *Vit. And.* iv. 3, and, *conversely*, *Hen. VIII.* iii. 2).

1115. “*The arms of kings are long*” (alluded to *Rich. II.* iv. 1 ; 2 *Hen. VI.* i. 2, 7—12, iv. 7. “*Great men have reaching hands* ;” and of Anthony, “*His reared arm crested the world.*”—*Ant. Cl.* v. 2).

**AMBITION Mounts, Flies, &c. (See Humility.)**

“Men suddenly flying at the greatest things of all, skip over the middle.”—*Advt. of Learning*.

“Vaulting ambition which overleaps itself,  
And falls on t'other side.”—*Macb.* i. 7.

“Let us look all around us, and observe where things stoop, and where they mount, and not misemploy our strength *where the way is impassable.*”—*Advt. of Learning*.



“The eagle-winged pride  
Of sky-aspiring and ambitious thoughts,  
With rival-hating envy, set you on.”—*Rich. II.* i. 3.

“One step have I advanc’d thee ; if thou dost  
As this instructs thee, thou shalt make thy way  
To noble fortunes.”—*Lear* v. 3.

### AMBITION Useful in Pulling Down.

“There is use also of ambition *in pulling down the greatness of any subject that overtops.*”—*Ess. of Ambition.*

“Periander . . . went into his garden and topped all the highest flowers, signifying that (to preserve tyranny) *the cutting off and keeping low* of the nobility and grandees . . . (was needful).”—*Advt. of Learning* ii., and *De Aug.* vi. 1.

*K. Hen.*: “My lords, at once : the care you have of us,  
*To mow down thorns that will annoy our foot,*  
Is worthy praise.”

*Q. Mar.*: “. . . Take heed, my lord ; the welfare of us all  
*Hangs on the cutting short that fraudulent man.*”  
—2 *Hen. VI.* iii., and lines 30—35.

“He in fury shall  
*Cut off the proud’st conspirator that lives.*”  
—*Tit. And.* iv. 4.

“Go thou, and *like an executioner,*  
*Cut off the heads of too fast-growing sprays,*  
*That look too lofty in our commonwealth.*”  
—*Rich. II.* iii. 4.

“Foemen *mowed down in tops* of all their pride.”  
—3 *Hen. VI.* v. 7.

**ANGER Appeased by Apology and Gentleness ; but Increased by Excuses, Stubbornness, or Evasion.**

“If the anger of a prince, or superior, be kindled against you, and it be now your turn to speak, Solomon directs (1) that an answer be made ; (2) that it be soft. The first rule contains three precepts, viz.:—1. *To guard against a melancholy and stubborn silence*, for this either turns the fault wholly upon you, or impeaches your superior. 2. To beware of delaying the thing, and requiring a longer day for your defence. 3. To make a real answer, not a mere confession or bare submission, but a mixture of apology and excuse . . . the answer should be mild and soft, not stiff and irritating.”—*Advt. of Learning* (Aphorism 1).

- (1) “Why, how now, dame ! whence grows this insolence ? . . .  
Why dost thou wrong her that did ne'er wrong thee ?  
When did she cross thee with a bitter word ?—  
*Her silence flouts me, and I'll be revenged.*”

—*Tam. Sh.* ii. 1.

“I cannot tell if to depart in silence,  
Or bitterly to speak in your reproof,  
Best befitteth,” &c.

—See *Rich. III.* iii. 7, 140—150.

“Come, lead me, officers, to the block of shame ;  
Wrong bath but wrong, and blame the due of blame.”

—*Rich. III.* v. 1.

“I am sorry that such sorrow I procure,  
And so deep sticks it in my penitent heart,  
That I crave death more willingly than mercy—  
'Tis my deserving, and I do entreat it.”—*M. M.* v. 1.

“Far more is to be said, and to be done,  
Than out of anger can be uttered.”

—1 *Hen. IV.* i. 1.

“Teach us, sweet lady, for our rude transgression,  
Some fair excuse.”

“*The fairest is confession.*”—*Love’s Labour’s Lost* v. 2.

“Be plain, good son, and homely in thy drift ;  
Riddling confession makes but riddling shrift.”

—*Rom. Jul.* ii. 2.

“Oftentimes, excusing of a fault  
Doth make the fault worse by the excuse,” &c.

—*John* iv. 2.

“So, please your majesty, I would I could  
Quit all offences with as clear excuse  
As well as I am doubtless I can purge  
Myself of many I am charged withal :  
Yet such extenuation let me beg,  
As, in reproof of many tales devised,  
Which oft the ear of greatness needs must hear,  
By smiling pick-thanks and base newsmongers,  
I may, for some things true, wherein my youth  
Hath faulty wander’d, and irregular,  
Find pardon, on my true submission.”

—1 *Hen. IV.* iii. 2.

See also how Volumnia tries to persuade her son to appease the anger of the people by answering them “*mildly*,” and how ill things turn out from his not following her advice, and that of the Patricians—the very echo of that given in the “*Advancement*” by Francis Bacon.

*Cor.* : “Why do you wish me *milder*? . . .”

*Com.* : “*Arm yourself to answer mildly* ; for they are prepared  
With accusations, as I hear, more strong  
Than are upon you yet.”

*Cor.* : “*The word is, mildly* . . .  
Let them accuse me by invention, I  
Will answer in mine honour.”

*Men.* : “Ay, but *mildly*.”

*Cor.* : “*Well mildly, be it then ; mildly.*”—*Cor.* iii. 2.

Contrast the speech and conduct of Cardinal Wolsey,

when taxed by the nobles, and the “*stubborn answer*,” for which they threaten him.—*Hen. VIII.* iii. 2, 228—349.

### ANGER—A Kind of Baseness or Weakness.

“Anger is a kind of *baseness*, as it appears well in the weakness of those subjects in whom it reigns: *children, women, sick folks*.”—*Ess. of Anger*.

“Fie, fie, how wayward is this foolish love,  
That like a *testy babe* will scratch the nurse!”  
(*Two Gent. Ver.* i. 2;  
and see *Rom. Jul.* i. 3, 30—32.)

“*Women and fools*, break off your conference.”  
(*John* iii. 1. See the whole of this Squabbling Scene).

“Their counsel turns to passion, which before  
Would give preceptial medicine to rage.”  
—*M. Ado.* v. 1.

“The unruly waywardness that infirm and choleric years bring with them.”—See *Lear* i. 1, 291—302.

“The blood and *baseness* of our natures would conduct us to most preposterous conclusions; but we have reason to cool our *raging* motions.”—*Oth.* i. 3.

### ANGER Breaks Off Business.

“To contain anger from mischief, though it may take hold of a man, there be two things whereof you must have especial caution. The one of extreme bitterness of words, especially if they be aculeate and proper; . . . the other, that you do not peremptorily break off in any business in a fit of anger.”—*Mor. Ess.* lvii.

*Glos.*: “My lord of Winchester, I know your mind,  
'Tis not my speeches that you do mislike,  
But 'tis my presence that doth trouble you.  
Rancour will out. Proud prelate, in thy face

I see thy fury : if I longer stay,  
 We shall begin our ancient bickerings." [*Exit.*]  
 —2 *Hen. VI.* i. 1.

### ANGER Makes the Eyes Red.

"It hath been observed that in anger the eyes wax red ; and in blushing, not the eyes, but the ears, and the parts behind them."—*Nat. Hist.* ix. 872.

"I met Lord Bigot and Lord Salisbury,  
 With eyes as red as new enkindled fire."  
 —*K. John* iv. 2.

"Henry Bolingbroke and he  
 Being mounted, and both roused in their seats, . . .  
 Their eyes of fire sparkling through sights of steel."  
 —2 *Hen. IV.* iv. 1.

"Beaufort's red sparkling eyes blab his heart's malice."  
 —2 *Hen. VI.* iii. 1.

"Edward and Richard . . .  
 With fiery eyes sparkling for very wrath,  
 And bloody steel grasped in their ireful hands,  
 Are at our backs."—3 *Hen. VI.* ii. v.

"My red-look'd anger."—*Wint. Tale* ii. 2.

"His eye red, as 'twould burn Rome."—*Cor.* v. 1.

### ANGER—An Edge Set Upon It by Irritating Speeches.

"Contempt is that which *setteth an edge upon anger* as much, or more, than the hurt itself; and, therefore, when men are ingenious in picking out circumstances of contempt, they do kindle their anger much."—*Ess. of Anger.*

See *Hamlet* iii. 2, where Hamlet's ironical speeches and contempt are intended to rouse the feelings and anger of the King and Queen, and note the comment of Ophelia, and Hamlet's reply :—

*Oph.* : " You are keen, my lord ; you are *keen*."

*Ham.* : " It would cost you a groaning *to take off my edge*."

Again in *Macbeth*, where Malcolm desires to set an edge upon the anger of Macduff, through his intense grief, we observe that the bitterness or sharpness of words is to perform a part in the increasing of wrath and wish for revenge.

*Mal.* : " *Be this the whetstone of your sword : let grief convert to Anger ; blunt not the heart, enrage it.*"

*Macd.* : " O ! I could play the woman with mine eyes,  
And braggart with my tongue . . . Front to front  
Within my sword's length set him : If he 'scape,  
Heaven forgive him too !"

*Mal.* : " This tune goes manly."

The verse from Eccl. xii. 11 (noted *Promus* 237, Q.V.) probably suggested the thought of the pricking, goading, and wounding of well-applied words ; the same line of thought is antithetically treated in an adage from Erasmus, 790, also in early *Promus* entry in Latin.

" To kill with a leaden sword." (*Of a tame argument*.)

" *Your wit is as blunt as the fencers' foils which hit and hurt not.*"  
—*M. Ado* v. 2.

" Base slave, thy words are blunt, and so art thou."

—2 *Hen. VI.* iv. 1.

Compare also :—

" You leer upon me, do you ? There's an eye  
Wounds like a leaden sword."

—*Love's Labour's Lost* v. 2.

And with the object of inciting Hamlet not to anger to disclosure of his own mind, the King urges Rosencrantz and Guildenstern in these words :—

" Good gentlemen, *give him a further edge,*  
And drive him on to these delights."—*Ham.* iii. 1.

**ANGER (Rash) Too Late Repented.**

“To attemper and calm anger . . . there is no other way but to meditate and ruminare well upon the effects of anger, how it troubles man’s life : and the best time to do this is to look back upon anger when the fit is thoroughly over. Seneca says well, ‘that anger is like a ruin, which breaks itself upon that it falls.’”—*Ess. of Anger.*

“ Love that comes too late,  
Like a remorseful pardon slowly carried,  
To the great sender turns a sour offence,  
Crying, *That’s good that’s gone* : Our rash faults  
Make trivial price of serious things we have,  
Not knowing them until we know their grave.  
Oft our displeasures, to ourselves unjust,  
Destroy our friends, and after, weep their dust :  
Our own love waking cries to see what’s done,  
While shameful hate sleeps out the afternoon.”

*All’s Well* v. 3.

**ANGER Should Not Act Anything Irrevocable.**

“In a fit of anger . . . do not act anything that is *irrevocable*.”—*Ess. of Anger.*

Henry the Sixth, in spite of the entreaties of the Queen, banishes Suffolk :—

“Thou wilt but add *increase unto my wrath*.  
Had I but *said*, I would have kept my word,  
But when I *swear*, it is *irrevocable*.”

In the sequel Suffolk is murdered, Henry’s friends fall off, and Queen Margaret exclaims, when even the King’s person is in danger from the rebellion of Jack Cade :—

“Ah ! were the Duke of Suffolk now alive,  
These Kentish rebels would be soon appeased.”

—2 *Hen. VI.* iii. 2, and iv. 4.

But the angry act was irrevocable, and so was the result.

### ANGER with Dignity.

“That I may neither seem arrogant nor obnoxious ; that is, neither forget my own nor other’s liberty. Men must beware that they carry their anger rather in scorn than with fear ; that they may be seen to be *rather above the anger than below it.*”—*Ess. of Anger.*

“Do wrong to none : be able for thine enemy  
Rather in power than use.”—*All’s Well* i. 1.

“So, like a courtier, contempt nor bitterness  
Were in his pride, or sharpness ; if they were,  
His equal had awak’d them.”—*All’s Well* i. 2.

### ANGER Checked by Physical Effort.

“A man may think if he will that a man in anger is as wise as he that hath *said over the twenty-four letters.*”—*Ess. of Anger.*

“I hope this passionate humour of mine will change : *it was wont to hold me but while one counts twenty.*”—*Rich. III.* i. 4.

“Now, my lords, my choler being over-blown,  
With *walking twice about the quadrangle,*  
I come to talk of commonwealth affairs.”

—2 *Hen. VI.* i. 3.

“Sheathe thy impatience, *throw cold water on thy choler. Go about the fields* with me through Frogmore.”—*Mer. Wiv.* ii. 3.

### ANGER Privileged.

“To seek to extinguish anger utterly is but a bravery of the Stoics. We have better oracles. ‘Be angry, and



sin not: let not the sun go down upon your anger.' ”\*—  
*Ess. of Anger.*

*Corn.:* “Peace, sirrah!

You beastly knave, know you no reverence?”

*Kent.:* “Yes, sir, but *anger has a privilege.*”—*Lear* ii. 3.

“I speak not as a dotard or a fool,

As under privilege of age.”—*M. Ado* v. 1.

“Did he not straight,

In pious rage, the two delinquents tear? . . .

*Was that not nobly done? Ay, and wisely too,*” &c.

### ANTIQUITY—Too Much Importance Attached to.

“(One disease of learning) is the extreme affecting of two extremities; the one Antiquity, the other Novelty. . . . Surely the advice of the prophet is the true direction in this matter, ‘Stand ye in the old ways, and see which is the good way, and walk therein.’ Antiquity deserveth that reverence, that men should make a stand thereupon, and discover what is the best way; but when the discovery is well taken, then to make progression.”—*Adv. of Learning* i.

“Here’s Nestor;

*Instructed by the antiquary times,*

He must, he is, he cannot but be wise.”

—*Tr. Cr.* ii. 3.

“To sing a song that old was sung,

From ashes ancient Gower is come . . .

*Et bonum quo antiquius, eo melius.*

If you, born in these latter times,

*When wit’s more ripe* accept my rhymes.” &c.

—*Per. i., Gower.*

\* Bacon stops short in this quotation from Ephes. iv. 26. St. Paul continues: “Neither give place to the devil.” This portion of the text is alluded to in *Oth.* ii. 3: “It hath pleased the *Devil Drunkenness* to give place to the *Devil Wrath.*”

“This act is as an ancient tale new-told . . .  
In this the antique, and well-noted face  
Of plain old form is much disfigured.”—*John* iv. 2.

“The rabble call him lord ;  
And [*as the world were now but to begin*]  
*Antiquity forgot, custom not known,* . . .  
They cry . . . ‘Laertes shall be king.’

—*Ham.* iv. 5.

In this extract the words between brackets connect the ideas of “Antiquity” being in fact the present times [see the following section], and of the former, or ancient times, “deserving reverence.” See further of Novelty.

#### ANTIQUITY—The True.

“To speak the truth, Antiquity, as we call it, is *the young state of the world*; for those times are ancient when the world is ancient, and not those we vulgarly account ancient by computing backwards; so that the present time is the real Antiquity.”—*Advt. of Learning* i.

“*The present age is the true Antiquity.* . . . The world in which the ancients lived, though in respect of us it was the elder, in respect of the world it was the younger.”—*Noc. Org.* lxxxiv.

“How green you are, and fresh, in *this old world.*”

—*John* iii. 4.

“A great while ago *the world began.*”

—*Twelfth Night* v. 1 (Song).

“The poor world is almost *six thousand years old.*”

*As You Like It* iv. 1.

“How goes the world? *It wears, sir, as it grows.*”

—*Tim. Ath.* i. 1.

“Under an old oak, whose bows were mossed with age,  
And high top bald with dry antiquity.”

—*As You Like It* iv. 3.

“So that eternal love, in love’s fresh case,  
 Weighs not the dust and injury of age ;  
 Nor gives to necessary wrinkles place,  
 But *makes antiquity for aye his page.*”—Sonnet cviii.

The lines seem to sum up all Bacon’s views about Antiquity. Too much importance should not be attached to the opinions and learning of the so-called Antiquity, when *the young world* was comparatively in its childhood, and to be treated as a *page*, respectfully waiting upon the present aged world, which is the true Antiquity.

### ART and Nature.

“I am the rather induced to set down the history of Arts as a species of Natural History, because it is the fashion to talk as if Art were something different from Nature, so that things artificial should be separated from things natural as differing wholly in kind.”—*Intellectual Globe.*

*Sir To.* : “He plays o’ the viol de gamboys, and speaks three or four languages word for word, . . . and hath all the good gifts of Nature.”

*Mar.* : He hath, indeed—*almost natural* ; for besides that he’s a fool, he’s a great quarreller . . .”

*Sir And.* : “. . . I would I had followed the Arts !”

*Sir To.* : “Then had’st thou an excellent head of hair !”

*Sir And.* : “Why, would that have mended my hair ?”

*Sir To.* : “Past question ; for thou see’st it will not curl *by nature.*”—*Twelfth Night* i. 3.

“There is an Art, which . . . shares with great creating Nature.  
 . . . *The Art itself is Nature,*” &c.—*Winter’s Tale* iv. 3.

*This subject belongs properly to Science, in which section it will be included and developed.*

**ART, and Things Artificial, are Devoid of Motion.**

Men ought, on the contrary, to have a settled conviction, that things artificial differ from things natural, not in form or essence, but in the efficient ; that man has no power over Nature, except that of *motion*, the power of putting natural bodies together, or separating them—the rest is done by Nature working within.

“ We came to see the statue of our Queen. . . . Her dead likeness excels whatever yet the hand of man hath done. . . . Prepare to see the life as lively mocked as ever still sleep mocked death. . . . Chide me, dear stone, that I may say indeed thou art Hermione, . . . but yet Hermione nothing so aged as this seems. So much the more our carver’s excellence. . . . Masterly done : the very life seems warm upon her lip. The fixture of her eye has *motion in it, as we are mocked by Art. I’ll make the statue move indeed, descend,*” &c.—*Winter’s Tale* v. 3.

**ATHEISTS Hypocrites.**

“ The contemplative Atheist is rare, . . . yet they seem to be more than they are, for all that impugn a received religion or superstition are, by the adverse part, branded with the name of Atheist ; but the great Atheists indeed are hypocrites, which are ever handling holy things, but without feeling ; as they needs must be cauterized in the end.”—*Ess. of Atheism*.

**AUTHORITY from Art or Books.**

“ For authority it is of two kinds : belief in an art and belief in a man. For things of belief in an art, a man may exercise them by himself ; but for belief in a man, it must be by another. Therefore, if a man believe in astrology, and find a figure prosperous ; or believe in natural magic, and that a ring with such a stone, or such a piece of living creature, carried, will do good, it may

help his imagination. But all authority must be turned either upon an art or upon a man ; and where authority is from one man to another, there the second must be ignorant, . . . and such are witches and superstitious persons, whose beliefs, tied to their teachers, are in no whit controlled either by reason or experience . . . (as) boys and young people, whose spirits easiliest take belief and imagination," &c.—*Nat. Hist.* 947.

See of the apparitions conjured up in Macbeth's imagination, excited by the influence and authority of the witches. Observe that *they do nothing to Macbeth*, they merely heighten his imagination upon Baconian principles. Lady Macbeth seems fully to grasp the subject, and uses Bacon's expression in explaining the cause of her husband's hallucinations, fit only for old women's tales, "*authorised*" by tradition.

"O proper stuff !

This is the very painting of your fear :  
This is the air-drawn dagger which, *you said*,  
Led you to Duncan. O ! these flaws and starts  
(Impostors to true fear) *would well become*  
*A woman's story, at a winter's fire,*  
*Authorised by her grandam.*"—*Macb.* iii. 4.

### AUTHORITY of Books, or of the Learned, Not to be the Sole Guide.

"It is accounted an error to commit a natural body to empiric physicians, . . . it is a like error to rely upon advocates and lawyers, which are only men of practice. . . . So it cannot be but matter of doubtful consequence, if states be managed by empiric statesmen, not well mingled with men grounded in learning. But . . . the first distemper of learning (is) when men study

words and not matter. . . . The second which followeth is, in nature, worse than the first, . . . for vain matter is worse than vain words. The third vice, or disease, of learning, . . . brancheth into two sorts : . . . imposture and credulity. . . . This facility of credit, or admitting things weakly authorised or warranted, we see in ecclesiastical history, which hath too easily received and registered reports and narrations (of miraculous events) which, after a period of time, grew to be esteemed as old wives' fables. . . . And as for the overmuch credit that hath been given unto authors in sciences, in making them *dictators, that their words should stand, and not counsels to give advice*, the damage is infinite that sciences have received thereby," &c.—*Advt. of Learning* i.

"Small have continual plodders ever won,  
Save base authority from other's books," &c.

(See *Love's Labour's Lost* i. 1, 55—95 ;  
and Comp. with *Advt. of Learning* 1).

*Arm.*: ". . . What great men have been in love ?"

*Moth.*: "Hercules, master."

*Arm.*: "Most sweet Hercules! *More authority*, dear boy, name more."—*Love's Labour's Lost*, i. 2.

"We may not be so credulous of cure  
When our most learned doctors leave us, and  
The congregated college have concluded  
That labouring Art can never ransom Nature  
From her unaidable estate : I say, we must not  
So stain our judgment, or corrupt our hope,  
To prostitute our past cure malady  
To empirics, or to esteem  
A senseless help, when help past sense we deem."

—See *All's Well* ii. 1, 104—160.

"They say miracles are past : and we have our philosophical

persons, to make modern and familiar things supernatural and causeless. . . . Why, 'tis the rarest argument of wonder that hath shot out in our latter times. . . . To be relinquished of the artists . . . both of Galen and Paracelsus. Of all the learned and authentic fellows, that gave him out incurable. . . . Well, . . . there's no fettering of authority."—*All's Well* ii. 3, 1—14 and 236.

“Conceit, *more rich in matter than in words,*  
Brag of his substance, not of ornament.”

—*Rom. Jul.* ii. 6.

See where Polonius asks Hamlet what he reads in his book: he answers—“Words, words, words.” When further Polonius inquires, “What is *the matter*” that he reads Hamlet, replies: “Slanders.”

On the other hand, in the wandering words of poor Ophelia, her brother perceives a meaning “Nothing less than matter.”

Again, Troilus, reading a letter from his faithless Cressida, tears it up in disgust, exclaiming:

“*Words, words, mere words; no matter* from the heart;  
The effect doth operate another way.”—*Tr. Cr.* v. 3.

“*When priests are more in words than matter,*  
When brewers mar their malt with water. . . .  
Then shall the realm of Albion  
Come to great confusion.”—*Lear* iii. 2.

## BASHFULNESS a Hindrance.

“Bashfulness is a great hindrance to a man, both of uttering his conceit, and understanding what is propounded to him; wherefore it is good to press himself forwards with discretion, both in speech, and company of a better sort.”—*Short Notes for Civil Conversation.*

“There, an't please you, a foolish mild man: an honest man, look you, and soon dashed.”—*Love's Labour's Lost* v. 2.

“Come, you virtuous ass, you bashful fool, must you be blushing?”

Wherefore blush you now? What a maidenly man-at-arms are you become!"—2 *Hen. IV.* ii. 2.

"The bloody Parliament shall this be called,  
Unless Plantagenet, Duke of York, be King;  
And bashful Henry depos'd, whose cowardice  
Hath made us by-words to our enemies."

—3 *Hen. VI.* i. 1.

### BEAUTY with Grace.

"In beauty, that of favour is more than that of colour, and that of decent and *gracious motion*, more than that of favour."—*Ess. of Beauty.*

"The heaven such *grace* did lend her,  
That she might admired be."

—*Two Gent. Ver.* iv. 2 (Song).

"Your wondrous rare description, noble earl,  
Of *beauteous* Margaret, hath astonished me:  
Her *virtues graced with eternal gifts*," &c.

—1 *Hen. VI.* v. 5.

### BEAUTY in Expression or Favour.

"That is the best part of beauty, *which a picture cannot express*; no, nor the first sight of the life."—*Ess. of Beauty.*

"Run, run, Orlando: carve on every tree  
*The fair, the chaste, the unexpressive she.*"

—*As You Like It* iii. 1.

"Is she kind as she is fair?  
For beauty lives with kindness;  
Love doth to her eyes repair  
To help him of his blindness,  
And, being helped, inhabits there."

—*Two Gent. Ver.* iv. 2 (Song).



**BEAUTY with Goodness.**

“Virtue is best in a body that is comely, though not of delicate features; and that hath rather dignity of presence than beauty of aspect.”—*Ess. of Beauty*.

“The hand that hath made you fair hath made you good, the goodness that is cheap in beauty makes beauty brief in goodness; but grace being the soul of your complexion, shall keep the body of it ever fair.”—*Measure for Measure* iii. 1.

“As fair as good—a kind of hand-to-hand comparison.”

—*Cymb.* i. 5, 72.

*Audrey*: “Would you have me honest?”

*Touch*: “No, truly, unless thou wert hard-favoured; for honesty coupled to beauty is to have honey a sauce to sugar.”

—*As You Like It* iii. 5.

“Your choice is not so rich in worth as beauty.”

—*Winter’s Tale* v. 1.

(See *Rich. III.* iv. 4, 204—209; *As You Like It*, iii. 5, 37—43; *Tam. Sh.* ii. 1, 190—194).

**BEAUTY and Fortune. (See Virtue.)**

“Virtue is like a rich stone plainly set. . . . Neither is it almost seen that very beautiful persons are otherwise of great virtue; as if Nature were rather busy not to err than in labour to produce excellency.”—*Ess. of Beauty*.

“It cannot be denied but outward accidents conduce much to fortune, favour, opportunity,” &c.—*Ess. of Fortune*.

*Ros.*: “. . . Fortune’s favours are mightily misplaced: and the bountiful blind woman doth most mistake in her gifts to women.”

*Cel.*: “’Tis true: for those she makes fair she scarce makes honest; and those that she makes honest she makes very ill-favouredly.”

*Ros.*: "Nay, now thou goest from Fortune's office to Nature's. Fortune reigns in gifts of the world, not in the lineaments of Nature."—*Love's Labour's Lost* ii. 1, and iv. 1.

"I see what thou wert, if Fortune thy foe were not, Nature thy friend."—*Mer. Wiv.* iii. 3.

### BEAUTY of Mind and Body, Grace and Health.

"The greatest ornament is the inward beauty of the mind. . . . *The gifts or excellencies of the mind are the same as those of the body: beauty, health, strength.* Beauty of the mind is showed in *graceful and acceptable forms, and sweetness of behaviour.*"—*Advice to Rutland.*

"Is she kind as she is fair? For beauty lives with kindness."  
—*Two Gent. Ver.* iv. 2 (Song).

"Thy life is dear; for all that life can rate  
Worth name of life, in thee hath estimate:  
Youth, beauty, wisdom, courage, all  
That happiness and prime can happy call."  
—*All's Well* ii. 1.

"Why, have you any discretion? Have you any eyes? Is not birth, beauty, good shape, discourse, manhood, learning, gentleness, virtue, youth, liberality, the spice and salt that season a man?"—*Tr. Cres.* i. 2.

"Such as she is in beauty, virtue, birth  
Is the young Dauphin, every way complete," &c.  
—*John* ii. 2.

"If the Dauphin . . . can in this book of beauty read I love  
. . . (I'll) make her rich  
In titles, honours and promotions,  
As she is in beauty, education, blood."—*John* ii. 2.

"You that have so fair parts of woman on you,  
Hath, too, a woman's heart, which ever yet  
Affected eminence, wealth, sovereignty,  
Which to say sooth are blessings . . . gifts."  
*Hen. VIII.* ii. 3.

## BEHAVIOUR Like a Garment.

“*Behaviour is like a garment*; and it is easy to make a comely garment for a body that is itself well-proportioned; whereas a *deformed body can never be helped by tailor’s art, but the counterfeit will appear.*”—*Advice to Rutland.*

“Behaviour seemeth to me as a garment of the mind, and to have the conditions of a garment. For it ought to be made in fashion; it ought not to be too curious; it ought to be shaped so as to set forth any good making of the mind, and hide any deformity; and, above all, it ought not to be too straight or restrained for exercise and motion.”—*De Aug.* viii. 1.

“Pray you, sir, who is his tailor? . . . O, I know him well; there can be no kernel in this light nut; the soul of this man is in his clothes.”—*All’s Well* ii. 5.

“Here the *clothes* and not the manners make the man.”—*Comp. Lear* i. 2, 53—61; *Cymb.* ii. 3, 135, &c., iv. 2, 80—83.

“So when this *loose behaviour* I throw off,  
And pay the debt I never promised,  
By how much better than my word I am.”

—1 *Hen. IV.* i. 1.

(*Comp. 2 Hen. IV.* v. 2, 44, 45.)

“*He’s as disproportioned in his manners  
As in his shape.*”—*Temp.* v. 1.

“Hence, heap of wrath, foul, indigested lump;  
*As crooked in thy manners, as thy shape!*”

—2 *Hen. VI.* v. 2.

“*Apparel vice* like virtue’s harbinger.”

—*Com. Err.* iii. 2.

“Poor I am, stale, a garment out of fashion;  
I must be ripped to pieces. With me  
*All good seeming . . . shall be thought  
Put on for villainy, not born where’t grows,  
But worn, a bait for ladies.*”—*Cymb.* iii. 4.

“Men’s behaviour should be like their apparel, not too strict or *point-device*, but free for exercise or motion.”—*Ess. of Ceremonies*.

“Armado is a most illustrious wight,  
A man of fire—new words, fashion’s own knight . . .”

“His humour is lofty, his discourse peremptory, his tongue filed . . . his gait majestical, and *his general behaviour vain, ridiculous, and thrasonical*. He is too *picked, too affected, too odd*, as it were, too peregrinate. . . . I abhor such insociable and *point-device* companions.”—*Love’s Labour’s Lost* i. 1, and v. 1.

*Marie*: “Malvolio’s coming down this walk: he has been yonder in the sun, *practising behaviour* to his own shadow. Observe him for the love of mockery . . .”

*Mal.*: “. . . I will wash off gross acquaintance. *I will be point-device*, the very man! . . . I will be strange, stout, in yellow stockings, and cross-gartered,” &c.—*Twelfth Night* ii. 5.

“New honours come upon him,  
Like our strange garments, cleave not to their mould,  
But with the aid of use.”—*Macb.* i. 3.

“Well, may you see things well done there! Adieu!  
Lest our old robes sit easier than our new.”

—*Macb.* ii. 4.

“The antique and well-noted face  
Of plain old form is much disfigured  
For putting on so new a fashioned robe.”

—*John* iv. 2.

## BLAME.

“Epictetus used to say (1), That one of the vulgar, in any ill that happens to him, blames others; (2) a novice in philosophy blames himself; (3) and a philosopher blames neither the one nor the other.”—*Apophthegms*, 250, 233.

### 1. Charles:

“Is this thy cunning, thou deceitful dame?  
Did’st thou at first, to flatter us withal,

Make us partakers of a little gain,  
 That now our loss might be ten times as much ?  
*Pucelle* : “ Wherefore is Charles impatient with his friend ?  
 At all times will you have my power alike ?  
 Sleeping or waking, shall I still prevail,  
 Or will you blame, and lay the fault on me ?  
 Improvident soldiers ! Had your watch been good  
 This sudden mischief never could have fallen,” &c.

1 *Hen. VI.* ii. 2.

See of “the abject people,” “the rabble,” “the envious people,” rejoicing in the penance of the “punished duchess” of York (2 *Hen. VI.* ii. 4). Of how “the tag-rag people did clap and hiss Cæsar, according as he pleased and displeased them” (*Jul. Cæs.* i. 2). How, when Cæsar is murdered, the multitude, or throng of citizens, agree that Cæsar was to blame, and applauded Brutus ; but when Anthony, feigning to blame, praises Cæsar, and “ruffles up their spirits” in his favour, the multitude again turn, and vow vengeance on the conspirators and murderers (*Jul. Cæs.* iii. 2 and 3). So, too, of Coriolanus : “*The fusty plebeians* hate his honours, but say, against their hearts, We thank the gods our Rome hath such a soldier.” With the acclamations and clamours of the host Caius Marcius Coriolanus “wears the war’s garland” (*Cor.* i. 9 and 10). He is then “*blamed for being proud,*” and those who “are ambitious for poor knaves’ caps and legs . . . the herdsmen of the beastly plebeians” try to use this blame as an engine to ruin Coriolanus (ii. 1). In the end they succeed, Coriolanus ensuring his own fall by the utter disregard or contempt for the “*many-headed multitude*” (ii. 3), “the tongues of the common mouth,” whose praise or blame he alike despises.

2. “I am myself indifferent honest ; but yet I could accuse me of

such things, that it were better my mother had not borne me. I am very proud, revengeful, ambitious : with more offences at my beck than I have thoughts to put them in, imagination to give them shape, or time to act them in. What should such fellows as I do crawling between heaven and earth ; we are arrant knaves all.”—*Ham.* iii. 1.

See forward Malcolm’s more detailed description of the vices which he conceives to be in himself (*Macb.* iv. 3, 45—100). Troilus also describes his truth as a vice in him (*Tr. Cr.* iv. 4). The speakers, it will be observed, are all young.

3. With regard to the opinions of *philosophers*, it will be found that they all, in some way or another, connect the ideas of errors or faults in mankind with *Nature*, or influences to which man’s nature is subservient.

“O powerful love ! that, in some respects, makes a beast a man ; in some other, a man a beast. . . . A fault done first in the form of a beast : O Jove, a beastly fault ! and then another fault in the semblance of a fowl : think on’t, Jove ; a foul fault,” &c.—*Mer. Wives* v. 5, 1—16.

“So oft it chanches in particular men,  
That for some vicious *mole of nature* in them,  
As in their birth (*wherein they are not guilty,*  
*Since Nature cannot choose his origin*),  
. . . that these men,  
Carrying the stamp of one defect,  
Being Nature’s livery or fortune’s star . . .  
Take corruption from that particular fault.”

*Lear* : “Now all the plagues that in the pendulous air  
Hang fated o’er men’s faults light on thy daughters. . . .  
Nothing could have subdued Nature to such lowness but  
his unkind daughters. . . . Judicious punishment !  
’Twas this flesh begot those pelican daughters.”

—*Lear* iii. 4.

**BLAMING Oneself Over-much.**

“I love a confessing modesty, I hate an accusing one.”  
—*De Aug.* vi. 3 (Antitheta).

To this, James Spedding appends this foot-note:  
“*Amo confitentem verecundium, accusautun odi.* I do not understand this sentence.—J. S.” The following passage seems to illustrate this kind of overstrained and ungenue self-accusation :—

*Mal.* : “It is myself I mean ; in whom I know  
All the particulars of vice so grafted,  
That when they shall be opened, black Macbeth  
Will seem as pure as snow ; and the poor state  
Esteem him as a lamb, by being compared  
With my confineless harms . . . I grant him bloody,  
Luxurious, avaricious, false, deceitful,  
Sudden, malicious, smacking of every sin  
That has a name ; but there’s no bottom, none,  
In my voluptuousness,” &c.  
—See *Macb.* iv. 3, 45 – 131, and *Ham.* iii. 1, quoted *Ante.*

**BOLDNESS a Better Quality in a Follower than a Leader.**

“Boldness is the pioneer of folly, . . . confidence is the mistress of fools, and the sport of wise men.”—*De Aug.* vi. 3 (Antitheta).

“Boldness is ever blind ; for it seeth not dangers and inconveniences : therefore it is ill in counsel, good in execution ; so that the right use of bold persons is, that they never command in chief, but be seconds under the directions of others ; for in counsel it is good *to see dangers*, and in execution not to see them except they be very great.”—*Ess. of Boldness.*

(See of the counsel held by the Archbishop of York, and other lords opposed to the king, as to their dangers in execution of their plans.—2 *Hen. IV.* i. 3, 1—20).

*L. Bard.*: "My judgment is, we should not step too far, . . .  
For in a theme so bloody-fac'd as this,  
Conjecture, expectation, and surmise  
Of aids uncertain, should not be admitted."

*Arch.*: 'Tis very true, Lord Bardolph; for, indeed,  
It was young Hotspur's case at Shrewsbury."

*L. Bard.*: "It was, my lord; who lin'd himself with hope,  
Eating the air *on promise* \* of supply, . . .  
And so, with great imagination,  
*Proper to madmen, led his powers to death,*  
*And winking, leapt into destruction.*"

—2 *Hen. IV.* i. 3.

"You take a precipice for no leap of danger,  
And woo your own destruction."—2 *Hen. VIII.* v. 1.

### BOLDNESS Breaks Promises.

"Boldness . . . hath done wonders in popular states;  
but with Senates and Princes less: and ever, more upon  
the first entrance of persons into action than soon after,  
for *boldness is an ill keeper of promise.*"—*Ess. of  
Boldness.*

*Blunt*: "I come with gracious offers from the King . . ."

*Hotspur*: "The king is kind; and well we know the king  
Knows at what time to promise, when to pay.  
My father, and my uncle, and myself  
Did give him that same royalty he wears;  
And when he was not six-and-twenty strong,  
Sick in the world's regard, wretched, and low—  
A poor, unminded outlaw sneaking home—  
My father gave him welcome to the shore;  
And when he heard him swear and vow to God,  
He came but to be Duke of Lancaster . . .  
My father, in kind heart and pity mov'd,  
Swore him assistance, and performed it too.  
Now, when the lords and barons of the realm  
Perceived Northumberland did lean to him,

\* Compare "*Boldness is an ill keeper of promises.*"—*Ess. of Boldness.*



The more and less came in with cap and knee . . .  
 . . . Proffered him their oaths : . . . followed him,  
 Even at his heels in golden multitudes.  
 He presently, as greatness knows itself,  
 Steps me a little higher than his vow  
 Made to my father when his blood was poor," &c.

—See 1 *Hen. IV.* iv. 3, 30—114.

**BOLDNESS, or Rash Fearlessness, Senseless.**

“Boldness is *dulness of the sense* joined with *malice of the will.*”—*De Aug.* vi. 3 (Antitheta).

*Duke* : “How seems he touched ?”

*Prov.* : “A man that apprehends death no more dreadfully, but as a drunken sleeper: *careless, reckless, and fearless* of what’s past, present, and to come ; *insensible* of mortality, and desperately mortal,” &c.—*M. M.* iv. 2.

2 *Murderer* : “I am one, my liege,  
 Whom the vile blows and buffets of the world  
 Have so incens’d that *I am reckless what I do*  
*To spite the world.*”

1 *Murderer* : “And I another,  
 So weary with disasters, tugg’d with fortune,  
 That I would set my life on any chance  
 To mend it, or be rid on’t.”—*Macb.* iii. 1.

**BOLDNESS, Reckless, is Ignorance.**

“Wonderful like (to the case of folly) is the case of boldness in civil business. What first? Boldness. What second and third? Boldness. And yet boldness is a child of ignorance and baseness, far superior to other parts (or qualities). But nevertheless it doth fascinate, and bind hand and foot those that are shallow in judgment or weak in courage (which are the greatest part); yea, and prevaieth with wise men at weak times.”—*Ess. of Boldness.*

“The Greeks are strong, and skilful to their strength,  
Fierce to their skill, and to their fierceness valiant . . .  
But I am . . . tamer than sheep, fonder than ignorance . . .  
Skillless as unpractised infancy.”—*Tr. Cr.* ii. 3.

“I would rather be a tick in a sheep, than such a piece of valiant  
ignorance.”—*Tr. Cr.* iii. 3.

“O gull! O dolt!  
*As ignorant as dirt! Thou hast done a deed!*  
I care not for thy sword.”—*Oth.* v. 2.

“Ely with Richmond troubles me more near  
Than Buckingham, and his *rash-levied* strength.  
. . . this arm of mine (shall soon chastise)  
The petty rebel, *dull-brained* Buckingham.”

—*Rich. III.* iv. 4.

“All the unsettled humours of the land,  
*Rash, inconsiderate, fiery voluntaries*  
With ladies' faces, and fierce dragons' spleens,  
. . . make hazard of new fortunes here.  
In brief, a braver choice of dauntless spirits . . .  
Did never . . . do offence and scathe in Christendom.”

—*John* ii. 1.

### CALUMNY. (See Slander.)

“There is nothing so good that it may not be perverted  
by reporting it ill.”—*Promus*, 1072 (Latin).

“Fashion-mongering boys that *deprave and slander.*”  
—*M. Ado* v. 1.

“Calumny the whitest virtue strikes.”—*M. M.* ii. 4.

“Virtue itself scapes not calumnious strokes.”—*Ham.* i. 3.

“Be thou chaste as ice, as pure as snow, thou shalt not escape  
calumny.”—*Ham.* iii. 1.

“O slanderous world,” &c.—See *Tam. Sh.* ii. 1.

“She is slandered, she is undone. . . . Done to death by  
slanderous tongues,” &c.—*M. Ado* iv. 1; rep. v. 1.; v. 3, Scroll.

**CANNIBALS of Hearts.**

“The parable of Pythagoras is dark but true, “*Corne edito*”—eat not the heart. Certainly, if a man would give it a hard phrase, those that want friends to open themselves unto are cannibals of their own hearts.”—*Ess. of Friendship*.

“He that is proud *eats up himself* . . . whatever praises itself, (but in the deed) devours the deed in itself.”—*Tr. Cr.* ii. 3.

“Pride hath no other glass  
To show itself but pride; for supple knees  
*Feed arrogance*, and are the proud man’s fees . . .  
How one man *eats into* another’s pride,  
While *pride is feasting* in his wantonness !”

—*Tr. Cr.* iii. 3.

“These lords . . . do so much admire,  
That they *devour their reason*.”—*Temp.* v. 1.

**CARE—Anxiety Caused by Affection.**

“Care, one of the natural and true-bred children of unfeigned affection.”—*Letter to Queen Elizabeth*.

“A *care-crazed mother* of many children.”—*Rich. III.* iii. 7.

“I express to you a *mother’s care*.”—*All’s Well* i. 3.

“Go, Salisbury, and tell them all from me  
I thank them for their tender, loving care.”

—2 *Hen. VI.* iii. 2, and *Ib.* 1, 67, 68.

**CAT—Who Dared Not.**

“*The cat would eat fish, but she will not wet her foot*.”  
—*Promus*, 639.

“*Would’st thou have that*  
Which thou esteem’st the ornament of life.  
And live like a coward in thine own esteem,  
Letting, *I dare not wait upon I would*,  
*Like the poor cat i’ the adage*.”—*Macb.* i. 7.

“Here’s a purr of Fortune, sir, or Fortune’s cat . . . that has fallen into the unclean fish-pond of her displeasure.”—*All’s Well* v. 2.

### CAUSES—Effects and Defects.

“Ignorance of the cause frustrates the effect . . . *even the effects discovered are due to cause . . . the sole cause and root of every defect is this.* . . . As the present sciences are useless for the discovery of effects, so the present system of logic is useless for the sciences.”—*Nov. Org.* i. 3.

“Now remains  
That we find out *the cause of this effect,*  
*Or, rather say, the cause of this defect,*  
*For this effect defective comes by cause,*  
Thus it remains, and the remainder thus  
Perpend.”—*Ham.* ii. 2.

### CEREMONY.

“Not to use ceremonies at all, is to teach others not to use them again, and so diminisheth respect to himself, especially if they be not to be omitted to strangers and formal natures. But the dwelling upon them, and exalting them above the moon, is not only tedious, but doth diminish the faith and credit of him that speaks.”—*Ess. of Ceremonies and Respect.*

“Use a more spacious ceremony to the noble lords; you have restrained yourselves within the lists of too cold an adieu. Be more expressive to them; for they wear themselves in the cap of the time, there, do muster true gait, eat, speak, and move under the influence of the most received star; and though the devil lead the measure, such are to be followed. After them, and take a more dilated farewell.”—*All’s Well*, ii. 1.

“Ceremony that to great ones ’longs.”—*M. M.* ii. 2.

“*Ceremonies and green rushes are for strangers.*”—*Promus* 118.

“Where’s the cook? Is supper ready, the house trimmed, *rushes strewed*, cobwebs swept, the serving-men in their new fustian, their white stockings, and every officer his wedding garment on? Be the Jacks fair within, the Jills fair without, the carpets laid, and everything in order? All ready?”—*Tam. Sh.* iv. 1.

“Suppose . . . the grass whereon thou tread’st, *the presence strewed*.”—*Rich.* II. i. 3.

“Gentlemen, you are welcome to Elsinore. Your hands. Come then; *the appurtenance of welcome is fashion and ceremony*. Let me comply with you in this garb.”—*Ham.* ii. 2.

### CEREMONY Amongst Equals.

“Amongst a man’s peers, a man shall be sure of familiarity; and, therefore, *it is good to keep a little state*. Amongst a man’s inferiors, one shall be sure of reverence; and, therefore, *it is good a little to be familiar*. *He that is too much in anything, so that he giveth another occasion of satiety, maketh himself cheap*.”—*Ess. of Ceremony*.

“Had I so lavish of my presence been,  
*So stale and cheap* to vulgar company,  
 Opinion, that did help me to the crown  
 Had still kept loyal in possession,  
 And left me in reputeless banishment,  
 A fellow of no mark or likelihood.  
 But, being seldom seen, I could not stir  
 But, like a comet, I was wondered at. . . .  
 Thus did I keep my person fresh and new;  
 My presence, like a robe pontifical,  
 Seldom, but sumptuous, showed like a feast,  
 And won by rareness such solemnity.  
 The skipping king, he ambled up and down  
 With shallow jesters, and rash bavin wits,  
 Soon kindled, and soon burned; *curded his state*,  
 Mingled his Majesty with capering fools;  
 Had his great name profaned with their scorns,  
 And gave his countenance against his name

To laugh at gibing boys, and stand the push  
 Of every beardless vain comparative :  
 Grew a companion to the common streets ;  
 Enfeoffed himself to popularity ;  
 That, *being daily swallowed* by men's eyes  
*They surfeited with honey, and began*  
*To loathe the taste of sweetness, whereof a little*  
*More than a little is by much too much.*  
 So when he had occasion to be seen,  
 He was but as the cucoo is in June,  
 Heard, not regarded," &c.—1 *Hen. IV.* iii. 2.

### CEREMONY Not to be Desired. (See of Place.)

“The dwelling upon ceremonies, and *exalting them above the moon*, is not only tedious, but doth diminish the faith and credit of him that speaks. . . . It is a loss in business to be too full of respects, or too curious in observing times and opportunities.”—*Ess. of Ceremony.*

“Men in great place have no freedom, neither in their persons, nor in their actions, nor in their times. . . . Retire men cannot when they would. . . . Certainly great persons had need to borrow other men's opinions to think themselves happy ; for if they judge by their own feeling they cannot find it.”—*Ess. of Great Place.*

“And what have kings that privates have not too,  
 Save ceremony, save general ceremony ?  
 And what art thou, idol ceremony ?  
*What kind of God art thou ? . . .*  
*What is thy soul of adoration ?*  
 Art thou ought else but Place, Degree, and Form ?  
 . . . O be sick, great greatness !  
 And bid thy ceremony give the cure,” &c.  
 —*Hen. V.* iv. 1.

“When love begins to sicken and decay,  
 It uses an enforced ceremony.”—*Jul. Cæs.* iv. 2.

## CHARACTER—Judgment of.

“Cunning in the humours of persons, but not in the condition of actions.”—*Promus* 104.

“It is one thing to understand persons, and another to understand matters; for many are perfect in men’s humours that are not greatly capable of the real part of business,” &c.—*Ess. of Cunning*.

“The first article of this knowledge (*of the mind*) is concerned with *the different characters of natures and dispositions*, . . . which are profound and radical. I cannot but wonder that this part of knowledge should, for the most part, be omitted. . . . This argument touching the different characters of dispositions, is one of those subjects in which the common discourse of men . . . is wiser than books.”—*De Aug.* vii. 3.

“I know them all, though they suppose me mad,  
And will o’er-reach them in their own devices.”

—*Tit. And.* v. 2.

“He is a great observer, and he looks  
Quite through the heart of men.”—*Jul. Cæs.* i. 2.

(See of Polonius’ instructions to Reynalds concerning the inquiries to be made as to Hamlet’s habits and character. It was to be done, as Bacon elsewhere recommends, by *self-examination and study*.)

“Observe his inclination in yourself.”—See *Ham.* ii. 1.

“Noted for a merry man.”—*Tam. Sh.* iii. 2.

“ . . . I did infer your lineaments,  
Being the right idea of your nature,  
Both in your form and nobleness of mind . . .  
Your bounty, virtue, fair humility,  
Indeed, left nothing for your purpose  
Untouch’d, or slightly handled in discourse.”

—*Rich. III.* iii. 3.

“All his faults observed,  
Set in a note-book, learned and conned by rote.”

—*Jul. Cæs.* iv. 3.

“This fellow’s wise enough to play the fool,  
And to do that well, craves a kind of wit.  
*He must observe their mood* on whom he jests,  
The quality of persons, and the time . . .  
. . . This is a practice  
As full of labour as a wise man’s art.”

—*Twelfth Night* iii. 1.

See the pert page, Moth’s, observations upon the manners and characteristics of a love-lorn swain (*Love’s Labour’s Lost* iii. 1, 10—30). Cleopatra of Antony’s well-divided disposition (*Ant. Cl.* i. 5, 51—61). Of the King of France concerning Bertram’s father (*All’s Well*, i. 2, 19—48). Griffith and Queen Katharine (*Hen. VIII.* iv. 2, 30—70). Brutus and Cæsar of Cassius (*Jul. Cæs.* i. 2, 181—207), &c., &c.

### CHARACTER Judged by the Countenance.

“Knowledge of men may be derived, and obtained . . . by their countenance. . . . With regard to the countenance, be not influenced by the old adage: *Trust not to a man’s face*; for though this may not be wrongly said of the general outward carriage of the face and action, yet there are some more subtle motions and labours of the eyes, mouth, countenance, and gestures by which (as Cicero elegantly expresses it) the mind is unlocked, and opened.”—*De Aug.* viii. 2.

“There’s no art  
To find the mind’s construction in the face:  
He was a gentleman on whom I built  
An absolute trust.”—*Macb.* i. 4.

“Methinks I see it in thy face,  
What thou should’st be . . .



The setting of thine eye and cheek, proclaim  
A matter from thee."—*Temp.* ii. 1.

*Hastings :*

"His grace looks cheerfully and smooth this morning :  
There's some conceit or other likes him well . . .  
I think there never was a man in Christendom  
Can lesser hide his love or hate than he ;  
For by his face, straight shall you know his heart.

*Stanley :*

"What of his heart perceive you in his face  
By any likelihood he showed to-day ?

*Hastings :*

"Marry, that with no man here he is offended :  
For were he, he had shown it in his looks."

—*Rich.* III. iii. 4.

The sequel shows that Lord Hastings was not a good judge of countenance, and that he trusted too much to a man's face.

"I beseech you, sir, look in this gentleman's face . . . look upon his honour ; 'tis for a good purpose. Doth your honour mark his face ? . . . I beseech you mark it well. . . . Doth your honour see any harm in his face ? . . . his face is the worst thing about him," &c.—*M. M.* ii. 1.

*Lear :* "How now, daughter ? What makes that frontlet on ?  
Methinks you are too much of late i' the frown.

*Fool :* ". . . Thou had'st no need the care of her frowning.  
. . . I will hold my tongue : so your face bids me,  
though you say nothing."—*Lear* i. 4.

"Your face, my thane is as a book, where men  
May read strange matters. To beguile the time,  
Look like the time ; bear welcome in your eye,  
Your hand your tongue : look like the innocent flower,  
But be the serpent under it. . . . Only look up clear ;  
To alter favour ever is to fear."—*Macb.* i. 7 ;  
(and see 1 *Hen.* VI. i, 2, 48, 62, 117 ; iii. 1, 123—125).

"Gentle, my lord, sleek o'er your rugged looks ;  
Be bright and jovial among your guests to-night . . .

We . . . make our faces vizards to our hearts,  
Disguising what they are."—*Macb.* iii. 2.

### CHARITY. (See Goodness, Kindness, Mercy, &c.)

"Charity is excellently called 'the *bond* of perfection,' because it comprehends and fastens all virtues together." *Advt. of Learning* VII. ii.

"Bound by my charity, and my blessed order,  
I come to visit the afflicted spirits  
Here in the prison . . . make me know  
The nature of their crimes, that I may minister  
To them accordingly.  
I would do more than that, if more were needful."  
*M. M.* ii. 3.

"How much, methinks, I could despise this man,  
But that *I am bound in charity against it.*"  
—*Hen. VIII.* iii. 2.

### CHARITY—No Excess In.

"In charity there is no excess, neither can angel or man come in danger by it."—*Ess. of Goodness.*

"By aspiring to a similitude of God in goodness and love, neither angel nor man ever transgressed, or shall transgress; for unto that imitation we are called, 'Love your enemies, bless them which hate you, and pray for them that despitefully use you and persecute you,' &c.—*Advt. of Learning* vii. 2 and 3. (See *Mercy*.)

"Charity itself fulfils the law ;  
And who can sever love from charity ?"  
*Love's Labour's Lost* iv. 3.

*Glo.*: "Lady, thou know'st no rules of charity  
Which renders good for bad, blessings for curses."

*Anne*: "Villain, thou know'st no law of God nor man ;  
No beast so fierce but knows some touch of pity."  
—*Rich. III.* i. 2.

“ We have done deeds of charity,  
 Made peace of enmity, fair love of hate,  
 Between these swelling, wrong-incensed peers.  
 A blessed labour! (To reconcile a friendly peace)  
 'Tis death to me to be at enmity.”

*Rich. III.* ii. 1, and 2, 101—108.

“ We are born to do benefits.”—*Tim. Ath.* i. 2.

### COMPASSION, or Sympathy.

“ If a man be compassionate towards the afflictions of others, it shows that *his heart is like the noble tree that is wounded itself*, when it gives the balm.”—*Essay of Goodness*.

“ One whose subdued eyes,  
 Albeit unused to the melting mood,  
 Drop tears as fast as the Arabian trees\*  
 Their medicinable gum.”—*Oth.* v. 2.

“ No mind that's honest  
 But in it shares some woe; though the main part  
 Pertains to you alone.”—*Macb.* iv. 3.

“ The direful spectacle of the wreck which touched  
 The very virtue of compassion in thee.”—*Temp.* i. 1.

### COMPLIMENT.

“ Where reputation (or honour) is not, it must be supplied by *puntos* and *compliments*.”—*Advt. of Learning* ii.

“ Manhood is melted into courtesies, *valour into compliment*, and men are only turned into tongue.”—*M. Ado* iv. 2.

“ O! he is the *courageous captain of compliments* . . . the immortal *passado!* the *punto reverso!*” &c.—See *Rom. Jul.* ii. 4; and *Ant. Cl.* iv. 4, 30—34.

(See the converse when a base-born man *rises to*

\* The myrrh trees.

*honour* and then discards compliments towards those who have been his superiors.)

“A foot of honour better than I was . . .  
 ‘Good den, Sir Richard’—‘God-a-mercy, fellow;’  
 And, if his name be George, I’ll call him Peter,  
 For new-made honour doth forget men’s names :  
 ’Tis too respective, and too sociable  
 For your conversion.”—*King John* i. 1.

### CONQUERORS of Self.

“He conquers twice, who upon victory commands himself.”

“*Brave conquerors!* for so you are  
 That war against your own affections,  
 And the huge army of the world’s desires.”  
 —*Love’s Labour’s Lost* i. 1.

“Wert thou the unicorn, pride and wrath would confound thee,  
 and *make thine own self the conquest of thy fury.*”—*Tim. Ath.* iv. 3.

“Thy later vows against thy first  
 Is in thyself rebellion to thyself;  
 And *better conquest never can’st* thou make  
 Than arm thy constant and thy nobler parts  
 Against these giddy, loose suggestions.”

—*John* iii. 1.

### CONSTANCY. (See Inconstancy.)

“Constancy, to remain in the same state.”—*Promus*  
 402.

“Kind is my love to-day, to-morrow kind,  
 Still constant in a wondrous excellence;  
 Therefore my verse, to constancy inclined,  
 One thing expressing leaves out difference.”

—*Sonnet* cv.

“O good old man! now well in thee appears  
 The constant service of the antique world.”

*As You Like It* ii. 3.

*Jul. :*

“ . . . It is the lesser blot, modesty finds,  
Women to change their shapes, than men their minds.”

*Proteus :*

“ Than men their minds ! 'tis true, O Heaven, were man  
But constant, he were perfect ; that one error  
Fills him with faults : makes him run thro' all th' sins :  
Inconstancy falls off, ere it begins.  
What is in Sylvia's face, but I may spy  
More fresh in Julia's, with a constant eye.”

*Two Gent. Ver. v. 4.*

“ While thou livest, dear Kate, take a fellow of plain and uncoined  
constancy, for he perforce must do thee right.”—*Hen. V. v. 2.*

“ It is virtuous to be constant in any undertaking.”

—*M. M. iii. 2.*

## CONSTANCY, For.

“ Constancy is the foundation on which virtues rest.”

“ *Wretched is the man who knows not what himself may  
become. Even vices derive a grace from constancy.*”—  
*De Aug. VI. 3 (Antitheta).*

“ Our works . . . are indeed nought else  
But the protractive trials of great Jove,  
To find persistive constancy in men.  
The fineness of which metal is not found  
In fortune's love,” &c.—See *Tr. Cr. i. 3.*

*Lady Macb. :*

“ My hands are of your colour ; but I shame  
To wear a heart so white. . . . Your constancy  
Hath left you unattended.”

*Macb. :* “ *To know my deed, 'twere best not know myself.*”

—*Macb. ii. 1.*

“ Be you constant in the accusation, and my cunning shall not  
shame me.”—*M. Ado ii. 2.*

**CONSTANCY, Against.**

“It is fit that constancy should bear adversity well, for it commonly brings it on.”

“Constancy is like a surly porter; it drives much useful intelligence from the door.”—*De Aug.* VI. 3 (Antitheta).

(See how “constancy,” or fixed purpose, brings on the tragical events in *Julius Cæsar*. It is to constancy that Brutus commends his fellow-conspirators. Portia brings forward in proof of her fortitude or constancy, in performing, as well as in keeping a secret, her constancy. Cæsar glories in his own constancy, which, indeed, proves in the end the cause of his destruction.)

“Let our looks put on our purposes,  
But bear it as our Roman actors do,  
With untired spirits, and formal constancy . . .”

“I have made strong proof of my constancy,  
Giving myself a voluntary wound, here, in my thigh,” &c.  
—*Jul. Cæs.* ii. 2.

“O constancy, be strong upon my side!  
Set up a huge mountain 'tween my heart and tongue!  
I have a man's mind, but a woman's might.”  
—*Jul. Cæs.* ii. 4.

“I could well be mov'd, if I were you:  
If I could pray to move, prayers would move me:  
But I am constant as the northern star,  
Of whose true-fix'd and resting quality  
There is no fellow in the firmament . . .  
. . . I was constant Cimber should be banished,  
And constant do remain to keep him so.”  
—*Jul. Cæs.* iii. 1.

“A sly and constant knave,  
Not to be shak'd; the agent for his master,  
And the remembrancer of her, to hold  
The hand-fast to her lord.”—*Cymb.* i. 6.

“ All who resist  
Are mock'd for valiant ignorance,  
And perish constant fools.”—*Cor.* iv. 6.

## CONTEMPT.

“ Contempt is that which *putteth an edge upon anger*.  
. . . Men must beware that they *carry their anger  
with scorn* rather than fear, so that they may seem to be  
rather above the injury than below it.”—*Ess. of Anger*.

“ So, like a courtier, *contempt nor bitterness*  
Were in his pride, or *sharpness*; if they were,  
His equal had awaked them.”—*All's Well* i. 2.

(See Anger—Discourse.)

“ Wrong not that wrong with a more contempt.”

—*Com. Err.* ii. 2.

“ Revenge the jeering and disdain'd contempt of this proud king.”

—1 *Hen. IV.* i. 3.

“ Create her child of spleen, that it may live  
And be a thwart, disnature'd torment to her! . . .  
Turn all her mother's pains and benefits  
To laughter and contempt, that she may feel  
How *sharper than a serpent's tooth it is*,” &c.

—*Lear* i. 4.

“ He mock'd us when he begged our voices . . .

He flouted us down right.

No; 'tis his kind of speech: he did not mock us . . .

He used us scornfully . . .

Did you not perceive he did solicit you in free contempt? . . .

Almost all repent in their election. Let them go on . . .

If, as his nature is, he fall in rage with their refusal, both  
observe and answer the advantage of his anger. To the  
capitol. Come, we'll be there before the stream of people;  
and this shall seem, as partly 'tis, their own, which we have  
goaded onward.”—*Cor.* ii. 3.

(See also *Cor.* iii. 4, how Coriolanus, by his contemptuous  
speeches, continues to set an edge upon the people's

anger. The tragedy seems throughout to be a commentary on Bacon's text.)

## CONTRARIES.

"There are armies of contraries in the world, as of Dense and Rare, Hot and Cold, Light and Darkness, Animate and Inanimate, and many others, which oppose, deprive, and destroy one another in turn. To suppose that these all emanate from one source . . . seems but a confused speculation," &c.—*De Principiis Works* v. 475.

"Passions ever turn to their contraries; and, therefore, the most furious men after their first blaze is spent, be commonly the most fearful."—*Advice to Rutland*.

"I' the commonwealth I would by contraries execute all things."  
—*Temp.* ii. 1, 147—164.

"Is it good to sooth him in these contraries?"

—*Com. Err.* iv. 4, 79.

"He will be here, and yet he is not here;  
How can these contrarieties agree?"

—1 *Hen. VI.* ii. 3.

"No contraries hold more antipathy  
Than I, and such a knave."—*Lear* ii. 2.

"Piety and fear,  
Religion to the gods, peace, justice, truth, . . .  
Instruction, manners, mysteries, and trades,  
Degrees, observances, customs, and laws,  
Decline to your *confounding contraries*,  
*And yet confusion live!*" &c.

—See *Tim. Ath.* iv. 1, 1—40.

"Hot ice, and wondrous warm snow;  
How shall we find the concord of this discord?"

—*M. N. D.* v. 1.

"All things that we ordained festival,  
Turn from their office to black funeral . . .  
*And all things turn them to the contrary.*"

—See *Rom. Jul.* iv. 5, 82—90.



**COUNSELS Effeminate Dangerous to Princes.**

“Princes (*should beware*) lest thinking too meanly of their power, they submit to timorous and effeminate counsels.”—*The Military Statesman*.

“None do you like, but an effeminate prince,  
Whom, like a school-boy, you may over-awe.”

—1 *Hen. VI.* i. 1.

**COUNSELLORS. The Dead Are the Best.**

“The dead are the best counsellors.”—*Promus* (Latin) 364, and quoted in the *Ess. of Counsel*.

“Two may keep council when the third’s away.” [*Kills the nurse.*]  
—*Tit. And.* iv. 2.

“Is your man secret? Did you ne’er hear say  
Two may keep counsel, putting one away.”

—*Rom. Jul.* ii. 4.

*Hamlet* (*pointing to the dead body of Polonius*):

“Indeed this counsellor  
Is now most still, most silent, and most grave,  
Who was in life a foolish, prating knave.”

—*Ham.* iii. 4.

**COUNSELLORS, Violent.**

“The only violent *counsellors are anger and fear.*”—*De Aug.* vi. (Antitheta 44).

“ . . . When his headstrong hath no curb,  
When rage and hot blood are his counsellors . . .  
O with what wings will his affections fly,” &c.

—2 *Hen. IV.* iv. 4.

“The mind I sway by, and the heart I bear,  
Shall never sag with doubt, nor shake with fear.  
The devil damn thee black, thou cream-fac’d loon!  
Where gott’st thou that goose look? . . .  
Go prick thy face, and over-red thy fear,  
Thou lily-liver’d boy! Those linen cheeks of thine  
Are *counsellors to fear.*”—*Macb.* v. 2.

**CREDULITY Deceptive. (See Rumour.)**

“A credulous man is a deceiver; as we see it in fame and rumours, that he that will believe rumours will as easily augment rumours which Tacitus wisely notes in these words: ‘They invent, and at the same time believe their inventions.’ Such affinity there is between a propensity to deceive, and a facility to deceive, and a facility to believe.”—*Advt. of Learning* i. 1.

“If he be credulous, and trust my tale,  
I’ll make him glad to seem Vincentio,” &c.

—*Tam. Sh.* iv. 2.

“From rumour’s tongues

They bring smooth-comforts false, worse than true wrongs.”

—2 *Hen. IV.* (Induction).

“Thus may poor fools

Believe false teachers: though those that are betrayed

Do feel the treason sharply, yet the traitor

Stands in worse case of woe.”—*Cymb.* iii. 4.

(See how the aphorism that the credulous man is a deceiver is illustrated in the character of Leontes (*Winter’s Tale* i. 2, ii. 2, &c.). His jealousy is so credulous that he deceives himself throughout, inventing and believing his own inventions. He even defies the opinion of the Sacred Oracle, considering it fit only for minds weaker than his own.)

“Though I am satisfied, and need no more  
Than that I know, yet shall the oracle  
Give rest to the minds of others; *such as he*  
*Whose ignorant credulity will not come up*  
To the truth.”—*Winter’s Tale* ii. 2.

(Othello, similarly credulous, deceives himself with regard to Desdemona, and upon his facility to believe the lies invented by Iago, the whole tragedy turns.)

## CUSTOM.

“Many examples may be put of *the force of custom upon mind and body.*”—*Ess. of Custom.*

“Custom makes the thing natural, as it were, to the user. . . . If custom be strong to confirm any one virtue more than another, it is the virtue of fortitude.—*Advice to Rutland.*

“How use doth breed a habit in a man !” &c.

—See *Two Gent. Ver.* v. 4.

“Now, my co-mates and brothers in exile,  
*Hath not old custom made this life more sweet*  
 Than that of painted pomp? Are not these woods  
 More free from peril than the envious Court?  
 Here feel we but the penalty of Adam,  
 The seasons' difference,” &c.

—*As You Like It* ii. 1.

“In manners and behaviour your Lordship must not be *caught with novelty* . . . nor *infected with custom* which makes us keep our own ill-graces and participate of those we see every day.”—*Advice to Rutland.*

“O, Kate! nice customs curtesy to great kings. Dear Kate, you and I cannot be confined within the weak list of a country's fashion. We are the makers of manners, Kate,” &c.—*Hen. V.* v. 2.

*Cham.*: “Is't possible, the spells of France should juggle  
 Men into such strange mysteries?”

*Sands.*: “*New customs,*  
 Though they be never so ridiculous,  
 Nay, let them be *unmanly*, yet are followed.”

*Cham.*: “As far as I see, all the good our English  
 Have got by the late voyage is but merely  
 A fit or two of the face . . . their very noses . . .  
 keep stale.”

*Sands.*: “They have all new legs, and lame ones: one would take it,  
 That never saw 'em pace before, the spavin  
 And springhalt reign'd among them . . .

Their clothes are after such a pagan cut, too . . .  
 . . . . The new proclamation . . . is for  
 The reformation of our travell'd gallants  
 That fill the court with quarrels, talk, and tailors.  
 . . . . They must either leave those remnants  
 Of fool and feather that they got in France,  
 . . . tennis and tall stockings  
 Short blistered breeches, and those types of travel  
 Or pack to their old playfellows . . . and be laughed  
 at," &c.—*Hen. VIII.* i. 4.

"It is certain that either *wise bearing or ignorant carriage is caught as men take diseases*, one of another: therefore, let men take heed of their company."—2 *Hen. IV.* v. 2. (Comp. *Custom a Magistrate.*)

"There is no trusting to the force of nature, nor to the bravery of words except it be corroborate by custom."—*Ess. of Custom.*

*Ham.*: "Hath this fellow no feeling of his business, that he sings at grave-making?"

*Hor.*: "Custom hath made it in him a property of easiness."

*Ham.*: "'Tis e'en so; the hand of little employment hath the daintier sense."—*Ham.* v. 1.

"Nature her custom holds, let shame say what it will."

—*Ham.* v. 7.

"Julio Romano, who had he himself eternity, and could put breath into his work, would beguile Nature of her custom."—*Winter's Tale* v. 2.

### **CUSTOM—A Magistrate—Tyrant—Can Change Nature— Makes All Easy.**

"Since custom is the principal magistrate of a man's life, let men by all means endeavour to obtain good customs."—*Ess. of Custom.*

"Custom against Nature is a kind of *tyranny*, and is soon and upon slight occasion overthrown."—*De Aug.* vi. 3 (Antitheta 10).

“The *tyrant* custom, most grave senators,  
Hath made the flinty and hard couch of war.  
My thrice-driven bed of down: I do agnise  
A natural and prompt alacrity  
I find in hardness.”—*Oth.* i. 3.

“Let me wing your heart . . .  
If damned custom hath not brazed it so,  
That it is proof and bulwark against sense . . .  
That monster, custom, who all sense doth eat  
Of habit’s devil, is angel yet in this,  
That to the use of actions fair and good  
He likewise gives a frock and livery,  
That aptly is put on. Refrain to-night,  
And that will give a kind of easiness  
To the next abstinence: the next more easy:  
For use can almost change the stamp of Nature  
And master the devil, or throw him out  
With wondrous potency.”—*Ham.* iii. 4.

“Thou, Nature, art my goddess; to thy law  
My services are bound. Wherefore should I  
Stand in the plague of custom and permit  
The curiosity of nations to deprive me?”—*Lear* i. 2.

### DEATH.—Apprehension, or Fear, is Its Chief Pain or Bitterness.

“I know many wise men fear to die; for *the change is bitter*, and flesh would refuse to prove it: besides, *the expectation bringeth terror, and that exceeds the evil*. But I do not believe that any man fears to be dead, but only *the stroke of death*.”—*Post. Ess. of Death*.

“*The miserable change*, now at my end,  
Lament nor sorrow at . . . my spirit is going;  
I can no more.”—*Ant. Cl.* iv. 13.

“Dar’st thou die?”

The sense of death is most in *apprehension*,  
And the poor beetle that we tread upon

In corporal sufferance feels a pang as great  
As when a giant dies."—*M. M.* iii. 1.

"Come *bitter conduct*, come unsavoury guide," &c.

*Rom. Jul.* v. 3 (of Death).

"His punishment was *bitter death*."

—*Rich. III.* ii. 1, and iv. 4, 7.

"*To be, or not to be*, that is the question . . .

. . . To die,—to sleep,—

No more ;—and, by a sleep, to say we end

The heart-ache, and the thousand natural shocks

That flesh is heir to,—'tis a consummation

Devoutly to be wish'd. To die, to sleep ;—

Perchance to dream ;—ay, there's the rub ;

For in that sleep of death what dreams may come,

When we have shuffled off this mortal coil,

Must give us pause ; . . .

And thus *the native hue of resolution*

*Is sicklied o'er with the pale cast of thought*," &c.

—*Ham.* iii. 1.

"The *stroke of death* is as a lover's pinch,

Which hurts and is desired."—*Ant. Cl.* v. 2.

## DEATH—Birth. (See Stage Theatre.)

"It is as natural to die as to be born; and to a little infant, perhaps the one is as painful as the other."—*Ess. of Death*.

"I think Nature would do me wrong, if I should be so long in dying as I was in being born."—*Posthumous Ess. of Death*.

*Lear*: "Thou must be patient : we came crying hither ;  
Thou know'st, the first time that we smell the air  
We bawl, and cry. I will preach to thee : mark me."

*Glos.*: "Alack, alack the day !

*Lear*: "When we are born, we cry that we are come  
To this great stage of fools."—*Lear* v. 6.

"Well, we were born to die ! . . .

Afore me! it is so very late, that we  
May call it early, by and bye."

—*Rom. Jul.* iii. 4 (See Late, Early).

### DEATH Daily in Life.

"So much of our life as we have discovered is already dead; and all those hours which we share, even from (birth to death) are part of our dying days, whereof this is one, and those that succeed are of the like nature, for *we die daily*, and I am older since I affirmed it."—*Posthumous Ess. of Death.*

"The queen that bore thee  
Oftener on her knees than on her feet,  
*Died every day she lived.* . . .  
. . . Good men's lives  
Expire before the flowers in their caps,  
Dying or ere they sicken."—*Macb.* iv. 3.

"To sue to live I find I seek to die,  
And seeking death find life: let it come on."  
—*M. M.* iii. 1.

### DEATH Extinguishes Envy.

"Death hath this also, that it openeth the gate to good fame, and extinguisheth envy: 'When dead, the same person shall be beloved.'"—*Ess. of Death.*

"Extinctus Amabitur idem."—*Promus* 60.

"That which we have we prize not to the worth  
While we enjoy it; but being lost and lacked,  
Why then we rack the value."—*M. Ado* iv. 1.

"She whom all men praised, and whom myself,  
Since I have lost, have lov'd, was in mine eye  
The dust that did offend it."—*All's Well* v. 3.

2. *Mess.* :

"Fulvia, thy wife, is dead . . ."

*Ant.* :

“ . . . There’s a great spirit gone. Thus did I desire it :  
 What our contempts do often hurl from us  
 We wish it ours again. . . . *She’s good, being gone.*”  
 —*Ant. Cl.* i. 2.

“The ebb’d man, ne’er loved till ne’er worth love,  
 Comes dear by being lack’d.”—*Ant. Cl.* i. 4.

“Our course will seem too bloody. . . . Like wrath in death,  
 and *envy afterwards.*”—*Jul. Cæs.* ii. 1.

“No black envy shall make my grave.”  
 —See *Hen. VIII.* ii. 1, 80—86.

“Duncan is in his grave ;  
 After life’s fitful fever he sleeps well :  
 Treason hath done his work ; nor steel, nor poison,  
*Malice* domestic, foreign levy—nothing  
 Can touch him farther.”—*Macb.* iii. 2.

(See also *Winter’s Tale* v. i. and v. 3, of Leontes’ regrets for the wife of whose death he believes himself to be the cause.)

### DEATH Feared as Children Fear Darkness, &c.

“Men fear death *as children* fear to go in the dark, and as that natural *fear in children* is increased with tales, so is the other.”—*Ess. of Death.*

“The sleeping and the dead  
 Are but as pictures ; ’tis the eye of childhood  
 That fears a painted devil.”—*Macb.* ii. 2.

“*Be alive again,*  
 If trembling I inhabit thee, protest me  
*The baby of a girl.* Hence, horrible shadow.”

—*Macb.* iii. 4.

(Of the apparition of a *dead man.*)

“*The horrible conceit of death and night,*  
*Together with the terror of the place,*  
 . . . Where, *as they say,*  
 At some hours in the night spirits resort, . . .



And shrieks like mandrakes torn out of the earth,  
That living mortals hearing them run mad:  
O, if I wake! shall I not be distraught,  
Environed with *all these hideous fears*," &c.

—*Rom. Jul.* iv. 3.

(See of the horrors of death caused by tales and imagination.)

*Claud.*: "Death is a fearful thing."

*Isa.*: "And shamed life, a fearful."

*Claud.*: "Ay, but to die, and go *we know not where* . . .

. . . *the delighted spirit*

*To bathe in fiery floods, or to reside*

*In thrilling regions of thick-ribbed ice;*

*To be imprisoned in the viewless winds,*

*And blown with restless violence round about*

*The pendant world* . . . 'tis too horrible, . . .

The weariest and most loathed worldly life

. . . is a paradise

*To what we fear in death.*"—*M. M.* iii. 1.

(Note again how "tales" work.)

## DEATH not to be Feared, but to be Prepared for.

"I have often thought upon death, and I find it the least of evils."—*Post. Ess. of Death.*

*Hots.*: "Doomsday is near; die all, die merrily."

*Doug.*: "Talk not of dying; I am out of fear

Of death or dying," &c.—*1 Hen. IV.* iv. 1.

"Therefore should every soldier in the wars do, as every sick man in his bed, wash every mote out of his conscience; and dying so, *death is to him advantage.* . . . Every man that dies ill, the ill is upon his own head."—*Hen. V.* iv. 1.

"Ah, what a sign it is of evil life, where death's approach is seen so terrible! . . . So bad a death argues a monstrous life."—*2 Hen. VI.* iii. 3.

"I defy all counsel, all redress

But that which ends all counsel, true redress,

Death—death! O amiable, lovely death! . . .

Misery's love, O come to me!"—*John* iii. 4.

“ I will be  
A bridegroom in my death, and run into 't  
As to a lover's bed.”—*Ant. Cl.* iv. 12.

“ A man that *apprehends death no more dreadfully*, but as of a drunken sleep : careless, reckless, and fearless of what's past, present, or to come—*insensible* of mortality, and desperately mortal.”  
—*M. M.* iv. 2.

“ Sirrah, thou art said to have a stubborn soul,  
Than apprehends no further than this world.”  
—*M. M.* v. 1.

“ 'Tis a vile thing to die, my gracious lord,  
When men are unprepared, and look not for 't.”  
—*Rich. III.* iii. 4.

### DEATH Once.

“ Men have their time, and *die many times in desire* of some things which they take principally to heart.”—*Ess. of Friendship.*

“ If wishes might find place, I would die together, and not my mind often and *my body once*. I consent with Cæsar that the suddenest passage is the easiest.”—*Post. Ess. of Death.*

“ I care not: *a man can die but once*.”—2 *Hen. IV.* iii. 2.

“ Shame, and eternal shame, nothing but shame !  
Let us die instant ! Once more back again . . .  
Let life be short, else shame will be too long.”  
*Hen. V.* iv. 5.

“ I, to do you rest, a thousand deaths would die . . .”  
—*Twelfth Night* v. 1.

“ It dies, as if it had *a thousand lives*.”—1 *Hen. VI.* v. 4.

“ Cowards die many times before their deaths ;  
The valiant never taste of *death but once*.”—*Jul. Cæsar* ii. 2.

“ O our lives' sweetness !  
That we the pain of death would hourly die,  
Rather than die at once.”—*Lear* v. 3.

“ Iron + be slain + c.” *Rich. II - III (184)*

“What’s yet in this  
That bears the name of life? Yet in this life  
Lie hid more thousand deaths, yet death we fear  
That makes these odds all even.”—*M. M.* iii. 1.

### DEATH—A Painless.

“The *death that is most without pain* hath been noted to be upon the taking of the potion of Hemlock . . . the poison of the asp that Cleopatra used hath some affinity with it,” &c.—*Nat. Hist.* 643.

“Hast thou the pretty worm of Nilus there,  
That kills and pains not?” &c.—*Ant. Cl.* v. 2.

(Note of the poisonous Hemlock that it is one of the ingredients in the hell-broth of the witches. It is “digged in the dark” in order to increase its potency, and is thrown into the cauldron (it is *the only herb*) together with

“Fillet of a fenny snake . . .  
Adder’s fork and blind-worms’ sting.”—*Macb.* iv. 1.

### DEATH is a Release from Fetters of Mind or Body.

“Why should a man be *in love with his fetters*, though of gold? Art thou drowned in security? Then, I say, thou art perfectly dead.”

“There is a devilish mercy in the judge,  
If you’ll implore it, that will *free your life*  
And *fetter* you till death.”—*M. M.* iii. 1.

*Post. :*

“My conscience, thou art fettered  
More than my shanks and wrists : you good gods, give me  
The penitent instrument to pick that bolt ;  
Then, free for ever ! . . .”

*Gaoler :* “ . . . O, the charity of a penny cord ! it sums up thousands in a trice. You have no truer debtor and creditor but it : of what’s past, and is to come, the discharge . . .”

*Mess.* : "Knock off his manacles ; bring your prisoner to the king."

*Post.* : "Thou bringst good news. I am called to be made free."

*Gaoler* : "I'll be hanged then !"

*Post.* : "Thou shalt then be freer than a gaoler ; no bolts for the dead."—*Cymb.* v. 5.

*Cleopatra* (*meditating self-destruction*) :

"My desolation does begin to make  
A better life. . . . It is great  
To do that thing that ends all other deeds,  
Which shackles accidents and bolts up change."

—*Ant. Cl.* v. 1.

## DEATH Seizes Men by the Heels.

"This ruler of monuments leads men, for the most part, out of this world *with their heels forward*, in token that he is contrary to life, which, being obtained, *sends men headlong into this wretched theatre, where being arrived their first language is that of mourning.*"—*Post. Ess. of Death* (see *Ante-Birth*).

"So wish I, I might thrust thy soul to hell,  
Hence will I drag thee headlong by the heels  
Unto a dunghill which shall be thy grave."

—2 *Hen. VI.* iv. 10.

"I'll pull her out of Acheron by the heels."

—*Tit. And.* iv. 3.

"Now might I do it, pat, when he is praying ;  
And how I'll do it: and so he goes to heaven !  
And so am I revenged . . .  
To take him in the purging of his soul  
When he is fit and season'd for his passage ?  
No . . . when he's about some act  
That hath no relish of salvation in it ;  
Then *trip him that his heels may kick at heaven*,  
And that his soul may be as damned and black  
As hell whereto it goes."—*Ham.* iii. 3.

### 5 Terrors Increased by Preparations for Burial.

of the philosophers . . . increase the fear of offering to cure it. . . . They must needs see that it is a terrible enemy against whom there is need of preparing."—*Remains*, p. 7.

certainly the stoics bestowed too much cost upon death, and by their great preparations made it more fearful. And by Seneca it was well said: 'The array of the deathbed has more terrors than death itself.' *Groans, and convulsions, and a discoloured face, and friends weeping, and blacks, and obsequies, and the like, show death terrible.*"—*Ess. of Death*.

"We mourn in black," &c.—1 *Hen. VI.* i. 1.

[*Draw near.*]

"To shed obsequious tears upon this trunk . . .  
These sorrowful drops upon a blood-stained face,  
The last true duties of thy noble son; . . .  
As for that heinous tiger, Tamora,  
*No funeral rite, nor man in mournful weeds,*  
No mournful bell shall ring her burial."

—*Tit. And.* v. 3.

"'Tis not alone my inky cloak, good mother,  
Nor customary suits of solemn black,  
Nor windy inspiration of forced breath,  
No, nor the fruitful river in the eye,  
Nor the dejected 'haviour of the visage,  
Together with all forms, modes, shows of grief,  
That can denote me truly . . .  
These (are) the trappings and the suits of woe.  
'Tis sweet and commendable . . . to give *these mourning duties* . . .  
*For some term to do obsequious sorrow,*" &c.

—*Ham.* i. 2.

**DEFORMITY of Body and Mind.**

“Deformed persons are generally even with Nature; for as Nature hath done ill by them, so do they by Nature, being for the most part (as the Scripture saith) *void of natural affection*, and so they have their revenge of Nature.”—*Ess. of Deformity*.

“Deformed persons and eunuchs, old men and bastards, are envious; for he that cannot possibly mend his own case, will do what he can to impair another’s: except these defects light upon a very brave and heroical nature, which thinketh to make his natural wants part of his honour; in that it should be said, ‘That a eunuch, or a lame man, did such great matters,’ affecting the nature of a miracle, as it was in Narses the eunuch, and Agesilaus and Tamerlane, that were lame men.”—*Ess. of Envy*.

“But I, that am not shaped for sportive tricks,  
 Nor made to court an amorous looking-glass;  
 I, that am rudely stamp’d, and want love’s majesty  
 To strut before a wanton ambling nymph;  
 I, that am curtail’d of this fair proportion,  
 Cheated of feature by dissembling nature,  
 Deform’d, unfinish’d, sent before my time  
 Into this breathing world, scarce half made up,  
 And that so lamely and unfashionable  
 That dogs bark at me as I halt by them;  
 Why, I, in this weak piping time of peace,  
 Have no delight to pass away the time,  
 Unless to spy my shadow in the sun  
 And descant on mine own deformity;  
 And therefore, since I cannot prove a lover,  
 To entertain these fair well-spoken days,  
 I am determin’d to prove a villain  
 And hate the idle pleasures of these days.  
 Plots have I laid, inductions dangerous,

By drunken prophecies, libels and dreams,  
 To set my brother Clarence and the king  
 In deadly hate the one against the other:  
 And if King Edward be as true and just  
 As I am subtle, false, and treacherous,  
 This day should Clarence closely be mew'd up."

—*Rich. III.* i. 1.

### DEFORMITY Freed from Scorn.

"If deformed persons . . . be of spirit (they will) seek to *free themselves from scorn*, which must be either by virtue or malice. Whosoever hath anything fixed in his person that doth induce contempt, hath also a perpetual spur in himself to rescue and deliver himself from scorn. Therefore, all deformed persons be extreme bold."—*Ess. of Deformity*.

"So do I wish the crown, being so far off;  
 And so I chide the means that keeps me from it;  
 And so I say, *I'll cut the causes off*. . . .  
 (Love) did corrupt frail nature with some bribe,  
 To shrink mine arm up like a wither'd shrub;  
 Where sits deformity to mock my body;  
 To shape my legs of an unequal size;  
 To disproportion me in every part,  
 Like to a chaos, or an unlick'd bear-whelp  
 That carries no impression like the dam. . . .  
 Then, since this earth affords no joy to me,  
 But to command, to check, to o'erbear such  
 As are of better person than myself,  
 I'll make my heaven to dream upon the crown,  
 And, whiles I live, to account this world but hell,  
 Until my mis-shaped trunk that bears this head  
 Be round impaled with a glorious crown.  
 And yet I know not how to get the crown,  
 For many lives stand between me and home;  
 And I, like one lost in a thorny wood,  
 Torment myself to catch the English crown:

And from that torment I will free myself,  
 Or hew my way out with a bloody axe. . . .  
 I'll drown more sailors than the mermaid shall;  
 I'll slay more gazers than the basilisk;  
 I'll play the orator as well as Nestor,  
 Deceive more slyly than Ulysses could,  
 And, like a Sinon, take another Troy.  
 I can add colours to the chameleon,  
 Change shapes with Proteus for advantages,  
 And set the murd'rous Michiavel to school.  
 Can I do this, and cannot get a crown?  
 Tut, were it farther off, I'll pluck it down." [*Exit.*]  
 —See *Hen. VI.* iii. 2, 140—195.

### DEFORMITY of Mind Caused by Deformity of Body.

“It is good to consider of deformity, not as *a sign*, which is more deceivable, but as *a cause*, which seldom faileth of the effect.”—*Ess. of Deformity*.

“Sycorax, who, with age and envy, was grown into a hoop.”  
 —*Temp.* i. 2.

“A devil, a born devil, on whose nature  
 Nurture can never stick; . . .  
 And as *with age* his body uglier grows,  
 So his mind cankers.”—*Temp.* iv. 1.

“Dark-working sorcerers that change the mind,  
 Soul-killing witches that deform the body.”  
 —*Com. Err.* i. 2; *Two Gent. Ver.* ii. 1, 62.

*Bora.* : “Seest thou not what a deformed thief that fashion,” &c.  
 [*rep.*]

*Watch.* : “I know that deformed . . . a' goes up and down like a  
 gentleman.”—*M. Ado* iii. 3.

“See thyself, devil!

Proper deformity seems not in the fiend  
 So horrid as in a woman; . . .  
 Thou chang'd and self-cover'd thing, for shame,  
 Bemonster not thy feature,” &c.—*Lear* iv. 2.



**DELAY in Giving Access.**

“The vices of authority are four : Delays, Corruption, &c. For delays, *give easy access* ; keep times appointed; go through with that which is in hand, and interlace not business but of necessity.”—*Ess. of Delays*.

“(We) have the summary of all our griefs,  
When time shall serve, to shew in articles,  
Which, long ere this, we offered to the king,  
And might by no suit gain our audience.  
When we were wronged, and would unfold our griefs,  
We are denied access unto his person,  
Even by those men that have done us most wrong.”

—2 *Hen. IV.* iv. 1.

“I have not stopp'd mine ears to their demands,  
Nor posted off their suits with slow delays.”

—3 *Hen. VI.* iv. 8.

(See Despatch.)

**DESPAIR and Discontent.**

“Here must I distinguish between discontentment and despair : for it is sufficient to weaken the discontented, but there is no way but to kill the desperate; which . . . were as hard and difficult as impious and ungodly. And, therefore, though they may be discontented, I would not have them desperate: for among many desperate men, it is like someone will bring forth a desperate attempt.”—*Letters of Advice to the Queen*.

“Rash-embraced despair.”—*Mer. Ven.* iii. 2.

“Teach thou this sorrow how to make me die ;  
And let belief and life encounter so  
As doth the fury of two desperate men,  
Which in the very meeting fall and die.”

—*John* iii. 1.

## DESPATCH.

“On the other side, *despatch is a rich thing; for time is the measure of business, as money is of wares; and business is bought at a dear hand where there is no despatch.*”—*Ess. of Despatch.*

“Full of wise care is this your counsel, madam—  
Take all the swift advantage of the hours . . .  
Be not ta'en tardy by unwise delay,” &c.

—*Rich. III. iv. 2.*

“Defer no time; delays have dangerous ends.  
Enter, and cry, ‘The Dauphin!’ presently.”

—1 *Hen. VI. iii. 2.*

“In delay there is no plenty.”—*Twelfth Night* ii. 3 (Song).

“Our hands are full of business, let's away;  
*Advantage feeds him fat, while men delay.*”

—1 *Hen. IV. iii. 2.*

## DESPATCH. (See Haste.)

“Affected despatch is one of the most dangerous things to business that can be: it is like that which the physicians call *predigestion, or hasty digestion*, which is sure to fill the body full of crudities, and secret seeds of diseases: therefore, measure not despatch by the times of sitting, but by the advance of business.”—*Ess. of Despatch.*

“Come, let us sup betimes, that afterwards  
*We may digest our complots in some form.*”

—*Rich. III. iii. 2.*

“Deliver Helen, and all damage else

As . . . *loss of time . . . and what else dear that is consumed*  
*In hot digestion of this cormorant war,*  
Shall be struck off.”—*Troil. Cress. ii. 2.*

*Ber.:* “I have despatched sixteen businesses, a month's length apiece, by an abstract of success. I have congè-ed with the Duke, done my adieu with his nearest, buried a wife, mourned for her,

writ to my lady mother I am returning, entertained my convoy ; and between these main parcels of despatch effected many nicer needs : the last was the greatest, but that I have not ended yet."

2 *Lord* : " If the business be of any difficulty, and this morning your departure hence, it requires haste of your lordship."

*Ber.* : " I mean, the business is not ended, as fearing to hear of it hereafter."—*All's Well* iv. 3.

### DESPATCH Requires Brevity.

" Long and curious speeches are as fit for despatch as a robe or mantle with a long train is for a race."—*Ess. of Despatch*.

" Come, I have learn'd that *fearful commenting*  
*Is leaden servitor to dull delay ;*  
 Delay leads impotent and snail-pac'd beggary.  
 Then fiery expedition be my wing ;  
 . . . My counsel is my shield.  
*We must be brief* when traitors brave the field."

—*Rich. III.* iv. 3.

" *If I talk* to him, with his innocent prate  
 He will awake my mercy, which lies dead :  
*Therefore, I will be sudden and despatch.*"

—*John* iv. 1.

" Follow me with speed ; I'll to the King.  
 A thousand businesses are *brief* in hand."

—*John* iv. 3, and 6, 17, 18.

### DESPATCH—Order Assists.

" Above all things, *order and distribution and singling out of parts* is the life of despatch ; so as the distribution be not too subtle."—*Ess. of Despatch*.

*Nor.* :

" All was royal :  
 To the disposing of it nought rebelled ;  
*Order gave each thing view, the office did*  
*Distinctly his full function.*"

*Buck.:* "Who did guide,  
I mean *who set the body and the limbs*  
*Of this great sport together . . .* Who, my lord?  
*Nor.:* "All this was ordered by the good discretion  
Of the right reverend Cardinal of York."

—*Hen. VIII.* i. 1.

### DETRACTION, or Slander.

"*Detractor portat Diabolum in lingua* (The slanderer carries the devil in his tongue)."—*Promus* 164.

"That which is uttered in the name of praise (or adulation) is good. That which is said as detraction is bad."—*From the Latin Promus*, 1248.

"As slanderous as Satan."—*Mer. Wives* v. 5.

"Devil Envy say Amen."—*Tr. Cr.* ii. 3.

"That monster envy, oft the wreck of earned praise."

—*Per.* iv. 3.

"She's dead, slandered to death by villains,  
That dare as well answer a man, indeed,  
*As I dare take a serpent by the tongue.*"

—*M. Ado* v. 1.

"'Tis slander,

Whose edge is sharper than the sword, whose tongue  
Outvenoms all the worms of Nile, whose breast . . .  
Doth belie all corners of the world . . . the secrets of the grave  
This venomous slander enters."

—*Cymb.* iii. 4, and see *Cymb.* i. 7, 142—148.

"Will not honour live with the living? No. Why? Detraction will not suffer it."—1 *Hen. IV.* v. 2; *All's Well* i. 1, 40; *Cymb.* i. 1; *Temp.* ii. 2, 90—95.

### DISAPPOINTMENT.

"(I am), as I told you, like a child following a bird; which, when he is nearest flieth away, and lighteth a little before, and then the child after it again, and so *in infinitum*—I am weary of it."—*Letter to Greville.*

“They follow him . . . with no less confidence  
Than boys pursuing summer butterflies.”—*Cor. iv. 7.*

“What potions have I drank of Siren tears  
Distilled from limbecks foul as hell between,  
Applying fears to hopes, and hopes to fears,  
*Still losing when I thought myself to win?*”

—Sonnet cxix.

### DISCONTENT in the State. It's Causes.

“For roughness, it is a needless cause of discontent.  
Severity breedeth fear, but roughness hate.”—*Ess. of  
Delays.*

“The causes and motive of sedition are . . . taxes,  
alteration of laws, general oppression, &c.”—*Ess. of  
Sedition.*

“My pity hath been balm to heal their wounds,  
My mildness hath allayed their swelling griefs,  
My mercy dried their water-flowing tears :  
I have not been desirous of their wealth.  
Nor much oppress'd them with great subsidies,  
Nor forward of revenge though they much erred.”

—2 *Hen. VI. iii. 4, 8.*

### DISCOURSE—Affected.

“Conversation as it ought not to be over-affected,  
much less should it be slighted. . . . On the other  
side, a devotion to urbanity and external elegance  
terminates in an awkward and *disagreeable affectation.*”  
*De Aug. viii. 1.*

“Taffeta phrases, silken terms precise,  
Three-piled hyperboles, *spruce affectation*  
Figures pedantical : these summer flies  
Have blown me full of maggot ostentation.”

—*Love's Labour's Lost v. ii.*

“Antic, lipping, affecting fantasticoes.”

—*Rom. Jul. ii. 4.*

“Witty without affection (*affectation*).”

—*Love's Labour's Lost* v. 1.

### DISCOURSE, or with “Circumstance,” and Tedious—Blunt.

“To use too many *circumstances* ere one come to the matter is *wearisome*, to use none at all is *blunt*.”—*Ess. of Discourse*.

“So, by your circumstance, you call me a fool.  
So, by your circumstance, I fear you'll prove.”

—*Two Gent. Ver.* i. 1.

“You know me well, and herein spend but time  
To wind about my love with circumstances,” &c.

—*Mer. Ven.* i. 1.

“The interruption of their churlish drums  
Cuts off more circumstance.”—*John* ii. 1.

“What means this peroration with such circumstance?”—  
2 *Hen. VI.* i. 1 (and see *Ham.* i. 5, 126—128; *Oth.* i. 1, 11—14.)

“As in a theatre, the eyes of men,  
After a well-graced actor leaves the stage,  
Are idly bent on him that enters next,  
Thinking his prattle to be tedious,  
Even so,” &c.

—*Rich.* ii. v. 1, and *Rom. Jul.* v. 3, 230.

“If you require a little space for prayer,  
I grant it. Pray, but *be not tedious*,  
For the gods are quick of ear.”

—*Per.* iv. 1, and v. 1, 28.

See the conversation of Polonius who, although he consents that “brevity is the soul of wit, and *tediousness* the limbs of outward flourishes,” still continues to prose on in spite of the Queen's remonstrances. See also Hamlet's comment on the same—“These *tedious* old fools” (*Ham.* ii. 2, 85—220).

*Pet.*: “And you, good sir! Pray, have you not a daughter,  
Called Katherina, fair and virtuous?”

*Bap.*: "I have a daughter, sir, called Katherina."

*Gre.*: "You are too blunt. Go to it orderly."—*Tam. Sh.* ii. 1.

"First let my words stab him as he hath me.

Base slave, thy words are blunt, and so art thou."

—2 *Hen. VI.* iv. 1.

"I can mar a curious tale in telling it,

And deliver a plain message bluntly."—*Lear* i. 4.

(And see of Casca—*Jul. Cæs.* i. 2, 290—302).

### DISCOURSE—Questioning.

"He that questioneth much shall learn much and content much . . . but let his questions not be troublesome, for that is fit for a poser."—*Ess. of Discourse.*

"With many holy day and lady terms

*He question'd me . . . he made me mad*

To see him shine so brisk and smell so sweet,

And talk so like a waiting woman," &c.

—1 *Hen. IV.* i. 3.

(See 1 *Hen. IV.* ii. 3, 85—88, 102—4, and *ib.* of Falstaff of "a question not to be asked," or "to be asked:" the whole scene is one of questioning, beginning with the questioning of Francis).

"Inquire me first what Danskers are in Paris?

And how? and who? what means? and where they keep?

What company? at what expense? And finding,

By this encompassment and drift of question,

That they do know my son, come you more uearer

Than your particular demands will touch it."—*Ham.* ii. 1.

"Let me question more in particular," &c.—*Ham.* ii. 2.

### DISCOURSE of Reason.

"God hath done great things . . . past discourse of reason."—*Squire's Conspiracy (rep.)*.

"True fortitude must grow out of discourse of reason."—*Letter to Rutland and Advt. I.* of Luther.

“O God! a beast that wants *discourse of reason*  
Would have mourned longer.”—*Ham.* i. 2.

“Should not our father  
Bear the great sway of his affairs with reasons,  
Because your speech hath none that tell him so?  
. . . . Is your blood  
So madly hot, that *no discourse of reason* . . .  
Can qualify the same?”—*Tr. Cr.* ii. 2.

### DISCOURSING Wits—Affected.

“There remain certain discoursing wits . . . which  
‘*affect*’ (to think belief a bondage).”—*Ess. of Truth.*

“I never heard such a drawling, affecting rogue.”  
—*Mer. Wiv.* ii. 1.

“Of government the properties to unfold,  
Would seem in me *to affect speech and discourse.*”  
—*M. M.* i. 1.

“Such antic, lispings, affecting, fantasticoes, these new tuners of  
accents,” &c.—*Rom. Jul.* ii. 4.

### DISCOURSE—Salt, Bitter.

“Men ought to find the difference between saltness  
and bitterness. Certainly, he that hath a satirical vein,  
*as he maketh others afraid of his wit, so he had need to  
be afraid of other’s memory.*”—*Ess. of Discourse.*

“It much repairs me  
To talk of your good father. In his youth  
He had the wit, which I can well observe  
To-day in our young lords; but *they may jest  
Till their own scorn return to them unmoted,*  
Ere they can hide their levity in honour . . .  
*Contempt nor bitterness* were in his pride, or sharpness.”  
—*All’s Well* i. 2.

“Though we are justices, and doctors, and churchmen, Master  
Page, *we have some salt of our youth* in us.”—*Mer. Wiv.* ii. 3.

“Do you know what a man is? Is not . . . *discourse,* . . .



learning, gentleness, . . . and so forth, the spice and salt that season a man?"—*Tr. Cr.* i. 2.

Who doth not remember how (Elizabeth) did revenge the rigour and rudeness of her jailor by a word that was not bitter, but salt?

*In praise of the Queen, Bacon repeatedly makes the same contrast between bitterness and wit or irony.*

"Bitter, searching terms."—*Tit. And.* ii. 3; 2 *Hen. VI.* iii. 2.

"Bitter taunts; bitter words."—3 *Hen. VI.* iii. 6; *Tam. Sh.* ii. 1, iii. 2; *Rich. II.* ii. 1.

"Bitter scoff . . . bitter names . . . bitter words."—*Rich. III.* i. 3, iv. 4; 2 *Hen. IV.* ii. 4, &c.

### DISSIMULATION, a Faint Kind of Wisdom.

"*Dissimulation* is but a faint kind of *policy* or wisdom; for it asketh a strong wit, and a strong heart to know when to tell truth, and to do it. Therefore, it is the weaker sort of politics that are the great dissemblers."—*Ess. of Simulation, &c.*

"*Policy and stratagem* must do  
That you affect; and so must you solve  
That what you cannot, as you would achieve  
You must, perforce, accomplish as you may."

—*Tit. And.* ii. 1.

"He nor sees nor hears us what we say.  
O, would he did! and so perhaps he doth:  
'Tis but his policy to counterfeit."

—3 *Hen. VI.* ii. 6.

*Glo.*: "But 'twas thy beauty that provoked me . . .  
But 'twas thy heavenly face that set me on.

[*Anne lets fall the sword.*]

Take up the sword again, or take up me."

*Anne*: "Arise, dissembler . . . I would I knew thy heart."

*Glo.*: "'Tis figured in my tongue."

*Anne*: "I fear me both are false."

*Glo.*: "Then never man was true."

Was ever woman in this humour woo'd ?

Was ever woman in this humour won ? . . .

And I no friends to back my cause withal

But the plain devil, *and dissembling looks*," &c.

—See *Rich. III.* i. 3 ; ii. 2, 1—32.

"Dissembling courtesy ! How fine this tyrant

Can tickle where she wounds !" — *Cymb.* i. 2.

(See how Falstaff, when attacked by Douglas, "falls down as if he were dead," his weak courage and "policy" making him truly "*a great dissembler.*")

"'Sblood ! it was time to counterfeit. . . . Counterfeit ? I lie. I am no counterfeit; for he is but the counterfeit of a man, who hath not the life of a man; but to counterfeit dying when a man thereby liveth is to be no counterfeit, but the true and perfect image of life indeed," &c.—See 1 *Hen. IV.* v. 4.

### DISSIMULATION of Knowledge in Order to Arrive at Truth.

"If you dissemble, sometimes your knowledge of that you are thought to know, you shall be thought, another time, to know that you know not." — *Of Discourse.*

"Your bait of falsehood takes this carp of truth

And thus do we with windlasses and with essays of bias,  
By indirections find directions out." — *Ham.* ii. 1.

"The better act of purposes mistook,

Is to mistake again; though indirect,

Yet indirection thereby grows direct,

And falsehood, falsehood cures." — *John* iii. 4.

### DISSIMULATION of Necessity Follows on Secrecy.

"Dissimulation followeth many times upon secrecy by a necessity; so that he that will be secret, must be a dissembler in some degree. . . . No man can be

secret except he give himself a little scope of dissimulation, which is, as it were, but the skirts or train of secrecy.”—*Ess. of Dissimulation.*

(This doctrine is repeatedly illustrated in the plays. See of the dissimulation of Proteus in the *Two Gent. Ver.*, especially iii. 1, iv. 2. Of Romeo and Juliet, their secrecy and her dissimulation (*Rom. Jul.* ii. 2), and of the Nurse (*Rom. Jul.* ii. 4, 5), and of the Friar, their confederate (*Rom. Jul.* ii. 6; iii. 3). “Good Romeo, *hide thyself*”—of Juliet and her mother and father (*Rom. Jul.* iii. 5). The Nurse and Count Paris, *Ib.*, &c., until the last scene, wherein the Friar describes the whole plot, and the “means devised” for carrying it out. The dissimulations of Jessica, Nerissa, and the much-admired Portia, play a conspicuous part in the *Merchant of Venice*. So of Celia and Rosalind in *As You Like It*; of the Duke in *Measure for Measure*; of Polixenes and his son, Florisel, and of Perdita and Paulina in the *Winter’s Tale*, &c. Such dissimulation is almost always “by a necessity,” and usually illustrated in women’s character.)

### DISSIMULATION, a Vice.

“The third degree, which is simulation and *false profession*, is more culpable, and less politic, except it be in great and rare matters. A general custom of simulation is a vice, rising either of a natural falseness or of a mind that hath some main faults, which, because a man must disguise, it maketh him practise simulation in other things, lest his hand should be out of ure.”—*Ess. of Dissimulation.*

“Rivers and Hastings take each other’s hand;  
Dissemble not your hatred, swear your love; . . .

Take heed you dally not before your king,  
 Lest he that is the supreme King of kings  
 Confound your hidden falsehood, and award  
 Either of you to be the other's end. . . .  
 What you do, do it unfeignedly."—*Rich. III.* ii. i.

"Hollow hearts I fear ye . . . woe upon you,  
 And all such *false professors*."—*Hen. VIII.* iii. 1.

### **DISSIMULATION, in Order to Thwart Others.**

"If a man would cross a business that he doubts some other would handsomely and effectually move, let him pretend to wish it well, and move it himself, in such a way as may foil it."—*Ess. of Dissimulation.*

*Prince Hal*: "I know you all, and will awhile uphold  
 The unyoked humour of your idleness.

. . . . .  
 So, when this loose behaviour I throw off,  
 By so much shall I falsify men's hopes.

. . . . .  
 I'll so offend to make offence a skill;  
 Redeeming time when men least think I will."

—See 1 *Hen. IV.* i. 2, 219—241.

See also the whole course of Iago's dissimulation in order to carry out his own ends (*Oth.* ii. 1; iii. 3, &c.).

### **DISSIMULATION for Discovery of Truth.**

"The advantages of simulation and dissimulation. . . . The third is to discover the mind of another and turn this freedom of speech to freedom of thought; and therefore it is a good shrewd proverb of the Spaniard, 'To tell a lie and find a truth.' " \*—*Of Simulation and Dissimulation.*

\* Note that this proverb is twice entered in the *Promus* (Nos. 267 and 610). It appears in the *early* and in the *late* Plays.

“The better act of purposes mistook  
Is to mistake again; though indirect,  
Yet indirection thereby grows direct,  
And falsehood, falsehood cures.”—*John* iii. 1.

“To find out right with wrong, it may not be.”  
—*Rich. II.* ii. 3.

“I think ’t no sin  
To cozen him that would unjustly win.”  
—*All’s Well* iv. 2.

“So disguise shall by the disguised  
Pay with falsehood false exacting.”—*M. M.* iii. 2.

“Whilst others fish for craft with great opinion,  
I, with great truth, catch mere simplicity.”—*Tr. Cr.* iv. 4.

“See you now  
Your bait of falsehood takes a carp of truth,  
And thus do we of falsehood and of reach,  
With windlasses and with essays of bias,  
With indirections find directions out.”—*Ham.* ii. 1.

“O ’tis most sweet  
When in one line two crafts directly meet.”—*Ham.* iii. 4.  
“There’s warrant in that theft  
Which steals itself when there’s no mercy left.”  
—*Macb.* ii. 3.

“It is a falsehood that she is in,  
Which is with falsehood to be combated.”  
—*Two Noble Kinsmen* iv. 3.

### DISSIMULATION in Face.

“There be three degrees of this hiding and veiling of a man’s self; . . . simulation in the affirmative is when a man industriously and expressly feigns and pretends to be that he is not.”—*Ess. of Dissimulation.*

“It is a point of cunning to wait upon him with whom you speak with your eye. . . . You may lay a bait for a question *by showing another visage* and countenance than you are wont.”—*Ess. of Cunning.*

*Lady Macb.* : “Come on, my gentle lord,  
Sleek o’er your rugged looks; be bright and jovial  
’Mong your guests to-night.”

*Macb.* : “So shall I, love :  
And so I pray be you; let your remembrance  
Apply to Banquo; present him eminence  
Both with eye and tongue: unsafe the while  
That we must lave our honours in the flatt’ring  
streams,  
And *make our faces vi:ards to our hearts,*  
Disguising what they are.”—*Macb.* iii. 2.

“*Taking no notice that she is so nigh,*  
*For all askance he holds her in his eye.*”  
—*Ven. Adonis.*

“Some that smile have in their hearts  
Millions of mischiefs.”—*Jul. Cæs.* iv. 1.

“(I am) vanquished by the fair grace and speech,  
Of the poor suppliant; . . . here business looks in her  
*With an importing visage.*”—*All’s Well* v. 1.

“Why, I can smile, and murder whiles I smile,  
And cry content to that which grieves my heart,  
And wet my cheeks with artificial tears,  
And *frame my face* to all occasions.”—*3 Hen. VI.* iii. 2.

### **DISSIMULATION a Consequence of Secrecy.**

“Dissimulation followeth many times upon secrecy by a necessity; so that he that will be secret must be a dissembler in some degree; for men are too cunning to suffer a man to keep an indifferent carriage between both, and to be secret without swaying the balance on either side. They will so *beset* a man with questions, and draw him on, and *pick it out of him*, that, without an absurd silence, he must show an inclination one way; or, if he do not, they will *gather* as much from his silence as by his speech.”—*Ess. of Dissimulation.*

See how excellently these observations are illustrated

in the instructions given by Polonius to Reynaldo as "the encompassment and drift of question" by means of which information is to be gained about the private affairs of Laertes (*Ham.* ii. 1). Again, in the King's somewhat similar instructions to Rosencrantz and Guildenstern, that by their companies they shall "draw on" Hamlet to pleasures, and so "*gather and glean*" from him the secret of his strange behaviour (*Ham.* ii. 2). Hamlet, however, is as well versed as they in the arts of secrecy and dissimulation. When Polonius attempts, by questioning, to discover the method of his madness, Hamlet classes him with "those tedious fools" such as in the *Essay* are described as "talkers and futile persons, vain and credulous withal," "the blab or babbler" to whom "the secret man" will assuredly not open himself.

See also *Ham.* iii. 1, 1—14; iii. 2, 298—385. Note that Hamlet, when "beset" by Rosencrantz to give him "a wholesome answer," appealing to his former love for him, Hamlet replies, swearing "by these pickers and stealers." He knows well that his friends are sent to "pick" and "gather" hints of his secrets: "Why do you go about to recover the wind of me, as if you would drive me into a toil?"

### DISTINCTION and Difference.

"He who makes not distinction in small things, makes error in great things."—*Promus* 186.

"Strange is it that  
Our bloods of colour, weight, and heat, poured all together  
Would quite confound distinction, yet stand off  
In differences so mighty."—*All's Well* ii. 3.

“ Barbarism . . .  
Should a like language use to all degrees,  
And mannerly distinguishment leave out  
Betwixt prince and beggar.”

—*Winter's Tale* ii. 1.

“ Hath Nature given them eyes . . . which can distinguish 'twixt  
The fiery orbs above and the twinned stones  
Upon the number'd beach, and can we not  
Partition make with spectacles so precious  
'Twixt foul and fair ? ” &c.—*Cymb.* i. 7, 31—44.

“ This fierce distinction hath in it circumstantial branches which  
distinction should be rich in.”—*Cymb.* v. 5 (see *Macb.* iii. 1, 91—  
100 ; *Lear* iii. 6, 61—70 ; *Cor.* iii. 1, 322).

### DIVINITY Shapes our Lives—The Hand of God.

“ Divinity says : ‘ *Seek ye the kingdom of heaven, and  
all these things shall be added unto you,*’ for although  
this foundation laid by human hands is sometimes placed  
upon the sand . . . yet the same foundation is ever *by  
the divine hand* fixed upon a rock.”—*Adv.* viii. 2.

“ There's a divinity that shapes our ends,  
Rough-hew them how we will.”—*Ham.* v. 2.

*Pros.* : “ O a cherubim thou wast  
That did preserve me. Thou didst smile,  
*Infused with a fortitude from Heaven . . .*”

*Mira.* : “ How came we ashore ? ”

*Pros.* : “ *By Providence divine.*”—*Temp.* i. 2.

“ Why, this is . . . a showing of a heavenly effect in an earthly  
actor . . . *the very hand of Heaven*, in a most weak and debile  
minister.”—See *All's Well*, ii. 3, 1—41.

“ This was a venture, sir, that Jacob serv'd for ;  
A thing not in his power to bring to pass,  
*But swayed, and fashioned by the hand of Heaven.*”

—*Mer. Ven.* i. 3.

“ *Shows us the hand of God,  
Which hath dismissed us from our stewardship ;*



For well we know, no hand of blood and bone,  
Can gripe the sacred handle of our sceptre," &c.

—*Rich. II.* iii. 2, 78—90.

*Glo.*: "I hope they will not come upon us, now."

*K. Hen.*: "We are in God's hands, brother, not in theirs."

—*Hen. V.* iii. 6.

"*The quality and hair of our attempt brooks no division.*"

—1 *Hen. IV.* iv. 1.

"The tongues of mocking wenches are as keen

As is the razor's edge invisible,

*Cutting a smaller hair than may be seen;*

Above the sense of sense; so sensible

Seemeth their conference."

—*Love's Labour's Lost* v. 2.

Comp. "Cumini Sector (*a hair-splitter*. Lit. a cumini splitter—*i.e.*, a skinflint, or niggard)." —*Promus* 891, Q.V.

"The school-men . . . are Cymini Sectores." —*Ess. of Study; Advt. of Learning* i., &c.

### DIVISION of Labour—Control, &c.

"*Order and distribution*, and singling out of parts, is the life of dispatch; so as the distribution be *not too subtle*: for he that doth not divide will never enter well into business; and he that divideth too much will never come out of it clearly." —*Ess. of Dispatch*.

"Come, here's the map. Shall we divide our right

According to our three-fold order ta'en . . .

I'll cavil to the ninth part of a hair."

—1 *Hen. IV.* iii. 1.

"Piece out our imperfections with your thoughts ;

Into a thousand parts divide one man,

And make imaginary puissance."

—*Hen. V.* i. [*Chorus.*]

"Therefore did heaven divide  
The state of man in divers functions,

Setting endeavour in continual motion :  
 To which is fixed, as an aim or butt,  
 Obedience: For so work the honey bees ;  
 Creatures, that by a rule in Nature, teach  
 The act of order," &c.—*Hen. V. i. 2.*

### DOUBTS—Certainties.

“That use of wit and knowledge is to be allowed, which laboureth to make doubtful things certain, and not those which labour to make certain things doubtful.”  
 —*Advt. of Learning ii. ; Sped. iii. 364.*

“ My power, alas ! I doubt,—  
   Our doubts are traitors,  
 And make us lose the good we oft might win,  
 By fearing to attempt.”—*M. M. i. 5.*

  “ Let your reason serve  
 To make the truth appear, where it seems hid,  
 And hide the false seems true.”—*M. M. v. 1.*

### DUTY.

“The good of communion, which respects and beholds society, we may term *Duty*, because the term duty is proper to a mind well framed and disposed towards others, as the term of *Virtue* is applied to a mind well formed and composed in itself.”—*De Aug. vii. 2.*

“ My duty will I boast of, nothing else ;  
 And duty never yet did want his meed.”

—*Two Gent. Ver. ii. 4.*

“ When I call to mind your gracious favours  
 Done to me, undeserving as I am,  
 My duty pricks me on to utter that  
 Which else no worldly good should draw from me . . .  
 . . . She is peevish, sullen, forward,  
 Proud, disobedient, stubborn, lacking duty ;  
 Neither regarding that she is my child,  
 Nor fearing me as if I were her father . . .

. . . I thought the remnant of mine age  
Should have been cherished by her child-like duty."

—*Two Gent. Ver.* iii. 2.

"Never anything can come amiss,  
When simpleness and duty tender it . . .  
And what poor duty cannot do,  
Noble respect takes it in might, not merit."

—*M. N. D.* v. 1.

"Let your highness  
Command upon me, to the which my duties  
Are indissolubly knit."—*Macb.* iii. 1.

(There are in "Shakespeare" upwards of 150 passages on the duties of subordinates to their superiors, and on the virtue of a dutiful disposition).

## EDUCATION.

"Custom is most perfect when it is begun in young years: this we call education, which is, in fact, but an early custom. So we see in languages the tongue is more pliant to all expressions and sounds, the joints are more supple to all parts of activity and motions in youth, than afterwards; for it is true that late learners cannot so well take the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open, and prepared to receive continual amendment; which is exceeding rare."—*Ess. of Custom and Education.*

"My brother Jaques he keeps at school, and report speaks goldenly of his profit: for my part, he keeps me rustically at home, or to speak more properly, stays me here at home unkempt; for call you that keeping for a gentleman that differs not from the stalling of an ox? . . . As much as in him lies, he mines my gentility with my education."—*As You Like It* i. 1.

*Laf.*: "Was this gentlewoman the daughter of Gerard de Narbonne."

*Count.* : “His sole child, my lord : and bequeathed to my overlooking. I have those hopes of her good that her education promises. . . . She derives her honesty, and achieves her goodness.”—*All's Well* i. 1.

See of Proteus (*Two Gent. Ver.* ii. 4, 60—70). Of the Kings of Sicily and Bohemia, “trained together from their childhood” (*Winter's Tale* i. 1). Of Paris “Nobly trained, stuffed with honourable parts” (*Rom. Jul.* iii. 5). Of Lepidus who, later in life, has to be “taught and trained and bid go forth,” just as a horse is managed (*Jul. Cæs.* iv. 1). Northumberland condemned to banishment, in *Rich. II.* i. 3, is an example of a neglected education, and of the difficulty in latter life of a man learning a new language.”

*Nor.* : “A heavy sentence, my most gracious Lord . . .

The language I have learned these forty years,

My native English, now I must forego ;

And now my tongue's use is to me no more

Than an unstringed viol, or a harp, &c.

Within my mouth you have engaoled my tongue,

Double portcullised with my teeth and lips ;

And dull, unfeeling, barren ignorance

Is made my gaoler to attend on me.

I am too old to fawn upon a nurse,

Too far in years to be a pupil now ;

What is thy sentence, then, but speechless death ?” &c.

—*Rich. II.* i. 3.

## END—Consider The.

“Of two means, that is the better which is *nearer the end.*”—*Promus*, 1266 (Latin).

“That is the question,

Whether 'tis nobler in the mind to suffer . . .

Or to take arms against a sea of troubles,

And *by opposing end them ?*”—*Ham.* iii. 2.

“Come, we’ve no friend but resolution and the briefest end.”—*Ant. Cl.* iv. 13.

“It is great  
To do *that thing that ends all other deeds,*  
Which shackles accidents and bolts up chance.”

—*Ant. Cl.* v. 2.

“I do fear thy nature :  
It is too full o’ the milk o’ human kindness  
To catch the nearest way.”—*Macb.* i. 5.

### END. (See Beginning.)

“I address one general admonition to all; that they consider what are the true ends of knowledge.”—*Gt. Instauration Pref.*

“(It is unwise) to begin a work without foresight what would be the end.”—*Proceedings* ii. 185.

“Leaving it to God to make a good ending of a hard beginning.”—*To the Queen, Jul.* 20, 1594.

“What is the end of study? Let me know.

Why, that to know which else we should not know,” &c.

—*Love’s Labour’s Lost* i. 1.

“The latter end of his commonwealth forgets the beginning.”—*Temp.* ii. 1.

“Most poor matters point to most rich ends.”—*Temp.* iii. 1.

“You have said, sir.—Aye, and done, too. . . . You always end ere you begin.”—*Two Gent. Ver.* ii. 4.

“I will tell you the beginning; and . . . you may see the end, for the best is yet to do.”—*As You Like It* i. 2.

“Well, Heaven has an end in all.”—*Hen. VIII.* ii. 1.

“There is a divinity that shapes our ends.”—*Ham.* v. 2.

“Where I did begin, there shall I end.”—*Jul. Cæs.* v. 3.

“It was my negligence, not weighing well the end,” &c.

—See *Winter’s Tale* i. 2.

“O that a man might know  
The end of this day’s business ere it come!  
But it sufficeth that the day will end,  
And then the end is known.”—*Jul. Cæs.* v. 1.

### The END Rules the Event, &c.

“The end rules the method.” (See Bacon’s instructions for gathering together a store of small particulars and axioms).—*Parascere* II.

“Thou thinks me as far in the devil’s book, as thou and Falstaff, for obduracy, and persistency: let the end try the man.”—2 *Hen. IV.* ii. 2.

“Time revives us:  
All’s well that *ends well*, and still the fine’s the crown,  
Whate’er the course, the *end* is the renown.”

—*All’s Well*, iv. 4.

“Most poor matters point to most rich ends.”

—*Temp.* iii. 1.

“Find some occasion to anger Cassio; . . . tainting his discipline, or what other course you please. . . . So shall you have a *shorter journey to your desires*.”—*Oth.* ii. 3.

**ENDURANCE.** (See **Suffering—Well.**)

**ENJOYMENT.** (See **Happiness—Mirth.**)

### ENVY the Attribute of the Devil.

“Envy is the vilest affection, and the most depraved; for which cause it is the proper attribute of the devil, who is called ‘The envious man, that soweth tares amongst the wheat by night;’ as it always cometh to pass that envy worketh subtilly, and in the dark, and to the prejudice of good things, such as is the wheat.”—*Ess. of Envy.*

“That same knave hath the finest mad *devil of jealousy* in him.”—*Mer. Wives* v. 1. See *Tr. Cr.* v. 1, 27—31. *Patroclus.*

(To be continued.)

## ENVY in Equals.

“Men of noble birth are noted to be envious towards new men when they rise; for the distance is altered; and it is *like a deceit of the eye, that when others come on, they think themselves go back.*”—*Ess. of Envy* (and see of “*Deformed Persons*”).

(See *Jul. Cæs.* i. 2, ii. 1, &c., where it is made plain that envy at *the relative changes of position* between Cæsar and his former friends, Brutus and Cassius, was the true cause of their enmity. The illusion to the “deceit of the eye” is not omitted in this description).

“*The eye sees not itself*

*But by reflection. . . .*

Set honour in one eye and death in the other,

And I will look on both indifferently. . . .

I was born as free as Cæsar, so were you ;

. . . This man

Is now become a god : and Cassius is

A wretched creature, and must bend his body

If Cæsar carelessly do not on him,” &c.

—*Jul. Cæs.* i. 2.

## ENVY Preys Upon Mind and Body.

“Envy is the worst passion, and preys upon the spirits which again prey upon the body.”—*Hist. of Life and Death.*

“Would curses kill, as doth the mandrake’s groan,

I would invent . . . as many signs of deadly hate

As *lean-fac’d envy* in her loathsome cave,” &c.

—2 *Hen. VI.* iii. 2.

(Comp. “*Pale Envy,*” *Tit. And.* ii. 1, 4.)

“Men that make

*Envy and crooked malice nourishment*

Bite the best.”—*Hen. VIII.* v. 2.

## ENVY—Public.

“Public envy is an ostracism that eclipseth men when they grow too great, and therefore it is a bridle to great ones to keep them in bounds.”—*Ess. of Envy*.

*Wol.*: “Who can be angry now? What envy reach you? . . .

*Cam.*: “Believe me, there’s an ill opinion spread even of yourself . . . they will not stick to say you envied him, and fearing he would rise, . . . kept him a foreign man still.”—*Of the exile and death of Dr. Pace, Hen. VIII.* ii. 2.

“My lords, I care not . . . if my actions  
Were tried by every tongue, every eye saw them,  
Envy and base opinion set against them . . .  
Ye tell me what you wish for both,—my ruin.”  
—*Hen. VIII.* iii. 1, 30—36, 98.

“I have touch’d the highest point of all my greatness;  
And from that full meridian of my glory  
I haste now to my setting: I shall fall  
Like a bright exhalation in the evening,  
And no man see me more . . .  
. . . Now I feel  
Of what coarse metal ye are moulded,—Envy.  
How eagerly ye follow my disgraces . . .  
Ye appear in everything may bring my ruin.”  
—*Hen. VIII.* iii. 2.

“All the conspirators save (Brutus) did that they did in envy of Great Cæsar.”—*Jul. Cæs.* v. 5.

(Note that the fall of public men is in every case attributed in the Plays to Envy, their “wreck,” “rock,” or “ruin”—the poison which envenomed them, the “sharp edge” or “point” which cut off, or destroyed them).



**ENVY. What Qualities Excite Envy.**

“They that desire to excel in too many matters, out of levity and vain-glory, are ever envious . . . it being impossible but many, in some one of these things, should surpass them; . . . Adrian, the Emperor, mortally envied poets and painters, and artificers in works wherein he had a vein to excel.”—*Ess. of Envy*.

(See how Armado is baffled by Moth's power of repartee and of using long words. Armado *desires to excel in everything*—to excel Cupid in love, Sampson in strength with the rapier, and a French courtier in courtesy).

*Arm.*: “. . . Thou art quick in answers. *Thou heatest my blood. . . . I love not to be crossed. . . . I would take desire prisoner and ransom him to any French courtier for a new-devised courtesy. . . . I should out-swear Cupid. . . . O well-knit Sampson! strong-jointed Sampson! I do excel thee in my rapier as much as thou did'st me in carrying gates.*”—*Love's Labour's Lost* i. 2.

**EQUALITY in Men.**

“By the law of Nature, all men in the world are naturalised one towards another; they were all made of one lump of earth, of one breath of God, they all had the same common parents.”—*Case of Post nati*.

“Strange it is that our bloods  
Of colour, weight, and heat, pour'd all together,  
Would confound distinction, yet stand off  
In differences so mighty.”—*All's Well* ii. 3.

**EQUALITY in Measure.**

“What tell you me of equal measure, when to the wise man all things are equal?”

“The very mercy of the law cries out  
 Most audible, even from his proper tongue,  
 ‘An Angelo for Claudio, death for death!’  
 Haste still pays haste, and leisure answers leisure,  
 Like doth quit like, and measure still for measure.”

—*M. M.* v. 1.

### EVIL a Foil to Good.

“We see in needle-works and embroideries, it is more pleasing to have a *lively work upon a sad and solemn ground, than to have a dark and melancholy work on a lightsome ground*: judge, therefore, of the pleasure of the heart by the pleasure of the eye.”—*Ess. of Adversity*.

“Like *bright metal on a sullen ground,*  
 My reformation glittering o’er my fault,  
 Shall show more goodly, and attract more eyes  
 Than that which hath no foil to set it off.”

—1 *Hen. IV.* i. 2.

### EVIL in Contact with Good.

“*Evil approacheth to good sometimes for concealment, sometimes for protection, and good to evil for conversion and reformation.* So hypocrisy draweth near to religion for covert, and, hiding itself, vice lurks in the neighbourhood of virtue.”—*Colours of Good and Evil* vii.

*Cant. :*

“Never came reformation in a flood,  
 . . . and scouring faults, as in this King . . .  
 It is a wonder how his Grace should glean such (learning)  
 Since his addiction was to courses vain :  
 His companies unlettered, rude, and shallow ;  
 His hours filled up with riots, banquets, sports, . . .’

*Ely :*

“The strawberry grows underneath the nettle,  
 And wholesome berries thrive and ripen best  
 Neighbour'd by fruit of baser quality ;

And so the prince obscured his contemplation  
 Under the veil of wildness : which no doubt  
 Grew, like the summer grass, fastest by night,  
 Unseen, yet crescive in his faculty.”—*Hen. V.* i. 1.

“So may the outward shows be least themselves—  
 The world is still deceived with ornament.  
 In law, what plea so tainted or corrupt  
 But, being seasoned with a gracious voice  
 Obscures the show of evil? In religion,  
 What damned error, but some sober brow  
 Will bless it, and approve it with a text,  
 Hiding the grossness with fair ornament?  
 There is no vice so simple, but assumes  
 Some mark of virtue on his outward parts,” &c.

—*Mer. Ven.* iii. 2.

### EXAMPLE for Imitation.

“In the discharge of thy place (or office) set before thee the best examples, for imitation is a globe of precepts; and after a time set before thee thine own example; and examine thyself strictly whether thou didst best at first. Neglect not also the examples of those that have carried themselves ill . . . to direct thyself what to avoid.”—*Ess. of Great Place.*

“Be stirring as the time; be fire with fire;  
 Threaten the threatener, and outface the brow  
 Of bragging honour; *so shall inferior eyes,*  
*That borrow their behaviours from the great,*  
*Grow great by your example,* and put on  
 The dauntless spirit of resolution.”

—*King John* v. i.

“Things done well  
 And with a care, exempt themselves from fear;  
*Things done without example,* in their issue  
 Are to be feared. *Have you a precedent?*

Had our General  
 Been what he knew himself, it had gone well.

O he has given example for our flight  
Most grossly, by his own."—*Ant. Cl.* iii. 8.

"Some turned coward but by example."

—*Cymb.* v. iii.

"Give me to know

How this foul rout began, who set it on? . . .

. . . Cassio, I love thee,

But never more be officer of mine . . .

I'll make thee an example."—*Oth.* ii. 3.

"The wars must make examples out of their best."

—*Oth.* iii. 3.

"Of this commission? I believe—not any."

—*Hen. VIII.* i. 2.

"No doubt he's noble. . . . In him  
Sparing would show a worse sin than ill-doctrine :  
Men of his way should be most liberal,  
*They are set here for examples.*"—*Hen. VIII.* i. 3.

"Tell me how he died,

If well, he stepped before me, happily,

*For my example* . . .

Of his own body he was ill, and gave

*The clergy ill example.*"—*Hen. VIII.* iv. 2.

"I cannot speak him home : he stopp'd the fliers,  
And *by his rare example* made the coward  
Turn terror into sport."—*Cor.* ii. 2.

## EXCESS. (See Extremes.)

"*Too much*, too little is an evil."—*Promus* 1279a  
(Latin).

"*Too much* of one thing is good for nothing."—*Promus* 487.

"So good that he is good for *nothing*."—*Promus* 1147  
(Italian).

"They are as sick that surfeit with *too much*, as they that starve  
with *nothing*."—*Mer. Ven.* i. 2.

“O love! *be moderate*; allay thy ecstasy;  
In measure rain thy joy; *scant this excess*,  
I feel too much thy blessing: make it less,  
For fear I surfeit!”—*Mer. Ven.* iii. 2.

“Whence comes this restraint?  
From *too much* liberty, my Lucio, liberty:  
As surfeit is the father of much fast,  
So every scope of *the immoderate use*,  
Turns to restraint,” &c.—*M. M.* i. 3.

“More than a little is by much too much.”  
—1 *Hen. IV.* iii. 2.

“Can we desire too much of a good thing?” &c.  
—*As You Like It* iv. 1.

“Romeo shall thank thee, daughter, for us both—  
As much to him—else in his thanks too much.”  
—*Rom. Jul.* ii. 6.

“God hath lent us but this only child;  
And now I see this one is one too much.”  
—*Rom. Jul.* iii. 5.

“The favours which, all too much, I have bestowed upon thee . . .  
O I have fed upon this woe already; and now excess of it will  
make me surfeit.”—*Two Gent. Ver.* iii. 2.

“The blood of youth burns not with such excess  
As gravity’s revolt to wantonness.”  
—*L. L. L.* v. 2, 73.

“I neither lend nor borrow, by giving nor by taking of excess.”  
—*Mer. Ven.* i. 3.

“To seek the beauteous eye of heaven to garnish  
Is wasteful and ridiculous excess.”  
—See *John* iv. 2, 9—16.

“If music is the soul of love, play on;  
*Give me excess of it*, that surfeiting  
The appetite may sicken, and so die.”  
—*Twelfth Night* i. 1.

“It was excess of wine that set him on.”  
—*Hen. V.* ii. 2, 42.

“Moderate lamentation is the right of the dead; *excessive grief*, the enemy of the living.

If the living be enemy to the grief, the excess makes it soon mortal.”—*All's Well* i. 1.

“He . . . cannot refrain from the excess of laughter.”

—*Oth.* iv. 1 ;

(and see *Rom. Jul.* ii. 6, 9—15, 33 ; *Lear* iv. 1, 70 ; *Tim. Ath.* v. 5, 28, 29.)

(In the Preface of the “*Great Instauration*” [Spedding, *Works* IV., pp. 20, 21] Bacon gives an admonition to all those who read his book. It is, that they study the true ends of knowledge and do not go into extremes of zeal for learning at all costs, striving to be *wise above measure*, but that they should cultivate truth in *charity*, as well as for the benefit and use of life. From over desire, or “lust of power, the angels fell; from lust of knowledge, man fell; but of *charity there can be no excess*, neither did angel or man come in danger by it.” This aversion from “Excess” is perceptible throughout Bacon’s writings, and it is at the bottom of much that he says about “Contraries” and “Extremes.”—q.v.).

## EXPENSE.

“Riches are for spending, and spending for honour and good actions ; therefore extraordinary expense must be limited by the worth of the occasion, for ordinary undoing may be as well for a man’s country as for the kingdom of heaven; but ordinary expense ought to be limited by a man’s estate, and governed with such regard as it be within his compass.”—*Ess. of Expense*.

“What piles of wealth hath he accumulated  
To his own portion ! And what expense by the hour  
Seems to flow from him ! How i’ the name of thrift

Does he rake this together? . . .  
 The several parcels of his plate, his treasure,  
 Rich stuffs, and ornaments of household, which  
 I find at such proud rate, that it outspeaks  
 Possession of a subject. . . . I am afraid  
 His thinkings are not worth his serious considering."

—*Hen. VIII.* iii. 2.

"Come, shall we in  
 And taste Lord Timon's bounty? He outgoes  
 The very heart of kindness.  
 He pours it out: Plutus, the god of gold,  
 Is but his steward; no need, but he repays  
 Seven-fold above itself: no gift to him,  
 But breeds the giver a return exceeding  
 All use of quittance. The noblest mind he carries,  
 That ever governed man. Long may he live in fortunes."

—*Tim. Ath.* i. 1.

"No care, no stop! so senseless of expense  
 That he will neither know how to maintain it,  
 Nor cease his flow of riot: takes no account  
 How things go from him, nor resumes no care  
 Of what is to continue."—*Tim. Ath.* ii. 2.

(*Note that in all cases in the Plays where extravagant expenditure, or the amassing of wealth, is alluded to, the "worthiness of the occasion" is allowed as an excuse, while unworthy objects of lavish expense, or use of money for merely selfish purposes, is always condemned.*)

### EXTREMES. (See The Mean.)

"That thing of which the contrary is bad, is good; that of which the contrary is good, is bad. This does not hold of those things whose excellence or force consists in *degree and measure* (e.g., the contrary of rashness is *cowardice*—a *bad* thing; yet *cowardice* is not good)." —*Promus* 1441, 1442.

“For nought so vile that on earth doth live,  
 But to the earth some special good doth give;  
 Nor aught so good but strain'd from that fair use,  
 Revolts from true birth, stumbling on abuse:  
 Virtue itself turns vice by being misapplied,  
 And vice sometimes by action dignified.”

—*Rom. Jul.* ii. 3.

“Always resolute in most extremes.”—1 *Hen. VI.* iii. 4.

“Those that are in extremity of either (laughing or melancholy) are abominable fellows.”—*As You Like It* iv. 1.

“For women's fear and love hold quantity  
 In neither aught, or in extremity.”

—*Ham.* iii. 2.

“The wisest beholder, that knew no more than seeing could not say if the importance were joy or sorrow; but in the extremity of the one it must needs be.”—*Winter's Tale* v. 2.

“To chide at your extremes it not becomes me,  
 O pardon that I name them.”

—*Winters Tale* iv. 3.

“'Twixt two extremes of passion, joy and grief  
 Burst smilingly.”—*Lear* v. 3.

“There is no middle way between these extremes.”  
 —*Ant. Cl.* iii. 4; and *Tim. Ath.* iv. 3, 300—345.

### EXTREMES, or Extremities try a Man's Nature.

“The ill that a man brings on himself by his own fault is greater; that which is brought on him from without is less. The reason is because *the sting and remorse of the mind accusing itself, doubleth all adversity*: contrariwise, the considering and recording inwardly that a man is clear and free from fault and just imputation doth attemper outward calamities. . . . So the poets in tragedies do make the most passionate lamentations, and those that forerun final despair, to be accusing, questioning, and torturing of a man's self, . . .



and consequently the extremities of worthy persons have been annihilated in the consideration of their own good deservings. . . . But where the evil is derived from a man's own fault, there all strikes deadly inwards, and suffocatheth."—*Colours of Good and Evil* viii.

"Where is your ancient courage? You were used to say  
*Extremity is the trier of the spirits,*  
That common chances common men could bear," &c.  
—*Cor.* iv. 1.

*Bru.*: "O Cassius! I am sick of many griefs."

*Cass.*: "Of your philosophy you make no use  
If you give way to accidental evils."

*Bru.*: "No man bears sorrow better: Portia is dead."  
—*Jul. Cæs.* iv. 3.

"Taint not thy mind, nor let thy soul contrive  
Against thy mother aught: leave her to Heaven,  
And to those thorns that in her bosom lodge,  
To prick and sting her."—*Ham.* i. 5.

(See of *remorse*, *Rich. III.* i. 4, 100—130, and *Rich. III.* iii. 7, 210. Also of the mind tortured by self-accusation, *Rich. III.* v. 3, 180—205; *Ham.* iii. 3, 36—72; *Cymb.* v. 5, 140—150, &c., and *Cymb.* v. 5, 210—228; *Winter's Tale* v. 1, 1—19.)

**FAME (Good)—A Dead Man's Only Possession.** (See **Reputation.**)

"In that style or form of words which is well appropriated to the dead ('of happy memory,' 'of pious memory'), we seem to acknowledge that which Cicero says (having borrowed it from Demosthenes), that 'good fame is the only possession a dead man has.' I cannot but note that, in our times, it lies in most part waste and neglected."—*De Aug.* ii. 7.

“Your grandfather of famous memory . . . and your great-uncle Edward, the Black Prince of Wales, fought a most brave battle here.”—*Hen. V.* iv. 7.

“’Tis Joan, not we, by whom the day is won . . .  
(All) in procession sing her endless praise,  
A statelier Pyramis to her I’ll raise  
Than Rhodope’s or Memphis’ ever was:  
In memory of her, when she is dead,” &c.

—1 *Hen. VI.* i. 6.

“That ever-living man of memory, Henry the Fifth! . . .  
His fame lives in the world, his shame in you.”

—1 *Hen. VI.* iv. 4.

“O peers of England! shameful is this league,  
Fatal this marriage, *cancelling your fame*,  
Blotting your name from books of *memory*  
Razing the characters of your renown.”

—2 *Hen. VI.* i. 1.

“He lives in fame, that dies in virtue’s cause.”

—*Tit. And.* i. 2 (rep.).

“I say, without characters, fame lives long.  
That Julius Cæsar was a famous man . . .  
Death makes no conquest of this conqueror,  
For now he lives in fame, though not in life.”

—*Rich. III.* iii. 1.

“Fame in time to come, canonise us.”—*Tr. Cr.* ii. 2.

“Death in guerdon of her wrongs  
Gives her fame which never dies.  
So the life which lived with shame,  
Lives in death with glorious fame.”

—*M. Ado* v. 3.

“This lord of weak remembrance, this,  
Who shall be of as little memory when  
He’s earthed . . . professes to persuade.”

—*Temp.* ii. 1.

### FAME—Would Rise from the Ground to the Clouds.

“Fame goeth upon the ground, yet hideth her head in the clouds.”—*Ess. of Fame.*

“That gallant spirit hath aspired the clouds  
Which too untimely here did scorn the earth.”  
—*Rom. Jul.* iii. 1.

“My lord, ’tis but a base, ignoble mind  
That mounts no higher than a bird could soar”—  
“I thought as much: he’d be above the clouds.”  
—*2 Hen. VI.* ii. 1.

### FAME and Fortune, Muffled or Blind.

“Fame muffles her head.”—*Interpretation of Nature.*

“Fortune is painted blind, with a muffler before her eyes.”  
—*Hen. V.* iii. 6.

“I pray you, lead me to the caskets,  
To try my fortune . . .  
If Hercules and Lichas play at dice,  
Which is the better man, the greater throw  
May turn by fortune from the weaker hand: . . .  
And so may I, *blind fortune leading me,*  
Miss that which one unworthier may attain.”  
—*Mer. Ver.* ii. 1.

*Cel.*: “Let us sit and mock the good housewife, Fortune, from her wheel, that her gifts may henceforth be bestowed equally.”

*Ros.*: “I would we could do so: for . . . *the bountiful blind woman* doth most misplace her gifts to women,” &c.—*As You Like It* i. 2.

### FAME, or Rumour.

“The poets make Fame a monster. They describe her in part finely and elegantly, and in part gravely and sententiously; they say, *Look how many feathers she hath; so many eyes she hath underneath; so many tongues; so many voices; she pricks up so many ears.*”—*Ess. of Fame.*

[Enter Rumour, painted full of tongues.]

*Rumour*: “Open your ears; for which of you will stop  
The vent of hearing, when loud Rumour speaks?”

I from the Orient to the drooping West  
 Making the wind my post-horse, still unfold  
 The acts begun upon this ball of earth.\*

*Upon my tongues continual slanders ride,  
 Stuffing the ears of men with false reports.*

“ . . . . Rumour is a pipe  
 Blown by surmises, jealousies, conjectures,  
 And of so easy and so plain a stop  
 That the blunt monster with uncounted head  
 The still discordant wavering multitude  
 Can play upon it. But what need I thus  
 My well-known body to anatomise  
 Among my household.—2 *Hen. IV.* (Induction).

“ We will speak now in a sad and serious manner: there is not in all the politics a place less handled † and more worthy to be handled than this of Fame. We will therefore speak of these points: What are false fames? and what are true fames? and how they may be best discerned; how fames may be sown and raised; how they may be spread and multiplied; and how they may be checked and laid dead, and other things concerning the nature of Fame.”

“ The Emperor’s Court is like the House of Fame,  
 The palace, full of tongues of eyes, of ears.”

—*Tit. And.* ii. 1.

“ Kings have to deal with their neighbours, their wives, their children, their prelates or clergy, their nobles, their gentlemen, their merchants, their commons and their men of war; and from all these arise dangers, if care and circumspection be not used.”—*Ess. of Empire.*

\* Compare: “ Fame goeth upon the ground ” (*Ess. of Fame*).

† This observation effectually disposes (in this case at least) of the commonplace remark that “ of course everyone knew of such things as these.”

**FAMILIARITY Good only in Moderation. (See Ceremony.)**

“*It is good a little to be familiar. But he that is too much in anything, so that he giveth another occasion of satiety, maketh himself cheap.*”—*Ess. of Ceremonies.*

“Be thou familiar, but by no means vulgar.”

—*Ham. i. 3.*

“Be not *too familiar* with Poins, for he misuses thy favours so much, that he swears thou art to marry his sister Nell. . . . Thine as thou usest him, Jack Falstaff *with my familiars*, John with my brothers.”—2 *Hen. IV. ii. 2.*

**FIGURES in All Things.**

“In the first ages . . . *all things abounded with fables, parables, similes, comparisons, and allusions.*”—*Wisdom of the Ancients (Pref.)*.

“For there’s *figures in all things.*”

—*Hen. V. iv. 7.*

“I speak but in the *figures and comparisons.*”

—*Hen. V. iv. 7.*

“I never may believe

These antique fables, nor these fairy toys.

Lovers and madmen have such seething brains,

Such shaping fantasies,” &c.—*M. N. D. v. 1.*

*Dull* : “What was a month old at Cain’s birth which is not five weeks old as yet? . . .”

*Hol.* : “The moon was a month old when Adam was no more: And wrought not to five weeks when he came to five-score.

The *allusion* holds in the exchange.”

*Dull* : “’Tis true, indeed: the *collusion* holds in the exchange.”

*Hol.* : “God comfort thy capacity! I say, the *allusion* holds in the exchange.”

*Dull* : “And I say, the *pollusion* holds in the exchange.”

—*L. L. L. iv. 2.*

(It is evident from the confusion made by Dull over the word "allusion" that this word was new and unfamiliar, for Dull is not stupid. It is he who asks the riddle, and he presently makes a pun at the expense of the "book-man :")

"If a talent be a claw, look how he claws him with a talent."

The word "*parable*" is only once used in the Shakespeare Plays. It is in *Two Gent. Ver.* ii. 5, the scene wherein there is an allusion to the story of a malefactor, who, being brought before Sir Nicholas Bacon, desired mercy on the plea that his name being Hog, he must be of near kindred to Bacon. "Ay," replied the Judge, "but Hog is not Bacon until it be well hanged" (see ii. 5, l. 2, 3). In this short scene the words Will Shake, spear (lance or staff) are also found in combination with *a secret*, and the one and only mention of a parable: "Thou shalt never get such a secret from me but by *a parable*." Cryptographers have little doubt that this scene affords a practical illustration of the use of parable and allusion in the conveyance of secret and traditional information.)

## FLATTERY.

"Some praises proceed merely of flattery; and if he be an ordinary flatterer, he will certainly have common attributes, which may serve every man. If he be a cunning flatterer, he will follow *the arch-flatterer, which is a man's self*, and wherein a man thinketh best of himself, therein the flatterer will uphold him most. But if he be an impudent flatterer, look wherein a man is conscious to himself that he is most defective, and is most out of countenance in himself, that will the flatterer

entitle him to, perforce disregarding his own conscience."

—*Ess. of Praise.*

"There is flattery in friendship."—*Hen. V.* iii. 7.

"'Tis holy sport to be a little vain

When the sweet breath of flattery conquers strife."

—*Com. Err.* iii. 1.

"O flattering glass ! like to my followers in prosperity  
Thou dost beguile me."—*Rich. II.* iv. 1.

"It was young Hotspur's case at Shrewsbury,

. . . Who lined himself with hope,

Eating the air on promise of supply,

*Flattering himself* with project of a power

Much smaller than the smallest of his thoughts."

—2 *Hen. IV.* 1, 3.

"Give me thy knife ; I will insult on him ;

*Flattering myself* as if it were the Moor."

—*Tit. And.* iii. 2.

"A thousand flatterers sit within thy crown,

Whose compass is no bigger than thy head."

—*Rich. II.* ii. 1.

"No thought is contented. . . . Thoughts tending to content  
flatter themselves."—*Rich. II.* v. 5.

"I dare not swear that thou lovest me ; yet *my blood begins to  
flatter me* that thou dost."—*Hen. V.* 5, 2.

"Alack, *I love myself.* Wherefore ? for any good

That I myself have done unto myself ? . . .

I am a villain. Yet I lie ; I am not.

*Fool, of thyself speak well : fool, do not flatter.*

My conscience hath a thousand several tongues," &c.

—See *Rich. III.* v. 3, 180—202.

"Lay not that flattering unction to your soul,

That not your trespass, but my madness speaks."

—*Ham.* iii. 4.

"I am bid forth to supper. . . . Wherefore shall I go ?

I am not bid for love ; they flatter me :

But yet I'll go in hate, and feed upon

The prodigal Christian."—*Mer. Ven.* ii. 5.

### FOOL, More, than Wise in Man.

“There is in human nature generally more of the fool than of the wise; and, therefore, those faculties by which the foolish part of men’s minds is taken are most potent.”—*Ess. of Boldness*.

*Mar.*: “. . . That may you be bold to say in your foolery.”

*Clo.*: “God give them wisdom that have it: and those that are fools, let them use their talents. . . . Wit, an’t be thy will, put me into good fooling! Those wits that think they have thee, do very oft prove fools; and I, that am sure I lack thee, may pass for a wise man: for what says Quinapalus? Better a witty fool than a foolish wit.”—*Twelfth Night* i. 5.

*Clo.*: “Foolery, sir, does walk about the orb, like the sun, it shines everywhere. I should be sorry, sir, but the fool should be as oft with your master, as with my mistress. I think I saw your wisdom there.”

*Vio.*: “This fellow’s wise enough to play the fool,  
And to do that well craves a kind of wit.

. . . This is a practice  
As full of labour as a wise man’s art;  
For *folly* that he *wisely* shows is fit,  
But wise men folly-fallen, taint their wit.”

—*Twelfth Night* iii. 1.

“‘Vent my folly!’ he has heard that word of some great man, and now applies it to a fool,” &c.—*Twelfth Night* iv. 1.

“These wise men that give fools money.”

—*Twelfth Night* iv. 1.

*Mal.*: “I am as much in my wits, fool, as thou art.”

*Clo.*: “But as well? Then you are mad indeed, if you be no better in your wits than a fool.”—*Twelfth Night* iv. 2.

“Lord! what fools these mortals be.”

—*M. N. D.* iii. 2 (*Puck*).

“One of the philosophers was asked, *What a wise man differed from a fool?* He answered: Send them



both naked to those that know them not, and you shall perceive.”—*Apophthegms* 255, 189.

### FOOL, Wise.

“Cato Major would say, that wise men learn more by fools, than fools by wise men.”—*Apophthegms* 167, 226.

“I do much wonder, that one man, seeing how much another man is a fool when he dedicates his behaviours to love, will, after he has laughed at such shallow follies in others, become the argument of his own scorn by falling in love. . . . *He shall never make me such a fool!*”—*M. Ado* ii. 3.

“I have deceived your very eyes. What your learned wisdoms could not discover, these shallow fools have brought to light.”—*M. Ado* v. i.

“Nature . . . perceiving our natural wits too dull to reason, hath sent this natural for our whetstone: *for always, the dulness of the fool is the whetstone of the wits.*”—*As You Like It* i. 1. (See further of Touchstone and also of Jacques, *As You Like It* vi. 7, 10—60).

*Fool*: “Dost thou know the difference, my boy, between a sweet fool and a bitter one?”

*Lear*: “No, lad, *teach me.*”

*Fool*: “That lord, that counsell’d thee  
To give away thy land;  
Come, place him here by me,  
Do thou for him stand:  
The sweet and bitter fool  
Will presently appear,  
The one in motley here,  
The other found out there.”

*Lear*: “Dost thou call me fool, boy?”

*Fool*: “All thy other titles thou hast given away, that thou wast born with.”

*Kent*: “This is not *altogether* fool, my lord,” &c.

--See *Lear* i. v. 96—203.

**FREEDOM of Thought.**

“Thought is free.”—*Promus* 653.

“Certainly there be that delight in giddiness, and count it a bondage to fix a belief; affecting free-will in thinking as well as in acting.”—*Ess. of Truth*.

“Thought is free.”—*Twelfth Night* i. 3, 69;  
and *Temp.* iii. 2 (Song).

“Then, York, unloose thy long imprisoned thoughts,  
And let thy tongue be equal with thy heart.”  
—2 *Hen. VI.* v. 1.

“Thoughts are no subjects. Intents but merely thoughts.”  
—*M. M.* v. 1.

“’Tis well for thee . . . thy freer thoughts may not fly forth of Egypt.”—*Ant. Cl.* i. 5.

“Make not your thoughts your prisons.”  
—*Ant. Cl.* v. 2.

“Thought is bounty’s foe;  
Being free itself, it thinks all others so.”  
—*Tim. Ath.* ii. 2.

“Our thoughts are ours, our ends none of our own.”—*Ham.* iii. 2.  
(See *Ib.* ii. 2, 239—255).

“I am not bound in that all slaves are free to—utter my thoughts.”  
—*Oth.* iii. 2; and *Rich. II.* iv. 1, 2—4.

**FRIEND, Another Self.**

“It was a sparing speech of the ancients to say, that ‘a friend is another himself;’ for that a friend is far more than himself.”—*Ess. of Friendship*.

“Renowned Titus more than half my soul.”  
—*Tit. And.* i. 2

“I have made her half myself.”—*M. Ado* ii. 3.

1 *Lord*: “Might we but have that happiness my lord, that you

would once use our hearts, whereby we might express some part of our zeals, we should think ourselves for ever perfect."

*Tim.*: "O! no doubt my good friends, but the gods themselves have provided that I shall have much help from you: *how had you been my friends else?* Why have you that charitable title from thousands, did you not chiefly belong to my heart? *I have told more of you to myself than you can in modesty speak in your own behalf;* and thus far I confirm you. O you gods! think I, what need we have any friends if we should ne'er have need of them? They were the most needless creatures living should we ne'er have use for them; and would most resemble sweet instruments hung up in cases, that keep their sounds to themselves. Why, I have often wished myself poorer that I might come nearer to you. We are born to do benefits; and what better or properer can we call our own, than the riches of our friends? O, what a precious comfort 'tis, to have so many, like brothers, commanding one another's fortunes!"  
*Tim. Ath. i. 2.*

"How comes it then *thou art estranged from thyself?*  
Thyself I call it, being strange to me.  
That undividable, incorporate,  
Am better than thy dear self's better part.  
Ah, do not tear thyself away from me."

—*Com. Err. ii. 2.*

"I charge you . . .  
By all your vows of love, and that great vow,  
Which did incorporate and make us one,  
That you unfold to me, your *self, your half,*" &c.

—*Jul. Cæs. ii. 1.*

"Good, my lord, what is your cause of distemper? You do freely bar the door of your own liberty, if you deny your griefs to your friend."—*Ham. iii. 2.*

"Good Proteus, go with me to my chamber,  
In these affairs to aid me with thy counsel."

—*Two Gent. Ver. ii. 4.*

"Counsel, Lucetta; gentle girl, assist me;  
And e'en in kind love I do conjure thee,  
Who are the table wherein all my thoughts

Are visibly characterized and engraved,  
 To lesson me, and tell me some good mean," &c.  
 —*Two Gent. Ver.* ii. 7.

"Thou disease of a friend, and *not himself.*"  
 —*Tim. Ath.* ii. 1.

*And compare Sonnets :—*

"Make thyself another self, for love of me."  
 —Sonnet x.

"O that you were yourself ! But, love, you are  
 No longer yours," &c.—Sonnet xiii.

"And therefore, love, be of thyself so wary  
 As I, not for myself, but for thee will."  
 —Sonnet xxii.

"But here's the joy—my friend and I are one."  
 —Sonnet xlii.

"Self, so self-loving were iniquity,  
 'Tis thee (myself) that for myself I praise."  
 —Sonnet lxii.

"As easy might I from myself depart,  
 As from my soul which in thy breast doth lie."  
 —Sonnet cix.

"Incapable of more, replete with you,  
 My most true mind thus maketh mine untrue."  
 —Sonnet cxiii.

"Me from myself thy cruel eye hath taken,  
 And my next self thou harder hast engrossed," &c.  
 —Sonnet cxxxiii.

"A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy, for he can exercise them by his friend."—*Ess. of Friendship.*

"Friends should associate friends in grief."  
 —*Tit. And.* v. 3.

"*Rosalind lacks then the love  
 Which teacheth thee that thou and I are one . . .*

*Do not seek to take your charge upon you,  
To bear your griefs yourself, leaving me out."*

—*As You Like It* i. 3.

"If she be a traitor,  
Why so am I; we have slept together,  
Rose at an instant, learned, played, eat together,  
And wheresoe'er we went, like Juno's swans,  
Still we went coupled and inseparable."

—*As You Like It* i. 3.

### FRIENDSHIP Clears and Unburdens the Mind.

"Friendship . . . maketh daylight in the understanding out of darkness, and confusion of thoughts. . . . Whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in *the communicating* and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly; *he seeth how they look when they are turned into words*; finally, he waxeth wiser than himself; and that more by an hour's discourse than by a day's meditation."—*Ess. of Friendship*.

"For speculation turns not to itself  
Till it hath travelled, and is married there,  
Where it can see itself. . . .  
. . . No man is the lord of anything  
*Till he communicate his parts to others,  
Nor doth he of himself know them for aught,  
Till he behold them formed in the applause  
Where they are extended,*"

—See *Tr. Cr.* iii. 3, 95—123.

Norfolk :

"Not a man in England  
Can advise me like you: *be to yourself  
As you would to your friend . . . Be advised,*" &c.

Buck. :

"Sir,  
I am thankful to you, and I'll go along  
By your prescription."—*Hen. VIII.* i. 1.

### FRIENDSHIP Continues a Man's Work.

“Men have their time, and die many times in desire of some things which they principally take to heart, the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man has, as it were, two lives to his desires.”—*Ess. of Friendship.*

“I have done my work ill, friends: O make an end  
Of what I have begun. . . . Time is at his period. . . .  
Let him that loves me strike me dead,” &c.

—*Ant. Cl.* iv. 12; and see iv. 13 (Cleopatra's  
resolve to carry out Antony's wishes).

*Ham.*: “Horatio, I am dead;  
Thou liv'st: report me and my cause aright  
To the unsatisfied . . .  
O good Horatio, what a wounded name,  
Things standing thus unknown, shall live behind me!  
If thou did'st ever hold me in thy heart,  
Absent thee from felicity awhile,  
And in this harsh world draw thy breath in pain  
To tell my story . . . .”

*Hor.*: “ . . . All this can I  
Truly deliver.”

*For.*: “Let us haste to hear it,  
And call the noblest to the audience.”

*Hor.*: “ . . . I shall have also cause to speak,  
And from his mouth whose voice will draw on more.”

—*Ham.* v. 5.

### FRIENDSHIP, Human and Divine.

“It had been hard, for him that spake it, to have put more truth and untruth together in a few words than in that speech, “Whosoever delighteth in solitude, is either a wild beast or a god,” for it is most true that a natural

and secret hatred and aversion to society in any man hath somewhat of the savage beast; but it is most untrue that it should have any character at all of the divine nature," &c. (see *Solitude*).—*Ess of Friendship*.

"As for that heinous tiger Tamora . . .  
Her life was beast-like and devoid of pity," &c.

—*Tit. And.* v. 3.

*Alcib.*: "What art thou there? Speak!"

*Tim.*: "A beast, as thou art. The canker gnaw thy heart  
For showing me again the eyes of man."

*Alcib.*: "What is thy name? Is man so hateful to thee  
That thyself art a man?"

*Tim.*: "I am Misanthropos, and hate mankind;  
For thy part, I do wish thou wert a dog,  
That I might love thee something."

—*Tim. Ath.* iv. 2 (see *Misanthrope*).

### FRIENDSHIP, Incapable of.

"Whoever in the frame of his nature is unfit for friendship, he taketh it of the beast, and not from humanity."—*Ess. of Friendship*.

*Tim.*: "Good morrow to thee, gentle Apemantus!"

*Apem.*: "Till I be gentle stay thou for thy good morrow:  
When thou art Timon's dog, and these knaves  
honest . . ."

*Paint.*: "You are a dog. . . . So, so; there!—  
Aches contract and starve your subtle joints!  
That there should be *small love* 'mongst these sweet  
knaves,  
*And all this courtesy!* The strain of man's bred out  
*Into baboon and monkey!* . . ."

2 *Lord.*: "Away, unpeaceable dog! or I'll spurn thee hence."

*Apem.*: "I will fly like a dog, the heels of the ass."

1 *Lord.*: "He's opposite to humanity."—*Tim. Ath.* i. 1.

### FRIENDSHIP Knit, Grappled, Tried, or Approved.

“The apprehension of this threatened judgment of God . . . *knitteth* every man’s heart to his true and approved friend, which is the cause why now I write to you.”—*Letter to Mr. Michael Hicks*.

“My heart unto yours is *knit*.”—*M. N. D.* ii. 3.

“The friends thou hast, and their *adoption tried*,  
Grapple them to thy heart with hooks of steel.”

—*Ham.* i. 3.

“What do you mean, my lord?

Not to *knit* myself to an *approved* wanton?”

—*M. Ado* iv. 1.

“I swear to thee . . . by that which knitted souls and prospers loves.”—*M. N. D.* i. 1.

“The *amity* that wisdom knits not,  
Folly will easily untie.”—*Tr. Cr.* ii. 3.

“To hold you in perpetual amity,  
To make you brothers, and to knit your hearts,” &c.

—*Ant. Cl.* ii. 2.

“This knot of amity.”—1 *Hen. VI.* i. 1.

### FRIENDSHIP’S Praise, and Support.

“How many things are there which a man cannot, with any face or comeliness, say or do himself? A man scarce allege his own merits with modesty, much less extol them. A man cannot sometimes brook to supplicate or beg, and a number of the like: but all these things are graceful in a friend’s mouth which are blushing in a man’s own.”—*Ess. of Friendship*.

“How if it be false, sir?

*If it be ne’er so false, a true gentleman*

*May swear it in behalf of his friend,”* &c.

—*Winter’s Tale*, v. 3, uttered by the Clown.



(Compare Prince Henry's falsehood in protecting Falstaff.—  
1 *Hen. IV.* ii. 4, 510—533).

Pardon me, Caius Cassius,  
“The *enemies* of Cæsar shall say this,  
Then, *in a friend it is cold modesty.*”

—*Jul. Cæs.* iii. 1.

“Spake you of Cæsar? How! the non-pareil!  
O Antony! O thou Arabian bird! . . .  
Indeed he plied them both with excellent praises,  
But he loves Cæsar best: yet he loves Antony.”

—*Ant. Cl.* iii. 2.

“Albeit I neither lend nor borrow,  
By taking, nor by giving of excess,  
Yet to *supply the ripe wants of my friend*,  
I'll break a custom.”—*Mer. Ven.* i. 3.

### GIVING Requires Discrimination and Tact.

“Giving is a matter requiring cleverness, skill, or  
discrimination, *res est ingeniosa dare.*”—*Promus* 373  
(Latin); *Ovid. Am.* i. 8, 62.

“Never anything can come amiss  
When simpleness and duty tender it.”

—*M. N. D.* v. 1.

“Rich gifts wax poor, when givers grow unkind.”

—*Ham.* iii. 1.

“Her pretty action did outsell her gift.”

—*Cymb.* ii. 4.

“I have brought him a present.

. . . Give him a present! Give him a halter.”

—*Mer. Ven.* ii. 3;

(and see *Two Gent. Ver.* iv. 4, 175—180; *All's Well*, ii. 1, 4;  
*Tam. Sh.* ii. 1—75 and 99—102.)

### GOD'S Goodness to All.

“The example of God teacheth the lesson truly: ‘He  
sendeth His rain, and maketh His sun to shine upon the  
just and the unjust.’—*Ess. of Goodness.*”

“I was about to speak and tell him plainly,  
The self-same sun that shines upon his Court  
Hides not his visage from our cottage, but  
Looks on all alike.”—*Winter's Tale* iv. 1.

“The quality of mercy is not strained,  
It droppeth as the gentle rain from heaven  
Upon the place beneath.”—*Mer. Ven.* iv. 1.

(Compare this with Bacon's beautiful paraphrase, or “translation” of Psalm civ., from which it appears that the word, for the sake of the metre, printed in the Play “strained,” should be read as “'strained” for *restrained*).

“O Lord, Thy providence sufficeth all ;  
*Thy goodness, not restrain'd, but general*  
Over Thy creatures : the whole world doth flow  
With Thy great largeness poured out here below . . .

The glorious Majesty of God above  
Shall ever reign in mercy and in love,” &c.

—*Translation of Certain Psalms.*

## GOD'S Men.

“Man is a god to man.”—*Nov. Org.* i. 129.

“It is not ill said of Plato that he is a god to men, who knows well how to define and divide.”—*Nov. Org.* ii. 26.

“It is owing to justice that man is a god to man, and not a wolf.”—*De Aug. VI.* iii. (Antitheta).

“All kings though they be gods on earth, are gods of earth ; frail as other men.”—*Of King's Messages*, 1610 ; and see *Ess. of a King*.

“Kings are stiled gods upon earth, not absolute, but *Dixi duestis*.”—*To Buckingham*, 1616.

“A god on earth thou art.”—*Rich. II.* ii. 3.

"This man is now become a god. . . . 'Tis true this god did shake."—*Jul. Cæs.* i. 1.

"He is a god and knows what is most right."

—*Ant. Cl.* iii. 11.

"We scarce are men, and you are gods."

—*Cymb.* v. 2.

"Things are earth's God's."—*Per.* i. 1.

"Immortality attends (virtue and skill)

Making a man a god."—*Per.* iii. 2.

"What a piece of work is man! how noble in reason! how infinite in faculty! . . . in action, how like an angel! in apprehension, how like a god!"—*Ham.* ii. 2.

### GOD'S Secrets.

"Secrett de dieux. Secrets de dieux."—*Promus* 1512.

"The glory of God is to conceal a thing, and the glory of a man is to find out a thing."—*Promus* 234.  
Quoted in *Advt. L.* ii. 1, and *Nov. Aug.* i. 1.

"O the depth of the wisdom and knowledge of God! How incomprehensible are his judgments, and His ways past finding out! . . . the inditer of the Holy Scriptures did know four things which no man attains to know; which are the Mysteries of the Kingdom of Glory; the Perfection of the Laws of Nature; the Secrets of the Hearts of Men; and the future successes of all ages. . . . From the beginning are known unto the Lord, the works of the Lord."—See *Advt. L.* ii. *Sped.* iii. 485.

"In Nature's infinite Book of Secresy, a little I have read."

—*Ant. Cl.* i. 2.

"God's secret judgment."—2 *Hen. VI.* iii. 2.

"The secrets of the grave."

—*Cymb.* ii. 2.

“What is the end of study, let me know?  
 Why, that to know which else we should not know  
 Things hid and barr'd you mean, from common sense?  
 Ay, that is study's *God-like* recompense.”

—*L. L. L.* i. 1.

“I'll find out where *Truth is hid*, though it were hid indeed within the centre.”—*Ham.* ii. 2.

### GOD'S Work in His Creatures. (See Nature.)

“Woorke as God woorkes.”—*Promus* 534, *i.e.*, work quietly, persistently, wisely, as in the works of Nature.

“There is no enmity between God and His works. . . Faith containeth the doctrine of the nature of God, and of the attributes of God, and of the works of God. . . . The works of God, summary, are two—that of the Creation and that of the Redemption . . . the work of the Creation (refers), in the mass of the matter, to the Father.”—*Advt. L.* ii.; see “Spedding Works iii. 486-7),

“The sun works by gentle action through long spaces of time, whereas the works of fire, urged on by the impatience of man, are made to finish their work in shorter periods,” &c.

(See *Novum Org.* ii. 35, where Bacon seems to be pointing a moral as to the folly of impatience, but examples drawn from the working of natural forces: “the works of the sun,” “the heat of fire,” the hatching of eggs, the motion and rest of natural bodies, and the rotation of the heavenly bodies.)

“This our life, exempt from public haunt,  
 Finds tongues in trees, books in the running brooks,  
 Sermons in stones, and good in everything.”

—*As You Like It* ii. 1.

“Frank nature, rather curious than in haste,  
 Hath well composed thee.”—*All's Well* i. 2.

“Heaven shall work in me for thine avail . . .  
 . . . I'll stay at home  
 And pray God's blessing into thine attempt.”

—*All's Well* i. 3.

“This goodly frame, the earth . . . this most excellent canopy,  
 the air, look you, this brave o'erhanging firmament, this majestical  
 roof, fretted with golden fire. . . . What a piece of work is man !”  
 &c.—*Ham.* ii. 2.

## GOLD.

“Chilon would say that gold is tried with the touch-  
 stone, and men with gold.”—*Apophthegms*.

“The fifth (knight has for his device) a hand environed with  
 clouds,

Holding out *gold that's with the touchstone tried* :

The motto thus, *Sic spectanda fides*.”—*Pericles* ii. 2.

“Ah! Buckingham, now do *I play the touch,*  
*To try if thou be current gold indeed.*”

—*Rich. III.* iv. 2.

“O thou touch of hearts !”—*Tim. Ath.* iv. 3, 389.

(Timon here inverts the figure, making gold itself the  
 touchstone which tries men's hearts.)

## GOODNESS, and Goodness of Nature. (See Malignty.)

“I take goodness in this sense—the affecting the weal  
 of men, which is what the Grecians call “*philanthropia*,”  
 and the word “*humanity*” (as it is used) is a little  
 too light to express it.”—*Ess. of Goodness*.

“My vows and prayers yet are the king's. . . . May he  
 live . . .

Ever beloved, and loving may his rule be.

And when old time shall lead him to his end,

Goodness and he fill up one monument.”

—*Hen. VIII.* ii. 1.

“Sir, I praise the Lord for you, and so may my parishioners; for their sons are well tutored by you, and their daughters profit very greatly under you: *you are a good member of the Commonwealth.*”—*L. L. L.* iv. 2.

“There is so great a fever on goodness that . . . there is scarce truth enough to make societies secure, but security enough to make fellowships accursed,” &c.—See of the Duke in *Measure for Measure* (iii. 2).

“That I should murder her . . . I, her . . .  
If it be so to do good service. . . . How look I,  
That I should seem to lack humanity  
So much as this act comes to?”

—*Cymb.* iii. 2. (See Humanity.)

“We have made inquiry of you; and we hear  
Such goodness of your justice, that our soul  
Cannot but yield you forth the public thanks,” &c.

—*M. M.* v. 1.

(Here the supposed goodness in Lord Angelo is fictitious, yet it is goodness believed to involve justice and the public weal.)

### GOODNESS—Charity, Mercy. (Q.V.)

“Goodness . . . of all virtues and dignities of the mind is the greatest, being *the character of the Deity*; and without it, man is a busy, mischievous, wretched thing, *no better than a kind of vermin*. Goodness answers to the theological virtue of charity, and admits no excess but error, . . . neither can angel or man come in danger by it.”—*Ess. of Goodness*,

“O Lord, Thy providence sufficeth all;  
Thy goodness, not restrained, but general  
Over Thy creatures: the whole earth doth flow  
With Thy great largeness pour'd forth here below.”

—Translation of Psalm civ.

“*The quality of mercy is not 'strained,  
It droppeth as the gentle rain from heaven  
Upon the place beneath ; . . .  
It is an attribute of God Himself,  
And earthly power doth then show likest God's  
When mercy seasons justice.*”—*Mer. Ven. iv. 4.*

“I pray you, think you question with the Jew . . .  
You may as well use question *with the wolf.*

Not on thy sole, but on thy soul, harsh Jew,  
Thou mak'st thy knife keen. . . . Can no prayers pierce  
thee ? . . .

O be thou damned, inexorable *dog,*  
And for thy life let justice be accused.  
. . . . Thy currish spirit  
Govern'd a wolf . . . for thy desires  
Are wolfish, bloody, starved, and ravenous.”—*Ib.*

(In *Tit. Andronicus*, Marcus compares Aaron the “execrable wretch” and merciless murderer to a *black ill-favoured buzzing fly*. Merciless and heartless persons are elsewhere compared to adders, serpents, snakes, rats, wasps, and other “vermin.” These will be included in the Handbooks of Natural History.)

### GOODNESS as well as Evil inherent in Man.

“The inclination to goodness is imprinted deeply in the nature of man; insomuch that if it issue not towards men, it will take unto other living creatures; as is seen in the Turks, a cruel people, who nevertheless are kind to beasts, and give alms to dogs and birds; insomuch as Busbechius reporteth, a Christian boy was like to have been stoned, for gagging in waggishness, a long-billed bird.”—*Ess. of Goodness.*

“ *I will not do 't,*  
 Lest I surcease to honour mine own truth,  
 And by my tody's action teach my mind  
*Inherent baseness.*”—*Cor. iii. 2.* (This is the only use of  
 the word *inherent* in *Shakespeare.*)

“ Youth, thou bearest thy father's face . . .  
 Thy father's moral parts may'st thou inherit too!”  
 —*All's Well i. 2.*

## GOODNESS a Habit.

*Count* : “ Virtues in her are better for their simpleness; *she derives her honesty,* and achieves her goodness. . . .

Be thou blest, Bertram ! and succeed thy father  
 In manners as in shape ! thy blood, and virtue  
 Contend for empire in thee; *and thy goodness*  
*Shares with thy birthright.*”—*All's Well i. 1.*

“ *Treason is not inherited,*  
 Or, if we did derive it from our friends, what's that to me ?”  
 —*As You Like It i. 3.*

“ I was born to speak all mirth.”  
 —*M. Ado ii. 1.*

“ I was not born a yielder.”  
 —*1 Hen. IV. v. 3.*

“ We are born to do benefits.”  
 —*Tim. Ath. i. 2*

“ All good seeming . . . not born where 't grows  
 But worn—a bait for ladies.”  
 —*Cymb. iii. 4.*

“ How hard it is to hide the sparks of nature !  
 These boys know little they are sons to the king . . .  
 They think they're mine: and though train'd up thus meanly  
 I' the care wherein they bow, their thoughts do hit.  
 The roofs of palaces,” &c.—See *Cymb. iii. 3, 27—44, 79—98.*

“ A devil, *a born devil,* on whose nature  
 Nurture can never stick; on whom my pains  
 Humanely taken, all, all lost, quite lost.”  
 —*Temp. iv. 1.*



**GRACE in Actions and Motion.**

“In beauty, that of favour is more than that of colour; and that of decent and gracious motion more than that of favour. . . . If it be true that the principal part of beauty is in decent motion, certainly it is no marvel though persons in years seem many times more amiable; *Pulchrorum autumnus pulcher*, for no youth can be comely but by pardon (*or by making allowances*), and considering the youth as to make up the comeliness.”—*Ess. of Beauty*.

“In old men the Loves are turned into the Graces.”—*De Aug.* vi. 3 (Antitheta).

“Go you to Bartholomew, my page; see him dressed in all suits like a lady . . . tell him from me, as he will win my love, *he bear himself with honourable action, such as he hath observed in noble ladies*. . . . I know the boy will well usurp the grace, voice, gait, and action of a gentlewoman.”—*Tam. Sh.* (Induct. i.).

“She stripped (the jewel) from her arm,  
I see her yet; . . .  
Her pretty action did outsell her gift,  
And yet enrich'd it too.”

—*Cymb.* ii. 4.

“Look with what courteous action  
It waves you to a more removed ground.”

*Ham.* i. 4.

“With *ridiculous and awkward action*,  
Which slanderer he imitation calls,  
He pageants us.”

—*Tr. Cr.* i. 3; and see *L. L. L.* v. 2, 300—310.

“Bear your body more seeming, Andrey.”

—*As You Like It* v. 4.

**GRACE in Speech.**

“To reduce wild people to civility . . . and obedience makes weakness turn to Christianity and conditions to

graces, and so hath a fineness in turning utility upon point of honour."—*Of Service in Ireland*.

"He that hath so singular a gift in lying of the present time, and times past, had nevertheless an extraordinary grace in telling truth of the time to come."—*Observations on a Libel*.

"She having the truth of honour in her, hath made him the gracious denial which he is most glad to receive."—*M. M.* iii. 1.

"Those gracious words revive my drooping thoughts,  
And give my tongue-tied sorrows leave to speak."

—3 *Hen.* VI. iii. 3.

"I did take my leave of him, but had  
Most pretty things to say: ere I could tell him  
How I would think of him . . . or ere I could  
Give him that parting kiss which I had set  
Betwixt two charming words."—*Cymb.* i. 4.

"His honour,  
Clock to itself, knew the true minute, when  
Exception bid him speak, and at this time  
His tongue obeyed his hand . . . his plausible words  
He scattered not in ears, but grafted them  
To grow there, and to bear."—*All's Well* i. 3.

*Suf.* : "Farewell, sweet madam ! But hark you, Margaret:  
No princely commendations to my king ?"

*Mar.* : "Such commendations as become a maid,  
A virgin, and his servant, say to him."

*Suf.* : "Words sweetly placed, and modestly directed."

—1 *Hen.* VI. v. 3.

(See the gracious words of Percy to Bolingbroke (*Rich.* II. ii. 3, 40—50), of Warwick (3 *Hen.* VI. iii. 3, 199), of the effects of Isabella's graceful and modest appeal to Angelo (*M. M.* ii. 2).

**GRAVITY a Pretext for Dullness.**

“When we find any defect in ourselves, we endeavour to borrow the figure and pretext of the neighbouring virtue for a shelter; thus, *the pretext of dullness is gravity.*”—*De Aug.* viii. 2.

“There are a sort of men whose visages  
Do cream and mantle, like a standing pond.  
And do a wilful stillness entertain,  
With purpose to be dress'd in an opinion  
Of wisdom, *gravity*, profound conceit . . .  
. . . I do know of these  
That therefore only are *reputed wise*  
*For saying nothing,*” &c.—*Mer. Ven.* i. 1.

**GREATNESS—Its Servitude. (See Ceremony.)**

“Men in great place are thrice servants: servants of the Sovereign or State, servants of fame, and servants of business; so as they have no freedom, neither in their persons, nor in their actions, nor in their times.”—*Ess. of Great Place.*

*Bates:* “We know enough if we know we are the king's subjects: if his cause be wrong, our obedience to the king wipes the crime of it out of us.”

*Will.:* “But if the cause be not good, the king himself hath a heavy reckoning to make; . . . if these (soldiers) do not die well it will be a black matter for the king that led them to it. . . .”

*K. Hen.:* “. . . So if a servant, under his master's command, transporting a sum of money, be assailed by robbers, and die in many irreconciled iniquities, you may call the business of the master the author of the servant's damnation, but this is not so,” &c.

*Will.:* “'Tis certain . . . the king is not to answer for it . . .”

*K. Hen.:* “Upon the king! Let our lives, our souls, our debts, our careful wives, our children, lay on the king! We must bear all. O hard condition, twin-born with greatness, subject to the breath of

every fool. . . . What infinite heart's ease must kings neglect, that private men enjoy! And what have kings that privates have not, too? O be sick, great greatness . . . not all these (ceremonies) laid in bed majestical can sleep so soundly as the wretched slave . . . the slave a member of the country's peace enjoys it; but . . . little wots what watch the king keeps to maintain the peace," &c.—See *Hen. V.* iv. 1, 122—283.

### GREATNESS—Its Dangers and Discomforts.

“Retire men cannot when they would, neither will they when it were reason; but are impatient of privateness, even in age and sickness, which require the shadow.”—*Ess. of Great Place.*

*Cal.* : “What mean you, Cæsar, think you to walk forth?  
You shall not stir out of your house to-day.”

*Cæs.* : “Cæsar shall forth . . . .  
Cæsar shall go forth, for these predictions  
Are to the world in general as to Cæsar.”

*Cal.* : “When beggars die there are no comets seen:  
The heavens themselves do blaze forth the death of  
princes . . . .”

*Cæs.* : “The gods do this in shame of cowardice;  
Cæsar would be a beast without a heart  
If he should stay at home to-day for fear.  
No, Cæsar shall not; danger knows too well  
That Cæsar is more dangerous than he,” &c.

—*Jul. Cæs.* ii. 2.

*Messenger* : “These letters come from your father.”

*Hotspur* : “Letters from *him*! Why comes he not himself?”

*Messenger* : “He cannot come, my lord; he's grievous sick . . . .”

*Hotspur* : “*Zounds!* how has he leisure to be sick  
In such a justling time? Who leads his power?  
Under whose government come they along? . . . .”

*Worcester* : “I would the state of time had first been whole  
Ere he by sickness had been visited . . . .  
Your father's sickness is a maim to us . . . .”

*Douglas*: "A comfort of *retirement* lives in this (hope)."

—See 1 *Hen. IV.* iv. 1.

*P. Hen.*: "I beseech your majesty, *make up*,  
*Lest your retirement amaze your friends.*"

—See 1 *Hen. IV.* v. 4.

"What infinite heart's ease must kings neglect that private men enjoy!" &c.—*Hen. V.* iv. 1. And see 2 *Hen. IV.* iii. 1, 4—31, 104—108.

### GREATNESS, or High Place, is Dangerous.

"The rising unto place is laborious, and by pains men come to greater pains . . . the standing is *slippery*, and the regress is either a downfall or at least an eclipse."  
—*Ess. of Great Place.*

"The rising to honours is laborious, the standing slippery, the descent headlong."—*De Aug.* vi. 3 (*Anti-theta*, 7).

"The art o' the Court,  
As hard to leave as keep: whose top to climb  
Is certain falling, or, so *slippery*, that  
The fear's as bad as falling."

—*Cymb.* iii. 3; and comp. 2 *Hen. VI.* ii. 1, 5—15.

"Northumberland, thou ladder, wherewithal  
The mounting Bolingbroke ascends my throne . . .  
Wilt pluck him *headlong* from the usurped throne."

—See the whole passage *Rich. II.* v. 1, 55—68, and  
*ib.* i. 1, 205—216, and *Hen. VIII.* 110—115.

### HASTE—Speed. (See Despatch.)

"I knew a wise man that had it for a bye-word, when he saw men hasten to a conclusion, 'Stay a little, that we make an end the sooner.'"—*Ess. of Despatch.*

"His tongue all-impatient to speak and not to see  
*Did stumble with haste* in his eyesight to be."

—*L. L. L.* ii. 1.

Rom.: "O let us hence; I stand on sudden haste."

Fri.: "*Wisely and slow: they stumble that run fast.*"

—Rom. Jul. ii. 3.

"Therefore love moderately: long love doth so;

*Too swift arrives as tardy as too slow.*"

—Rom. Jul. ii. 6.

### HEALTH of Mind as well as Body. (See Mind Diseased.)

"(It was) an abuse of philosophy which grew general in the time of Epictetus, in converting it to an occupation or profession . . . introducing such an health of mind as was that health of body of which Aristotle speaks of Herodicus, who did nothing all his life long but intend his health: whereas if men refer themselves to duties of society, as *that body is best which is ablest to endure all alterations and extremities, so likewise that health of mind is most proper which can go through the greatest temptations and perturbations.*"—*Advt. L. ii. 1.*

"(We) wear our health but sickly in his life

That, in his death, were perfect."

—*Macb. iii. 1.*

P. Hen.: "My heart bleeds inwardly that my father is so sick. . . ."

Poins.: "And how dost . . . your master?"

Bard.: "In bodily health, sir."

Poins.: "Marry, the immortal part needs a physician, but that moves not him; though that be sick, it dies not."

P. Hen.: "I do allow *this wen* to be as familiar with me as my dog."—*2 Hen. IV. ii. 2.*

Lev.: "There's nothing in this world can make me joy . . .  
And bitter shame hath spoilt the sweet world's taste,  
That it yields nought but shame and bitterness."

Pand.: "Before the curing of a strong disease,  
Even in the instant of repair and health,

The fit is strongest: evils that take leave  
On their departure most of all show evil."

—*John* iii. 4.

"Thy death-bed is no lesser than thy land,  
Wherein thou ly'st, in reputation sick:  
And thou, too-careless patient as thou art,  
Committ'st thy 'nointed body to the cure  
Of those physicians that first wounded thee."

—*Rich. II.* ii. 1.

"Can'st thou not minister a mind diseased?" &c.

—*Macb.* v. 3.

*Cam.* : "Prosperity's the very bond of love  
*Whose fresh complexion and whose heart together  
Affliction alters."*

*Per.* : "One of these is true :  
I think affliction may subdue the cheek.  
But not take in the mind."

—*Winter's Tale* iv. 3.

"Men's natures wrangle with inferior things,  
Though great ones are their object. 'Tis even so;  
For let our finger ache, and it indues  
Our other healthful members even to that sense  
Of pain."—*Oth.* iii. 4.

(Compare with this the *Promus* Note 496: "When the head akes, all the body is the woorse.")

"The labour we delight in physics pain."

—*Macb.* ii. 3.

"Thou hast made . . . wit with musing weak,  
Heart sick with thought."

—*Two. Gent. Ver.* i. 1.

*King.* : "And wherefore should these good news make me  
sick? . . .

And now my sight fails, and my mind is giddy.  
O me! come near me, I am much ill . . ."

*Clar.* : "The incessant care and labour of his mind  
Hath wrought the mure which should confine it in,

So thin that life looks through, and will break out . . .  
His eye is hollow, and he changes much . . .”

*P. Hen.*: “Heard he the good news yet?”

*P. Hum.*: “He altered much upon the hearing it.”

*P. Hen.*: “If he be sick with joy, he will recover without physic . . .  
O polished *perturbation!* golden care!  
That keep’st the ports of slumber open wide  
To many a watchful night! . . . O Majesty!” &c.  
—2 *Hen. IV.* iv. 4.

(The effect of the working of the mind upon the general health of the body will be illustrated at some length in a future part on Bacon’s Doctrine of the Union of Mind and Body. Also see forward (Medicine to the “Mind.”)

### HEART of a Man a Continent. (See *Microcosm—World.*)

“The heart of man is a continent of that concave and capacity, wherein the contents of the world (that is, all forms of creatures, and whatsoever is not God) may be placed and received.”—*Filum Labyrinthi*,

“An absolute gentleman, full of most excellent differences . . . you shall see in him the *continent* of what part a gentleman would see.”—*Ham.* v. 2.

*Ros.*: “Shall I teach you to know?”

*Boyet*: “Aye, my *continent of beauty.*”

—*L. L. L.* iv. 2.

*Bass.*: “Here is the continent and summary of my fortune . . .”

*Por.*: “. . . Though for myself alone

I would not (wish myself better); yet for you

I would be trebled twenty times myself,

A thousand times more fair, ten thousand times more  
rich;

That, only to stand high in your account,

I might in virtues, beauties, livings, friends,



Exceed account; but the full sum of me  
Is sum of nothing."—*Mer. Ven.* iii. 2.

### HEARTS or Spirits of Men Differ as do Metals. (See Soul.)

"I do not like the confused and promiscuous manner in which philosophers have handled the functions of the soul; as if the human soul differed from the spirit of brutes, in degree only, rather than in kind, as the sun differs from the stars, or gold from metals."—*De Aug.* iv. 3.

"Gallants, boys, lads, hearts of gold."

—1 *Hen. IV.* ii. 4.

"The king's . . . a heart of gold."

—*Hen. V.* iv. 1.

"A golden mind stoops not to shows of dross."

—*Mer. Ven.* ii. 7.

(See throughout this scene and ii. 9, iii. 2, how the metals—gold, silver, and lead—are introduced to show the different dispositions of Portia's suitors. For comparison between the spirit of man and that of the brutes, see "Beast-Man;" but this subject will be treated at length in the section on Natural History, where it will be seen that Bacon studies the lower creatures chiefly with a view to their affinities with man.)

### HEROES are Born in Happy Times.

"Great-hearted heroes, born in happier years."—*Promus*, 649; from *Æn.* vi. 649.

*Cassius*: "This is my birthday, as this very day was Cassius born."—*Jul. Cæs.* v. 1.

*Cleopatra*:

"It is my birthday;

I had thought to have held it poor: but since my lord  
Is Antony again, I will be Cleopatra."

—*Ant. Cl.* iii. 11.

*K. Hen.* : "Is the queen delivered?  
Say, ay, and of a boy."

*Old L.* : "Ay, ay, my liege,  
And of a lovely boy: the God of heaven  
But now and ever bless her! 'tis a girl,  
Promises boys hereafter . . ."

*Cran.* : "This royal infant . . . now promises  
Upon this land a thousand thousand blessings,  
Which time shall bring to ripeness. She shall be . . .  
A pattern to all princes living with her . . .  
. . . . Never before  
This happy child did I get anything," &c.

—See *Hen. VIII.* v. 1, 163—169; v. 4, 1—68.

### HEROES' Sons are Banes.

"Heroes' sons are banes or plagues, being usually degenerate."—*Promus*, 518. Latin from Erasmus' *Adagia*, 204.

"King Harry . . . is bred of that bloody strain,  
That haunted us in our familiar paths :  
Witness our two much memorable shame,  
When Cressy battle fatally was struck,  
And all our princes captiv'd by the hand  
Of that black name, Edward, Black Prince of Wales :  
Whiles that his mountain sire on mountain standing  
Saw his *heroical seed*, and smiled to see him  
Mangle the work of nature," &c.—*Hen. V.* ii. 4.

(This is the converse to the text; the closer application is to be seen in the behaviour of Prince Hal before his father's wise admonitions, and his own good sense in accepting them, had made him also a worthy and heroic king. See 2 *Hen. IV.* iv. 4, 54—80).

"See, sons, what things you are!  
How quickly nature falls into revolt," &c.

—2 *Hen. IV.* iv. 4, 195—210, 223—268.

**HONOUR and Reputation.**

“The winning of honour is but the revealing of a man’s virtue and worth without disadvantage; for some in their actions *do woo and affect honour* and reputation, *which sort of men are commonly much talked of, and little admired*; and some contrariwise *darken their virtue* in the show of it, so as they be undervalued in opinion.”  
—*Ess. of Honour*.

“Farewell, young lords, . . . see that you come  
Not to *woo honour*, but to wed it: When  
The bravest questant shrinks, find what you seek,  
That fame may cry you loud.”—*All’s Well* ii. 1.

“Had I so lavish of my presence been,  
So common hackneyed in the eyes of men,  
So stale and cheap to vulgar company,  
Opinion that did help me to the crown  
Had still kept loyal to possession,” &c.

—See 1 *Hen. IV.* iii. 2, 29—91.

*Cæs.*: “A man, who is the abstract of all faults  
That all men follow.”

*Lep.*: “I must not think there are  
*Evils enow to darken all his goodness*,” &c.

—See *Ant. Cl.* i. 5, 1—33.

**HONOUR—The Highest Degrees of**

“The true marshalling of the degrees of sovereign honour are these: (1) *Founders of States*, or perpetual Rulers\*. . . (2) Legislators, or Law-givers, which govern by their ordinances after they are gone. . . .

\* Here Bacon gives as examples Romulus and Cæsar, names which we find occultly applied to himself. There seems in this Essay to be a hint of the Secret Society which he founded, and whose borders and provinces were to be enlarged, on his own principles or method, after his death.

(3) Liberators, or Saviours, such as compound the miseries of civil wars, or deliver their countries from servitude of strangers or tyrants. . . . (4) Propogators, such as in honourable war enlarge their territories. . . . Lastly (5) Fathers of the country, which reign justly, and make the times good wherein they live.”—*Ess. of Honour.*

“King did I call thee? No, thou art not king;  
Not fit to govern, and rule multitudes. . . .  
That head of thine doth not become a crown;  
Thy hand is made to grasp a palmer’s staff,  
And not to grace an awful princely sceptre. . . .  
Here is a hand to hold a sceptre up,  
And with the same to act controlling laws.  
Give place: by Heaven thou shalt rule no more  
O’er him whom Heaven created for thy ruler.”  
—2 *Hen. VI.* v. 1.

*Cæs. :*

“ . . . These couchings, and these lowly courtesies . . .  
Might turn *pre-ordinance and first decree*  
Into the law of children,” &c.—*Jul. Cæs.* iii. 1.

[*Cæsar is murdered. The Senators and people retire in confusion.*]

*Cinna :* “Liberty! Freedom! Tyranny is dead!  
Run hence, proclaim and cry it about the streets . . .  
Liberty, freedom, and enfranchisement!”

*Brutus :* “Hear me for my cause, . . . believe me for my  
honour, and have respect to mine honour,” &c.

*All :* “Live, Brutus! live! live! . . . Let him be Cæsar,” &c.  
—*Jul. Cæs.* iii. 2.

*Grif. :* “This Cardinal,  
Though from a humble stock, undoubtedly  
Was fashioned to much honour from his cradle.—  
. . . . In bestowing, madam,  
He was most princely. Ever witness for him  
Those twins of learning that he raised in you,

Ipswich and Oxford ! one of which fell with him . . .  
 The other, though unfinished, yet so famous,  
 So excellent in art, and still so rising,  
 That Christendom shall ever speak his virtue . . .  
 And to add greater honours to his age  
 Than man could give him, he died fearing God."

—*Hen. VIII.* iv. 2.

### HONOURS are truly Given, not by Man, but by God.

"Honours are the suffrages not of tyrants . . . but of  
 divine providence."—*De Aug.* vi. 3 (Antitheta).

*Henry the Seventh* . . . restor'd me to mine honours, now his son,  
*Henry the Eighth*, life, honour, name, and all  
 That made me happy, at one stroke has taken . . .  
 Heaven has an end in all."—*Hen. VIII.* ii. 1.

*Nor.* : "This is the Cardinal's doing, the King-Cardinal,  
 That blind priest, the eldest son of fortune,  
 Turns what he list. The king will know him some day."

*Suf.* : "Pray God he do. . . . Heaven will one day open  
 The king's eyes, that have long slept upon  
 This bold bad man."

*Nor.* : "And free us from his slavery.  
 We had need pray, and heartily, for our deliverance," &c.  
 —*Hen. VIII.* ii. 2.

### HOPE—Our Happiness Rests in

"As Aristotle says, 'That young men may be happy,  
 but only by hope,' so we, instructed by the Christian  
 faith, must . . . content ourselves with that felicity  
 which rests in hope."—*De Aug.* vii. 1.

"Their travel is sweeten'd with the hope to have  
 The present benefit which I possess ;  
 And hope to joy, is little less in joy than hope enjoyed."  
 —*Rich.* II. ii. 3.

“But shall I live in hope?  
All men, I hope, live so.”

—*Rich. III. i. 2.*

“I shall do well;  
The people love me, and the sea is mine;  
My powers are crescent, and my auguring hope,  
Says it will come to the full.”—*Ant. Cl. ii. 1.*

“But, by your leave, it never yet did hurt  
To lay down likelihoods and forms of hope,” &c.

—*See 2 Hen. IV. i. 3.*

“God shall be my hope,  
My stay and guide, and lantern to my feet.”

—*2 Hen. VI. ii. 2.*

“God, our hope, will succour us.”

—*2 Hen. VI. iv. 4.*

“The miserable have no other medicine  
But only hope.”—*M. M. iii. 1.*

### HOPE, like Sleepy Drinks, which bring Dreams.

“The effect of hope on the mind of man is very like the working of some soporific drugs, which not only induce sleep, but fill it with joyous and pleasing dreams.”

“*Was the hope drunk*

Wherein you dressed yourself? hath it slept since,  
And wakes it now, to look so green and pale  
At what it did so freely?”—*Macb. i. 7.*

*Q. Kath.:* “. . . They promised me eternal happiness . . .

*Grif.:* “I am most joyful, madam, *such good dreams*  
Possess your fancy.”—*Hen. VIII. iv. 2.*

“O momentary grace of mortal men!  
Which we more hunt for than the grace of God,  
*Who builds his hope in air of your good looks*  
*Lives like a drunken sailor on a mast,*  
Ready with every nod to tumble down.”

—*Rich. III. iii. 4.*

“ Why then I do but dream on sovereignty,  
 Like one that stands upon a promontory,  
 And spies a far-off shore where he would tread,  
 Wishing his foot were equal with his eye . . .  
 So I do wish the crown.—  
 Flattering me with impossibilities.

—3 *Hen. VI.* iii. 3.

*Mal.*: “ ’Tis but fortune ; all is fortune. . . . What should I think on’t. . . . M, O, A, I, doth sway my life . . . ”

*Fab.*: “ *What a dish of poison has she dressed him ! . . .* ”

*Mal.*: “ . . . I do not now fool myself, to let imagination jade me, for every reason excites to this . . . ”

*Sir To.*: “ *Why thou hast put him in such a dream, that when the image of it leaves him, he must run mad.* ”

*Mar.*: “ Nay, but say true ; does it work upon him ? ”

*Sir To.*: “ Like *aqua-vitæ* with a midwife.”

—*Twelfth Night* ii. 5.

## HUMANITY—Excellencies, or Tops of

“(The excellencies of man) seem to me to deserve a place amongst the *desiderata*. Pindar, in praising Hiero, says . . . that *he culled the tops of all virtues* ; and I think it would contribute much to magnanimity and the honour of humanity if a collection were made of . . . *the tops or summits of human nature*, especially from true history, showing what is the ultimate and highest point which nature has of itself attained, in the several gifts of body and mind.”—*De Aug.* iv. 1.

“ How would you be  
 If *He*, which is the top of judgment, should  
 But judge you as you are ? ”—*M. M.* ii. 2.

“ You would sound me from my lowest note to the top of my compass,

. . . They fool me to the top of my bent ! ”—*Ham.* iii. 2.

“Twere a concealment  
Worse than theft, no less than a traducement  
To hide your doings : and to silence that  
Which, *to the spire and top of praises* vouched,  
Would seem but modest.”—*Cor.* i. 9.

“Admired Miranda !  
Indeed the top of admiration : worth  
What’s dearest to the world. . . . You, O you !  
So perfect and so peerless are created  
Of every creature’s best.”—*Temp.* iii. 1.

(Compare *Macb.* iv. 1, 89 ; 2 *Hen. VI.* i. 2, 43—49 ;  
*Ant. Cl.* v. i. 43).

### HUMANITY—Miseries of

“For the Miseries of Humanity *the lamentation* of  
them has been copiously set forth by many . . . it is an  
argument at once sweet and wholesome.”—*De Aug.* iv. 1.

“Alas, poor York ! but that I hate thee deadly  
*I would lament thy miserable state.*”

—3 *Hen. VI.* i. 4.

*Duke S.* : “ What said Jacques ?  
Did he not moralise this spectacle ?

1 *Lord* : “ O yes, into a thousand similes.  
First, for his weeping into the needless stream.  
‘ Poor deer,’ quoth he, ‘ thou mak’st a testament  
As worldlings do, giving thy sum of more  
To that which hath too much.’ Then, being there  
alone,  
Left and abandoned of his velvet friends ;  
‘ ’Tis right,’ quoth he ; ‘ thus misery doth part  
The flux of company,’ ” &c.

—See *As You Like It* ii. 1, 1—69.

*Serv.* : “ I pray, sir, *can you read ?* ”

*Rom.* : “ Ay, mine own fortune in my misery.”

*Serv.* : “ Perhaps you have learned it without book.”

—*Rom. Jul.* i. 2.



“O the fierce wretchedness that glory brings us ! . . .  
 Since riches point to misery and contempt . . .  
 Rich only to be wretched,—thy great fortunes  
 Are made thy chief afflictions.”—*Tim. Ath.* iv. 1.

*Apen.* :

“Willing misery  
 Outlives uncertain pomp, is crown'd before ;  
 The one is filling still, never complete ;  
 The other, at high wish : best state contentless,  
 Hath a distracted and most wretched being  
 Worse than the worst, content.  
 Thou should'st desire to die, being miserable.”

*Tim.* : “Not by his breath there is more miserable,” &c.—*Ib.*

“The middle of humanity thou never knewest. . . . When  
 thou wast in thy guilt and thy perfume they mocked thee . . . in  
 thy rags . . . thou art despised.”—*Tim. Ath.* iv. 3.

## HUMANITY—Philosophy of

“The doctrine concerning the Philosophy of Humanity  
 consists of knowledges which *respect the body*, and of  
 knowledges which *respect the mind*.”—*Adct. Learning*  
 iv. 1.

*Cor.* : “How like you this shepherd's life, Master Touchstone ?

*Touch.* : “Truly, shepherd, *in respect* of itself, it is a good life, but  
*in respect* that it is a shepherd's life, it is naught. *In respect* that it  
 is solitary, I like it very well, but *in respect* that it is private, it is a  
 very vile life (&c.). *Hast any philosophy* in thee, shepherd ?”

*Cor.* : “No more, but that I know, the more one sickens, the worse  
 at ease he is ; and that he that wants money, means, and content, is  
 without three good friends ; that the property of rain is to wet, and  
 fire to burn ; that good pasture makes fat sheep, and that a great  
 cause of the night is lack of the sun ; that he that hath learned no  
 wit by Nature nor Art may complain of good breeding, or comes of  
 a very dull kindred.”

*Touch.* : “*Such a one is a natural philosopher*.”

—*As You Like It* iii. 1.

### HUMOUR, or Moisture.

“The idols imposed upon the understanding by words are of two kinds. They are either the names of things which have no existence, . . . or which are created by vicious and unskilful abstractions, intricate and deeply-rooted. Take some word for instance, as *moist*, and let us examine how far the different significations of this word are consistent. It will be found that the word *moist* is nothing but a confused sign of different actions, admitted of no settled uniformity. For it means that which easily diffuses itself over another body; that which is indeterminable, and cannot be brought to a consistency; that which yields easily in every direction; that which is easily divided and dispersed; that which is easily collected and united; that which easily flows, and is put in motion; that which easily adheres to, and wets another body; that which is easily reduced to a liquid state, though previously solid. When, therefore, you come to predicate or impose this name,—in one sense flame is moist; in another, air is *not* moist; in another, fine powder is moist; in another, glass is moist; so that it is quite clear that this notion is hastily abstracted from water only, and common ordinary liquors, without any due signification of it.”—*Nov. Org.* (Aphorism), lx.

(In Nare’s “Glossary” Jonson’s comments on the word *humour* are quoted, and shown to be originally deduced from the sense of *moisture*. The use, or rather the abuse, of this word in the time of Shakespeare and Jonson was excessive. What are properly called the *habtis* or *manners* in real and fictitious characters, being then denominated the *humours*.)

*Nym.*: “And this is true: I like not the humour of lying: He

hath wronged me in some humours. I should have borne the humoured letter to her, but I have a sword. . . . Adieu. I love not the humour of bread and cheese ; and there's the humour of it. Adieu."

*Page*: "The humour of it, quoth 'a! Here's a fellow frights humour out of his wits."—*Mer. Wives* ii. 1, and *Ib.* i. 1.

"The unsettled humours of the land."

—*K. John* ii. 1 (of discontented men).

"The inundation of *distempered humour*  
Rests by you only *to be qualified*."

—*Hen. V.* i. (Here "humour" is  
an inundation of water).

". . . Through all thy veins shall run  
*A cold and drowsy humour*."

—*Rom. Jul.* iv. 2. (Here "humour" is  
used for liquid moisture).

"I know you all, and will awhile uphold  
The unyok'd *humour* of your idleness.  
Yet herein will I imitate the sun,  
Who doth permit the base contagious clouds  
To smother up his beauty from the world."

—1 *Hen. IV.* i. 2. (Here "humour" is vapour).

"Is it physical

To walk unbraced, and *suck up the humours*  
*Of the dank mornings*. . . .

To dark the vile *contagion* of the night."

—*Jul. Cæs.* ii. 1. (Here they are infectious  
or pestilent humours).

"I am in a holiday humour."—*As You Like It*, iv. 1.  
(Here "humour" is disposition).

"Is he not jealous ?

Who ? he ? I think the sun, where he was born,  
Drew all such humours from him."

(Here we see that the double-meaning of *moisture*, and of *disposition*, is expressed. Elsewhere Bacon makes the word "Humour" to stand for Fancy, Fashion, Inclination, Taste, Temper. Compare "Moist.")

## HYPOCRITES in the Church.

“Hypocrites and Impostors, in the Church and towards the people, set themselves on fire, and are carried as it were, out of themselves, and becoming as men inspired with holy furies, they set Heaven and Earth together. But if a man should look into their times of solitude, and separate meditations, and conversations with God, he would find them not only cold, and without life, but full of malice and leaven; sober towards God; beside themselves to the people.”—*Sacred Meditations*.

(See the struggle between the Cardinal Bishop of Winchester and Humphrey, Duke of Gloster, the Protector; these two representing Church and State, or “Heaven and Earth set together.”)

*Glo.*: “Peel’d priest, dost thou command me to be shut out?”

*Win.*: “I do, thou most usurping proditor,  
And not protector of the king and realm.

*Glo.*: “Stand back, thou manifest conspirator, . . .  
I’ll canvass thee in thy broad cardinal’s hat . . .  
Thy scarlet robes as a child’s bearing cloth  
I’ll use, to carry thee out of this place . . .”

*Win.*: “Gloster, thou’ll answer this before the Pope.”

*Glo.*: “Winchester goose! I cry a rope! a rope! . . .  
Thee I’ll beat hence, *thou wolf in sheep’s array*.  
Out! tawny coats! Out, *scarlet hypocrite*,” &c.

—1 *Hen. VI.* i. 3.

“The devil can cite Scripture for his purposes;  
An evil soul, producing holy witness,  
Is like a villain with a smiling cheek,  
A goodly apple rotten at the heart;  
Oh what a goodly outside falsehood hath!”

—*Mer. Ven.* i. 3.

**HYPOCRITES in External Devotion.**

“The ostentation of hypocrites is ever confined to the first table of the Law, which prescribes our duty to God, . . . because works of this class have a greater pomp of sanctity, and because they interfere less with their desires. The way to convict a hypocrite, therefore, is to send him from the works of sacrifice to the works of Mercy.”—*Sacred Meditations*.

*Buck.* : “ Ah, ha ! my lord, this Prince is not an Edward,  
He is not lolling on a lewd day-bed,  
But on his knees at meditation ;  
Not dallying with a brace of courtesans,  
But meditating with two deep divines ;  
Not sleeping to engross his idle body,  
But praying to enrich his watchful soul . . .  
When holy and devout religious men  
Are at their beads, 'tis much to draw them thence ;  
So sweet is zealous contemplation.”

*May.* : “ See where his grace stands 'tween two clergymen ! ”

*Buck.* : “ Two props of virtue for a Christian prince,  
To stay him from the fall of vanity  
And see—a book of prayer in his hand,  
True ornament to know a holy man.”

—*Rich. III.* iii. 7, 58—245.

(Compare with this ostentation of piety, and the “pomp of sanctity” as regards the first Table of the Law, with Richard’s cruelty immediately afterwards, and his mother’s description of his character from boyhood upwards, *Rich. III.* iv. 4, 160—196, showing his neglect of the Second Table, “Works of Mercy,” and duty to his neighbour.)

**HYPOCRITES Lose the Sense of Feeling.**

“The great atheists are indeed hypocrites, which are ever handling holy things, but without feeling ; so as

they must needs be cauterized in the end.”—*Ess. of Atheism*.

(See the different degrees of callousness or feeling “cauterized” in the speech and behaviour of the two murderers of the Duke of Clarence. Both of them, it must be observed, have some knowledge of holy things, and a fear of judgment to come; but the 1st murderer is utterly “without feeling;” the 2nd murderer *repents*, and rejects the fee. There is hope for him.)

2 *Murd.*: “What, shall we stab him as he sleeps?”

1 *Murd.*: “No, he’ll say ’twas done cowardly when he wakes.”

2 *Murd.*: “Why, he’ll never wake till the great judgment day.”

1 *Murd.*: “Why, then he’ll say we stabbed him sleeping.”

2 *Murd.*: “The urging of that word, judgment, hath bred a kind of remorse in me.”

1 *Murd.*: “What, art thou afraid?”

2 *Murd.*: “Not to kill him, having a warrant; . . . but to be damned for killing him, from which no warrant can defend me. . . . Some certain dregs of conscience are within me.”

1 *Murd.*: “Remember our reward, when the deed’s done.”

2 *Murd.*: “Zounds! he dies: I had forgot the reward.”

1 *Murd.*: “Where’s thy conscience now? . . . [He murders Clarence]. How now! What mean’st thou that thou helpst me not?”

2 *Murd.*: “Take thou the fee. . . . For *I repent me* that the Duke is slain.”

1 *Murd.*: “*So do not I*. Go, coward as thou art.”

—*Rich. III.* i. 4.

*Duke*: “Hath he borne himself patiently in prison? How seems he touched?”

*Prov.*: “A man that apprehends death no more carefully but as a drunken sleep; careless, reckless, and fearless of what is past, present, or to come: *insensible* of mortality and desperately mortal.”  
—See *M. M.* iv. 2 and 3 l. 40—68.

(Note the curse of Timon, when, apostrophising the Sun, emblem of God, he exclaims :—

“Thou Sun that comfort'st burn ! [To the Senators.] Speak,  
and be hanged :

For every true word, a blister ; and *each false*

*Be as a cauterising* to the root o' the tongue,

Consuming it with speaking.”—*Tim. Ath.* v. 2.)

### HYPOCRITES Neglect their Duty to Man.

“There are some of a deeper and more inflated Hypocrisy who, deceiving themselves, and fancying themselves worthy of a closer conversation with God, neglect the duties of charity towards their neighbour as inferior matters. By which error the life monastic, was not indeed originated (for the beginning was good) but carried to excess.”—*Sacred Meditations.*

*Duch.* : “O king ! believe not this hard-hearted man :

Love, loving not itself, none other can . . .

Pleads he in earnest ? Look upon his face ;

His eyes do drop no tears, his prayers are in jest.

His words come his mouth, ours from our breast :

He prays but faintly, and would be denied ;

We pray with heart and soul, and all beside . . .

His prayers are full of false hypocrisy,

Ours of true zeal, and deep integrity,” &c.

—See *Rich. II.* v. 3, 88—110.

### HYPOCRITE.—Seeming a Saint—Being a Sinner—Devil.

“Grant though a Sinner that a Saint I seem.”—*Promus* 452 (Latin from Hor. 1 ; Ep. xvi. 61).

“Apparel vice, like virtue's harbinger,

Bear a fair presence though your heart be tainted,

Teach sin the carriage of an holy saint.”

—*Com. Err.* iii. 2.

“And thus I clothe my naked villainy, . . .  
And seem a saint when most I play the devil.”

—*Rich. III.* i. 3.

“Ah! that deceit should steal such gentle shape!  
And, with a virtuous visor hide deep vice!

—*Rich. III.* ii. 2.

“So smooth he daub'd his vice with show of virtue,  
That his apparent open guilt omitted . . .  
He lived from all attainder of suspect.”

—*Rich. III.* iii. 5.

*Isab.* : “This *outward-sainted* deputy  
Whose settled visage and deliberate word  
Nips youth i' the head, . . . is *yet a devil* ;  
His filth within him cast, he would appear  
A pond as deep as hell.”

*Claud.* : “The princely Angelo?”

*Isab.* : “O 'tis the cunning livery of hell,  
The damned'st body to invest and cover  
In princely guards.”—*M. M.* iii. 1.

“Villain, villain! smiling damned villain . . .  
One may smile, and smile, and be a villain.”

—*Ham.* i. 5.

“'Tis too much proved, that with devotion's visage  
And pious action, we sugar o'er  
The devil himself.”—*Ham.* iii. 1.

(See *Lucrece* l. 85 ; *Macb.* i. 7, 81, 82 ; iv. 3, 21—23 ;  
*Oth.* ii. 3, 348. See also “Impostors.”)

### IGNORANCE Makes Men Mutinous, Rebellious.

“For the allegation that learning would undermine  
*the reverence due to laws* and government, it is a mere  
calumny, without shadow of truth. . . . Learning  
makes the mind pliable to government, whereas ignor-  
ance renders it churlish and mutinous, and it is always  
found that the most barbarous, rude, and ignorant times



have been *most tumultuous, changeable, and seditious.*”—*Adv. L. i. 1.*

“You beastly knave, have you *no reverence?* . . . That such a slave as this should wear a sword! who wears no honesty. Such smiling rogues as these . . . bring oil to fire . . . *renege, affirm, with every gale and vary of their masters, knowing nought,* like dogs, but following.”—*Lear ii. 2.*

*Suffolk:* “Great men oft die by vile Bezonians,  
A Roman sworder, and banditto slave.  
Murdered sweet Tully: Brutus’ bastard hand  
Stabb’d Julius Cæsar; savage islanders,  
Pompey the Great, and Suffolk dies by pirates.”  
—2 *Hen. VI. iv. 1.*

*Stafford:* “Will you credit this base drudge’s words,  
That speaks, he knows not what?”

*All:* “All marry will we; therefore get ye gone . . .  
He can speak French, and *therefore* he is a traitor.”

*Staf.:* “*O gross and miserable ignorance!*”  
—(2 *Hen. VI. iv. 2*; see *Hen. VI. iv. 7*,  
1—110, and *Cor. v. 2*, 31—50.)

See the earlier scene (ii. 3, 103—118, 250—262, where the citizens having elected Coriolanus, at the suggestion or mere guidance of the Tribunes, revoke their own decision. See also *Jul. Cæs. iii. 2*, where the wavering multitude equally “renege and affirm” according to the humour of him who addresses them.

(Compare also Bacon’s many similitudes of Light and Sight to Knowledge, and of Blindness and Darkness to Ignorance.)

### IGNORANCE—Tricks to Make It Seem Judgment.

“Certainly there are, in point of wisdom and sufficiency that do nothing, or little very solemnly: *magno conatu nugas.* It is a ridiculous thing, and fit for a

satire to persons of judgment, to see what shifts these formalists have, and what prospectives (or magnifying glasses) to make superficialities to seem body that hath depth and bulk.”—*Ess. of Seeming Wise*.

“There is no decaying Marchant, or inward beggar, hath so many tricks to uphold the credit of their wealth, as these emptie persons have to maintaine the credit of their sufficiency.”—*Ib.*, Early Edition.

“There are a kind of men, whose visages  
Do cream and mantle like a standing pond,  
And do a wilful stillness entertain,  
With purpose to be dressed in an opinion  
Of wisdom; gravity, profound conceit;  
As who would say, ‘I am Sir Oracle,  
And when I ope my lips, let no dog bark.’  
O! my Antonio, I do know of these,  
That therefore only are reputed wise  
For saying nothing: when, I am very sure,  
If they could speak, would almost damn those ears,  
Which, hearing them, would call their brothers fools.”  
—*Mer. Ven.* i. 1.

## IMITATION.

“As for imitation, it is certain that there is in men and other creatures a predisposition to imitate. We see how ready apes and monkeys are to imitate all motions of man: and in the catching of dotrells, we see *how the foolish bird playeth the ape in gestures*, and no man in effect doth accompany others, but *he learneth, ere he is aware, some gesture, or voice, or fashion of the other.*”—*Nat. Hist.* 327.

“Report of fashions in proud Italy,  
Whose manners still our tardy *apish nation*  
*Limps after in base imitation.*”  
—*Rich. II.* ii. 1.

“I cannot . . . duck with *French nods and apish courtesy.*”

—*Rich. III.* i. 3.

“When the blast of war blows in our ears,  
Then *imitate the action of the tiger*;  
Stiffen the sinews, summon up the blood;  
Disguise fair nature with hard-favour'd rage;  
Then lend the eye a terrible aspect . . .  
Now set the teeth, and stretch the nostril wide;  
Hold hard the breath, and bend up every spirit  
To his full height. . . .

*Be copy now to men of grosser blood,*” &c.

—*Hen. V.* iii. 2; iii. 7, 40—43.

“*Imitari* is nothing; so doth the hound his master, the ape his keeper, the tired horse his rider.”—*L. L. L.* iv. 2.

“Fools had ne'er less grace in a year  
For wise men are grown foppish,  
And know not how their wits to wear  
*Their manners are so apish.*”

—*Lear* i. 4.

“*With ridiculous and awkward action  
Which (slanderer) he imitation calls,  
He pageants us.* . . .  
And in the imitation of these twain  
. . . Many are grown infect,” &c.

—*Tr. Cr.* i. 3.

“Thou hast affected the fine strains of honour  
To imitate the graces of the gods.”

—*Cor.* v. 3; see also 2 *Hen. IV.* ii. 3, 19—32;

*Twelfth Night* iii. 4, 390—392.

## IMAGINATION is as an Agent or a Messenger to the Senses.

“Imagination is an agent or *nuncius* in both provinces (of Mind or Reason, and of Will or Affection). For Senses sendeth over to Imagination before Reason have judged; and Reason sendeth over to Imagination before

the decree can be acted. For Imagination ever precedeth Voluntary Motion.”—*Adv. L.* ii. 1.

“Sweet love! sweet lines! sweet life!  
Here is *her hand, the agent of her heart.*”

—*Two Gent. Ver.* i. 3.

“I am settled, and bend up  
Each corporeal agent to this terrible feat.”

—*Macb.* i. 7.

“The sense of death is most in apprehension.”

—*M. M.* iii. 1.

“Let rich music’s tongue unfold the imagined happiness,” &c.

—*Rom. Jul.* ii. 6.

“Is this a dagger that I see before me,  
The handle toward my hand? Come, let me clutch thee.  
I have thee not, and yet I see thee still.  
Art thou not, fatal vision, *sensible*  
*To feeling* as to sight? or art thou but  
A dagger of the mind, a false creation,  
Proceeding from the heat-oppressed brain?  
I see thee yet in form as palpable  
As this which now I draw.  
*Thou marshall’st me the way that I was going;*  
*And such an instrument I was to use.*  
*Mine eyes are made the fools o’ the other senses.*  
Or else worth all the rest; I see thee still!  
And on thy blade a dudgeon gouts of blood,  
Which was not so before. There’s no such thing.  
*It is the bloody business which informs*  
*Thus to my eyes.*”—*Macb.* ii. 1; and see *Macb.* v. 1 in  
the next section.

### IMAGINATION Deludes.

“Men are to be admonished that they do not too easily give credit to the . . . *force of imagination* . . . for there is no doubt that imagination and vehement affection work greatly upon the body of the imaginant

... *men are not to mistake fact and effect.*"—*Nat. Hist.* 901—3.

"*Such tricks hath strong imagination,  
That if it would but apprehend some joy,  
It comprehends some bringer of that joy;  
Or in the night imagining some fear,  
How easy is a bush supposed a bear!*"

—*M. N. D.* v. 1.

**IMAGINATION Imitates the Senses. (1) Hearing, (2) Sight, (3) Smell, (4) Touch, (5) Taste.**

"Those effects which are wrought by percussion of the sense, and by things in fact, are produced likewise, in some degree, by the imagination,"—*Nat. Hist.* 795.

"Am I a lord? And have I such a lady . . .  
I do not sleep; *I see, I hear, I speak;*  
*I smell sweet savours, and I feel soft things*  
Upon my life, *I am a lord indeed.*"

—See of the Tinker in *Tam. Sh.* (Induction 2).

**1. HEARING.**

*Macb.* :

"I have done the deed. Didst thou not hear a noise?"

*Lady M.* :

"I heard the owl scream and the crickets cry . . ."

—See *Macb.* ii. 2; ii. 1, 56—63.

*Macb.* :

"*I heard a voice cry, 'Sleep no more!*

*Macbeth does murder sleep . . .'*

*How is 't with me when every noise appals me?*

*What hands are there? Ha! they pluck out mine eyes.*

*Will all great Neptune's ocean wash this blood*

*Clean from my hand? No, this my hand will rather*

*The multitudinous seas incarnardine,*

*Making the green—one red.*"—*Ib.* ii. 2.

(See how this same delusion presently preys upon the imagination of Lady Macbeth—v. 1.)

*Macb.* : "What is that noise?"

*Sey.* : "It is the cry of women, my good lord."

*Macb.* : "The time has been, my senses would have cool'd  
To hear a night-shriek; and my fell of hair  
Would at a dismal treatise rouse and stir,  
As life were in 't."—*Ib.* v. 5.

## 2. SIGHT.

"Therefore, if a man see another eat sour or acid things which set the teeth on edge, this object *tainteth* the imagination, so that he that seeth the thing done hath his own teeth set on edge."—*Nat. Hist.* 795.

"There may be in the cup  
A spider steep'd, and one may drink, depart,  
And yet partake no venom, for his knowledge  
Is not *infected* : but if one present  
The abhorred ingredient *to his eye*, make known  
How he hath drunk, he cracks his gorge, his sides,  
With violent hefts."—*Winter's Tale* ii. 1.

(This passage may be compared with the *Promus* Note 976, "That the eye seeth not, the heart rueth not," and with *Macb.* iii. 2, 45, *Oth.* iii. 3, 337—340, 344—348, and other places to the same effect.)

The setting on edge of the teeth, by the sight of something sour, seems to be alluded to in the unfavourable description of Marcius:

"The tartness of his face sours ripe grapes."  
—*Cor.* v. 4.

And similarly in the sparring between Petruchio and Kate the shrew :

*Pet.* : "Nay, come, Kate, come; you must not look so sour."

*Kath.* : "It is my fashion when I see a crab (*apple*)."

*Pet.* : "Why, here's no crab, and therefore look not sour."

—*Tam. Sh.* ii. 1.

Hotspur declares that the *hearing* of "mincing poetry" set his teeth on edge (1 *Hen. IV.* 1 iii. 1, 127—133.)

"My strong imagination sees a crown  
Dropping upon my head."

—*Temp.* ii. 1.

"So if a man see another turn swiftly and long, or if he look upon wheels that turn, himself waxeth turn-sick. So if a man be upon an high place without rails or good hold, except he be used to it, he is ready to fall; for, imagining a fall, it putteth his spirits into the very action of a fall."—*Nat. Hist.* 795.

"For his dreams, I wonder he's so simple  
To trust the mockery of unquiet slumbers . . .  
It is a reeling world indeed, my lord," &c.

—*Rich.* III. iii. 3.

"And wherefore should these good news make me sick?  
. . . My sight fails, and my mind is giddy.  
If he be sick with joy, he will recover without physic."

—2 *Hen. IV.* iv. 4.

"How fearful  
And dizzy 'tis to cast one's eyes so low! . . .  
. . . I'll look no more,  
Lest my brain turn, and the deficient light  
Topple down headlong," &c.

—*Lear* iv. 6.

*Note* (l. 1—80) how Edgar manages to work upon Lear's imagination, making him believe that he has been precipitated down a cliff.

"As full of peril and adventurous spirit  
As to o'erwalk a current, roaring loud,  
On the unsteadfast footing of a spear."

—1 *Hen. IV.* i. 3.

"I am giddy, expectation whirls me round."

—*Tr. Cr.* iii. 2.

“There may be in a cup  
 A spider steeped, and one may drink, depart.  
 And yet partake no venom, for his knowledge  
 Is not *infected* : but if one present  
 The abhorred ingredient *to his eye* make known  
 How he hath drunk, he cracks his gorge, his sides,  
 With violent hefts.”—*Winter's Tale* ii. 1.

## 3. SMELL.

Pistol, wishing to express his dislike and loathing to the Welsh Fluellen, says that the mere *smell of the leek* makes him ill (*through his imagination*).

“Hence, I am qualmish at the smell of leek.”  
 —*Hen. V.* i. 1.

Banquo, endorsing Duncan's opinion that the air at Macbeth's castle, “recommends itself unto our gentle senses,” adds that

“The heaven's breath *smells wooingly* here.”  
 —*Macb.* i. 6.

He imagines “the temple-haunting martlet,” or “wooing his mate to his loved mansionry.”

Angelo threatens Isabel that, should she venture to accuse him to the world, his unsoiled name and position will outweigh her statements, and—

“You will stifle in your own report, and *smell of calumny*.”  
 —*M. M.* ii. 4.

Anthony, when Julius Cæsar is murdered, imagines the havoc which will ensue, and—

“That this foul deed shall *smell* above the earth  
 With carrion men groaning for burial.”  
 —*Jul. Cæs.* iii. 1.

Similarly the wicked king, beginning to realise his own villainy and danger, exclaims:



“O! my offence is rank, it *smells* to Heaven.”

—*Ham.* iii. 3.

Hamlet, taking the skull of Yorick in his hands, recalls all that he had been in former days:

“A fellow of infinite jest, of most excellent fancy: he hath borne me on his back a thousand times: and now, *how abhorred my imagination is! my gorge rises at it.* . . . ‘Dost thou think Alexander look’d o’ this fashion i’ the earth? . . . *And smelt so? pah!* [*Puts down the skull.*] . . . Why may not imagination trace the noble dust of Alexander, till he find it stopping a bung-hole?”  
—*Ham.* v. 1.

And see how the diseased imagination of poor Lear makes him think of bad smells which do not exist.

“Beneath is all the fiends: there’s hell, there’s darkness, there’s the *sulphurous pit*; burning, scalding, *stench and consumption*: *fie, fie, fie! pah, pah!* Give me an ounce of *civet, good apothecary, to sweeten my imagination* . . . that hand! . . . Let me wipe it first, *it smells of mortality.*”—*Lear* iv. 6.

And Lady Macbeth, walking and talking in troubled sleep, again imagining a loathsome smell as typical of her great crime:

“Here’s the *smell* of the blood still: all the perfumes of Arabia will not sweeten this little hand.”—*Macb.* v. 1.

#### 4. TASTE.

“O! *who can* . . . *cloy the edge of appetite*

*By bare imagination of a feast?*

Or wallow naked in December snow

By thinking on fantastic Summer’s heat?”

—*Rich.* II. i. 3.

“You are sick of self-love, Malvolio, and taste with a distempered appetite.”—*Twelfth Night* i. 5.

*Troilus*: “. . . *The imaginary relish is so sweet*

*That it enchants my sense.*”—*Tr. Cr.* iii. 2.

## 5. TOUCH.

“Meeting two such wealsmen as you are (I cannot call you Lycurguses), if the drink you give me *touch my palate* adversely, I make a crooked face at it. I can't say your worships have delivered the matter well,” &c.—*Cor.* ii. 1.

“Cæsar, *thy thoughts touch their effects* in this.”

—*Ant. Cl.* v. 2.

“I am senseless of your wrath : a *touch* more rare  
Subdues all pangs, all fears.”—*Cymb.* i. 2.

“Doubting things go ill often *hurts* more (*in imagination*)  
Than to be sure they do.”—*Cymb.* i. 7.

“This tempest will not give me leave to ponder  
On things would (*in imagination*) *hurt* me more.”

—*Lear* iii. 4.

(Figures of minds wounded, hurt, struck and variously injured, or soothed through the touch, are so numerous, that it is not worth while inserting more instances in this place. They will recur amongst the Metaphors.)

## IMAGINATION Produces Eloquence, Rhetoric.

“In all persuasions that are wrought by eloquence, and other impressions of like nature, which *do paint* and disguise the *true appearance of things*, the chief recommendation unto *Reason* is from the *Imagination*.”—*Adv. Learning* ii.

“You would have thought *the very windows spake,*  
. . . *that all the walls*  
*With painted imagery had said* at once,—  
Jesu preserve thee ! Welcome, Bolingbroke.”

—*Rich. II.* v. 2.

“My beauty . . . needs not *the painted flourish* of your praise.  
Beauty is bought by *judgment* of the eye.”

—*L. L. L.* ii. 1.

“Minding true things by what *their mockeries* be.”

—*Hen. V.* iii. 7.

“*Fie painted rhetoric!*”—*L. L. L.* iv. 3.

### IMAGINATION (in Affection and Envy) Infects.

“When *an envious or amorous aspect doth infect* the spirits of another, there is joined both affection and imagination.”—*Nat. Hist.* x. 909.

“*Take thou some new infection to thine eye,*  
And the rank poison of the old will die . . .  
At this same ancient feast of Capulet’s  
Supps the fair Rosaline, whom thou so lov’st . . .  
Go thither, and *with unattainted eye,*  
Compare her face with some that I shall show,” &c.

—*Rom. Jul.* i. 2.

(See to be “infected with delights.” *K. John* iv. 3.)

“The will dotes, that is inclinable  
To what infectiously itself affects  
Without some image of the affected merit.”

—*Tr. Cr.* ii. 2; *Temp.* iii. 1, 31, 32, &c.

In the following, Affection, mingled with suspicion and jealousy, infect the brains of Leontes, the ear of Posthumous:—

“Affection! thy intention stabs the centre;  
Thou dost make possible things not so held.  
Communicat’st with dreams; how can this be?  
. . . . I find it  
*To the infection of my brains,*  
And hardening of my brows.”

—*Wint. Tale* i. 2; and *M. Ado* ii. 3, 109—122.

“O master! What a strange infection  
Is fallen into thine ear! What false Italian  
(As poisonous-tongued as handed) hath prevailed  
On thy too ready hearing.”

—*Cymb.* iii. 2; and see *Tr. Cr.* 3, 146—190.

**IMAGINATION—Poetry.**

“*Poesy is a part of learning in measure of words, for the most part restrained, but in all other points extremely licensed, and doth truly refer to the Imagination, which, not being tied to the laws of matter, may at pleasure join that which Nature hath severed, and sever that which Nature hath joined, and so make unlawful matches and divorces of things. Poets and Painters have always been allowed to take what liberties they would.*”—*Adv. Learning* ii.

“*The poet's eye in a fine frenzy rolling  
Doth glance from heaven to earth, from earth to heaven ;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name.*”—*M. N. D* v. 1.

**IMITATION.—Example. (Q.V.)**

“*In the discharge of thy place, set before thee the best examples ; for imitation is a globe of precepts.*”—*Ess. of Great Place.*

“*Herein will I imitate the sun,*” &c.

—See *1 Hen. IV.* i. 2, 199—221.

“*I will imitate the honourable Romans in brevity.*”

—*2 Hen. IV.* ii. 2 (*let.*).

“*When the blast of war blows in our ears,  
Then imitate the action of the tiger ;  
Stiffen the sinews, summon-up the blood,  
Disguise fair Nature with hard favoured rage ;  
Then lend the eye a terrible aspect,*” &c.

—See *Hen. V.* iii. 1.

“*(Patroclus), with ridiculous and slanderous action,  
Which, slanderer, he imitation calls,  
He pageants us. Sometime great Agamemnon.*”

### IMPOSTURE in Pedantry.

“ *Avoid profane novelties of terms, and oppositions of science falsely so-called. Avoid fond and idle fables. Let no man deceive you with high speech.* There are three kinds of speech, and, as it were, styles of imposture :—(1) The first kind is of those who, as soon as they get any subject matter, straightway make an art of it, fit it with technical terms, reduce all into distinctions, thence produce positions and assertions, and frame oppositions by questions and answers. Hence the rubbish and pother of the schoolmen. (2) The second kind is of those who through vanity of wit, imagine and invent all variety of stories for the moulding of men’s minds : whence the lives of the Fathers, and innumerable figments of the ancient heretics. (3) The third kind is of those who fill everything with mysteries, and high-sounding phrases, allegories, and allusions. . . . Of these kinds, the first catches and entangles man’s sense and understanding, the second allures, the third astonishes : all seduce it.”—*Sacred Meditations.*

*Love’s Labour’s Lost* seems to be contrived with a special view to showing-up and ridiculing “the novelties of terms,” which Bacon elsewhere condemns as *diseases of learning.*

King :           “ Our Court, you know, is haunted  
                     With a refined traveller of Spain ;  
 A man in all the world’s new fashion planted,  
                     That hath a mint of phrases in his brain ;  
 One whom the music of his own vain tongue  
                     Doth ravish like enchanting harmony ;  
 A man of complements, whom right and wrong  
                     Have choose as umpire of their mutiny . . .  
 Armado is a most illustrious wight,

A man of fire-new words, fashion's own knight."

—*L. L. L.* i. 1, 160—177 ; Costard i. 197—210.

Armado's Letter i. 216—271 ; iii. 1 ; iv. 1, Letter ; and v. 1, and *passim*.

The "high speech," which imposes upon men's credulity by the use of Latin and technical terms, is illustrated in the utterances of Holofernes, Sir Nathaniel, and Dull. The reader should carefully consider *L. L. L.* iv. 2, v. 1 (the passages are too many and too long for insertion). It will be seen that Holofernes, whilst censuring the discourse of Armado as "too picked, too spruce, too affected, too odd, too peregrinate," repeats and exaggerates his defects, introducing superfluous words in Latin, French, and Italian, and some of the high-sounding phrases and allusions which are intended to astonish and seduce man's understanding.

Biron, who seems to confess that his own style is full of the "vanity of wit" which Bacon condemns, declares at last :

*Biron* : "O ! never will I trust to speeches penn'd,  
Nor to the motion of a school boy's tongue . . .  
Taffeta phrases, silken words precise,  
Three-piled hyperboles, spruce affectation,  
Figures pedantical," &c.

—See *L. L. L.* v. 2, 400—418.

In the words, "*Bear with me, I am sick*," we are again reminded of Bacon's saying that these affectations in speech and writing are *diseases of learning*. Bacon's injunction to avoid *profane* novelties of terms seems to be alluded to in Biron's comments upon Longaville, and Dumaine's extravagant praises of their ladies :—

*Bir.* : "This is the liver vein *which makes flesh a deity* ;  
*A green goose, a goddess : pure, pure idolatry.*

God amend us! God amend! We are much out  
of the way."

*Dum.*: "O most divine Kate!"

*Bir.*: "O most profane coxcomb!" &c.—*L. L. L.* iv. 3.

### INCONSTANCY. (See Constancy).

"If inconstancy of *mind* be added to the inconstancy of fortune, in what darkness do we live?"—*De Aug.* vi. 3 (Antitheta).

"A soldier firm and sound of heart . . .  
By cruel fate, and Fortune's furious wheel (is in danger),  
She is turning, *inconstant*, and mutability," &c.

—*Hen. V.* iii. 6.

"One foot in sea, and one on shore,  
To one thing constant never."

—*M. Ado* ii. 3.

"It is the lesser blot . . . women to change, than men their  
minds.

Than men *their minds*! 'tis true. O Heaven! were man  
But constant, he were perfect . . .  
Inconstancy falls off ere it begins."—*Two Gent. Ver.* v. 4.

### INDUSTRY Achieves.

"The things obtained by your own *industry* are generally *achieved* by labour and exertion."—*De Aug.* vi.

"Experience is *by industry achieved*,  
And perfected by the swift course of time."

—*Two Gent. Ver.* i. 3.

### INDUSTRY—Fruits Purchased by

"The *purchases of our own industry* are commonly joined with labour and strife, which gives an edge and appetite, and makes the *fruition* of our desire more pleasant. *Meat taken in hunting is sweet.*"—*Colours of*

*Good and Evil* ix. See *Advt. Learning* ii.; *Sped.*, iii. 435.

“The *purchase made*, the *fruits* are to ensue.”

—*Oth.* ii. 3.

“Why all delights are vain : but that most vain,  
Which, *with pain purchased*, doth inherit pain,” &c.

—See *L. L. L.* i. 1.

## INGRATITUDE.

“The crime of Ingratitude is not restrained by punishments, but given over to the Furies.

“The bonds of benefits are stricter than the bonds of duties ; wherefore he that is ungrateful is unjust, and every way bad.

“This is the condition of humanity : no man is born in so public a fortune but he must obey the private calls both of gratitude and revenge.”—*De Aug.* vi. 3 (*Antitheta*).

“Ingratitude, thou marble-hearted fiend,  
More hideous, when thou show’st thee in a child,  
Than the sea monster. . . . Detested kite !” &c.

—See *Lear* i. 5, 263—293.

In this passage it will be seen that Lear appeals, not to the Furies, but to Nature, to punish the crime of Ingratitude in his cruel daughter. There seems, however, to be a mental glance at the Furies and their agents in the wish expressed that Goneril may be made to feel “How *sharper than a serpent’s tooth* it is, to have a thankless child !” The same thought seems to underlie the superficial meaning of the words in the well-known song in *As You Like It*. In each verse we find ingratitude compared to the *tooth* or the *sting* of a serpent. Note Bacon’s familiar word *benefit*.



"Blow, blow, thou winter wind,  
*Thou art not so unkind*  
*As man's ingratitude,*  
*Thy tooth is not so keen,*  
 Because thou art not seen,  
 Although thy breath be rude . . .  
 Freeze, freeze, thou bitter sky,  
 Thou dost not bite so nigh  
*As benefits forgot ;*  
 Thou, thou the waters warp,  
*Thy sting is not so sharp*  
*As friend remembered not."*

—*As You Like It* ii. 7.

(Compare *Ant. Cl.* ii. 6, and *Tim. Ath.* v. 1 62—71.)

### INNOCENCE is Bold and Cheerful.

"The being conscious that a man is clear, and free  
 from fault, affords great consolation in calamity. . . .  
 The calamities of worthy persons are lightened and  
 tempered by the consciousness of innocence and merit."  
 —*De Aug.* vi. 2 (Sophisms).

"Innocence *parle avec joie sa defeuce.*"—*Promus* 1562.

"The trust I have is in mine innocence,  
 And therefore am I bold and resolute."

—2 *Hen. VI.* iv. 4.

"Virtue is bold, and goodness never fearful."

—*M. M.* iii. 1.

"Innocence shall make false accusation blush."

*Winter's Tale* iii. 1.

See *Oth.* iii. 3, 39—41, and many other places, where  
 guilt is shown by reluctance of the guilty person to  
 speak or to be observed.

### INNOVATION Compared to Birth.

“As the births of all living creatures at first are ill-shapen, so are all Innovations, which are the births of time.”—*Ess. of Innovation*.

In *Love's Labour's Lost*, broad hints are given of the New Philosophy, the Revival of Learning, the “New Birth of Time” which it was Bacon's aim to accomplish. The great Innovations on the old systems of instruction are aided and abetted by the king, and partly in jest derided and discouraged by Biron. It is beyond the scope of this little book to point out the many allusions to the point; for the most part, they will be inserted in future parts on Similes and Metaphors. But we see that the Innovations are compared by both the king and Biron to births, or new-born children.

*King*: “Biron is like an envious sneaping frost  
That bites the first-born infants of the spring.”

*Biron*: “Well, say I am, why should proud summer boast  
Before the birds have any cause to sing?  
Why should I joy in an abortive birth?” &c.

—*L. L. L.* i. 1.

### JESTS Commended.

“A jest is the orator's altar.\* He that throws into everything a dash of modest pleasantry keeps his mind the more at liberty.”—*De Aug.* vi. (Antitheta, 35).

“Let me play the fool:  
With mirth and laughter let old wrinkles come . . .  
Why should a man whose blood is warm within  
Sit like his grandsire cut in alabaster,” &c.

—*Mer. Ven.* i. 1.

\*Compare *Twelfth Night* v. 1, 110–115 of altars on which speeches were faithfully offered.

*D. Pedro* : " In faith, lady, you have a merry heart."

*Beat.* : " Yea, my lord; I thank it, poor fool, it keeps on the windy side of care . . . pardon me; I was born to speak all mirth, and no matter."

*D. Pedro* : " Your silence most offends me, and to be merry best becomes you. . . . By my troth, a pleasant spirit lady."—*M. Ado* ii. 1.

" A merrier man  
Within the limit of becoming mirth,  
I never spent an hour's talk withal.  
His eye begets occasion for his wit;  
For every object that the one doth catch  
The other turns to a mirth-moving jest.  
Which his fair tongue conceit's expositor  
Delivers in such apt and gracious words,  
That aged ears play truant at his tales  
And younger hearings are quite ravished,  
So sweet and voluble is his discourse."

—*L. L. L.* ii. 1.

### JESTS Considered.

" Consider jests when the laugh is over."—*De Aug.* vi. (Antitheta, 35).

" Heaven give you many, many merry days.  
Good husband, let us every one go home,  
And laugh this sport o'er by a country fire," &c.

—*Mer. Wives* v. 5.

*Iago* : " He when he hears of her cannot refrain  
From the excess of laughter . . .  
She gives out that you will marry her:  
Do you intend it ?"

*Cas.* : " Ha, ha, ha ! . . . I marry her . . . ha, ha, ha ! . . ."

*Oth.* : " So, so, so, *they laugh that win.*"—*Oth.* iv. 1.

" Follow me this jest now till thou hast worn out thy pump; that when the single sole of it is worn, the jest may remain."—*Rom. Jul.* ii. 4, and ii. 2, 1.

" Laughest thou, wretch ? Thy mirth shall turn to moan."—*1 Hen. VI.* i. 3; see *Tit. And.* v. 2, 175; *Ant. Cl.* iii. 11, 178—184.

**JEST in Earnest.**

“What prevents me from speaking truth with a laughing face?”—*Promus* (Latin, *Hor. Sat. i. 24*).

“It is good to mingle jest with earnest.”—*Ess. of Discourse*.

“Humour in conversation preserves freedom. . . . It is highly politic to pass smoothly from jest to earnest and *vice versa*.”—*Advt. Learning* (Anthitheta).

“A jest is many times the vehicle of a truth which could not otherwise have been brought in.”—*De Aug. vi*.

“O, it is much that a lie with a slight oath, and a jest with a sad brow, will do with a fellow.”—2 *Hen. IV. ii. 2*, and 1 *Hen. IV. i. 2*, 162 (Poins).

“His words . . . do no more adhere together than the Hundredth Psalm and the tune of ‘Green Sleeves.’”—*Merry Wives ii. 1*.

“They do but jest, poison in jest.”

—*Ham. iii. 2*.

“Jesters do often prove prophets.”

—*Lear v. 3*.

“That high All-seer that I dallied with  
Hath turn’d my feigned prayer on my head,  
And given in earnest what I asked in jest.”

—*Rich. III. v. 1*.

*Ant. S.* : “Yea, dost thou jeer, and flout me in the teeth?  
Think’st thou I jest? Take that, and that, and that.”  
[*Beating him.*]

*Dro. S.* : “Hold, sir, for God’s sake! Now *your jest is earnest.*”  
—*Com. Err. ii. 2, 7*.

**JESTS are not to be Mere Mockery.**

“Who does not despise these *hunters after deformities*? . . . It is a dishonest trick *to wash away with a*

*jest the real importance of things.*—*De Aug.* vi. (Antitheta, 35).

“What curious eye doth *note deformities*?”

—*Rom. Jul.* i. 4.

“You must not think to fob off our disgraces with a tale.”

—*Cor.* i. 1.

“We are descried, . . . Let us confess, and *turn it to a jest.*”

—*L. L. L.* v. 2; see *M. Ado* iii. 1, 49–80.

And the comment upon Beatrice and her perpetual mocking jests :

“*Sure, sure, such carping is not commendable.*”

### JESTS in Serious Matters should have no Weight.

“Where a jest has any weight in serious matters, *it is a childish levity.*”—*De Aug.* vi. (Antitheta, 35).

“It much repairs me  
To talk of your good father. In his youth  
He had the wit, which I can well observe  
To-day in our young lords; but they may jest  
Till their own scorn return to them unnoted,  
Ere they can hide their *levity* in honour,” &c.

—*All's Well* i. 2.

All solemn things  
Should answer solemn accidents? The matter?  
*Triumphs for nothing*, and lamenting toys  
*Is jollity for apes, and grief for boys.*”

—*Cymb.* iv. 2.

“*How ill white hairs become a fool and a jester!* . . . Reply not to me with a fool-born jest.”—2 *Hen.* IV. v. 5; *John* iv. 3, 51–55; and see *L. L. L.* v. 2, 830–861.

### JESTS should be in Moderation, and not on Serious Subjects.

“It is good . . . to have a moderation in all our speeches, *especially in jesting*, of religion, state, great

persons, weighty and important business, poverty, or anything deserving pity."—*Notes of Civil Conversation.*

"(I) almost broke my heart *with extreme laughter*,  
I pryed me through the crevice of a wall,  
When for his hand he had his two sons' heads,  
*Beheld his tears, and laughed so heartily*  
That both mine eyes were rainy like to his," &c.

—*Tit. And.* v. 1.

*Biron*: "To hear or forbear laughing?"

*Long*: "To hear meekly, sir, and to laugh moderately, or to forbear both.

*Biron*: "Well, sir, be it as the style shall give us cause to climb in the merriness."—*L. L. L.* i. 1.

"His jest shall savour but of shallow wit  
When thousands weep, more than did laugh at it."

—*Hen. V.* i. 2.

"The man doth fear God, *howsoever it seems not in him by some large jests* he will make."—*M. Ado* ii. 3.

### JESTS on the Surface.

"These wits hardly penetrate below the surface where jests ever lie."—*De Aug.* vi. (Antitheta, 35).

"His jest will savour but of *shallow* wit,  
When thousands weep more than did laugh at it."

—*Hen. V.* i. 2.

"A gibing spirit  
Whose influence is begot of that loose grace  
Which *shallow, laughing hearers* give to fools.  
A jest's prosperity lies in the ear  
Of him that hears it, never in the tongue  
Of him that makes it."—*L. L. L.* v. 2.

### JOY too Great.

"Great joys attenuate and diffuse the spirits, and shorten life. . . . Joy suppressed and sparingly

communicated comforts the spirits more than joy indulged and published.”—*Hist. Life and Death* i. 80—82.

*King :*

“And wherefore should these *good news make me sick?* . . .  
I should rejoice now at this happy news;  
And now my sight fails, and my brain is giddy.  
O me! come near me, now I am much ill . . .”

*P. Humph. :*

“This apoplexy sure will be his end.”

—See 2 *Hen. IV.* iv. 4, 94—146.

### JOY—Sorrow.

“Sensual impressions of joys are bad; *ruminations of joys in the memory*, or apprehensions of them in hope or imagination, are good.”—*Hist. Life and Death* i. 81.

“Hope to joy is little less in joy than hope enjoyed.”

—*Rich. II.* ii. 3.

*Queen :* “What sport shall we devise . . . to drive away the heavy thought of care? . . .”

1 *Lady :* “Madam, we’ll tell tales.”

*Queen :* “Of sorrow, or of joy? . . . Of neither, girl;  
For if of joy, being altogether wanting,  
It doth remember me the more of sorrow;  
Or if of grief, being altogether had,  
It adds more sorrow to my want of joy;  
For what I want I need not to repeat.”

—*Rich. II.* iii. 4.

And see *Rich. II.* v. 1, 40—50, 86, and *Oth.* i. 3, 203—210. Compare these with *Promus* Note 967, “*Make not two sorrows of one*,” and the following:

“Do not receive affliction *at repetition*, I beseech you.”

—*Winter’s Tale* iii. 2.

### JUDGMENT Acts in the Same Way as the Senses.

“In all inductions, whether in good or vicious, *the same action of the mind which inventeth, judgeth; all one as in the sense; but . . . the invention of means is one thing, and the judgment of the consequence is another: the one exciting only, the other examining.*”—*Adv. L. ii. 1* and *De Aug. v. 4.*

“Things base and vile, holding no quantity,  
Love can transpose to form and dignity,  
Love looks not with the *eyes*, but with the *mind*,  
And therefore is winged Cupid painted blind.  
*Nor hath Love's mind of and judgment taste,*  
*Wings and no eyes, figure unheedy haste.*”

—*M. N. D. i. 1.*

“Beauty is bought by *judgment of the eye.*”

—*L. L. L. ii. 1.*

“Had your bodies  
No heart among you? Or had you *tongues*  
*To cry out against the rectorship of judgment.*”

—*Cor. ii. 3.*

### JUSTICE Makes Man a God, not a Beast of Prey.

“It is owing to Justice that *man is a god to man, and not a wolf.*”—*De Aug. vi.*

“Wilt thou draw near *the nature of the gods?*  
Draw near them, then, in being merciful.”

—*Tit. And. i. 2.*

“O be thou damn'd, inexorable *dog*,  
And for thy life let Justice be accus'd.  
. . . . Thy *currish spirit*  
*Govern'd a wolf . . . and in thy unhallow'd dam,*  
Infused itself in thee; for thy desires  
*Are wolfish, bloody, starv'd, and ravenous.*”

—*Mer. Ven. iv. 1; iii. 3, 4—20.* See 1 *Hen. VI. i.*  
3, 55, 56; 3 *Hen. VI. v. 4, 76—82.*



**JUSTICE cannot Extirpate Vice.**

“Justice, though it cannot *extirpate* vices, yet prevents them from doing hurt.”—*De Aug.* vi. (Antitheta, 22).

*Lucio* : “Lord Angelo dukes it well in his absence; he puts transgression to ’t . . .”

*Duke* : “It is too general a vice, and severity must cure it.”

*Lucio* : “Yes, in sooth, the vice is of great kindred; it is well allied; but *it is impossible to extirp it quite.*—*M. M.* iii. 2.

“All must be even *in our government.*

You thus employed I will go *root away*

The noisome weeds that without profit suck

The soil’s fertility from wholesome flowers.”

—*Rich. II.* iii. 3.

**JUSTICE—Mercy. (See Mercy.)**

“If to be just be *not* to do that to another which you would have another do to you, then is mercy justice.”—*De Aug.* vi. (Antitheta, 20).

“Justice but murders, pardoning those that kill.”

—*Rom. Jul.* iii. 1.

*Angelo* :

“Answer to this,

I, now the voice of the recorded law

Pronounce a sentence on your brother’s life:

Might there not be a charity in sin

To save this brother’s life ?”

*Isabel* :

“Please you to do ’t,

I’ll take it as a peril to my soul :

It is no sin at all, but charity,” &c.

—See *M. M.* ii. 4, 60—110.

“I must be cruel, only to be kind.”

—*Ham.* iii. 4.

(See *Jul. Cæs.* iii. 1, 101—105, 165—172, and see Brutus’s speech, *Jul. Cæs.* ii. 12—41.)

## KNOWLEDGE.

“The knowledge of man is as the waters, some descending from above, and some springing from beneath; the one informed by the light of nature, the other inspired by Divine revelation. The light of nature consisteth in the notions of the mind and the reports of the senses for as for knowledge which man receiveth by teaching, it is cumulative, and not original; as in a water which, besides his own spring-head, is fed with other springs and streams. So then, according to these two differing illuminations, or originals, knowledge is first of all divided into Divinity and Philosophy.”—*Advancement of Learning* ii.

“Light seeking light, doth light of light beguile,  
So, ere you find where light in darkness lies,  
Your light grows dark by losing of your eyes . . .  
Study is like the heaven’s glorious sun,  
That will not be deep-search’d with saucy looks,  
Small have continual plodders ever won,  
Save base authority from others’ books,  
These earthly godfathers of heavenly light,  
And give a name to every fixed star,  
Have no more profit of their shining nights  
Than those that walk, and wot not what they are.  
Too much to know is to know nought but fame,  
And every godfather can give a name.”

—*L. L. L.* i. 1.

“*Nature cannot choose his origin.*”

—*Ham.* i. 4.

“*Enkindle all the sparks of nature.*”

—*Lear* iii. 7.

“*In Nature’s infinite book of secrecy  
A little I have read.*”—*Ant. Cl.* i. 2.

“Better, surely it is better, that we should *know all that we need to know*, and think our knowledge imperfect,

than that we should think our knowledge perfect, and yet not knowing everything that we need to know."—*Nov. Org.* i. 126.

"What is the end of study? Let me know.

Why, *that to know which else we should not know.*

Things hid and barr'd, you mean, from common sense . . .

If study's gain be thus, and this be so,

Study knows that, which yet it doth not know."

—See *L. L. L.* i. 1.

### KNOWLEDGE of Causes. (See Causes.)

"It is a correct position that True Knowledge is Knowledge by Causes."—*Nov. Org.* ii. 2.

"All Knowledge doth much depend upon the Knowledge of Causes."—*Advice to Rutland (Let. and Life Sped.* ii. 14).

*Pol.*: " . . . I have found

The very cause of Hamlet's lunacy . . .

I will be brief. Your noble son is mad . . .

Mad let us grant him then; and now remains

That we *find out the cause of this effect,*

*Or rather say, the cause of this defect,*

*For this effect defective comes by cause."*

—*Ham.* ii. 2.

(The latter words are almost repeated in Bohn's translation of the Second Book of the *Nov. Org.*, but in Spedding's Edition of the Works the conjunction and repetition of the words *cause*, *effect*, and *defect* is avoided, and the resemblance obscured by the use of more high-sounding words—efficient, material, discovery, operation, &c.)

*Lear*: "First let me talk with this philosopher.

*What is the cause of thunder?"*

—*Lear* iii. 4.

*Oth.*: "It is the cause, it is the cause, my soul;  
Let me not name it to you, you chaste stars,  
It is the cause!"—*Oth.* v. 2.

(There are in *Shakespeare* nearly 350 references to causes, and of the knowledge of causes.)

"Miracles are ceased,  
Therefore we must needs admit *the means*  
*How things are perfected.*"—*Hen. V.* i. 1.

### KNOWLEDGE, Contemplative, for and against it.

"How good a thing to have the motion of the mind concentric with the universe! Contemplation is a specious idleness. What prospect so *sweet* as to look down upon the errors of other men?"—*De Aug.* vi. 3 (Antitheta).

"Navarre shall be the wonder of the world:  
Our court shall be a little academe,  
Still and contemplative in living art."  
—*L. L. L.* i. 1.

*Jaq.*: "It is a melancholy of my own, compounded of many simples, extracted from many objects, and indeed the sundry contemplation of my travels: which by often rumination wraps me in a most humorous sadness."

*Ros.*: "A traveller! . . . You have great reason to be sad; I fear you have sold your own lands to see other men's . . ."

*Jaq.*: "Yes, I have gained my experience."  
—*As You Like It* iv. 1.

"So *sweet* is zealous contemplation."  
—*Rich. III.* iii. 7.

### KNOWLEDGE of Man's Nature and Character.

"Let the first precept, on which the knowledge of others turns, be set down as this: that we obtain, as far

as we can, that *window* which Momus required;\* who, seeing in the frame of man's heart such angles and recesses, found fault that there was not a *window* to look into its mysterious and tortuous windings. This *window* we shall obtain by carefully procuring good information of the particular persons with whom we have to deal."—*De Aug.* viii. 59.

"I did think thee . . . to be a pretty wise fellow; thou didst make tolerable vent of thy travel; it might pass. . . . *I have now found thee*: when I lose thee again I care not; yet art thou good for nothing but taking up, and that thou'rt scarce worth . . . So, my good *window of lattice*, fare thee well; *thy casement I need not open, for I look through thee*."—*All's Well* ii. 3.

Compare:—

"Behold *the window* of my heart!"

—*L. L. L.* v. 2.

"For a just knowledge of ourselves and others, we should carefully procure . . . good information of all the particular persons with whom we have to deal; their natures, their desires and ends, their customs and fashions, their helps and advantages, with their principal means of support and influence; so again their weakness and disadvantages; where they lie most open and obnoxious; their friends, factions, patrons, and clients; their enemies, enviers, and competitors; their moods and times."—*Virg. Æn.* iv. 423.

"His times of access you alone can find,  
And know the soft approaches to his mind."

—*De Aug.* viii. 2.

(Bacon has, in a previous page, declared this study of mankind *a new one and unwonted*.)

\* Lucian, in *Hermotim* 20.

“This fellow’s wise enough to play the fool,  
 And to do that well, craves a kind of wit,  
 He must observe their mood on whom he jests,  
*The quality of persons and the times . . .*  
 . . . This is a practice  
 As full of labour as a wise man’s art.”

—*Twelfth Night* iii. 4.

“He reads much;  
 He is a great observer, and he looks  
 Quite through the deeds of men.”

—*Jul. Cæs.* i. 3.

“I have observed thee always for a towardly prompt spirit—give thee thy due—and one that knows well what belongs to reason; and *can’st use the time well*, if the time use thee well: good parts in thee.”  
 —*Tim. Ath.* iii. 2.

“Blunt not his love,  
 Nor lose the good advantage of his grace . . .  
 For he is gracious, *if he be observed*;  
 He hath a tear for pity, and a hand  
 Open as day for melting charity;  
 Yet notwithstanding, being incensed, he’s flint,  
 As humorous as winter, and as sudden  
 As flaws congealed in the spring of day.  
*His temper, therefore, must be observed . . .*  
*When you perceive his mind inclined to mirth,*  
 . . . Give him line and scope.”

—2 *Hen. IV.* iv. 4; see *Ham.* ii. 1

(especially 1—70).

## KNOWLEDGE—Remembrance.

“Plato had an imagination that all knowledge was but remembrance.”—*Ess. of Vicissitude.*

“A document in madness, *thoughts and remembrance fitted.*”

—*Ham.* iv. 5.

*Pro. :*

“Can’st thou remember  
 A time before we came unto this cell?  
 I do not think thou can’st, for then thou wast not  
 Out three years old.”

*Mira.* : "Certainly, sir, I can."

*Pro.* : "By what? By any other house or person?  
Of anything the image tell me, that  
Hath kept with thy remembrance."

*Mira.* : " 'Tis far off,  
And rather like a dream than *an assurance*  
*That my remembrance warrants.* Had I not  
Four or five women once that tended me?"

—*Temp.* i. 2.

Miranda can *remember* nothing more, therefore she *knows* nothing, and her father informs of her past history, "which is from her remembrance." Careful readers will not fail to observe how, in the Plays, positive knowledge is repeatedly coupled with the thought or *remembrance* of some person or circumstance. "Knows he not thy voice?" "You know his temper." "I know what 'tis to love."

*North.* :

"Have you forgot the Duke of Hereford, boy?"

*Percy* :

"No, my good lord, for *that is not forgot*  
*Which ne'er I did remember : to my knowledge*  
I never on my life did look on him."

*North.* :

"Then *learn to know him now.* This is the Duke."

—*Rich.* II. 3.

## KNOWLEDGE of Self.

"Next to the knowledge of others comes the knowledge of self . . . since the oracle, *Know thyself*, is not only a rule of universal wisdom, but has a special place in politics. . . . Men ought to take an accurate and impartial survey of their own abilities. . . . First, to consider how their natural and moral constitution

sorts with the general constitution of the times."—  
*De Aug.* viii.

*Anosce teipsum*—*Promus* Note 1412.

"Such a want-wit nature makes of me,  
That I have much ado to know myself."

—*Mer. Ven.* i. 1.

"He knows nothing who knows not himself."

—*All's Well* ii. 4.

"Mistress, know yourself."—*As You Like It* iii. 5.

"The wise man knows himself to be a fool."

—*All's Well* v. 1.

*Lear*: "Who is it that can tell me who I am?"

*Clown*: "Lear's shadow."

*Lear*: "I would learn that."—*Lear* i. 5.

"Cruel are the times when we are traitors,  
And do not know ourselves."

—*Macb.* iv. 2.

### LATE—Early.

"Good day to me, and good morrow to you."—*Promus*  
1195.

"Diluculo surgere saluberrimum est." — *Promus*  
1198.

"The night is even now, but that name is lost; it is  
not now late, but early."—*Post. Ess. of Death.*

"Supper is done, and we shall come too late,  
I fear, too early."—*Rom. Jul.* i. 4; iii. 4, 34, 35; v. 3, 208.

"Good-night, my lord.

I think it is good-morrow, is it not?

Indeed, my lord, I think it be two o'clock."

—1 *Hen. IV.* ii. 4; iii. 1.

"Good-day, good-day, aye, and good next day too."

—*Tr. Cr.* iii. 3.



“One that converses more with the buttock of the night, than with the forehead of the morning.”—*Cor.* ii. 1.

“I am glad I was up so late, for that is the reason I was up so early.”—*Cymb.* ii. 3.

“The night is at odds with morning.”

—*Macb.* iii. 4.

### LAW to Small and Great Unequal.

“One was wont to say that laws were like cobwebs, where the small flies were caught, and the great break through.”—*Apophthegms*, and see the same *De Aug.* viii. 2.

“The meaner sort think that laws are but cobwebs.”—*Of a Digest of Laws* (see “Laws—Snares”).

*Isab.* :

“ . . . I would to Heaven I had your potency,  
And you were Isabel! Should it then be thus?  
No; *I would tell what 'twere to be a judge,*  
*And what a prisoner . . . bethink you*  
*Who is it that hath died for this offence?*  
*There's many have committed it . . . O! it is excellent*  
*To have a giant's strength, but it is tyrannous*  
*To use it as a giant . . . could great men thunder*  
*As Jove himself does, Jove would ne'er be quiet . . .*  
*That in the captain's but a choleric word,*  
*Which in the soldier is flat blasphemy.”*

—*M. M.* ii. 2.

“How now, Thersites? What! lost in the labyrinth of thy fury? . . . (*their*) *less-than-little wit will not in circumvention deliver a fly from a spider,* without drawing the massy irons and cutting the web.”—*Tr. Cr.* ii. 3.

“The eagle suffers little birds to sing,  
And is not careful what is meant thereby,  
Knowing that . . . he can stint their melody.”

—*Tit And.* iv. 4.

2 *Fish.* : “ . . . Here's a fish hangs in the net, like a poor man's

right i' the law; 'twill hardly come out."—*Per.* ii. 1; compare "Laws—Snares," and *Hen. V.* ii. 2, 40—56.

### LETTERS of Recommendation and Intelligence.

"Let the traveller, upon his removes from one place to another, procure *recommendations to some person of quality* residing in the place whither he removeth."—*Ess. of Travel.*

*Serv.:* "His lordship will, next morning, for France. *The Duke hath offered him letters of commendation to the King.*"—*All's Well* iv. 3; see *Mer. Ven.* iii. 2, 225—231, and iv. 1, 143—170.

"There's no remedy, 'tis the curse of service,  
*Preferment goes by letter* and affection,  
 Not by the old gradation, where each second  
 Stood heir unto the first."

—*Oth.* i. 1; i. 3, 40—47. See *Lear* ii. 4, 27—37.

### LIFE—Brief and Soon Spent or Extinguished.

"One God Thou wert, and art, and still shalt be;  
*The line of Time, it doth not measure Thee.*  
 Both death and life obey Thy holy lore,  
 And visit in their turns as they are sent;  
 A thousand years, with Thee they are no more  
 Than *yesterday*, which, ere it is, is spent: \*  
 Or as a watch by night, that course doth keep,  
 And goes, and comes, unawares, to them that sleep."

—*Psa.* xc. (*Translation of Certain Psalms*).

"To-morrow, and to-morrow, and to-morrow,  
 Creeps in this petty pace from day to day,  
 To the last syllable of recorded time;  
 And all our *yesterdays* have lighted fools  
 The way to dusty death. Out, out, brief candle!"

—*Macb.* v. 5.

\* The word *spent* in close contiguity to the figure of a passing watchman seems to show that the word alludes to a *lamp or candle* spent.

**LIFE Desired for Other's Sake.**

“The like (friendship) was between Septimius Severus, and Plautianus, who did also write in a letter to the Senate, by these words: ‘*I love the man so well, as I wish he may overlive me.*’”—*Ess. of Friendship*.

*Cam.*: “It is a gallant child . . . they that went on crutches ere he was born, *desire yet their life, to see him a man.*”

*Arch.*: “Would they else be content to die?”

*Cam.*: “Yes, if there were no other excuse why they should desire to live.”—*Winter's Tale* i. 1.

“I think it not meet, *Mark Antony, beloved of Cæsar,*  
*Should outlive Cæsar.* . . .  
*If he love Cæsar, all that he can do*  
 Is to himself,—take thought, and *die for Cæsar.*”

—*Jul. Cæs.* ii. 1.

**LIFE—A Dream.**

“*All that is past is as a dream; and he that hopes, or depends upon time coming, dreams waking.*”—*Post. Ess. of Death*.

“*Hope is but the dream of a waking man.*”—*De Aug.* viii. 2.

“Learn, good soul,  
 To think our former state *a happy dream* :  
 From which awaked, the truth of what we are  
 Shows us but this.”—*Rich. II.* v. 1.

*K. Rich.*: “But shall we wear these glories for a day?  
 Or shall they last, and we rejoice in them?”

*Buck.*: “Still live they, and for ever let them last!”

*King*: “Look how *thou dream'st!* . . . it stands me much upon  
 To stop all hopes whose growth may damage me.”

—*Rich. III.* iv. 2.

“I called thee then vain flourish of my fortune;  
 I called thee then, *poor shadow, painted queen;*

The presentation of but what I was,

A dream of what thou wast."—*Ib.* 4.

(Compare :—"This unfortunate Prince . . . was at last distressed by them *to shadow* their rebellion, and to be the titular, and *painted head* of those arms."—*Hist. of Hen. VII.*)

"Life's but a walking shadow," &c.—*Macb.* v. 7.

### LIFE—A Journey.

"Though the world be but as a wilderness to a Christian travelling through it to the Promised Land, yet it would be an instance of the divine favour, that *our clothing—that is, our bodies*—should be a little worn whilst we sojourn here."—*Advt. of Learning* iv. 2.

"In that sleep of death what dreams may come  
When we have shuffled off this mortal coil.

. . . . . Death,—

The undiscovered country from whose bourne  
No traveller returns."—*Ham.* iii. 1.

"Reason thus with life—

If I do lose thee, I do lose a thing

That none but fools would keep : a breath thou art,

Servile to all the skyey influences

That dost this habitation where thou keep'st

Hourly afflict . . .

Thou bear'st thy heavy riches *but a journey.*"

—*M. M.* iii. 1.

*Bar.* : "I will not consent to die this day, that's certain."

*Duke* : "O sir, you must, and therefore, I beseech you,  
Look forward on *the journey you must go.*"

—*M. M.* iv. 3.

"Tell them that to ease them of their griefs,  
Their fears of hostile strokes, their aches, losses,  
Their pangs of love, with other incident throes

That nature's fragile vessel doth sustain  
 In life's uncertain voyage, I will some kindness do them."  
 —*Tim. Ath.* v. 2.

" . . . The voyage of their life  
 Is bound in shallows, and in miseries."  
 —*Jul. Cæs.* iv. 3.

### LIFE, or the World, a Stage, or a Play, Theatre.

"I hold myself to that which I called *the stage or theatre (of justice in the world)*, whereunto it may fitly be compared: for that things were first contained within the invisible judgments of God, *as within a curtain*, and after came forth, and were *acted* most worthily by the King and . . . his Ministers. . . . They were grown to such inwardness as they made a play of all the world besides themselves."—*Charge against the Countess of Somerset.*

"God hath of late *erected, as it were, a stage or theatre*, to show and act in it the King's virtue and justice."—*Charge against Wentworth.*

"The King is very sorry . . . that *this country should be the stage* where a base and contemptible counterfeit should *play the part* of a King of England."—*Hist. of Hen. VII.*

"Augustus Cæsar, when he died, desired his friends to give him a *plaudite*; as if he were conscient to himself that *he had played his part well upon the stage (of life)*."—*Adv. of Learning.* (And the same figure with regard to Machiavelli.)

"Where a man cannot fitly play his part (in life) he may quit the stage."—*Ess of Friendship.*

Such figures are frequent with Bacon.

“I hold the world but as the world, Gratiano,  
*A stage, where every man must play a part,*  
 And mine a sad one.”—*Mer. Ven.* i. 2.

“All the world’s a stage,  
 And all the men and women merely players.  
 They have their exits and their entrances ;  
 And one man, in his time, plays many parts,” &c.  
 —*As You Like It* ii. 7.

“Life’s but a walking shadow ; a poor player,  
 That struts and frets his hour upon the stage,  
 And then is heard no more.”—*Macb.* v. 7.

“When we are born, we cry that we are come  
 To this great stage of fools.”—*Lear* iv. 6.

“I consider . . . that this huge stage presenteth nought but shows.”—Sonnet 15.

### LIFE—A Theatre for God and the Angels.

“Men must know that *in this Theatre of men’s life* it is reserved only for *God and Angels to be lookers on.*”—*Advt. of Learning* ii. 1,

“Merciful Heaven ! . . . Man, proud man,  
*Drest in a little brief authority,*  
 Most ignorant of what he’s most assur’d,  
 . . . *Like an angry ape,*  
*Plays such fantastic tricks before High Heaven,*  
*As make the Angels weep ;* who, with our spleens,  
 Would laugh themselves all mortal.”

—*M. M.* ii. 2.

“O you powers  
 That give Heaven countless eyes to view men’s acts !”  
*Per.* i. 1, 72 ; and see ii. 4, 1—5.

See also the suggestion that the gods in Heaven, to whom Lavinia appeals, “delight in tragedies.”—*Tit. And.* iv. 1, 39—41, 61, 62. There are also frequent allusions to God seeing, bearing witness, &c.

(*To be continued.*)

**LOOKERS-ON See Most, Especially from High Ground.**

“Finding that it is many times seen that a man that standeth off, and somewhat removed from a plot of ground, doth better survey and discover it than those that are upon it, I thought it not impossible that I, *as a looker-on*, might cast mine eyes upon some things which the actors themselves . . . did not, or would not, see.”  
—*Of the Pacification of the Church*.

“Sometimes a looker-on may see more than a gamester.”—*Advt. of Learning* ii. 1; and in *Letter to the King*, 1617.

“Betts; lookers-on; judgment.”—*Promus* 1180 (q.v.); and *Ham.* v. 2, 159—180, 260—288.

“(Queen Hecuba, and Helen go) . . . Up to the *Eastern tower*,  
Whose height commands, as subject, all the vale,  
To see the battle.”—*Tr. Cr.* i. 2.

“Where yond pine doth stand,  
I shall discover all: I'll bring thee word  
Straight, how 'tis like to go.”

—*Ant. Cl.* iv. 10.

(See *Macb.* v. 5, 30—36.)

“Up to yon hill:  
Your legs are young: I'll tread these flats. Consider,  
When you above perceive me like a crow,  
That it is place that lessens and sets off:  
And you may then revolve what tales I told you  
Of courts, of princes, of the tricks in war,” &c.

—*Cymb.* iii. 3.

“The English . . . in yonder tower . . . overpeer the city,  
And thence discover how, with most advantage,  
They may vex us with shot, or with assault.”

—1 *Hen. VI.* j. 6.

**LOVE Aspiring.**

“Lovers are charged to aspire *too high*. It is as the poor dove, which, when her eyes are sealed, still mounteth up into the air. They are charged with descending *too low*; it is as the poor mole, which, seeing not the clearness of the air, diveth into the *darkness of the earth*.”—*Masque* 1594.

“O cross! too high to be enthralled *too low*!  
O spite! too old to be engaged to young!  
O Hell! to choose love by another's eyes!

The jaws of *darkness* do devour it up.”

—*M. N. D.* i. 1.

**LOVE and Contempt.**

“Neither doth this weakness (*of folly in love*) appear to others only, and not to the party loved, but *to the loved most of all, except the love be reciprocal*, for it is a true rule, that love is ever rewarded, either with the reciprocal, or with an inward and secret contempt; by how much the more men ought to beware of this passion which loseth not only other things, but itself.”—*Ess. of Love*.

*Dem.*: “I love thee not, therefore pursue me not. . . .  
Do I entice you? Do I speak you fair?  
Or rather, do I not in plainest truth  
Tell you I do not, nor I cannot love you?”

*Hel.*: “Even for that do I love you the more.  
I am your spaniel; and Demetrius,  
The more you beat me, I will fawn on you:  
Use me but as your spaniel, spurn me, strike me,  
Neglect me, lose me; only give me leave,  
Unworthy as I am, to follow you . . .”



*Dem.*: "Tempt not too much the temper of my spirit,  
For I am sick when I do look at you."

—*M. N. D.* ii. 2.

### LOVE Creeps in Service, &c.

"This History being but a leaf or two, I pray your pardon if I send it for your recreation, considering that *Love must creep where it cannot go.*"—*Letter to the King*; also an entry in the *Promus*.

"*Love will creep in service where it cannot go.*"

—*Two Gent. Ver.* iv. 2.

"How creeps acquaintance?"—*Cymb.* i. 5.

"Since I am crept in favour with myself,  
I will maintain it."—*Rich. III.* i. 2.

### LOVE and Folly.

" . . . There never was proud man thought so absurdly well of himself as the lover doth of the person loved; and therefore it is well said that it is impossible to love and be wise."—*Ess. of Love*.

"I do much wonder, that one man seeing how much another man is a fool when he dedicates his behaviours to love, will, after he has laughed at such shallow follies in others, become the object of his own scorn by falling in love. . . . She is exceeding wise . . . in everything except in loving Benedict."—*M. Ado* ii. 3.

"My love to love is love, but to disgrace . . .

*His love is wise in folly, foolish witty."*

—*Ven. Adonis*, l. 69 and l. 138; and see *Two Gent.*

*Ver.* II. i. 1—88; *Tr. Cr.* iii. 2, 120—150;

*As You Like It* ii. 4, 20—39.

"You are wise,

Or else you love not; for to be wise and love

Exceeds man's might.—*Tr. Cr.* iii. 2.

*Sil.*: "If thy love were ever like to mine,  
(As sure I think did never man love so),

*How many actions most ridiculous*

Hast thou been drawn-to by thy fantasy ?

*Cor.* : “ Into a thousand that I have forgotten.”

*Sil.* : “ O, thou did'st then ne'er love so heartily  
If thou remember'st not *the slightest folly,*  
*That e'er love did make thee run into,*  
Thou hast not loved.

Or, if thou hast not sat as I do now,  
*Wearying thy hearer with thy mistress' praise,*  
Thou hast not loved,” &c., &c.

—*As You Like It* ii. 4.

### LOVE'S Folly, or Madness Illustrated with regard to Helena.

“ As for the other losses (through extreme love), the poet's relation doth well-figure them: ‘ That he that preferred *Helena*, quitted the gifts of Juno and Pallas ;’ for whosoever esteemeth too much of amorous affection, quitteth both riches and wisdom. . . . Great prosperity and great adversity kindle love and make it more fervent, and therefore show it to be the child of Folly.”

—*Ess. of Love.*

“ *Lovers and madmen* have such seething brains,  
Such shaping fantasies, that apprehend  
More than cool reason ever comprehends.  
*The lunatic, the lover, and the poet*  
Are of imagination all compact:  
One sees more devils than vast hell can hold.  
That is the madman. *The lover, all us frantic,*  
Sees *Helen's beauty* in a brow of Egypt.”

—*M. N. D.* v. 1.

### LOVE and Hyperbole.

“ It is a strange thing to note the excess of this passion, and how it braves the nature of things by this,

that *the speaking a perpetual hyperbole* is comely in nothing but in love."—*Ess. of Love*.

“ Feather of lead, bright smoke, cold fire, sick health,  
Still-waking sleep that is not what it is ! . . .  
Love is a smoke raised with the fume of sighs,  
Being purg'd, a fire sparkling in lover's eyes,  
Being vex'd, a sea nourish'd with lover's tears.  
What is it else? A madness most discreet,  
A choking gall, and a preserving sweet,” &c.

—*Rom. Jul.* i. 2.

(See *M. N. D.* iii. 2, 226—228).

### LOVE—Sympathy.

“ *The more close sympathy* proceeds from Cupid . . . (affection) depends upon a near approximation of causes, but (Love) upon deeper, more necessitating and uncontrollable principles, as if they proceeded from the ancient Cupid, on whom all *exquisite sympathies* depend.”—*Ess. of Cupid*.

*K. Hen.* : “ . . . O Lord that lends me life,  
Lend me a heart replete with thankfulness,  
For Thou hast given me in this beauteous face  
A world of earthly blessings to my soul,  
If sympathy of love unite our thoughts.”

—3 *Hen. VI.* i. 1.

“(In love and marriage) there should be . . . *sympathy* in years, manners, and beauties, all which the Moor is defective in. Now, for want of these required conveniences, her delicate tenderness will find itself abused, begin to heave the gorge, disrelish and abhor the Moor.”—*Oth.* ii. 1.

### LOVE a Teacher or Tutor.

“It was elegantly said by Menander of sensual love, which is a bad imitation of the divine, that *it was a better tutor* for human life than a left-handed sophist, intimating that the *grace of carriage is better formed by*

love than by an awkward preceptor, as he cannot, by all his operose rules and precepts, form a man so dexterously and expeditiously, to value himself so justly, and behave so gracefully, as love can do?"—*Adv. L.* vii. 3.

"Have at you, then, Affection's men at arms? . . .  
 . . . Would you, my lord, or you, or you,  
 Have found the ground of study's excellence,  
 Without the beauty of a woman's face?  
 From women's eyes this doctrine I derive;  
 They are the ground, the books, the academes  
 From whence doth spring the true Promethean fire\* . . .  
*For where is any author in the world*  
*Teaches such beauty as a woman's eye?* . . .  
 For when, my liege, would you  
 In leaden contemplation have found out  
*Such fiery numbers*, as the prompting eyes  
 Of *beauteous tutors* have enriched you with? . . .  
 For Love first learned in a lady's eyes, . . .  
 Courses as swift as thought in every power:  
 And gives to every power a double power  
 Above their function and their offices."

—See *L. L. L.* iv. 3.

(Note in the above the repeated allusions to the *Promus* Note: "The eye is the gate of affections," &c.; also the reflections of observations about Prometheus fire in "*fiery numbers*," and in the last two lines which may well be compared with these words from the Essay: "Prometheus hastened to the invention of fire which . . . if the soul may be called *the form of forms*, if the hand may be called *the instrument of instruments*, fire may as properly be called *the assistant of assistants*, or *the helper of helps*; for hence proceed numberless opera-

\* See the *Ess. of Prometheus*, with explanation of the Promethean fire or torch as symbolic of "contest, emulation, and laudable endeavours" encourage men "to rouse themselves" and to use their abilities and capacities.

tions, hence all the mechanic arts, and hence *infinite assistances are afforded,*" &c.)

### MALIGNITY Inborn.

"There is in some men, even in nature, a disposition towards goodness; as, on the other side, there is a *natural malignity*; for there be that in their nature do not affect the good of others."—*Ess. of Goodness*.

"Not friended to his wish—to your high person—  
*His will is most malignant*, and it stretches beyond you  
To your friends," &c.—*Hen. VIII.* i. 3.

"A *malignant* and a turbanned Turk."

—*Oth.* v. 2.

(Prospero—*Temp.* i. 2, 257—impatiently calls Ariel "malignant thing;" but the ideal of innate malignancy is to be seen in Caliban.—*Ib.* 322—375, Q.V.)

### MALIGNITY—(See Misanthrope)—Crossness.

"The lighter sort of malignity turneth but to a crossness, or frowardness, or aptness to oppose, or diffidence, or the like; but the deeper sort to envy and mere mischief."—*Ess. of Goodness*.

*Glendower*: "Cousin, of many men

I would not bear these crossings," &c.

*Hotspur*: "I think there is no man speaks better Welsh . . ."

*Mort.*: "Peace, cousin Percy! you will make him mad! . . ."

Fie, cousin Percy! how you cross my father!" &c.

—See 1 *Hen. IV.* iii. 1.

"She will die rather than she will bate one breath of her accustomed crossness.—*M. Ado* ii. 3; see of Beatrice—*passion*.

(For the lighter sort of malignity displayed in "an aptness to oppose," see *Twelfth Night* ii. 5, Letter, and iii. 4; 3 *Hen. VI.* i. 4, 130—136; *John* v 2, 124; *Tim. Ath.* i. 1, 260—273, &c.)

### MAN the Centre of the World.

“*Man seems to be the thing in which the whole world centres with respect to final causes; so that if he were away, all other things would stray and fluctuate, without end or intention, or become perfectly disjointed and out of frame,\* for all things are subservient to man, and he receives benefit and use from them all.*”—*Ess. of Prometheus.*

“Can I go forward when my heart is here?

*Turn back, dull earth, and find thy centre out.*”

—*Rom. Jul.* ii. 1.

“As true as steel, as plautage to the moon . . .

As iron to adamant, *as earth to the centre.*”

—*Tr. Cr.* iii. 2.

“The strong base and building of my love

Is *as the very centre of the earth,*

Drawing all things to it.”

—*Tr. Cr.* iv. 2.

### MAN Compounded.

In the fable of Prometheus it is not without reason added that the mass of matter whereof man was formed should be *mixed up* with particles taken from different animals, and wrought in with the clay, because it is certain that, of all things in the universe, *man is the most compounded and re-compounded body.*”—*Ess. of Prometheus.*

“The brain of this foolish-compounded clay, man,” &c.

—*2 Hen. IV.* i. 2.

“ . . . She hath all courtly parts more exquisite

Than lady, ladies, woman; from every one

The best she hath: and *she, of all compounded,*

Out-sells them all.”—*Cymb.* iii. 5.

\* Compare: “*The frame of things disjoint.*”—*Jacob.* iii. 2.

“*The State disjoint and out of frame.*”—*Ham.* i. 1.

“His life was gentle, and *the elements*  
So *mixed* in him, that Nature might stand up,  
And say to all the world, This was a *man*.”

—*Jul. Cæs.* v. 5.

### MAN—the Image of God—Defaced.

“Saith God: ‘*Let us make man in our own image, and let him have dominion.*’ . . . Deface the image, and you divest the right. But *what is this image, and how is it defaced?* . . . Sound interpreters expound this image of God of Natural Reason, which, if it be totally or mostly defaced, the right of government doth cease.”—*Touching an Holy War.*

“*Man the image of his Maker.*”

—*Hen. VIII.* iii. 2, 442.

“Their saucy sweetness that do coin *Heaven’s image*  
In stamps that are forbid.”

—*M. M.* ii. 4.

“Your waiting vassals  
Have done a drunken slaughter, and *defaced*  
*The image of our dear Redeemer.*”

—*Rich. III.* ii. 1.

### MAN a Microcosm—An Abstract and Model of the World.

“The ancients, not improperly, styled man *a microcosm*, or *little world within himself*; for although the chemists have absurdly, and too literally perverted the elegance of the term microcosm . . . in man, yet it remains firm that the human body is of all substances most mixed and organical; whence it has surprising powers and faculties; \* for . . . excellence and quantity of energy reside in mixture and composition.”—*Ess. of Prometheus.* And see the preceding entry.

\* For the faculties of man, see *ante*.

“The spirit of man whom certain philosophers call the microcosm.”—*Sylva Sylvanum*, or *Nat. Hist.* 900.

“The ancient opinion that man was a microcosmus, *an abstract or model* † of the world hath been fantastically strained by . . . the alchemists. But . . . of all substances which nature hath produced, man’s body is the most extremely compounded.”—*Advt. of L.* ii,

“I can’t say your worships have delivered the matter well, when I find the ass in compound with the major part of your syllables; though I must be content to bear with those that say you are reverend, grave men, yet they lie deadly that tell you have grave faces. If you see this in *the map of my microcosm*, follows it that I am known well enough, too?—*Cor.* ii. 1.

“(The king) strives *in his little world of man* to out-scorn  
The to and fro conflicting wind and rain.”

—*Lear* iii. 1.

“If Heaven would make me *such another world*  
Of one entire and perfect chrysolite.”

—*Oth.* v. 2.

“These eyes, these brows were moulded out of his!  
*This little abstract* doth contain that large  
Which died in Geffrey.”—*K. John* ii. 1.

“A man that is *the abstract* of all faults that all men follow.”

—*Ant. Cl.* i. 4.

## MAN Compared to a Tree.

“Man, having derived his being from the earth, first lives the life of a tree, drawing his nourishment as a plant, and made ripe for death, he tends downwards and is sowed again in his mother, the earth, where he perisheth not, but expects a quickening.”—*2nd Ess. of Death.*

† At the end of this section, see a few references to man as an *abstract or model*.



“ *Then was I as a tree,*  
 Whose bows did bend with fruit : but in one night  
 A storm, a robbery, call it what you will,  
 Shook down my mellow hangings, nay, my leaves,  
 And left me bare to weather.”

—*Cymb.* iii. 3, v. 4, 140—145, v. 5, 263.

“ We are but shrubs, no cedars we.”

—*Tit. And.* iv. 3.

“ This day I'll wear aloft my burgonet,  
 As on a mountain-top the cedar shows,  
 That keeps his leaves, in spite of any storm.”

—*2 Hen. VI.* v. 2, &c., &c.

### MEMORY of the Just and of the Wicked.

“ ‘The memory of the just is blessed, but the name of the wicked shall rot.’ . . . When the envy which carped at the reputation of the good in their lifetime is quenched, their name forthwith *shoots up and flourishes*, and their praises daily increase ; but for the wicked, their reputation soon turns to contempt and their fleeting glory changes into infamy, and, as it were, *a foul and noxious odour*.—*De Aug.* viii. 1.

“ O you *memory* of old Sir Rowland,” &c.

—See *As You Like It* ii. 3.

“ Their memory shall be as a pattern,” &c.

—See *2 Hen. IV.* iv. 4.

“ That *ever-living man of memory*,” &c.

—See *2 Hen. VI.* i. 1.

“ They ripe and ripe, and then they rot and rot,” &c.

—See *As You Like It* ii. 7.

There are at least fifty illustrations of the text easily to be found in the Plays. One is remarkable for including the poet's own figure of *the shooting up and flourishing of a man's good name or remembrance, as a tree shoots up from its cut-off trunk*. Lady Percy

describes to Lady Northumberland the death of her noble husband :—

“ So came I a widow,  
And never shall have length of life enough  
To rain upon remembrance with mine eyes,  
That it may grow and sprout as high as heaven,  
For recordation to my noble husband.”

—2 *Hen. IV.* ii. 3.

See again how the poetic figure is derived, as it ever is with our poet from direct study of nature.

“ *Stumps of trees lying out of the ground will put forth sprouts for a time.*”—*Nat. Hist. Wks.* ii. 250.

With regard to the “foul and noxious odour” of infamy, all readers will remember the exclamation of the King in *Hamlet* (iii. 4): “O! my offence is rank, *it smells to heaven;*” and Antony’s declaration that

“This foul deed shall *smell above the earth*  
*With carrion men groaning for burial.*”

—*Jul. Cæs.* iii. 1.

### **METHOD is a Part of Judgment or Reasoning.**

“This part of knowledge, *of method*, seemeth to me so weakly inquired as *I shall report it deficient. Method is to be placed in logic as a part of judgment; . . . for judgment precedeth delivery, as it followeth invention . . . Knowledge that is delivered as a thread to be spun on ought to be delivered and intimated, if it were possible in the same method in which it was invented,*” &c.—*Adv. L.* ii. 1; and see vi. 2.

“Think not . . . I am not able  
Verbatim to rehearse *the method of my pen.*”

—1 *Hen. VI.* iii. 1.

“If you will jest with me, know my aspect,  
And fashion your demeanour to my looks,  
Or I will beat *this method* from your sconce.”

—*Com. Err.* ii. 2.

“Leave this keen encounter of your wits,  
And fall into *a slower method*.”

—*Rich. III.* i. 2.

“Where lies your text? . . . In what chapter of your bosom?  
*To answer by the method*, in the first of his heart.”

—*Twelfth Night* i. 5.

“What sayest thou to this tune, *matter and method?*” &c.

—*M. M.* iii. 2.

“*An honest method* as wholesome as sweet.”

—*Ham.* ii. 1.

### METHOD in Madness.

“Let us suppose that some vast obelisk were . . . to be removed from its place, and that men should set to work upon it with their naked hands, would not any sober spectator think them mad? And if they were to send for more people, thinking that in that way they could manage it, would he not think them madder, &c. . . . If, lastly, they . . . required their men to come with hands, arms, and sinews well anointed . . . would he not cry out that they were only taking pains to show *a kind of method and discretion in their madness?* Yet just so it is that men proceed in matters intellectual.”  
*Nov. Org. Preface.*

“*If this be madness, yet there’s method in it.*”

—*Ham.* ii. 2.

### MIND of Man Compared to a Glass.

“The mind of a wise man is compared to water, or a glass which represents the forms and images of things. . . . In a glass he can see his own image, together

with the images of others, which the eye itself, without a glass, cannot do.”—*De Aug.* viii. 2.

“The eye sees not itself  
But by reflection, by some other things . . .  
And it is very much lamented, Brutus,  
That you have no such mirrors as will turn  
Your hidden worthiness into your eye,  
That you might see your shadow; . . .  
And since you cannot see yourself  
So well as *by reflection, I, your glass,*  
Will modestly discover to yourself  
That of yourself which you yet know not of.”

—*Jul. Cæs.* i. 2.

“O flattering glass, like to my followers.”

—*Rich. II.* iv. 1.

“Pride is his own glass.

—*Tr. Cr.* ii. 3, and iii. 3.

(Very frequent figure).”

### MIND of Man Susceptible of Improvement, Alteration, Change.

“Of all living and breathing substances, the perfectest—man—is the most susceptible of help, improvement, impression, and *alteration*; and not only in his body, but in his mind and spirit. And there again, not only in his appetite and affection, but in his power of wit and reason.”  
*Of the Intellectual Powers.*

“He’s full of *alteration* and self-reproving.”

—*Lear* v. 1.

(See of Aufidius and Coriolanus—*Cor.* iv. 5—“Here’s a strange *alteration!*”)

“Is it possible that so short a time can *alter the condition of a man,*” &c.—*Cor.* v. 4, 9—13.

“These Moors are *changeable* in their wills.”

—*Oth.* i. 3.

“Mend nature—*change it rather.*”

—*Winter's Tale* iv. 3.

“The *mutable*, rank many.”

—*Cor.* iii. 1.

“ . . . Mutability, all faults that may be named are hers.  
. . . They are not constant, but are changing still one vice but  
of a minute old for one not half so old as that.”—*Cymb.* ii. 5.

“For boy, however we do praise ourselves,  
Our fancies are more giddy and unfirm,  
More longing, wavering, sooner lost and worn  
Than women's are.”—*Twelfth Night* ii. 4.

### MIND of Man Trained as in Horsemanship.

“Certainly the ablest men were like *horses well managed*, for they could tell passing well when to stop or turn.”—*Ess. of Simulation*; and see of Diogenes, *Adv. L.* ii. 1.

“Young men . . . will not acknowledge or retract (errors); like an unready horse, that will neither stop nor turn.”—*Of Youth and Age*.

“Down, down I come; like glistening Phæton,  
Wanting the manage of unruly jades.”

—*Rich. II.* iii. 3.

“The estate is green, and yet ungovern'd  
Where every horse bears his commanding reign,\*  
And may direct his course as please himself.”

—*Rich. III.* ii. 2.

“Those that tame wild horses  
Pace them not in their hands to make them gentle,  
But stop their mouths with stubborn bits, and spur them  
Till they obey the manage.”

—*Hen. VIII.* v. 2. Of “New Opinions,  
divers and dangerous.”

\* Quibble for *rein*.

## MISANTHROPE.

“Such men in other men’s calamities are . . . like *flies that are still buzzing* upon anything that is raw: *Misanthropi*, that make it their practice to bring men to the bough, and yet never had a tree for the purpose in their gardens as *Timon* had.”—*Ess. of Goodness*.

“I am Misanthropos, and hate mankind. . . .  
I have a tree which grows here in this close  
That mine own use invites me to cut down,  
And shortly must I fell it; tell my friends,  
Tell Athens in the sequence of degree,  
From high to low throughout, that whoso please  
Come hither, ere my tree hath felt the axe,  
And hang himself.”—*Tim. Ath.* v. 2.

“Plague him with flies: though that his joy be joy,  
Yet throw some chances of vexation on’t.”

—See *Oth.* i 1, 68—74.

## MONEY is like Muck, Dirt.

“*Money is like muck*,\* not good except it be spread.”  
—*Ess. of Seditions*.

“That mass of wealth that was in the owner little better than a stack or *heap of muck* may be spread over your Majesty’s kingdom to useful purposes.”—*Sutton’s Estate*, 1611.

“Our spoils be kicked at,  
And looked upon things precious as they were,  
*The common muck o’ the world.*”

—*Cor.* ii. 2.

“*Money*, youth?  
*All gold and silver rather turned to dirt!*  
As ’tis no better reckoned, but of those  
Who worship dirty gods.”

—*Cymb.* iii. 6.

\* Manure, dirt.

“Tis a chough, but, as I say, spacious in the possession of *dirt*.”  
—*Ham.* v. 2. (Compare Orlando’s first speech of the animals on his brother’s dunghills—*As You Like It* i. 1.)

### MULTITUDE—Applause of the. (See People.)

“The saying of Phocion (is true) that *if the multitude assent and applaud*, men ought immediately to examine themselves as to what blunder or fault they may have committed.”—*Nov. Org.* i. 77.

“I love the people,  
But do not like to stage me to their eyes.  
Though it do well, *I do not relish well*  
*Their loud applause*, and *Aves* vehement,  
Nor do I think the man of safe discretion  
That does affect it.”—*M. M.* i. 1.

### MULTITUDE—Many-handed, Many-headed.

“The poets feign that the rest of the gods would have bound Jupiter: which he hearing of, sent for *Briareus with his hundred hands* to come to his aid—an emblem, no doubt, to show how safe it is for monarchs to make sure of the goodwill of the common people.”—*Ess. Sedition*.

“See what *monstrous* opinions these are, and how these beasts, the beast with seven heads, and *the beast with many heads*, are at once let in.”—*Charge against Talbot*.

“Ingratitude is *monstrous*: and for the multitude to be ingrateful, were to make a monster of the multitude, of which we, being members, should bring ourselves to be monstrous members. . . . Once we stood up about the corn, he himself stuck not to call us *the many-headed multitude*.”—*Cor.* ii. 3.

“Come, leave your tears: a brief farewell!  
*The beast with many heads* butts me away.”

—*Cor.* iv. 1.

### NATURE and Art Shape Rude Materials.

“When a carver makes an image he shapes only that part whereupon he worketh; as, if he be upon the face, that part which shall be the body is but a rude stone still, till such times as he comes to it; but contrariwise, when Nature makes a flower or a living creature, she formeth rudiments to all the parts at one time. So in obtaining virtue by habits . . . or (by application) to good ends.”—*Advt. L. ii. 1.*

“There is a divinity that shapes our ends,  
Rough-hew them as we will.”

—*Ham. v. 2.*

### NATURE is a Book of God.

“For, saith our Saviour, you do err, not knowing the Scriptures nor the power of God, laying before us two books or volumes to study: . . . first the Scriptures revealing the will of God, and then the creatures expressing His power.”—*Interpretation of Nature*, and rep. *Advt. L. i.*

“This primary history is the book of God’s works, and a kind of second Scripture.”—*Parasceve ix.*

“He makes the Heaven his book,  
His wisdom earthly things.”

—*Verses by Mr. F. Bacon.*

“Thy creatures have been my books, but Thy Scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have found Thee in Thy temples.”—*A Prayer by Lord St. Alban*, April, 1621.

“Are not these woods  
More free from peril than the envious courts? . . .



And this our life exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and Good (*or God*) in everything."

—*As You Like It* ii. 1.

"In Nature's infinite Book of secrecy  
A little I have read."

—*Ant. Cl.* i. 2.

### NATURES Contrary or Opposed Remain Apart.

"Things of a *contrary nature* are placed apart, for everything delights . . . to repel that which is disagreeable."—*De Aug.* vi. 3 (Soph.).

"No contraries hold more antipathy  
Than I and such a knave."

—*Lear* ii. 2.

*Apem.*: "I will do nothing at thy bidding. Make thy requests to thy friends . . ."

*1st Lord*: "Away, unpeaceable dog! or I'll spurn thee hence."

*Apem.*: "I'll fly, like a dog, the heels of the ass."

*1st Lord*: "He's *opposite* to humanity."

—See *Tim. Ath.* i. 2.

### NATURE—Custom. (See Use.)

"As to the body of man, we find many and strange experiences how *nature is overwrought by custom*, even in actions that seem of most difficulty, and least possible."  
—*Discourse Touching Helps for the Intellectual Powers.*

"I forbid my tears: but yet  
It is our trick: *nature her custom holds*,  
Let shame say what it will."

—*Ham.* iv. 7.

"Julio Romano, who had he himself eternity, and could put breath into his work, would *beguile nature of her custom*."—*Winter's Tale* v. 2.

**NECESSITY Strengthens the Mind.**

“Evils . . . inform or shape the mind or correct passion by the application of necessity, or by causing a man to come to himself.”—See *Promus* 1449.

“Construe the times to your necessity . . .  
It is the time . . . that doth you injuries.”

—2 *Hen. IV.* iv. 1.

“It seems to me most strange that men should fear,  
Seeing that death, a necessary end,  
Will come when it will come.”

—*Jul. Cæs.* ii. 2.

**NECESSITY Drives.**

“Nécessité fait trotter la vielle” (Necessity makes the old woman trot).—*Promus* 1595.

“It must be as it may : though patience be a tired mare, yet she will plod.”—*Hen. V.* ii. 1.

“His legs are legs for necessity.”

—*Tr. Cr.* ii. 3.

“Nature must obey necessity.”

—*Jul. Cæs.* iv. 3.

“We are villains by necessity.”

—*Lear* i. 2.

**NECESSITY, when well Done, becomes a Virtue.**

“Necessity, and the casting of the die (*by forming a resolution*) is a spur to the courage : as one says, ‘Being a match for them *in the rest*, your necessity makes you superior.’”—*De Aug.* vi. 3 (Soph.).

“Indeed, because you are a banished man,  
Therefore *above the rest*, we parley to you,  
Are you content to be our general,  
*To make a virtue of necessity?*”

—*Two Gent. Ver.* iv. 1.

“Are these things then necessities?  
Then let us meet them as necessities;  
And that same word even now cries out on us.”  
—2 *Hen. IV.* iii. 1.

“Teach thy necessity to reason thus:  
There is no virtue like necessity . . .  
Woe doth the heavier sit,  
Where it perceives it is but *faintly borne*.  
Go say I sent thee forth to purchase honour,  
And not the king exil'd thee.”  
—*Rich. II.* i. 3; comp. *Rich. II.* v. 1, 20—34.

“The strong necessity of time commands  
Our services.”  
—*Ant. Cl.* i. 3 and 2 *Hen. IV.* iv. 1, 103—106;  
[*Cor.* iv. 5, 56—96, &c.]

“What *need we any spur* but our own cause  
To prick us to redress?”  
—*Jul. Cæs.* ii. 1.

### NEW—Old. (See Antiquity—Novelty).

“Things old to us were new to men of old.”—*Promus*  
1268.

“The happy newness that attends old right.”  
—*John* v. 4.

“All with one consent praise new-born gauds,  
Though they are made and moulded of things past,  
And gives to dust that is a little gilt  
More laud than gilt o'er-dusted.  
The present eye praises the present object.”  
—*Tr. Cr.* iii. 2 and comp. Sonnet 108.

### NOBILITY Virtuous, if of Good Stock.

“They whose virtue is in the stock cannot be bad even  
if they would.”—*De Aug.* vi. 3 (Antitheta).

“If you regard not nobility or birth, where will be the  
difference between the offspring of men and brutes?”  
—*Ib.*

“Henry doth claim the crown from John of Gaunt,  
The fourth son; York claims it from the third.  
Till Lionel’s issue fails, his shall not reign;  
It fails not yet, but flourishes in thee,  
And in thy sons, *fair slips of such a stock.*”

—2 *Hen. VI.* ii. 2 and 1 *Hen. VI.* ii. 5, 41.

“*Blunt-witted lord, ignoble in demeanour,*  
If ever lady wronged her lord so much,  
Thy mother took into her blameful bed  
Some stern, untutored churl; and *noble stock*  
*Was graft with crab-tree slip, whose fruit thou art,*  
*And never of the Nevil’s noble race.*”

—2 *Hen. VI.* iii. 2; *Hen. V.* i. 2, 69, 70.

“It is your fault that you resign . . .  
Your state of fortune, and your due of birth,  
*To the corruption of a blemished stock . . .*  
This noble isle . . . defaced with infamy,  
*Her royal stock (is) graft with ignoble plants.*”

—*Rich. III.* iii. 7; *Hen. V.* ii. 4, 61—63;

[*Hen. V.* iii. 5, 5—9.

## NOVELTY.

“Things novel are better than things customary.”—  
*Promus* 1269, Latin, and see of “Custom.”

“There is scarcely any one but takes more delight in  
what he hopes for than in what he has. *Novelty is very*  
*pleasing to a man and is easily sought after.*”—*De Aug.*  
viii. 1.

*Escal.*: “What news abroad i’ the world?”

*Duke*: “None but that there is so great a fever on goodness, that  
the dissolution of it must cure it. *Novelty only is in request,* and it  
is as dangerous to be aged in any kind of course, as it is virtuous to  
be constant in any undertaking.”—*M. M.* iii. 2, and see *Tr. Cr.* iv.  
5, 75—90.

“*New customs,*  
Though they be never so ridiculous—  
Nay, let them be unmanly, yet are followed.”

—*Hen. VIII.* i. 3.

**OATHS Deceive.**

“Men are deceived with oaths, as boys with dice.”—*Promus* 528 (Latin), from *Erasmus' Adagia* 699.

“Children are deceived with comfits, men with oaths.”—*De Augustinis* viii. 2.

“Such an act . . . makes marriage vows  
As false as dicer's oaths; O such a deed  
As from the body of contraction plucks  
The very soul.”—*Ham.* iii. 4; *As You Like It* iii. 4, 20—  
[40; *All's Well* iv. 2, 13—40, 69—73.

“Grant I may never prove so fond  
To trust a man on his oath or bond.”  
—*Tim. Ath.* i. 2 (Grace).

**OBEDIENCE of the Affections to Duty and Reason.**

“Merit is worthier than fame; and looking back hither, would remember this text, that *obedience is better than sacrifice.*”—*Advice to Essex.*

“The end of morality is to procure *the affections to obey Reason.*”—*Advt. L.* ii. 1.

“To speak truth of Cæsar,  
I have not known when his *affection* swayed  
More than his *reason.*”

—*Jul. Cæs.* ii. 1.

“If your *mind* dislike anything, *obey it (your mind or reason).*

*Ham.* v. 2.

“Those he commands move only in commands, *nothing in love.*”—*Macb.* v. 2. (See *Hen. VIII.* i. 2; iii. 1, 120; ii. 3; ii. 4, 35, 36, 136—139; iii. 1, 63—67. *Cymb.* ii. 3, 113, 114. *Lear* i. 1, 99—101).

**OBEDIENCE, Blind, Desired by Kings.**

“In the kingdom of the assassins now destroyed . . . the custom was that upon the commandment of their king, and a blind obedience to be given thereto, any of

them was to undertake . . . the murder of any person upon whom the commandment went. This custom, without all question, made their whole government void, as an engine built against human Society, worthy by all men to be fired and pulled down.”—*Touching an Holy War*.

See how when King John calls upon Hubert to execute (*blindly, without knowing what it was*) his command to murder Prince Arthur, Hubert answers :

“What you bid me undertake,  
Though that my death were adjunct to my act,  
By Heaven I would do it.”

Although he quickly repents his rash promise, and is finally dissuaded by Arthur’s entreaties, still he goes to the prison with the full intention of obeying the king’s orders. When the people rise up in indignation at the supposed foul murder, the king turns round and reproaches his too faithful servant with being, through his too prompt action, the cause of the crime.”—See *John* iii. 3, 29—58, iv. 2, 202—248; *Hen. VIII.* iii. 1, 120, 121, 162, 163, &c.; *Ant. Cl.* v. 2, 22—32; *Rich. III.* iv. 2, 67—81).

### OBSERVATION a Means of Knowledge and Experience.

“Wise men *use* studies, for they teach not their own use; but that is a wisdom without\* them, and above them, *won by observation*.”—*Ess. of Studies*.

“For knowledge (of men’s dispositions) . . . both history, poesy, and daily *experience* are as goodly fields where these *observations* grow.”—*Advt. L.* ii.

*Arm.* : “How hast thou *purchased this experience?*”

\* *External* to them.

*Moth.*: "By my penny of observation."

—*L. L. L.* iii. 1.

*Jaq.*: "The sundry contemplation of my travels, by other rumination, wraps me in a most humorous sadness"

*Ros.*: ". . . I fear you have sold your own lands to see other men's; then to have seen much and to have nothing is to have rich eyes and poor hands."

*Jaq.*: "Yes, *I have gained my experience.*"

*Ros.*: "And your experience makes you sad."

—*As You Like It* iv. 1.

### OCCASION or Opportunity Calls upon Us, and must be Obeyed.

"*Nunc ipsa vocat res* (occasion calls out)."—*Virg. Æn.* ix. 320. Quoted *Promus* 166.

"I take it your own business *calls on you*,  
And you embrace the good occasion to depart."

—*Mer. Ven.* i. 1; *Rom. Jul.* ii. 4;

[161, iii. 1, 42—47.

"Get on your night-grown, *lest occasion call us*,  
And show us watchers."

—*Macb.* ii. 2.

"Our time does *call upon us.*"

—*Macb.* iii. 1, 37

"My master *calls me*, I must not say no.  
The weight of *this sad time we must obey.*"

—*Lear* v. 3.

"The best persuasions to the contrary  
Fail not to use,  
And with what vehemency  
*The occasion shall instruct you.*"

—*Hen. VIII.* v. 2. (See *Ham.* iv. 4,

[32; *Temp.* ii. 1, 207.)

**OCCASION to be Seized. (See Opportunity.)**

"*Occasion* turneth a bald noddle, after she hath presented her locks in front, and no hold taken."—*Ess. of Delays*; rep. in *Letters to Essex*, March, 1599.

"Opportunity offers the handle of the bottle first, and afterwards the belly."—*De Aug.* vi. (Antitheta 41).

"He needs no other suitor to his likings  
To take the saf'st occasion by the front."  
—*Oth.* iii. 1.

"If you omit the offer of this time I cannot promise,  
But you shall sustain more new disgraces . . .  
. . . . . I am joyful  
To meet the least occasion."

—*Hen. VIII.* iii. 2 and *Rich. III.* ii. 3, 147.

**OLD Age—Unkind, Covetous. (See Age—Crooked, &c.)**

"We see that *Plantus* makes it a wonder to see an old man beneficent: 'His beneficence is that of a young man.'"—*De Aug.* vii. 3.

"Join with the present sickness that I have,  
And thy unkindness be like crooked age . . .  
Let them die that age and sullens have."

—*Rich. II.* ii. 1.

"Thy prime of manhood daring, venturous,  
Thy age confirmed . . . and bloody . . . kind in hatred."

—*Rich. III.* iv. 4.

"Do you set down your name in the scroll of youth that are written down old with all the characters of age? . . . *A man can no more separate age and covetousness* than he can part young limbs and lechery."—2 *Hen. IV.* i. 2.

**ONE'S Own is Beautiful.**

"*Suum cuique pulchrum*" (one's own is beautiful).—*Promus* 981, from *Erasmus' Adagia*.



“An ill-favoured thing, sir, but *mine own*.”

—*As You Like It* v. 4.

“I’ll go along, no such sight to be shown,  
But to rejoice in splendour of *mine own*.”

—*Rom. Jul.* i. 2.

### ONE’S Own Right—Humanity.

“If every one has a right to his own, surely humanity has a right to pardon.”—*De Aug.* vi. and *Promus* 71.

“Nature craves

*All dues be rendered to their owners*: Now

What nearer debt *in all humanity*

Than wife is to the husband?”

—*Tr. Cr.* ii. 3.

“*Suum cuique* is our Roman justice;

This prince in justice seizeth but *his own*.”

—*Tit. And.* i. 2.

(Comp. *Promus* 981, quoted *ante*).

### OPINIONS—the Lightest, not the Truest—are most Popular.

“When men enter first into search and inquiry, . . . they light upon different conceits, and so all opinions and doubts are beaten over, and then men reject the worst and hold themselves to the best (some being carried on), *the rest extinct*. But truth is contrary. . . . *Time is like a river that carrieth down things that are light and blown up, and sinketh and drowneth that which is sad and weighty*.”—*Interpretation of Nature*.

“*Opinion’s but a fool*, that makes us scan

The outward habit by the inward man.”

—*Per.* ii. 2.

“Thus has he and many more . . . the drossy age dotes on only got *the tune of the time, a kind of yesty collection, which carries them through and through the most fond and winnowed opinions, and do but blow them to their trial: the bubbles are out*.”—*Ham.* v. 2.

## OPINIONS.

“To those that seek truth and not magistrality, it cannot but seem a matter of great profit to see before them the several opinions touching the foundations of nature, &c. *It is good to see the several glosses and opinions whereof it may be everyone in some one point hath seen clearer than his fellows.*”—*Adv. L.* ii. 365.

“And my most noble friends, I pray you all  
Speak plainly your opinions of our hopes,” &c.

—2 *Hen. IV.* 1, 3.

(See how each expresses a different opinion, but each knowing more than his fellows on some one point. The same is in 1 *Hen. VI.* i. 4, 63—69.)

“*Opinion, a sovereign mistress of effects*, throws a more safer voice on you. You must therefore be content to slubber *the gloss* of your new fortunes,” &c.—*Oth.* i. 3. (See *Twelfth Night* iv. 3, 50—62.)

“This progress of science is apt to be overwhelmed by *the gales of popular opinion.*”—*Nov. Org.* i. 90 and rep. 91.

“Such smiling rogues as these  
Renege, affirm, and turn their halcyon beaks  
*With every gale and vary of their masters.*”

—*Lear* ii. 2.

“In this, the antique and well-noted face  
Of plain old form is much disfigured;  
And, *like a shifted wind unto a sail*,  
*It makes the course of thoughts to fetch about*,  
Startles and frights consideration,  
Makes sound opinion sick and truth suspected.”

—*John* iv. 2.

## OPPORTUNITY a Thief. (See Occasion.)

“*Opportunity makes a thief.*”—*Advice to Essex.*

“Set them down for sluttish *spoils of opportunity.*”

—*Tr. Cr.* iv. 5.

“A very little *thief of occasion* will rob you of a great deal of patience.”—*Cor.* ii. 1.

### OPPORTUNITY, Occasion.

“It is a loss to business to be too full of respects, or to be curious *in observing times* and opportunities. . . .  
A wise man will make more opportunities than he finds.”  
—*Ess. Ceremonies.*

“I have . . . followed her with a dotting observance, *engrossed opportunities* to meet her, *feed every slight occasion* that could but niggardly give me a sight of her,” &c.—*Mer. Wiv.* ii. 2 and vii. 1, 22, 23.

“The double-gilt of *this opportunity you let time wash off*,” &c.  
—*Twelfth Night* iii. 2.

“This happy night the Frenchmen are secure . . .  
Embrace we then this opportunity as fitting best.”  
—1 *Hen. VI.* ii. 1.

“If once it be neglected, ten to one  
We shall not find like opportunity.”  
—1 *Hen. VI.* v. 4.

(And see *Rom. Jul.* iii. 5, 48—50; *Oth.* ii. 1, 235—283; *Jul. Cæs.* iv. 3, 212—224.)

### OSTENTATION Sometimes Needful.

“To the well-understanding and discerning of a man’s self, there followeth the *well-opening and revealing* a man’s self, wherein we see nothing more usual than for the more able man to make the less show. . . .  
Ostentation (though it be the first degree of vanity) seemeth to me rather a vice in manners than in policy.”  
—See the whole passage: *Adv. L.* ii. 1; *Sped. Wks.* iii. 462—463; and *De Aug.* viii. 2., *Ib.* v. 66, 67; and compare with the *Promus* entry 1308, “*Quod per ostentationem fertur bonum.*”

“ Why have they dared to march . . .  
 (With) *ostentation* of despised arms ? ” &c.

—*Rich. II.* ii. 3.

“ Let every soldier hew him down a bough,  
 And bear't before him: thereby shall we shadow  
 The numbers of our host, and make discovery  
 Err in report of us.”

—*Macb.* v. 4.

*Cor.*: “ O me alone! Make you a sword of me?  
*If these shows be not outward*, which of you  
 But is four Volces . . . ”

*Com.*: “ March on, my fellows:  
*Make good this ostentation*, and you shall  
 Divide in all with us.”

—*Cor.* i. 6.

(See how Cleopatra and Antony are “ i' the market-place in chairs of gold publicly enthroned . . . in the public eye, i' the common show-place,” Cleopatra in the robes of the goddess Isis, and how “ *the people know it*,” and receive his accusations against Cæsar. Meanwhile, Octavia comes with her train, but *quietly*. Cæsar reproaches her for her want of ostentation on an important occasion.)

*Cæs.*: “ Why have you stolen upon us thus? You come not  
 Like Cæsar's sister: the wife of Antony  
 Should have an army for her usher; . . . but you come  
 A market-maid to Rome, and *have prevented*  
*The ostentation of our love, which, left unshown*,  
 Is often left unloved,” &c.

—See *Ant. Cl.* iii. 6, 1—20, 40—58;

[also *Mer. Ven.* ii. 8, 43, 44.

“ With hostile forces he'll o'erspread the land,  
 And, *with the ostent of war*, will look so huge  
 Amazement shall drive courage from the State.”

—*Per.* i. 2 and *Oth.* iii. 3, 348—358.

### OSTENTATION Impresses the Ignorant.

“ Tacitus says of Mucianus . . . ‘That he had a certain art of setting forth to advantage everything he

said or did.\* It is true that . . . it may be said of ostentation (except it be in a ridiculous degree of deformity), ‘boldly sound your own praises, and some of them will stick.’ It will stick with the more ignorant, and with the populace, though men of wisdom may smile at it,” &c.—See *De Aug.* viii. 2.

“*Hol.*: “Most barbarous intimation! yet a kind of insinuation, as it were, *in vice*, in way of explication: *facere*, as it were, replication or rather *ostentare*, to show, as it were, his inclination,” &c.—*L. L. L.* iv. 2.

“Spruce affectation,  
 Figures pedantical: these summer flies  
 Have blown me full of *maggot ostentation*:  
 I do foreswear them.”

—*L. L. L.* v. 2.

(Holofernes is, throughout the Play of *Love’s Labour’s Lost*, an illustration of *the ostentation of learning* “in a ridiculous degree of deformity.” Dull is an example of the effect of this show of learning on the ignorant mind of the populace, and Biron, who at first shared this “vice of manners,” ends by learning wisdom, and fore-swearing the “old rage” for display of his own wit and cleverness. Many passages on boasting, bragging, vanity, and the like will be found to illustrate Bacon’s observations on vain or foolish ostentation.)

### OUTWARD Appearances not Trustworthy, but Useful.

“He that is only real, had need have exceeding great parts of virtue; as the stone had need to be rich that is set without foil. . . . It doth add much to a man’s reputation to have good forms.”—*Ess. of Ceremonies and Respects.*

\* *Tac. Hist.* ii. 80.

“So may the outward shows be least themselves.  
 The world is still deceived with ornament.  
 In law, what plea so tainted and corrupt,  
 But, *being seasoned by a gracious voice,*  
*Obscures the show of evil?* In religion  
 What damned error, but some sober brow  
 Will bless it, and approve it with a text  
 Hiding the grossness with fair ornament.  
 There is no vice so simple, but assumes  
 Some mark of virtue on his outward parts.”

—*Mer. Ven.* iii. 2.

### PAINTING the Face, and the Manners.

“But false decorations, fucusses, and pigments deserve the imperfections that constantly attend them, being neither *exquisite* enough to deceive, nor commodious to apply, nor wholesome to use; and it is much that this depraved custom of painting the face should so long escape the penal laws both of Church and State, which have been severe against luxury in apparel, and effeminate trimming of the hair. We read of Jezebel that she painted her face, but not so of Esther and Judith.”—*De Aug.* iv. 3, and see *Advt. L.* ii. 1.

*Ham.*: “I have heard of your paintings, too, well enough. God hath given you one face, and you make yourselves another.”—*Ham.* iii. 1.

*Val.*: “Her beauty is *exquisite*, but her favour is infinite.”

*Speed.*: “That’s because the one is *painted*, and the other out of all count.”

*Val.*: “How painted? and how out of all count?”

*Speed.*: “Marry, sir, *so painted*, to make her fair, that no man accounts of her beauty.”

—*Two Gent. Ver.* ii. 1.

“He rubs himself with civet; can you smell him out by that? And *when was he known to wash his face?* Yea, or to paint himself, for the which I hear what they say of him.”—*Much Ado* iii. 2.

“Better a painted face than a curled and painted behaviour.”—*De Aug.* (Antitheta Work iv. 394).

“The harlot’s cheek, beautified with plastering art,  
Is not more ugly to the thing that helps it  
Than is my deed to my most painted word.”

—*Ham.* iii. 1.

“Fie, *painted* Rhetoric!”—*L. L. L.* iv. 3. (And see *L. L. L.* ii. 1, 13, 14.)

### PARABLES, for Secrecy. (See Poetry.)

“Poesy parabolical . . . tendeth to illustrate that which is taught or delivered, and to *retire and obscure it, when the secrets and mysteries of religion, policy, or philosophy, are involved in fables or parables.*”—See *Adv. L.* ii. 1, and Preface to the *Wisdom of the Ancients*, where the subject is treated at length.

“Thou shalt never get such a secret from me but by a parable.”—*Two Gent. Ver.* ii. 5.

“I never could believe these antique fables nor these airy  
toys . . .

But all their minds transfigur’d so together  
More witnesseth than fancy’s images,  
And grows to something of great constancy,  
But, howsoever, strange and admirable.”

—*M. N. D.* v. 1.

### PARENTS—Their Authority.

“Let parents choose betimes the vocations and courses that they mean their children to take, for they are most flexible, and let them not too much apply themselves to the disposition of their children, as thinking they may take best to that which they have most mind to.”—*Mor. Ess. Parents and Children.*

*The.* : “ . . . Be advised, fair maid;  
 To you, your father should be as a god:  
 One that composed your beauties; yea, and one  
 By him imprinted, and within his power  
 To leave the figure, or disfigure it.  
 Demetrius is a worthy gentleman.”

*Her.* : “So is Lysander.”

*The.* : “In himself he is :  
 But in this kind, wanting your father’s voice,  
 The other must be held the worthier.”

*Her.* : “I would my father look’d but with mine eyes !”

*The.* : “Rather your eyes must with his judgment look,” &c.  
 —*M. N. D.* i. 1.

*Ant.* : “Well, niece, I trust you will be ruled by your father.”

*Bea.* : “Yes, faith; it is my cousin’s duty to courtesy and say,  
 Father, as it please you.”  
 —*M. Ado* ii. 1.

## PARENTS and Children.

“The difference in affection of parents towards their several children is many times unequal and unworthy. . . . A man should see where there is a house full of children, one or two of the eldest respected, and the youngest made wantons;\* but, in the midst, some that are, as it were, forgotten, who many times prove the best. *The illiberality of parents in allowance towards their children* is a harmful error, makes them base, acquaints them with shifts, *makes them sort with mean company.*”—*Ess. of Parents and Children.*

*Orlando* : “As I remember, Adam, *it was upon this manner bequeathed me. By will, but a poor thousand crowns*: and as thou say’st, charged my brother on his blessing to breed me well; and there begins my sadness. My brother Jaques he keeps at school, and report speaks goldenly of his profit. For my part, he keeps me rustically at home, or, to speak more properly, stays me here at home, unkept. For, call you that keeping a gentleman of my birth,

\* Spoiled, petted.



that differs not from the stalling of an ox? His horses are bred better; . . . he lets me feed with his hinds, and as much as in him lies: *mines my gentility with my education.*”—*As You Like It* i. 1.

### PARENTS—Their Minds Inherited by Works or Children.

“A man may see the noblest works and foundations have proceeded from childless men, which have sought to express the energies of their minds where those of their bodies have failed.”—*Ess. Parents and Children.*

“What, my sweet master! O you memory  
Of old Sir Rowland . . .  
If that you were the good Sir Rowland's son . . .  
And as mine eye his effigies witness,  
Most truly limned, and living in your face,” &c.  
—*As You Like It* ii, 3, 7.

“Be thou blest, Bertram, and succeed thy father  
In manners as in shape; thy blood and virtue  
Contend for empire in thee, and thy goodness  
Share with thy birthright.”  
—*All's Well* i. 1.

“Youth, thou bear'st thy father's face;  
. . . Thy father's moral parts  
May'st thou inherit, too.”  
—*As You Like It* i. 2.

“O! 'tis a parlous boy;  
Bold, quick, ingenious, forward, capable,  
He's all the mother's from the top to toe.”  
—*Rich. III.* iii. 1.

(Compare “this first *heir* of my invention,” “*children* of the brain,” “*child* of fancy,” “a *young conception* in my brain,” “the *sonne* of somewhat” and other such metaphorical expressions in the two groups of works.)

### PARENTS and Children.

“The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor will they utter the other.

“Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life.”—*Ess. of Parents and Children.*

*Macd.*: “And all my children?”

*Rosse*: “Your castle is surprised: Your wife and babes  
Savagely slaughtered . . . .”

*Mal.*: “Merciful Heaven!

What man! ne'er pull your hat upon your brows;  
*Give sorrow words! the grief that does not speak  
Whispers the o'erfraught heart, and bids it break.*”

*Macd.*: “My children, too? . . . my wife killed, too? . . .”

*Mal.*: “Be comforted . . .”

*Macd.*: “*He has no children. All my pretty ones?  
Did you say all? O hell kite? All?  
Where all my pretty chickens and their dam  
At one fell swoop?*”

—See *Macb.* iv. 3. See *John* iii. 4, 17—106.

### PASSIONS—Dull or Sensitive.

“I like not these negative virtues, for they show innocence, not merit, I like those virtues which induce excellence of action, not *dullness of passion*. Exquisite and restless senses need narcotics, so do passions.”—*De Aug.* vi. 3 (Antitheta).

“We backward pull our own designs when we ourselves are *dull*,” &c.—See *All's Well* i. 1, 220—230.

“*This noble passion, child of integrity,*” &c.

—*Macb.* iv. 3.

Iago having goaded Othello into a fury of jealous passion, gloats on the success of his own villany, and professes to wish to apply “narcotics” to the passion with which he says Othello is “eaten up,” but he knows that—

“*Not poppy, nor mandragora,  
Nor all the drowsy syrups of the world,*

Shall ever medicine him to that sweet sleep  
That he own'd yesterday"

—See *Oth.* iii. 320—330, 389—392,

[and ii. 3, 199—205.

(Also *Hen. V.* iii. 2, 22—27; 2 *Hen. VI.* v. 3, 1—5; *Ham.* iii. 4; *Cor.* v. 3, 81—85; *Lear* iv. 2, 17—20; *Ant. Cl.* i. 5, 4—6; *Winter's Tale* i. 1, 13—18; *Cymb.* v. 5, 7—9; *Temp.* iv. 1, 139—145.)

(Such instances are sufficient to show that the Poet prefers the hot-tempered and high-spirited, even the rash, impetuous and violent tempered, to the cold, calculating, and dispassionate, even though these be the wiser and more judicious but negative characters. We have but to compare the pictures given of Romeo, Hotspur, Claudio, Antony (in *Julius Cæsar*), Othello, Cassio, Coriolanus, even Timon, with Mortimer, Cassius, Brutus, Iago, Angelo, to assure ourselves on which side the Poet's sympathies, and our own, are enlisted.)

### PAST Things not to be too much Regretted.

“That which is past is gone, and irrevocable, and wise men have enough to do with things present and to come; therefore they do but trifle with themselves that labour in past matters.”—*Ess. of Revenge.*

“When remedies are past, the griefs are ended,  
By seeing the worst which late on hopes depended.  
To mourn a mischief that is past and gone  
Is the next way to draw new mischief on . . .  
He robs himself that spends a bootless grief.”

—*Oth.* i. 3.

“Things past redress are now with me past care.”

—*Rich. II.* ii. 3, 170.

“Things that are past are done with me.”

—*Ant. Cl.* i. 2.

“What's past help should be past grief.”

—*Winter's Tale* iii. 2.

“Past cure is still past care . . .”

—*L. L. L.* v. 2.

### PATIENCE—Impatience.

“The Scripture exhorts us to possess our souls in patience. Whoever is out of patience, is out of possession of his own soul.”—*Ess. of Anger*.

“Thy greatest help is quiet, gentle Nell.

I pray thee, sort thy heart to patience,” &c.

—2 *Hen. VI.* ii. 4.

“(You) since his coming have done enough

*To put him quite beside his patience.”*

—1 *Hen. IV.* iii. 1.

(Note how nearly the Poet says, “*To put him quite beside himself*,” out of possession of his own soul. See *Cymb.* ii. 4, 148—153.)

“What cannot be preserved when Fortune takes,  
Patience her injury a mockery makes.”

—*Oth.* i. 3.

### PATIENCE hath Two Parts.

“Patience hath two parts, *hardness against wants and extremities* and *endurance of pain or torment*.”—*Adv. L.* ii. 1.

“Patience with wilful choler meeting . . .

Passion lends them power, Time means . . .

Tempering extremities with extremes.”

—*Rom. Jul.* i. 5 and *Hen. VIII.*

[ii. 1. 31—36.

“Hector, whose patience is, as a virtue fixed.”

—*Tr. Cr.* i. 2.

(And see of *Tr. Cr.* v. 2, 29, 38, 48—50, 55—64, 80).

“There is no philosopher could endure the toothache patiently.”

—*M. Ado* v. 1.

"I will be the pattern of all patience."

—See *Lear* iii. 2 and *Tr. Cr.*

[v. 2, 28—65.

"Why have I *the patience to endure* all this?"

—*Tit. And.* ii. 3.

"With meditating that she must die once."

—1 *Hen. IV.* i. 3, 232—242.

"I have *the patience to endure* it now."

—*Ham.* i. 2.

"Even so great men great losses should endure."

—*Jul. Cæs.* iv. 3.

"Impatience does become a dog that's mad."

—*Ant. Cl.* iv. 13, *Lear.*

[ii. 4, 231, &c.

There are in Shakespeare upwards of 250 references to the virtue and need for patience, and many to the disadvantages of impatience. Patience is a virtue of which Francis Bacon must have stood hourly in need of, and he drilled himself to it, as we see by his *Promus* Notes 1247: "*Haste, impatience, inactions, as in ways the nearest the foulest: impatience my stay*" (or hindrance); yet he even judged himself severely. His patience must have been inexhaustible, though greatly tried.

### PEACE—Slothful, Effeminate. (See War.)

"In a *slothful peace* both courage will *effeminate and manners corrupt.*"—*De Aug.* viii. 3.

"Is all our travail turned to this effect? . . .

Shall we again conclude *effeminate* peace?"

—1 *Hen. VI.* v. 4.

"Why I, in this *weak piping time of peace,*

Have no delight to pass away the time . . .

And hate the *idle pleasures* of these days."

—*Rich. III.* i. 1.

“Enrich the time to come with *smooth-faced peace*.”

—*Rich. III.* v. 4.

2 *Serv.*: “This peace is nothing but to rust iron, increase tailors, and breed ballad-makers.”

1 *Serv.*: “Let me have war, I say; it exceeds peace as far as day does night: it’s spritely, waking, audible, and full of vent. Peace is a very apoplexy, *lethargy*—mulled, deaf, sleepy, insensible—a getter of more bastard children than war’s a destroyer of men,” &c.  
—*Cor.* iv. 5, 219—240.

### PEOPLE—The Commonalty, Rabble, Courted and Won.

“*To court the people is to be courted by the people.*”

“Men that are themselves great, find no single person to respect, but only the people.”

“He that pleases the rabble is apt to raise the rabble.”

“Nothing that is moderate is liked by the common people.”—*De Aug.* vi. 3 (Antitheta).

“Look to it, lords: let not his smoothing words  
Bewitch your hearts. Be wise and circumspect.  
What though the common people favour him,  
Calling him ‘Humphrey, the good Duke of Gloucester,’  
Clapping their hands and crying out with loud voice,  
‘Jesu, maintain your royal excellence!’  
With—‘God, preserve the good Duke Humphrey.’  
I fear me, lords, for all this flattering gloss,  
He will be found a dangerous protector.”

—See 2 *Hen. VI.* i. 1, 155—163.

“I love the people,  
But do not like to stage me to their eyes.  
Though it do well, I do not relish well  
Their loud applause, and Aves vehement,  
Nor do I think the man of safe discretion  
That does affect it.”

—*M. M.* i. 1.

“Ourself and Bushy, Bagot here, and Green  
Observed his *courtship to the common people*,

How he did seem to dive into their hearts  
 With humble and familiar *courtesy*.  
 What reverence he did throw away on slaves,  
 *Wooing poor craftsmen with the craft of smiles,*" &c.  
 —See of Hereford, *Rich. II.* i. 4.

**PEOPLE—Their Voice.**

“The *voice of the people* has something divine; else, how could so many agree in one thing?”—*De Aug.* vi.

“People of Rome, and noble tribunes here,  
 I ask your voices and your suffrages . . .  
 With voices and applause of every sort . . .  
 (Crown Saturnine) and say, Long live our Emperor Saturnine.”—*Tit. And.* i. 2.

But in Act v. Saturnine is murdered by the people, and they hail Lucius as Emperor.

“The common voice do cry, *It shall be so:*  
 Lucius all hail! Rome’s royal Emperor!”  
 —*Tit. And.* v. 3.

(See also in *Julius Cæsar* how the rabble first “make holiday to see Cæsar and rejoice in his triumph.” Marullus taunts them with having done the same for “Great Pompey.”

“And do you now strew flowers in his way,  
 That comes in triumph over Pompey’s blood?”  
 —*Jul. Cæs.* i. 1.

Act i. 2 has a graphic picture of the “rabblement,” shouting and cheering Cæsar, hooting when he pretended to refuse the crown, and “clapping their chopped hands.”

“If the rag-tag people did not clap him and kiss him according as he pleased and displeased them, as they use the players on the stage, I am no true man.”

Cæsar is murdered, and Brutus “appeases the multitude beside themselves with fear,” appealing to them to say whether in slaying Cæsar he had not acted rightly. All exclaim :

“Live, Brutus! live! live! Bring him in triumph unto his house. Give him a statue with his ancestors. Let him be Cæsar. Cæsar’s better parts shall be crowned in Brutus,” and so forth.

Then comes the body of Cæsar, mourned by Mark Antony, quite quietly and sorrowfully he gives his own view of the subject, with every word stirring the feelings of the wavering multitude. They quickly turn completely round.

“We’ll mutiny: we’ll burn the house of Brutus. . . . Come away! away we’ll burn his body in the holy place, and with the brands fire the traitor’s houses. . . . Go, fetch fire; pluck down benches; pluck down forms, windows, anything!”—*Jul. Cæs.* iii. 3.

Well may Bacon say that it is safe for monarch to make sure of the goodwill of the common people. (See *Multitude.*)

### PERFECTION in Particulars and in Generals.

“*That which is better in perfection is better altogether,*” &c.—*De Aug.* vi. 3 (Soph.).

“Yourself held precious in the world’s esteem,  
To parley with *the sole inheritor*  
*Of all imperfections* that a man may own . . .  
Be now as prodigal of all dear grace,  
As Nature was in making graces dear.  
When she did starve the general world beside,  
And prodigally gave them all to you.”

—*L. L. L.* ii. 1.

“Full many a lady  
I have eyed with best regard; and many a time



The harmony of their tongues hath into bondage  
 Brought my too diligent ear: for several virtues  
 Have I lik'd several women: never any  
 With so full a soul, but some defect in her  
 Did quarrel with the noblest grace she owned  
 And put it to the foil: but you, O you!  
 So perfect and so fearless are created  
 Of every creature's best."

—*Temp.* iii. 1.

(See *As You Like It* iii. 2, 137—152; *Com. Err.* ii. 2, 121—125; *John* ii. 2, 124—141; *Winter's Tale* v. 1, 13—16; *Ham.* iv. 7, 71—75, &c.

## PERFIDY.

"There is no vice that doth so cover a man with shame as to be found false and perfidious."—*Ess. of Truth.*

"Cosmus, Duke of Florence, had a desperate saying against *perfidious* or neglecting *friends*, as if those wrongs were unpardonable. 'You shall read,' saith he, 'that we are commanded to forgive our friends.' But yet the spirit of Job was in a better tune: 'Shall we,' saith he, 'take good at God's hands, and not be content to take evil also?' And so of friends in proportion?"—*Ess. of Revenge.*

(It will be perceived by the following passages that Francis Bacon's spirit was tuned to the perfection of Job's; and indeed it is noted by his biographers, those at least who knew and loved him best, that he wiped his tables clean from remembrance of injuries "for malice he neither bred nor fed.")

"My brother . . . I pray thee, mark me, *that a brother should Be so perfidious!*—he, whom next thyself  
 Of all the world I lov'd, and to him put  
 The manage of my State. . . . Thy false uncle  
 . . . Now he was the ivy suck'd all my verdure out . . .

I thus neglecting worldly ends . . . in my false brother,  
 Awaked an evil nature; and my trust  
 Like a good parent, did beget in him  
 A falsehood in its contrary as great  
 As my trust was," &c.

—*Temp.* i. 2.

(See, Further, Prospero's forgiveness "of the rankest fault" of his perfidious brother, and also of his treacherous companions and supposed friends, Sebastian and Antonio.—*Temp.* v. 1.)

### PERSUASION—Reason.

"If the affections themselves were brought to order, and *pliant and obedient to reason*, there would be no great use of persuasions and insinuations, but naked and simple propositions would be enough. But *the affections do raise such mutinies\* and seditions that reason would become captive* † . . . if eloquence of persuasions did win the imagination from the affections' part."—*De Aug.* vi. 3.

1 *Sen.* :

"Did you by indirect and forced courses  
 Subdue and poison this young maid's affections,  
 Or came it by request, and such fair question  
 As soul to soul affordeth?"

*Oth.* :

"It was my hint to speak . . . this to hear  
 Would Desdemona seriously incline . . . which I observing  
 Took once a *pliant* hour, and found good means  
 To draw from her a prayer of earnest heart," &c.

—*Oth.* i. 2.

(See *L. L. L.* iv. 3 verses; *Com. Err.* iii. 2, 1—15; 1 *Hen.* VI. iii. 3, 17—20; *Hen.* VIII. v. 1, 146—153; *Cymb.* i. 5, 115—118.)

\* Compare, "There is enough to stir a mutiny in the mildest thoughts" (*Tit. And.* iv. 1, 85—88).

† "Whose words took all ears captive" (*All's Well* i. 3, 17 and *Rich.* III. iv. 1, 28, 29.)

**PERSUASION by Colours, or Sophistry.**

“(Persuasions may be) by *colours* or popular glosses, and circumstances of such force as to sway an ordinary judgment; or even a wise man that does not fully and considerately attend to the subject.”—*Advt. L. vi. 3.*

*Sir Nath. :*

“ . . . As a certain father saith.”

*Holof. :*

“ . . . Sir, tell me not of the father; *I do fear colour-able colours.*”—*L. L. L. iv. 2.*

“Of no right, nor *colour like to right*,  
He doth fill fields with harness in the realm.”

—1 *Hen. IV. iii. 2.*

*Fal. :* “Sir, I’ll be as good as my word : this that you heard was *but a colour.*”

*Shal. :* “*A colour*, I fear, that you will die\* in Sir John.”

*Fal. :* “Fear no colours. Come with me to dinner.”

—2 *Hen. IV. v. 5.*

“There is a kind of confession in your looks which your modesties have not craft enough *to colour.*”—*Ham. ii. 2.*

**PHILOSOPHY—Divine.**

“Divine philosophy is a science . . . derivable from God by the light of Nature and the contemplation of His creatures; so that, with regard to its object, it is truly Divine, but, with regard to its acquirement, natural. . . . God never wrought a miracle to convert an atheist, because the light of Nature is sufficient to demonstrate a Deity. . . . The distemper (of being all philosophy to be derived from the Holy Scriptures) principally reigned in the school of *Paracelsus.*”—*Advt. L. i.*

*La Feu :* “They say, *miracles are past*, and we have our philo-

\* Note quibble, “a colour that you will *dye* in.”

sophical persons to make modern and familiar things supernatural and causeless. Hence it is that we make trifles of terrors, esconscing ourselves into seeming knowledge, when we should submit ourselves to an unknown fear."

*Par.*: "Why, 'tis the rarest wonder that hath shot out of our later times . . . to be relinquished of the artists . . . both of Galen and *Paracelsus* . . ."

*La Feu*: "A showing of a heavenly effect in an earthly actor . . ."

*Par.*: "That's it, and he is of a most facinorous spirit that will not acknowledge it to be the very hand of Heaven."

—*All's Well* ii. 3.

"To see how God in all His creatures works."

—2 *Hen. VI.* ii. 1.

"By the help of these (with Him above to ratify the work) we may again . . . sleep."—*Macb.* iv. 6.

"Of your philosophy you make no use  
If you give way to accidental evils."

—*Jul. Cæs.* iv. 3.

"Even by the rule of that philosophy  
By which I did blame Cato for the death  
Which he did give himself. I know not how,  
But I do think it cowardly and vile,  
For fear of what might fall, so to prevent  
The time of life: *arming myself with patience*  
*To stay the providence of some high powers*  
*That govern us below.*"

—*Jul. Cæs.* v. 1.

## PHILOSOPHY and the Toothache.

"It is more than a philosopher can morally digest.  
. . . I esteem it like the pulling out of an aching tooth, which, I remember, when I was a child and had little philosophy, I was glad when it was done."—*To Essex*, October, 1595.

"There never was yet philosopher  
That could endure the toothache patiently,

However they have writ the style of the gods,  
And made a push at chance and sufferance."

—*M. Ado* v. 1.

### PLACE Shows the Character of Man.

"It is most true which was anciently spoken: 'A place showeth the man, and it showeth some to the better and some to the worse.' . . . It is an assured sign of a worthy and generous spirit, whom honour amends, for honour is, or should be, the place of virtue; and virtue . . . in authority is settled and calm."—*Ess. of Great Place*.

*K. Hen.:*

"God pardon thee! Yet, let me wonder, Harry,  
At thy affections which do hold wing  
Quite from the flight of all thy ancestors.  
*Thy place* in council thou hast rudely lost,  
Which by thy younger brother is supplied," &c.

—1 *Hen. IV.* iii. 2.

(See the whole scene and the King's arguments with Prince Harry, who is a good illustration of "a generous spirit whom honour amends.")

*King.:* "How might a prince of my great hopes forget  
So great indignities you laid upon me . . ."

*Ch. Justice:*

"I then did use the person of your father . . .  
As you are a king, speak in your state,  
What I have done *that misbecame my place*,  
My person, or my liege's sovereignty," &c.

—2 *Hen. IV.* v. 2, 42—145; and

[note the same as above.]

### PLACE—Rising to as by Stairs or Ladder.

"All rising to great place is by a winding stair; and if there be factions, it is good to side a man's self whilst

he is in the rising, and to balance himself when he is placed.”—*Ess. of Great Place.*

“Northumberland, *thou ladder*, by the which  
My cousin Bolingbroke ascends my throne.”

—2 *Hen. IV.* iii. 1.

“’Tis a common proof  
That *lowliness* is young ambition’s ladder  
Whereto the climber upward turns his face;  
But when he once attains the upmost round  
He then upon *the ladder* turns his back,  
Looks in the clouds, scorning the base degrees  
By which he did ascend.”

—*Jul. Cæs.* ii. 1.

“Let me . . . speak a sentence  
Which as a *grise or step* may help these lovers  
Into your favour.”

—*Oth.* i. 3.

### PLACE (Great)—The Rising Difficult and Dangerous.

“*The rising unto place is laborious*, and by pains men come to greater pains; and it is sometimes base; and by indignities men come to dignities. *The standing is slippery*, and the regress is either a downfall or at least an eclipse, which is a melancholy thing.”—*Ess. of Great Place.*

“’Tis certain, greatness once fallen out with fortune,  
Must fall out with men, too : what the declin’d is  
He shall as soon read in the eyes of others  
As feel in his own fall . . .  
And not a man, for being simply man,  
Hath any honour : but honour for those honours  
That are without him, as place, riches, and favour,  
Prizes of accident as oft as merit :  
Which, when they fall, *as being slippery standers*,  
*The love that lean’d on them as slippery, too*,

Doth one pluck down another, and together  
Die in the fall."

—*Tr. Cr.* iii. 3.

"A sceptre matched with an unruly hand  
Must be as boisterously maintained as gained;  
And *he that stands upon a slippery place*  
Makes nice of no vile hold to stay him up.

—*John* iii. 3.

"O world, *thy slippery turns!* . . ."

—*Cor.* iv. 4.

"Did you know . . . the art o' the Court  
As hard to leave as keep, whose top to climb  
Is certain falling, or so *slippery*, that  
The fear's as bad as falling," &c.

—*Cymb.* iii. 3.

(Compare with the fall of a *Chancellor*, *Hen. VIII.* iii. 2. 330—372.)

"When Fortune, in her shift and change of mood,  
Spurns down her late belov'd, all his dependants  
Which labour'd after him to the mountain's top,  
Even on their knees and hands, *let him slip down*,  
Not one accompanying his declining foot."

—*Tim. Ath.* i. 1.

### PLEASURE—Fruition.

"*The good of fruition*, or, as it is more commonly termed, pleasure, is placed either in the sincerity or in the vigour of it."—*De Aug.* vii. 2.

"There is a difference between *fruition and acquisition*."—*Promus* 1,327 (Latin).

"The purchase made, the *fruits* are to ensue."

—*Oth.* ii. 3.

"The *fruition* of her love."

—1 *Hen. VI.* v. 5.

"Majesty and pomp, the which  
To leave a thousandfold more bitter than  
'Tis sweet at first to *acquire*."

—*Hen. VIII.* ii. 3.

“Better to leave undone, than by our deed  
*Acquire* too high a fame. . . . The soldier’s virtue  
 Rather makes choice of loss than gain which darkens him.”  
 —*Ant. Cl.* iii. 1.

### POETRY a Shadow, a Dream.

“Poesy . . . filleth the imagination, and yet it is but  
 with *the shadow of a lie*.”—*Ess. of Truth*.

“This is the silliest stuff that e’er I heard.  
*The best in this kind are but shadows.*”

—*M. N. D.* v. 2; and see *M. N. D.*  
 [v. 1, 12—27.]

“If we *shadows* have offended,  
 Think but this, and all is mended.  
 That *you have but slumber’d here,*  
*While these visions did appear.*”

—*M. N. D.* (Epilogue).

“*Poesy is a dream of learning*, a thing sweet and varied,  
 and that would be thought to have in it something  
 divine, a character which dreams also affect.”—*Advt. L.*  
 iii. 1.

“Contemplation is a dream, love is a trance.”  
 —*Device of Philantia*.

“God forbid that we should give out *a dream of our  
 own imagination* for a pattern of the world.”—*Great  
 Instauration—Place*).

“Lovers and madmen have such seething brains,  
 Such shaping fantasies that apprehend  
 More than cool reason ever comprehends.  
 The lunatic, the lover, and the poet,  
 Are of imagination all compact . . .  
 The poet’s eye in a fine frenzy rolling  
 Doth glance from heaven to earth, from earth to heaven,  
 And as imagination bodies forth  
 The forms of things unknown, the poet’s pen



Turns them to shapes, and gives to airy nothing  
A local habitation and a name."

—*M. N. D.* v. 1.

"We are such stuff as dreams are made of," &c.—*Temp.* iv. 1.  
(See upwards of 105 passages on *Dreams and Dreamers.*)

### POESY is Feigned History—Its Use.

"In respect of matter . . . *poesy is nothing else but feigned history*, which may be styled as well in prose as in verse. The use of this feigned history hath been to give some show of satisfaction to the mind of man in those points wherein the nature of things doth deny it; the world being in proportion inferior to the soul, by reason whereof there is agreeable to the spirit of man a more ample greatness, a more exact goodness, and a more absolute variety than can be found in the nature of things. Therefore, because the acts or events of true history have not that magnitude which satisfieth the mind of man, *poesy feigneth acts and events greater, and more heroical.*"

*Touch.*: "Truly I would the gods had made thee poetical."

*Aud.*: "I do not know what poetical is."

*Touch.*: "No, truly, for the truest poetry is the most feigning: and lovers are given to poetry, and what they say in poetry may be said (as lovers) they do feign."

*Aud.*: "Do you wish, then, that the gods had made me poetical?"

*Touch.*: "I do truly; for thou swear'st to me thou art honest: now, if thou wert a poet, I might have some hope thou didst feign."

—*As You Like It* iii. 3.

"Because true history propoundeth the successes and issues of actions not so agreeable to the merits of virtue and vice, therefore poesy feigns them more just in retribution, and *more according to revealed Providence.*"—*Advt. L.* ii. 1.

(See, in illustration, the deaths of nearly all noble persons in the Tragedies.)

*Hamlet:* "O I die, Horatio . . .  
But I do prophesy the election lights  
On Fortinbras : he has my dying voice;  
So tell him, with the occurrents, more or less  
Which have solicited—the rest is silence." [*Dies.*]

*Hor. :*  
"Now cracks a noble heart—Good-night, sweet prince :  
And flights of angels sing thee to thy rest."

—*Ham.* v. 2.

See of the death of Brutus, noble and unselfish—*Jul. Cæs.* v. 5  
[68—77.

" " Hotspur and P. Henry's words—1 *Hen. IV.*  
[v. 5, 81—101.

" " Henry IV.—2 *Hen. IV.* iv. 4, 309—370.

" " Cardinal Wolsey—*Hen. VIII.* iv. 2, 1—80.

" " Queen Katherine, her vision and death—  
[*Ib.* 81—173.

### POPULARITY—Not for the Wise.

"Wise men are commonly pleased with the same things; but to meet the various inclinations of fools is the part of wisdom."—*De Aug.* vi. 3 (Antitheta).

"To court the people is to be courted by the people."  
—*De Aug.* vi. 3 (Antitheta).

The *collective* manner in which wise men are often spoken of in the Plays seems to reflect the thought in the first of these sentences:—

"Two of them have the very bent of honour, and if *their wisdoms* have not been misled," &c.—*M. Ado* iv. 1.

"What *your wisdoms* could not discover, these shallow fools have brought to light."—*M. Ado* v. 1.

"Augment or alter as *your wisdoms* best shall see advantageable," &c.—*Hen. V.* v. 2.

“Fair pranks which *wise ones* do.”

—*Oth.* ii. 1.

“*Wise men* are grown foppish.”

—*Lear* i. 4 (Song).

“I love the people, to stage me to their eyes;  
Though it do well, I do not relish well  
Their loud applause, and Aves vehement,  
Nor do I think the man of safe discretion  
That does affect it,” &c.—*M. M.* i. 1.

### POSSIBILITIES—Impossibilities.

“Great abilities would be more common (but for) men’s diffidence in prejudging them as impossibilities; for it holdeth in these things, which the Poet saith, *Possunt quia posse videntur*, for no man shall know how much may be done: except he believe much may be done.”—*Discourse of the Intellectual Powers* and *Promus* 1234, 1235.

“I will strive with the impossibilities,  
Yea, and get the better of them.”

—*Jul. Cæs.* ii. 1.

“Make not impossible  
That which seems unlike. ’Tis not impossible

—*M. M.* v. 1.

“Nothing is impossible.”—*Two Gent. Ver.* iii. 2.

“Dexterity so obeying appetite,  
That *what he will, he does*; and *does so much*  
That proof is called *impossibility*.”

—*Tr. Cr.* v. 5 and *Cor.* v. 3, 60—63.

### POVERTY of Learned Men, and Their Seclusion.

“The derogations which grow to learning from the fortune or condition of learned men are either in respect of scarcity of means, or in respect of privateness of life, and meanness of employments. . . . Learned men grow not rich,” &c.—*Adv. L.* i. 1.

“I do remember an apothecary . . .  
 In tattered weed, with overwhelming brows  
 Culling of simples; meagre were his looks,  
 Sharp misery had worn him to the bones . . .  
 Come hither, man, I see that thou art poor . . .  
 The world is not thy friend nor the world's law,  
 The world affords no law to make thee rich,” &c.

—*Rom. Jul.* v. 1.

“The thrice-three Muses mourning for the death of Learning, late deceased in beggary. That is some satire keen, and critical.”—*M. N. D.* v. 1.

“The learned pate ducks to the golden fool.”

—*Tim. Ath.* iv. 3.

### POVERTY Travelling—Want Armed.

“Poverty comes as one that travelleth, and want as an armed man.” . . . For debt and diminution of capital come on at first step by step, like a traveller, . . . but, soon afterwards, want rushes in like an armed man, so strong and powerful as no longer to be resisted; for it was rightly said of the ancients that ‘*Necessity is of all things the strongest.*’”—*De Aug.* viii. 1 (from *Prov.* vii. 11).

[*A table set out. Enter Duke, Lords and Jaques. To them rushes in Orlando, with his sword drawn.*]

*Orl.*: “Forbear, and eat no more.”

*Jaq.*: “Why, I have eat none yet.”

*Orl.*: “Nor shall not till *Necessity* be served. . . . Forbear,  
 I say;

He dies that touches any of this fruit

Till I and my affair are answered. . . . There is a  
 poor old man

Who after me hath many a weary step

Limp'd in pure love: till he be first suffic'd . . .

I will not touch a bit.”

—See *As You Like It* ii. 7, 89—133.

**PRAISE by Enemies.**

“*What is praised, even by enemies, is a great good.* This sophism deceives by reason of the cunning . . . of enemies. For enemies sometimes bestow praise, not against their will, nor as being compelled thereto by the force of truth, but choosing such points of truth as may breed envy and danger to the subject of it. And hence there was a prevailing superstition among the Greeks that, with a malicious purpose to injure him, a pimple would grow upon his nose.”—*De Aug.* vi. 3 (Soph.), and see *Promus* 1329.

“And what the repining enemy commends,  
That breath fame blows; that praise, sole pure, transcends.”  
—*Tr. Cr.* i. 3.

(And see *Ant. Cl.* v. 1, v. 2, 333—336; and *Jul. Cæs.* iii. 1, 212—222.)

“For that I have not wash’d  
My nose that bled . . . you shout me forth  
In acclamations hyperbolical ;  
As if I lov’d my little should be dieted  
In praises sauced with lies,” &c.

—*Cor.* i. 9.

“Sir,  
I never lov’d you much : but I have prais’d you  
When you have well deserv’d ten times as much  
As I have said you did.”

—*Ant. Cl.* ii. 6.

**PRAISE from the People.**

“If praise be from the common people, it is commonly false, and nought, and rather followeth vain persons than virtuous : for the common people understand not many excellent virtues : the lowest virtues draw praise from them, the middle virtues work in them astonishment and

admiration; but of the highest virtues they have no sense or perceiving at all, but shows, and *species virtutibus similes* (appearances like virtues) serve best with them.”—*Ess. of Praise*; see also *De Aug.* vi. 3 (Sophism).

“You shout me forth  
In *acclamations hyperbolical*;  
As if I loved my little should be dieted  
In *praises sauced with lies.*”

—*Cor.* i. 9.

“The commonwealth is sick of their own choice  
Their over-greedy love hath surfeited.  
*An habitation giddy and unsure*  
*Hath he that buildeth on the vulgar heart,*” &c.

—See 2 *Hen. IV.* i. 3, 87—108.

### PRAISE is Reflection, as in a Glass.

“Praise is the *reflection* of virtue, but *it is glass* or body which giveth the reflection.”—*Ess. of Praise*.

“O flattering *glass*, like to my followers.”

—*Rich. II.* iv. 1.

“Let Cicero be read in his oration *pro Marcello*, which is nothing but *an excellent table* of Cæsar’s virtue, made to his face.—*Advt. L.* ii. 1.

“I do protest I never loved myself  
Till now infix’d I beheld myself  
Drawn in *the flattering table of her eye.*”

—*John* ii. 2.

“But more in Troilus thousand-fold I see,  
Than *in the glass of Pandar’s praise* may be.”

—*Tr. Cr.* i. 2.

### PRAISE of Self.

“To praise a man’s self cannot be decent, except it be in rare cases.”—*Ess. of Praise*.

“The worthiness of praise disdains his worth,  
If that the praised himself bring the praised forth.”

—*Tr. Cr.* i. 3.

“Whatsoever praises itself but in the deed, devours the deed in the praise.”—*Tr. Cr.* ii. 3.

“This comes too near the praising of myself.”

—*Mer. Ven.* iii. 4.

“It is most expedient for the wise . . . to be the trumpet of his own virtues, as I am to myself. So much for praising myself, who, myself will bear witness, is praiseworthy.”—*M. Ado* v. 2.

### PREPARATION with Care.

“Diligence and careful preparation *remove obstacles against which the foot would otherwise stumble, and smooth the path* before it is entered. . . . This may be noted in the management of a family; wherein, if care and forethought be used, everything goes smoothly, without noise or discord; but if they be wanting, on any important emergency, everything has to be done at once, the servants are in confusion, and the house is in an uproar.”—*De Aug.* viii. 1.

“Things done well, and with a care, exempt themselves from fear,” &c.—*Hen. VIII.* i. 2.

“Readiness is all.”—*Ham.* v. 2.

“We have not made good preparation. ’Tis vile, unless it be quaintly ordered, and better, to my mind, not undertook.”—*Mer. Ven.* ii. 2.

“The care you have of us,  
*To mow down thorns that would annoy our foot.*”  
Is worthy praise.”

—2 *Hen. VI.* iii. 1.

“I would remove these tedious stumbling-blocks,  
And smooth my way,” &c.

—2 *Hen. VI.* i. 2.

“There are in the Plays 150 passages illustrating the necessity for ‘careful preparation’ and readiness. Many of these concern preparation for death, contemplated in the second or posthumous *Essay of Death*, e.g.:—

“I would *prepare* for the messengers of death, sickness, and affliction, and not wait long; . . . there is nothing more awakens our *readiness* to die than the quieted conscience strengthened with opinion that we shall be well spoken of upon earth by those that are just, and of the family of virtue,” &c.

“Therefore should every soldier in the wars do as every sick man on his bed, wash every mote out of his conscience: and dying so, death is to him an advantage: or not dying, the time was blessedly lost wherein such *preparation* was gained: and in him that escapes, it were not a sin to think, that making God so free an offer, He let him outlive that day to see His greatness and to teach others *how they should prepare*.”—*Hen. V.* iv. 1.

“Domestic preparations, exempting from anxiety and fuss are illustrated in *Tam. Sh.* iv. 1, 20—60, *1 Hen. IV.* ii. 1, 1—39, *Mer. Ven.* ii. 5, *Bassanio* 163—167, *Twelfth Night* iv. 3, 16—20.

### PRIDE Compared to Ivy.

“*Pride is the ivy that winds about all virtues and all good things. Other vices do but thwart virtues; only pride infects them.*”

“Wrong not that wrong with more contempt . . .  
If ought possess thee from me it is dross,  
Usurping *ivy*, brier, or idle moss,  
Who, all for want of pruning, with intrusion  
*Infect* thy sap, and live on thy confusion.”

—*Com. Err.* ii. 2.

“My brother . . . (*having usurped or encroached upon power lent him*) was  
The *ivy* which had hid my princely trunk  
And suck'd my verdure out.”

—*Temp.* i. 2.



**PRIDE Expels Some Vices.**

“Pride is unsociable to vices among other things; and as poison by poison, so not a few vices are expelled by pride.”—*De Aug.* vi. (Antitheta).

*K. Hen.:*

“My blood hath been too cold and temperate,  
Unapt to stir at these indignities . . . be sure  
I will from henceforth rather be myself  
Mighty, and to be feared, than my condition,  
Which hath been smooth as oil, soft as young down,  
And therefore *lost that title of respect*  
*Which the proud soul ne'er pays but to the proud,*” &c.  
—1 *Hen.* IV. i. 3.

“With a proud, majestic, high scorn,  
He answer'd thus—‘Young Talbot was not born  
To be the pillage of a giglot wench.’  
So rushing in the bowels of the French,  
He left me *proudly*, as unworthy fight.”  
—1 *Hen.* VI. iv. 7.

**PRIDE Falls.**

“Pride will have a fall.”—*Promus* 952.

“Icarus, . . . with a juvenile confidence, soared aloft  
and *fell headlong*.”—*Ess. of Icarus*.

“Pride will have a fall.”  
—*Rich.* II. v. 5.

“My pride fell with my fortune.”  
—*As You Like It* i. 2.

“He falls in height of all his pride.”  
—*Rich.* III. v. 2.

“By that sin fell the angels.”  
—*Hen.* VIII. i. 2, iii. 2.

(And of Icarus' fall see 1 *Hen.* VI. iv. 6, 54—58, iv. 7, 12—14;  
3 *Hen.* VI. v. 6, 21—25.)

**PRIDE is Ostentatious.**

“Pride lacks the best condition of vice—concealment.”  
—*De Aug.* vi. 3 (Antitheta).

“His heart . . . proud with his form, in his eye *pride expressed*.”  
—*L. L. L.* ii. 1.

**PRIDE is Selfish—Contemptuous till it Despises Itself.**

“The good-natured man is subject to other men’s vices as well as his own: the proud man to his own only.

“The proud man, while he despises others, neglects himself.

“Let pride go a step higher, and from contempt of others rise to contempt of self, and it becomes philosophy.”—*De Aug.* vi. 3 (Antitheta).

“Fly, pride, says the peacock.”

—*Com. Err.* iv. 3.

“Proud of employment, willingly I go:  
All pride is willing pride, and yours is so.”

—*L. L. L.* ii. 1.

**PRIDE Subjects a Man to His Own Vices.**

“The good-natured man is subject to other men’s vices as well as his own; the proud man to his own only.”—*De Aug.* vi.

*Ajax.*: “Why should a man be proud? How doth pride grow? I know not what pride is.”

*Agam.*: “Your mind is the clearer, Ajax, and your virtues the fairer. *He that is proud eats up himself*: pride is his glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise.”

*Ajax.*: “I do hate a proud man, as I hate the engendering of toads.”

*Nestor [aside]*: “Yet he loves himself; is’t not strange?”

—See *Tr. Cr.* ii. 3, 149—221.

**PRIDE is Unsociable—Antipathetic to Itself.**

“Pride is unsociable to vices, among other things; and as poison by poison, so not a few vices are expelled by pride.”—*De Aug.* vi. 3 (Antitheta).

“*Two curs shall tame each other : pride alone*

Must tarre the mastiffs on, as ’twere their bone.”

—*Tr. Cr.* i. 3.

“Our virtues would be proud if our vices whipped them not.”

—*All’s Well* iv. 3.

“That title of respect

Which the proud soul ne’er pays but to the proud.”

—1 *Hen. IV.* i. 3.

“Achilles . . . will rely on none,  
But carries on the stream of his dispose  
Without observance or respect of any . . .  
And speaks not to himself but with a pride  
That quarrels at self-breath,” &c.

—See *Tr. Cr.* ii. 3, 84—95 and 140—190.

(Achilles and Ajax faithfully represent the various phases of pride spoken of in these extracts.

**PRINCE (A) Should not be Easy and Credulous.**

“A Prince who readily hearkens to lies has all his servants wicked” (Prov. xxix. 12). When the Prince is one who lends an easy and credulous ear without discernment, to *whisperers and informers*, there breathes as it were from the King himself a *pestilent* air, which corrupts and *infects* all his servants.”—*De Aug.* viii. 1.

“He wants not *buzzers* to *infest his ear* without *pestilent speeches* of his father’s death.”—*Ham.* iv. 5.

“My mind (mis)gave me

In seeking tales and informations

Against this man whose the devil

And his disciples only envy at.”

—*Hen. VIII.* v. 2.

“Heaven forbid  
That kings should let their ears hear their faults hid!  
Fit counsellor and servant for a prince!”

—See *Per.* i. 2, 33—123, and 2 *Hen. IV.*

[v. 3, 60—122.

### PRINCE—His Jealousy and Envy Increased by False Tales.

“Some (bad servants or informers) probe the fears of the Prince, and increase them with false tales; others excite in him passions of envy, especially against the most virtuous objects.”—*De Aug.* viii. 1.

This is precisely the case with Iago exciting Othello against Desdemona and Cassio (see *Oth.* i. 3, 390—404, ii. 3, 216—244, iii. 3, 91—480, &c.).

“O master! what a strange *infection*  
Is fallen into thy ear! What false Italian  
(As poisonous-tongued as handed) hath prevail'd  
On thy too ready hearing?” &c.

—*Cymb.* iii. 2.

(See of Iachimo and Cymbeline).

### PROVIDENCE and Care over the World and Country.

“Providence takes care of the world; do thou take care of thy country.”—*De Aug.* vi. 3 (Antitheta).

“There is a special providence in the fall of a sparrow.”

—*Ham.* v. 2; *As You Like It* ii. 3, 43—45.

[See *Hen. V.* ii. 2, 150—159.

“How came we ashore? By Providence divine.”

—*Temp.* i. 2.

“The care I had, and have of subjects' good,  
On thee I lay, whose wisdom's strength can bear it,” &c.

—*Per.* i. 3 118—123 and 2 *Hen. IV.*

[iv. 4, 152—168.

“And more than *carefully* it thus concerns  
To answer royally in our defences . . .

It fits us then to be as *provident*  
As fear may teach us out of late example."

—*Hen. VI. ii. 4.*

"My brother was too *careless* of his charge,  
But let us hence my sovereign to *provide*  
A salve for any sore that may betide."

—3 *Hen. VI. iv. 6.*

## QUARRELS.

"*For quarrels, they are with care and discretion to be avoided; they are commonly for—(1) mistresses, (2) healths, (3) place, and (4) words; (5) let a man beware how he keepeth company with choleric and quarrelsome persons, for they will engage him in their quarrels.*"—*Ess. of Travel.*

"*Beware*

*Of entrance to a quarrel; but, being in*  
Bear't that the opposer may beware of thee."

—*Ham. i. 3.*

"These quarrels must be quietly debated."

—*Tit. And. v. 3.*

"In the managing of quarrels you may say he is wise; for either *he avoids them with great discretion, or undertakes them with a most Christian-like fear. . . . A man ought to enter into a quarrel with fear and trembling.*"—*M. Ado ii. 3.*

"In a false quarrel there is no true valour."

—*M. Ado v. 1.*

(1) *French.*: "'Twas a contention in public. . . . It was much like an argument that fell out last night, where each of us fell in praise of our country mistress; this gentleman at that time vouching (and upon warrant of bloody affirmation) his to be more fair, virtuous, wise, chaste, constant, qualified, and less attemptable than any the rarest of our ladies in France."

*Iach.*: "That lady is not now living; or this gentleman's opinion, by this worn out," &c.—*Cymb. i. 5.*

"You, Mistress, all this coil is long of you." [*Hernia to Helena.*]

—See *M. N. D. iii. 2, 122—343.*

- (2) "If I can but fasten one cup upon him  
 With that which he hath drunk already  
 He'll be as full of quarrel and offence  
 As my young mistress' dog. Now, my sick fool Roderigo,  
 Whom love has turn'd almost the wrong side out,  
 To Desdemona hath to-night caroused  
 Potations pottle-deep," &c.—*Oth.* ii. 3.

(See the result, and poor Cassio's lamentation.)

"I will rather sue to be despised, than to deceive so good a commander with so slight, so drunken, and *so indiscreet* an officer. Drunk and *speak parrot?* and *squabble?* . . . I remember . . . a quarrel, but nothing wherefore. . . . It hath pleased the devil drunkenness to give way to the devil wrath."—*Ib.*

See also of quarrelling when drinking.—*Rom. Jul.* iii. 1—40.

- (3) "A dog of that house shall not move me to stand. *I will take the wall of any man or maid of Montagues,*" &c. [*The quarrel begins.*]  
 —*Rom. Jul.* i. 1, 9—26.

*York:* "Give place: by Heaven thou shalt rule no more," &c.

*Som.:* "O monstrous traitor! [*A war of words follows.*]

—2 *Hen. VI.* v. 1.

- (4) "Oh, sir, we quarrel in print. . . . Faith we met, and found the quarrel upon the seventh cause. . . . Upon a lie seven times removed. . . . As thus, sir, I did dislike the cut of a certain courtier's beard: he sent me word, if his beard was not cut well, he was in the mind it was," &c.—See *As You Like It* v. 4, 38—110; *Rom. Jul.* i. 1; iii. 1, 59—90; *Cor.* iii. 1, 74—111, and iii. 3, 24—30; *Jul. Cæs.* iv. 3, 28—57, 107—122.

- (5) "To the *choleric fisting of every rogue* thy ear is liable."

—*Pericles* v. 6.

"Besides that he is a fool he is a great quarreller," &c.

—*Twelfth Night* i. 3.

"Greatly to find quarrel in a straw when honour is at stake."

—*Ham.* iv. 4.

"Ready in gibes. . . . Quarrelous as the weasel."

—*Cymb.* iii. 4! and comp. *Rom. Jul.* iii. 1, 18—38,

[and *Hen. VIII.* i. 3, 19, 20.

### QUESTION.—Knowledge Required in Order to Ask a Wise One.

“As it asks some knowledge to ask a question not impertinent, so it asketh some sense to make a wish not absurd.”—*Inter. Nat.*

“Do you question me as an honest man should do for my simple judgment?”—*M. Ado* i. 1.

“With many holiday and lady terms he questioned me,” &c.—See 1 *Hen. IV.* i. 3, 46—66 ; ii. 4 ; *Ham.* ii. 1—15, 60—65 ; ii. 2, 192, &c. ; iii. 2, 204, 205, 378, &c.

### QUIET in Conscience and in the Grave.

“I would (out of a care to do the best business well) ever keep a guard and stand upon keeping faith and a good conscience. . . . There is nothing that more awakens our readiness to die, than the *quieted conscience*,” &c.—*Post. Ess. of Death* (Q.V.).

“*Longa quiescendi tempora fata dabant.* Death will give a long time for resting.”—*Promus* 1205.

“I may now in a manner sing *Nunc dimittis.* . . . I may not forget also to thank your Majesty for granting me my *Quietus Est.*”—*Memorial to the King.*

“King Louis the Tenth,  
Who was sole heir to the usurper Capet,  
Could not keep *quiet in his conscience.*”

—*Hen. V.* i. 2.

“I know myself now, and I feel within me  
A peace above all earthly dignities,  
*A still and quiet conscience,*” &c.

—See *Hen. VIII.* iii. 2.

“He will make his grave a bed . . .  
Quiet consummation have ;  
And renowned be thy grave !”

—See *Cymb.* iv. 2, 215, and *Song Ant. Cl.*

[iv. 13, 60—73.

“A man of fourscore-three,  
That thought to fill his grave in quiet,” &c.  
—*Winter's Tale* iv. 3. See *Ham.* iii. 1, 60—80,  
[and v. 1, 306, 307.

“ . . . Peaceful night,  
The tomb where grief should sleep, can breed me quiet.”  
—*Pericles* i. 3.

(Bacon's posthumous *Essay of Death* may be compared almost line by line, with lines in the Plays.—See *Ante of Death*.)

### REASON, and the Affections.

“The affections themselves ever carry an appetite to apparent good, and have this in common with reason; but affection beholds principally the present good; reason looks beyond, and beholds likewise the future and sum of all. . . . After the eloquence and persuasion have made things future and remote appear as present, then upon the revolt of imagination to reason, reason prevails.”—*De Aug.* vi. 3.

“To speak the truth of Cæsar  
I have not known when his *affections* swayed  
More than his *reason*.”—*Jul Cæs.* ii. 1.

“Let your reason with your choler question,” &c.  
—*Hen. VIII.* i. 1, 130—148.

“A beast that wants discourse of reason  
Would have mourned longer.”  
—*Ham.* i. 4; *Tr. Cr.* ii. 2, 33—65.

“If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions. But we have *reason to cool our raging motions*,” &c.—*Oth.* i. 3. See also *Two Gent. Ver.* i. 2, 15—26; ii. 4, 201—212; *Twelfth Night* iv. 3, 9—15, &c.



## RECREATION.

“As for games of recreation, I hold them to belong to civil life and recreation.”—*Advt. L.* ii. 1.

“But is there no quick recreation?—Ay, that there is.”  
—*L. L. L.* i. 1.

“Away! the gentles are at their game, and we will to our recreation.”—*L. L. L.* iv. 3.

“Sweet recreation barr’d, What doth ensue  
But moody and dull melancholy.”—*Com. Err.* v. 1.

(See *M. N. D.* vi. 32—43; *Rich. III.* iii. 63—67; *Ant. Cl.* i. 1, 45—46; ii. 3, 25—40; ii. 5, 1—18, &c.)

(Nearly every game, sport, or exercise introduced by the poet has been found noted by the philosopher, who usually explains the use of these various forms of “recreation” of mind and body.)

## REFORMATION of the Affections.—Faults Sometimes Feigned.

“The labour (of the will) is to reform the affections, restraining them if they be too violent, and raising them if they be too soft and weak; or else *it is to cover them; or, if occasion be, to pretend and represent them.* . . . *Examples are plentiful in the Courts of princes, and in all politic traffic.*”—*Discourse of the Intel. Powers.*

“So when this loose behaviour I throw off . . .

*My reformation, glittering o’er my fault,*

Shall show more goodly. . . .

*I’ll so offend to make offence a skill.*—1 *Hen. IV.* i. 2.

(See 2 *Hen. IV.* v. 5, 47—70; *Hen. V.* i. 1, 25—69; *Hen. VIII.* v. 2, 42—58.)

**REMEMBRANCE is Applied Knowledge (Q.V.).**

“The invention of speech is . . . no other but the *knowledge* whereof our mind is already possessed, to call before us that which may be pertinent to the purpose which we take into our consideration. So as, to speak truly, it is . . . but a *remembrance* or suggestion with an application. . . . *All knowledge is but memory or remembrance.*”—*Adv. L.* ii. 1.

*Oph.*: “There’s rosemary, that’s for *remembrance*. Pray you love, remember. And there’s pansies, that’s for *thoughts*.”

*Lear*: “A document in madness! *Thoughts and remembrance fitted.*”—*Ham.* iv. 6. See *Ham.* i. 2, 1—7.

“He hath an abstract for the *remembrance* of such places; and goes to them *by his note.*”—*Mer. Wiv.* iv. 2.

“I do not *know*  
One of my sex; no woman’s face *remember.*”  
—*Temp.* iii. 2.

**REPROOF, or Dispraise by Friends.**

“*What is reprov’d even by friends, is a great evil.*  
. . . This sophism deceives by the cunning of friends. For they are wont sometimes to acknowledge and proclaim the faults of their friends, not because truth compels them, but *choosing such faults as may do them the least injury*; as if in other respects they were excellent men. . . . Friends also use reprehensions, by way of prefaces, whereby they may presently be the more large in commendation.”—*De Aug.* vi. 3 (*Soph.*).

(See Polonius’s instructions to Reynaldo):—

“. . . Put on him  
What forgeries you please; and marry, none so rank  
As may dishonour him: take heed of that:  
But, sir, such wanton, wild, and usual slips  
As are companions noted, and most known

To youth and liberty. . . .

You must not put another scandal on him. . . .

That's not my meaning ; but *breathe his faults so quaintly*

*That they may seem the taints of liberty,*

The flash and outbreak of a fiery mind," &c.

—See *Ham.* ii. 1 ; iii. 4, 9—21, 30, &c. ;

[*Oth.* v. 2, 130—230.

"Posthumous . . . not dispraising whom he praised . . . began," &c.—See *Cymb.* v. 5, 171—185 ; also *Two Gent. Ver.* iii. 2, 30—55 ; *L. L. L.* iv. 3, 260—263 ; 2 *Hen. IV.* (P. Hal and Falstaff) ii. 4, 302—330 ; *Tr. Cr.* iv. 1, 75—78 ; *Tim. Ath.* i. 1. 167—175.

### REPUTATION Despised as Breath, by Scornful Counsellors.

"As for reputation, with a view to which the councils of princes ought to be specially framed, they (scornful counsellors) despise it as *a breath* of the people, that will quickly be blown away."—*De Aug.* viii. 1.

"The rabble . . . clapped their chopped hands and uttered such a deal of *stinking breath* . . . that it almost choked Cæsar."—See *Jul. Cæs.* i. 2.

"I heard him swear

Were he to stand for Consul, never would he

. . . beg (the people's) *stinking breaths,*" &c.

—*Cor.* ii. 1, and see iv. 6, 130—148.

### REPUTATION of Great Men Causes their Hard Condition.

"*It is a very hard and unhappy condition* of men pre-eminent for virtue, that their errors, be they ever so trifling, are never excused. . . . In men of remarkable virtue the slightest faults are seen, talked of, and severely censured, which in ordinary men would be unobserved or readily excused."—*De Aug.* viii. 1.

"Upon the king ! let us our lives, our souls,

Our debts, our careful wives,

Our children and our sins, lay on the king !

We must bear all. *O hard condition,*  
 Twin-born with greatness, subject to the breath  
 Of every fool. . . . What infinite heart's-ease  
 Must kings neglect, that private men enjoy!" &c.

—See *Hen. V.* iv. 1.

## RESOLUTION.

"In human actions fortune insists that some resolution shall be taken. . . . '*Not to resolve is itself to resolve;*' so that many times *suspension of resolution* involves us in more necessities than a resolution would."  
 —*De Aug.* vi. 3 (Soph.).

"My resolution and my hands I'll trust  
 . . . Come, we've no friend  
 But resolution and the briefest end."

—*Ant. Cl.* iv. 13, and v. 2, 234—239;

[*Cymb.* iii. 6, 1—4.

"Ere a determinate resolution (of the business was arrived at)  
 . . . This respite shook  
 The bosom of my conscience, and made to tremble  
 The region of my breast: which forc'd such way  
 That many mazed considerings did throng  
 And press'd in with this caution.—*Hen. VIII.* ii. 4.

"Thus the native hue of resolution  
 Is sicklied over with the pale cast of thought," &c.

—*Ham.* iii. 1; *Macb.* v. 3, 50—54.

"*To be once in doubt is once to be resolved.*"

—*Oth.* iii. 3, 180, &c.

(See resolution and irresolution well illustrated and contrasted in the characters of Isabel and her brother Claudio (*M. M.* i. 1). Upwards of 100 passages could be brought in support of Bacon's observations on these qualities.)

**RESPONSIBILITY of "Great Place" or Dignity.**

"Men in great place are thrice servants. Servants of the Sovereign or State, servants of fame, and servants of business; so as they have no freedom, neither in their actions nor in their times. It is a strange desire to seek power and to lose liberty, or to seek power over others and to lose power over a man's self. The rising unto place is laborious. By pains men come to greater pains, and it is sometimes base, and by indignities men come to dignities."—*Ess. Great Place.*

"Upon the king! let us our lives, our souls,  
Our debts, our careful wives,  
Our children and our sins lay on the king!  
We must bear all. O hard condition,  
Twin-born with greatness," &c."

—See the whole passage *Hen. V. iv.*

[1, 93—301.

**RETREAT to be Secured.**

"That which leaves no opening for retreat is bad. For not to be able to retreat is to be, in a way, powerless; and power is a good.

"The ground of this sophism is, that human actions are so uncertain, and subject to such risks, that that appears the best course which has the most passages out of it."—*De Aug. vi. 3 (Soph.)*.

"I am in blood  
Stepp'd in so far, that, should I wade no more,  
Returning were as tedious as go o'er."

—*Macb. iii. 4.*

*Iago*: "Patience, I say; your mind may perhaps change."

*Oth.*: "Never, Iago. Like to the Pontic Sea,  
Whose icy current and compulsive course  
Ne'er feels returning ebb, but keeps due on  
To the Propontic and the Helespont

E'en so my bloody thoughts, with violent pace,  
 Shall ne'er look back, nor ebb to humble love,  
 Till that a capable and wild revenge  
 Swallow them up."—*Oth.* iii. 4.

### RICHES, Against.

"Of great riches *you may have either the keeping, the giving away, or the fame; but not the use.*

"Do you not see what feigned prices are set upon little stones and such rarities, only that there may be some use of great riches?"—*De Aug.* vi. 3 (Antitheta).

"*Inopem me copia fecit* (Plenty made me poor)."—*Promus*, 354.

*"If thou art rich thou art poor,*  
 For like an ass whose back with ingots bows,  
 Thou bear'st thy heavy riches but a journey,  
 And death unloads thee. . . . When thou art old and rich  
 Thou hast neither heat, affection, limb, nor beauty  
 To make thy riches pleasant."—*M. M.* iii. 1, 25—39.

"Who steals my purse steals trash: 'tis something, nothing—  
 'Tis mine, 'tis his, and has been slave to thousands;  
 But he that filches from me my good name  
 Robs me of that which not *enriches* him  
 And makes me *poor* indeed. . . .  
*Poor* and content is *rich*, and rich enough;  
 But riches, fireless, is as poor as winter.  
 To him that ever fears he shall be poor."

—*Oth.* iii. 3.

See *Tim. Ath.* iv. 1, 28—44; iv. 2; iv. 3. [*Enter thieves, &c.*]  
 Of the fictitious value of precious stones, see 3 *Hen. VI.* iii. 1, 61—66; *Com. Err.* ii. 1, 109—113; *Rich. III.* i. 3, 26—33, and *Rich. III.* v. 3, 52, 53 (*Comp. Promus* 89); *Oth.* v. 2, 146—149 and 348—350; *Cor.* i. 4, 50—55.

### RICHES, Baggage.

"I cannot call riches better than the *baggage of virtue*; for they are both necessary to virtue, and cumbersome."

—*De Aug.* vi. 3 (Antitheta); *Essay of Riches*; and *Promus* 67.

“How like you this shepherd’s life? . . . As there is *no plenty* in it, it goes much against my stomach. . . . Come, shepherd, let us make an honourable retreat; though not with *bag and baggage*, yet with scrip and scrippage (*i.e., if not with riches, yet with bare subsistence*).”—*As You Like It* iii. 2, 12—22 and 160—163, and see *As You Like It* iii. 2, 316—222.

“I humbly thank his grace (*who has*) from these shoulders,  
 These ruined pillars, out of pity, taken  
 A load that would sink a navy,—too much honour,  
 O ’tis a burden, Cromwell, ’tis a burden,  
 Too heavy for a man that hopes for heaven.”

—*Hen. VIII.* iii. 2.

For the “contrary” side we have (in allusion to learning as riches) that Time ambles with a priest that lacks Latin, for he lacks *the burden* of lean and wasteful learning, and Time ambles with a rich man that hath not the gout for he know *no burden* of heavy and tedious penury.

A quibbling allusion to Bacon’s words may be seen in Petruchios’ description of the sort of wife whom he desires Hortensio to find for him:—

“One rich enough to be Petruchio’s wife  
 As *wealth is burden* of my wooing dance.”

—*Tam. Sh.* i. 2.

### RICH Men Bought and Sold.

“Many men while they thought to *buy* everything with their riches, have been first *sold* themselves.”—*De Aug.* vi. 3 (Antitheta).

*Flav.:*

“My lov’d lord,  
 Though you hear now (too late!), yet now’s a time

The greatest of your having lacks a half  
To pay your present debts."

*Tim.*: "Let all my land be sold."

*Flav.*: "'Tis all engaged, some forfeited and gone," &c.

—See *Tim. Ath.* ii. 2, 120—110.

"So York must sit, and fret, and bite his tongue,  
While his own lands are bargained for and sold," &c.

—2 *Hen.* VI. i. 1.

(See *Hen.* V. ii. [*Chorus.*] 5—33; *Mer. Ven.* iii. 2, 241—301, and iii. 3, &c.; *Rich.* III. v. [*Scroll.*]; *Tr. Cr.* ii. 1, 42—52, &c.)

### **RICHES Blessings; only Despair Makes Men Despise Them.**

"They despise riches who *despair* of them.

"While philosophers are disputing whether virtue or pleasure be the proper aim of life, do you provide yourself with the instruments of both.

"Virtue is turned by riches into a common good.

"Other goods have but a provincial command; riches have a general one."—*De Aug.* vi. 3 (Antitheta).

"I am sick of this false world, and will love nought  
But even the mere necessities upon't . . .  
. . . There's more gold: cut throats  
All that you meet are thieves. . . . Steal not less . . .  
And gold confound you howsoe'er."

*Flav.*:

". . . Is you despis'd and ruinous man, my lord?  
What an alteration of honour  
Has *desperate want* made."

—See *Tim. Ath.* iv. 3, 375—465, 526—533; and

[*Tim. Ath.* iv. 2, 11—15.]

### **RIDICULE. (See Folly, Jest.)**

("It is) the exercise of buffoons, to draw all things to conceits ridiculous"—*Discourse of the Intellectual Powers.*



“By virtue, thou enforcest laughter; thy silly thought, my spleen; the heaving of my lungs provokes me to ridiculous smiling.”—*L. L. L.* iii. 1; and see *L. L. L.* v. 2, 90—118; *Tr. Cr.* i. 3, 146—184.

“Turn all her mother’s pains, and benefits,  
To laughter and contempt.”

—*Lear* i. 4.

(See 2 *Hen. IV.* v. 5, 48—55.)

## SCORN.

“Scornful men bring a city to destruction.”—*Prov.* xxix. 2.

“Solomon in his description of men, formed, as it were by nature, for the ruin and destruction of States . . . selected the character of a scorner, . . . for there is hardly a greater danger to Kingdoms and States than that . . . those who sit at the helm should be of a scornful disposition. For such men ever undervalue dangers, and insult those who make a just estimate of them, as cowards. They sneer at seasonable delays and . . . deliberation.”—*De Aug.* viii. 1.

“The great Achilles . . . in his tent  
Lies mocking our designs. With him Patroclus  
Breaks scurril jests:  
And with ridiculous and awkward action . . .  
He pageants us,” &c.

—See *Tr. Cr.* i. 3, 141—210, 232.

And see of the contemptuous or scornful behaviour of Coriolanus (*Cor.* ii. 2)—“Waving his hat in scorn” (*Cor.* ii. 3, &c.).

## SCORNERS. (See Contempt.)

“When a man informs a scorner, . . . the scorner himself despises the knowledge he has received.”—*De Aug.* viii. 1.

“I do much wonder that one man . . . will, after he hath laughed

at such shallow follies become *the argument of his own scorn.*"—*M. Ado* ii. 2. (See *As You Like It* iv. 2, 13—18; *All's Well* i. 2, 31—34; *Ham.* iii. 2, 20—24; *Rich. III.* i. 3, 103—110, and iv. 4, 82—105; *Oth.* iv. 1, 82, 84, &c.)

### SCORN Shown by Inferiors.

"Scornful men . . . scorn with gibes and jests, men of real wisdom, and experience, of great minds, and deep judgment. In short, they weaken all the foundations of civil government; a thing the more to be attended to, because the mischief is wrought, not openly, but by secret engines and intrigues; and the matter is not yet regarded by men with as much apprehension as it deserves."—*De Aug.* viii. 1.

"For who would bear the whips and *scorns* of time . . .  
The insolence of office, and the *spurns*  
*That patient merit of th' unworthy takes,*" &c.

—See *Ham.* iii. 1, 68—88.

"Though thou . . . scorn'st our brains flow . . . yet rich conceit  
Taught thee," &c.—*Tim. Ath.* v. 5.

(Comp. 1 *Hen. IV.* iii. 2, 60—67; *Rich. III.* i. 3, 103—110, 104—180; *Cymb.* v. 4, Verses 63—68.)

### SCHOLARS rather Support Authority than Establish Truth.

"When a doubt is once received, men labour rather how to keep it a doubt still, than how to solve it, and they bend their wits accordingly. Of this we see the familiar example in *lawyers and scholars, who if they have once admitted a doubt, it goeth ever afterwards authorised* for a doubt. But that use of wit and knowledge is to be allowed, which laboureth to make doubtful things certain, and not those which labour to make certain things doubtful."—*De Aug.* vii. 2.

*Laf.*: "They say miracles are past; and we have our philosophical

persons, to make modern and familiar, things supernatural and causeless. Hence it is that we make trifles of errors, ensconcing ourselves into seeming knowledge, when we should submit ourselves to an unknown fear."

*Par.*: "Why this is the rarest wonder, that hath shot out in our latter times."

*Ber.*: "And so 'tis."

*Laf.*: "To be relinquished of Galen and Paracelsus. . . . Of all the learned and authentic fellows."—*All's Well* ii. 3.

### SEA, Power by.

"To be master of the sea, is an abridgment of monarchy. . . . He that commands the sea is at great liberty, and may take as much and as little of the war as he will; whereas those that be strongest by land are many times in great straits. Surely at this day with us of Europe, the advantage of strength at sea (which is one of the principal dowries of this Kingdom of Great Britain) is great; both because most of the Kingdoms of Europe are not merely inland, but *girt with the sea* most part of their compass; and because the wealth and treasures of both Indies seem in great part but an accessory to the *command of the sea*."—*De Aug.* viii. 3.

" . . . that pale, but white-faced shore . . .  
(Which) coops from other lands her islanders,  
. . . that England, hedg'd in with the main,  
And confident from foreign purposes."

—*John* ii. 1.

"My sovereign with the loving citizens,  
Like to his island *girt in by the sea*," &c.

—3 *Hen. VI.* iv. 8.

"Sextus Pompeius  
Hath given the dare to Cæsar, and *commands*  
The Empire of the sea."—*Ant. Cl.* i. 2.

“Pompey is strong at sea.”

—*Ant. Cl.* i. 4.

“Of us must Pompey frequently be sought . . .

. . . *by sea*

*He’s an absolute master.*—*Ant. Cl.* ii. 2.

See how Pompey’s success is largely attributed to his mastery at sea, and Cæsar’s failure to his weakness in that respect:—

“Our fortune on the sea is out of breath,

And sinks most lamentably.”

—*Ant. Cl.* iii. 8.

### SECURITY Perilous.

“My meaning was plain and simple, that his lordship might, through his great fortune, be less apt to cast, and foresee the unfaithfulness of friends, and malignity of enviers and accidents of times. . . . Guicciardini maketh the same judgment, not of a particular person but of the wisest State of Europe, the Senate of Venice, when he saith—their prosperity had made them secure, and underweighers of perils.”—*To the King*, Aug. 31, 1617.

“All know security

Is mortal’s chiefest enemy.”

—*Macb.* iii. 5.

“The wound of peace is surety,

Surety secure.—*Tr. Cr.* ii. 2.

You . . . quite forego

The way which promises assurance, and

Give up yourself merely to chance and hazard,

From firm security,” &c.—See *Ant. Cl.* iii. 7.

“Your wisdom is consumed in confidence.”

—See *Jul. Cæs.* ii. 2.

See also of “the confident and over-lusty French” (*Hen. V.* iv. *Chorus*), and of the valiant ignorance and boyish confidence of Coriolanus’ followers (*Cor.* iv. 6, 93—96, 103—107). A quibbling passage on Security is in 2 *Hen. IV.* i. 2, 30—50.

**SEEMING Outward Forms and Marks.**

“He that is only real, had need have exceeding great parts of virtue as the stone had need to be rich that is set without foil. . . . It doth add much to a man’s reputation to have good forms.”—*Ess.* lii.

“So may the outward shows be least themselves ;  
The world is still deceiv’d with ornament :  
In Law what plea so tainted and corrupt,  
But, being seasoned by a gracious voice,  
Obscures the show of evil ? In religion  
What damned error, but some sober brow  
Will bless it, and approve it with a text,  
Hiding the grossness with fair ornament ?  
There is no vice so simple, but assumes  
Some mark of virtue on his outward parts.”

—*Mer. Ven.* iii. 2.

**SILENCE—Its Advantages.**

(Comp. Upon question whether a man show speak or forbear speech.—*Promus* 1148).

“Silence gives to words both *grace* and authority.”—*De Aug.* vi. 3 (Antitheta).

“My *gracious silence*, hail !”—*Cor.* ii. 1.

(See *M. Ado* ii. 1, 299 ; *Cymb.* v. 29.)

“Your silence, cunning in dumbness from my weakness, draws my very soul of counsel.”—*Tr. Cr.* iii. 2.

“Silence is the sleep which nourishes wisdom. Silence is the style of wisdom. Silence nourishes thought.”—*De Aug.* vi. 3.

“Silence and eternal sleep.”

—*Tit. And.* i. 2.

“Shape thou thy silence to my wit.”

—*Twelfth Night* i. 2.

(See *Ham.* v. 1, 293—298.)

“Silence is the best commendation.”

[*Praise of the Queen.*]

“Silence is only commendable in a neat’s tongue,” &c.

—*Mer. Ven.* i. 1.

### SILENCE—Its Disadvantages.

“He that is silent betrays want of confidence either in others or in himself.

“All kinds of constraint are unhappy : that of silence is the most miserable of all.

“Silence is the virtue of a fool; and therefore it was well said to a man that would not speak, ‘If you are wise, you are a fool; if you are a fool, you are wise.’”—*De Aug.* vi. 3 (Antitheta).

“Great lords and gentlemen, what means this silence?

*Dare no man answer in a case of truth?”*

—See 1 *Hen. VI.* ii. 4, 1—5, 25, 26.

“Her silence flouts me.”

—*Tam. Sh.* ii. 1.

“My heart is great; but it must break with silence  
Ere it be disburdened with a liberal tongue.”

—*Rich. II.* ii. 2, i. 3, 253—257, iv. 2,

[291—303; *Tr. N.* ii. 5 (vers. 110, 111).

“My thoughts are, like unbridled children grown,  
Too headstrong for their mother. See, we fools!  
Why have I blabbed? Who will be true to us  
When we are so unsecret to ourselves?”

—See *Tr. Cr.* iii. 2, 120—150.

*Dio. :*

“Let your mind be coupled with your words . . .”

*Cress. :*

“What would you have me do?”

*Ther. :*

“A juggling trick—to be secretly open.”

—*Tr. Cr.* v. 2.

(It is noticeable that most of the personages in the Plays who speak indiscreetly, or "blab," are women. This is in accordance with the entry (*Promus* 526): "*There's no trusting a woman or a tapp.*"

### SILENCE in Matters of Secrecy.

"The silent man hears everything, for everything can be safely communicated. The silent man has nothing told him, because he gives nothing in exchange."—*De Aug.* vi. 3 (Antitheta).

This to me  
In dreadful secrecy impart they did . . .  
Let it be tenable in your silence still . . .  
Give it an understanding, but no tongue."

—*Ham.* i. 2.

"Give every man *thy ear*, but few thy voice;  
Take each man's censure, but reserve thy judgment."

—*Ham.* i. 3.

"How his silence drinks up this applause!"

—*Tr. Cr.* ii. 3.

"Be thou his eunuch, and your mute I'll be,  
When my tongue blabs then let mine eyes not see."

—*Twelfth Night* i. 2.

"The business asketh silent secrecy."

—2 *Hen. VI.* i. 2, ii. 2, 68.

### SLOTH—As Briers and Thorns.

"The way of the slothful is *as a hedge of thorns.*"—*Prov.* xv. 19.

"He who is sluggish, and defers everything to the last moment of execution, must needs walk every step, as it were, midst *briers and thorns*, which must catch and stop him."—*De Aug.* viii. 1.

“Awake, awake! English nobility!

Let not sloth dim your honours new-begot,” &c.

—1 *Hen. VI.* i. 1.

“If aught possess thee from me, it is dross

Usurping ivy, *brier or idle moss,*

Who, all for want of pruning, with intrusion

Infect thy sap.”—*Com. Err.* ii. 2.

(Compare *As You Like It* i. 3, 10—17 and 2 *Hen. VI.* iii. 1, 30—33, 66—68.)

“I abhor

This *dilatory sloth* and tricks of Rome.”

—*Hen. VIII.* ii. 4.

### SPEECHES are like Darts, Daggers, Goads, Etc.

“Short speeches which fly abroad (are) like darts shot out of their secret intentions.”—*Ess. of Seditions.*

“Not a simple slander, but a seditious slander, like to that the Poet speaketh of—*Calamosque armare veneno—A venomous dart* that hath both iron and poison.”—*Charge against St. John.*

“Here stand I, lady; *dart thy skill at me,*

Bruise me with scorn, confound me with a flout:

*Thrust thy sharp wit quite through my ignorance,*

Cut me in pieces with thy keen conceit.”

—*L. L. L.* v. 2.

“I go to meet

The noble Brutus, *thrusting this report*

*Into his ears:* I may say thrusting it,

For piercing steel and *darts envenom'd*

Shall be as welcome to the ears of Brutus.”

—*Jul. Cæs.* v. 3.

“Apophthegms are *mucrones verborum: pointed speeches.*”—*Apophthegms* (Pref.).

“O madness of discourse! . . .

And yet the spacious breadth of this division



Admits of no orifice for a point . . . to enter."

—*Tr. Cr.* v. 2.

"Words which are goads, words with an edge or point that cut and penetrate the knots of business."—*De Aug.*

ii. 1.

Compare :—

"Goaded with most sharp occasions."

—*All's Well* v. 1.

"Business which we have goaded forward."

—*Cor.* ii. 3.

"Goads, thorns, nettles, stings of wasps."

—*Winter's Tale* i. 2.

(This is in connection with evil reports and with "scandal" and "the injury of tongues.")

### SPEECH—Discretion in.

"Discretion in speech is more than eloquence; and to speak agreeably to him with whom we have to deal is more than to speak in good words, or in good order."—*Ess. of Discourse.*

"Be not too tame neither, but let your own discretion be your tutor."—*Ham.* iii. 2.

"Well spoken, with good accent and good discretion."—*Ham.* ii. 2.

"O dear discretion, how his words are suited!" &c.

—*Mer. Ven.* iii. 5.

### SPEECH of Touch.

"Speech of touch towards others should be sparingly used; for discourse ought to be a field, without coming home to any man."—*Ess. of Discourse.*

"You touched my vein at first . . . yet am I inland bred  
And know some nurture."

—*As You Like It* ii. This is of the vein  
[of feeling, yet words excited it.

“*Lines*, that wound beyond their feeling, to the quick.”

—*Tit. And.* iv. 2.

“Titus, I have touched thee to the quick.”

—*Tit. And.* iv. 4.

*King*: “Have you heard the argument? Is there no offence in it?”

*Ham.*: “No, no, they do but jest—poison is jest. No offence i’ the world . . . This Play is . . . a knavish piece of work; but what of that? . . . We that have free souls, *it touches us not.*”  
—*Ham.* iii. 2.

### SUFFERING Endurable by Comparison.

“This pain also was pleasant by comparison with the suffering of my neighbours.”—*Promus* 454 (in imperfect Latin).

“For as it savoureth of vanity to match ourselves highly in our own conceit, so, on the other side, it is a good, sound conclusion that if *our betters* have sustained the like events, we have the less cause to be grieved. In this kind of consolation I have not been wanting to myself.”—*Let. to Andrewes, Bishop of Winchester*, 1622, and see forward.

“When we see *our betters* bearing our woes  
We scarcely think our miseries our foes,” &c.

—See *Lear* iii. 6, and “Suffering  
[well” forward.

“My Dionyza, shall we rest us here?”  
And by relating tales of others’ griefs,  
See if ’t will teach us to forget our own?”

—*Per.* i. 4.

### SUFFERING well Brings Ease. (See Patience.)

“Of sufferance cometh ease.”—*Promus* 945.

“Of sufferance cometh ease.”

—2 *Hen. IV.* v. 4.

“Get thee gone, and leave those *woes alone which I  
Alone am bound to under-bear* . . .  
I will instruct my sorrows to be proud,  
For grief is proud, and *makes his owner stoop.*”

—*John* iii. 1.

(Connect with the *Promus* Note 944, “Better to bow than to breake.”)

“Who alone suffers, suffers most i’ the mind,  
Leaving free things and happy shows behind;  
But then the mind *much sufferance doth o’erskip,*  
When grief hath mates, and *bearing fellowship.*”

—*Lear* iii. 6.

*Con.*: “You shall hear reason.”

*John*: “And when I have heard it, what blessing brings it?”

*Con.*: “If not a present remedy, yet a patient sufferance.”—*M. Ado* i. 3; and see *Tim. Ath.* iv. 3, 266—269.

### SUFFERING Contemplated.

To me, O virgin, no aspect of suffering arises as new or unexpected. I have anticipated all things, and gone over them in my mind.”—*Promus* 380 (Latin), from *Virg. Æn.* vi. 103, &c.

“Amongst other consolations, it is not the least to represent to a man’s self like examples of calamity in others . . . they certify us that which the Scripture also tendereth for satisfaction, that *no new thing is happened unto us.*”—*Let. to the Bishop of Winchester* (*Andrewes*), 1622.

“Antiochus, I thank thee who hath taught  
My frail mortality to know itself,  
And by those fearful objects to prepare  
This body, like to them, to what it must.”

—*Per.* i. 1.

“To be, or not to be, that is the question,  
Whether ’tis nobler in the mind to suffer

The slings and arrows of outrageous fortune,  
Or to take arms against a sea of troubles,  
And by opposing end them," &c.

—*Ham.* iii. 1.

### TEMPERANCE—Abstinence.

"*Temperance is like wholesome cold; it collects and braces the powers of the mind.*

"*The power of abstinence is not much other than the power of endurance.*

"To abstain from the use of a thing that you may not feel the want of it, to shun the want that you may not fear the want of it, are precautions of pusillanimity and cowardice."—*De Aug* vi. 3 (Antitheta).

"What! are you chafed?

Ask God for *temperance*: that's the appliance only  
Which your disease requires; . . .

And let not your reason with your choler question

What 'tis you go about. . . . Be advised;

Heat not a furnace for your foe so hot

That it do singe yourself," &c.

—See *Hen.* VIII. i. 1, 130—151.

" . . . Urge them, while *their souls*  
*Are capable* of this, . . . lest *zeal now melted* by windy  
breath

*Cool* and congeal again to what it was."

—*John* ii. 2, 176—180.

Compare:—

"The *cool and temperate wind* of grace."

—*Hen.* V. iii. 3, 29—32.

"Upon the *heat* of thy *distemper* sprinkle *cool* patience."

—*Ham.* iii. 4, iii. 87—90, 139—142.

"*Refrain* to-night, and that will lend a kind of easiness to the next *abstinence*—the next more easy."—*Ham.* iii. 4.

(See of Angelo, "a man of stricture and firm abstinence," "who doth with holy abstinence that in himself" which he corrects in others.—*M. M.* i. 4, 12, iii. 2, 230—274, iv. 2, 81.)

## THOUGHTS—Dreams.

“Good *thoughts* are little better than good *dreams*.”  
—*De Aug.* vi. 3 (Antitheta).

*Rom.*: “Peace, peace! Mercutio,  
Thou talk’st of nothing.”

*Mer.*: “True, I talk of dreams  
Which are the children of an idle brain,” &c.

—See *Rom. Jul.* i. 4, 95—105, i. 3—64;

[*John* iv. 2, 144—153.

“*Thoughts, dreams, and sighs, wishes and tears, poor fancy’s followers.*”—*M. N. D.* i. 1, iv. 1 (Bottom).

“There’s nothing, either good or bad, but *thinking* makes it so. . . . O God! I could be bounded in a nut-shell, and count myself a king of infinite space, were it not that I have *bad dreams*, which dreams indeed are ambition, for the very substance of the ambitions is merely the shadow of a dream. A dream itself is a shadow.”—*Ham.* ii. 2, 262. See *Ham.* i. 2, 21, ii. 2, 9, 10, &c.; *Hen. V.* iv. 8, 1—6; 2 *Hen. VI.* iii. 1, 72, 73; 3 *Hen. VI.* iii. 2, 133, 134, 167; *Ant. Cl.* ii. 1, 148—152, iii. 11, 31—36, &c.

## THOUGHT Free.

“Thought is free.”—*Promus* 653.

“Thought is free.”—*Temp. Song* iii. 2; *Tw. N.* i. 3, 69.

“Unloose thy long-imprisoned thoughts.”

—2 *Hen. VI.* v. 1.

“Thy *freer thoughts* may not fly forth.”

—*Ant. Cl.* i. 5.

“Make not your thoughts your prisons.”

—*Ant. Cl.* v. 2.

“Thoughts are no subjects.”

—*M. M.* v. 1.

“*Our thoughts are ours, their ends none of our own.*”

—See *Ham.* iii. 2 and ii. 2, 239.

“*Free and patient thought.*”

—*Lear* iv. 6.

“I am not bound to *that all slaves are free to*—utter my thoughts.”  
—*Oth.* iii. 2, and see *Rich. II.* iv. 1, 2 (rep.).

### TIME—Advantage to be Taken of the. (See Advantage).

“If *time give . . . the advantage*, what needeth precipitation to extreme remedies? But if time will make the case more desperate, then (one) cannot begin too soon.”—*To Sir J. Villiers*, 1616.

“Use the advantage of your youth, and be not sullen to your fortunes.”—*Gesta Grayorum* (6th Counsellor).

“That which I knew then, such as took a little poor advantage of these latter times, I know since.”—*To Mr. Matthews*, 1620.

“Though myself have been an idle truant,  
*Omitting the sweet benefit of time, . . .*  
Yet hath Sir Proteus, for that’s his name,  
*Made use and fair advantage* of his days,” &c.

—*Two Gent. Ver.* ii. 4, iii. 2, 242—252, iii. 4.

“What pricks you on to *take advantage* of the time?”

—*Rich. II.* ii. 3; *Tr. Cr.* iii. 3, 1—3.

“*Advantage* will deceive the time.”

—*Rich. III.* v. 3, iii. 5, 73;

[*John* iv. 2, 56—62.

“Find some *occasion* to anger Cassio . . . from whatever course you please which the *time shall more favourably minister*.”—*Oth.* ii. 1.

### TIME—Its Order to be Observed: Beginnings, Ends.

“As much depends upon *observing the order of things*, so likewise in observing *the order of time*, in disturbing of which men frequently err and hasten to the *end* when they should have consulted the *beginning*.—*Advt. L.* i.

*Pandulph* :

“All form is formless, *order orderless* . . .”

*K. John :*

“France, thou shalt rue this hour within the hour.”

*Bast. :*

“*Old Time, the clock-setter, that bald sexton, Time,  
Is it as he will? Well, then, France shall rue :  
This day all things begun come to ill end.*”

—*John* iii. 1.

“I would make him . . . wait the season, and observe the times.”

—*L. L. L.* v. 2.

See *John* iv. 2, 19, 20 ; *Twelfth Night*, v. 1, 251, 252, 384 ; *Tim.*  
*Ath.* ii. 2, 40 ; *Temp.* ii. 1 (Song), &c.

### TIME to a Sick or Sorrowful Man like a Clock or Dial.

“If a man be in sickness or pain, *the time will seem longer without an hourglass than with it ; for the mind doth value every moment, and then the hour doth rather sum up the moments than divide the day.*”—*Colours of Good and Evil*, 5.

“I wasted time, and now doth time waste me,  
For now hath *time made me his numbering clock.*  
My thoughts are minutes, and with sighs they jar  
Their watches on unto mine eyes, the outward watch  
Whereto my finger, like a dial's point  
Is pointing still, in cleansing them from tears.  
Now, sir, the sound that tells what hour it is,  
Are clamorous groans that strike upon my heart,  
Which is the bell : so sighs and tears and groans  
Show minutes, times, and hours : but my time  
Runs posting on in Bolingbroke's proud joy,  
While I stand fooling here, his Jack-o'-the-clock.”

—*Rich. II.* v. 5.

### TIME to be taken as it is, and People as they are.

“Il faut prendre le temps come il est, et les gens comme ils sont.”—*Promus* 1,481.

“Know thou this that men are as the Time is.”

—*Lear* v. 3. Comp. *Ham.* i. 4, 29—38.

“Thou art the ruin of the noblest man  
That ever lived in the tide of times.”

—*Jul. Cæs.* iii. 1.

“(In) these most brisk and *giddy-paced times* . . .

(*I am*) unstead and skittish in all motions. . . .

Our *fancies are more giddy and uniform*,” &c.

—*Twelfth Night* ii. 4.

(See of “the scrambling and unquiet times” which encouraged Prince Henry’s corresponding “wildness,” and with the “blessed change” which came to the times, by his reformation.—*Hen. V.* v. 1, 4, 55, 66, and 20—50 ; ii. 4, 24—29, &c.)

### TIME is the Wisest Judge—the Arbitrator.

“Time is the wisest of all things, and the author and inventor every day of *new cases*.”—*Of Prætorian Courts*.

“It is an argument of weight, as being *the judgment of Time*.”—*Controversies of the Church*.

“*The counsels to which Time is not called, Time will not ratify*.”—*De Aug.* vi. 3 (Antitheta).

“Well, *Time is the old Justice that examines and tries all such offenders, and let Time try*.”—*As You Like It* iv. 1.

“O Time, thou must untangle this !”

—*Twelfth Night* ii. 2.

“Time must friend or end.”

—*Tr. Cr.* i. 2.

“That old *arbitrator, Time*, will one day end it.”

—*Tr. Cr.* iv. 2.

“Our virtues lie in the interpretation of the Time.”

—*Cor.* iv. 7, and v. 3, 68—70.

“I entreat your honour to scan this matter no further. *Leave it to Time*.”—*Oth.* iii. 3.

“What you have *charged* me with, that have I done,  
And more, much more ; *the time will bring it out*.”

—*Lear* v. 3.

[See *Hen. VIII.* ii. 1, 93, 94.



## TRANQUILLITY of Mind from Fortitude.

“Certainly in all delay and expectation to keep the mind tranquil and steadfast, by the good composure of the same, I hold to be the chief firmament of human life ; but such tranquillity as depends upon hope I reject, as light and unsure.”—*Meditationæ Sacræ*.

“ I feel within me  
 A peace above all earthly dignities.  
 . . . I am able now, methinks,  
*Out of a fortitude of soul I feel*  
 To endure more miseries, and greater far  
 Than my weak-hearted enemies dare offer.  
 . . . . . Farewell  
 The hopes of court.  
 My hopes in heaven do dwell.

—*Hen. VIII.* iii. 2.

[See 350—390 ; iv. 2, 63, 68, 83 ;

*Temp.* i. 2, 152—158.

In contrast, see “Farewell the tranquil mind,” &c.—*Oth.* iii. 3, 349, &c. ; *M. M.* iii. 1, 79—86.

“A heart *unfortified*, or mind impatient.”—*Ham.* i. 2, 95—98.

## TRAVEL.

“Travel, in the younger sort is part of education ; in the elder, a part of *experience*.”—*Ess. of Travel* ; and see *Advice to Rutland*.

“Home-keeping youths have ever homely wits. . . .  
 I rather would entreat thy company  
 To see the wonders of the world abroad  
 Than living dully sluggardised at home,  
 Wear out thy youth with shapeless idleness.

—*Two Gent. Ver.* i. 1.

*Pant.* : “He wondered that your lordship  
 Would suffer him to spend his youth at home,  
 While other men of slender reputation  
 Put forth their sons to seek preferment out :

Some to the wars to try their fortune there ;  
 Some to discover islands far away ;  
 Some to the studious Universities.  
 For any, or for all these exercises,  
 He said that Proteus, your son, was meet,  
 And did request me to importune you  
 To let him spend his time no more at home,  
 Which would be great impeachment to his age  
 In having known no travel in his youth. . . .

*Ant.* : “ I have considered well his loss of time,  
 And now he cannot be a perfect man,  
 Not being tried and tutored in the world.  
*Experience* is by industry achieved,  
 And perfected by the swift course of Time.”

—*Two Gent. Ver.* i. 3.

### TRAVELLER not to Affect Foreign Manners.

“ When a traveller returneth home . . . let his travel  
 rather appear in his discourse than in his apparel and  
 gestures . . . let it not appear that he doth change his  
 country manners for those of foreign parts,” &c.—*Ess.*  
*of Travel.*

“ Now your traveller,  
*He and his toothpick* . . . I catechise  
 My pick'd man of countries . . .  
 Talking of the Alps and Apennines,  
 The Pyrannean, and the river Po,” &c.

—See *John* i. 1, 189—213.

“ I cannot flatter and speak fair . . .  
*Duck with French nods and apish courtesy.*”

—*Rich III.* i. 3.

“ Signior Romeo, *Bon jour!* There's a French salutation to your  
 French slop.”—*Rom. Jul.* iv. 4.

“ He bought his doublet in Italy, his round nose in France, his  
 bonnet in Germany, and his behaviour everywhere.”—*Mer. Ven.* i. 2.  
 See 64—100 ; *M. Ado* iii. 2, 30—40 ; and of Armada, *L. L. L.* iv.  
 2, &c.

**TRUE to Oneself.**

“Human nature is too weak to be true to the nature of things, let them then at least be *true to itself*.”—*De Aug.* vi. 3 (Antitheta).

“. . . *To thine own self be true,*  
And it must follow  
As the night the day,  
Thou can’st not then be false  
To any man.”—*Ham.* i. 3.

“Who shall be true to us  
When we are so unsecret to ourselves?”

—*Tr. Cr.* iii. 2.

**TRUTH Naked, and as a Shining Light.**

“This same *truth is a naked and open daylight*, that doth not show the masks, and mummeries, and triumphs of the world half so stately and daintily as *candle-lights*.”—*Ess. of Truth*.

*Plan.* :

“*The truth appears so naked* on my side  
That any purblind eye may find it out.”

*Som.* :

“And on my side it so well apearl’d,  
*So clear, so shining*, and so evident,  
That *it will glimmer* through a blind man’s eye.”

—1 *Hen. VI.* ii. 4.

“We lay ourselves open in *the naked truth of our hearts*.”—*Concerning Wardship*.

“I have made . . . a naked and particular account of the business.”—*To the King*, 1614.

“What reason have you for on’t? *The naked truth of it is*, I have no shirt.”—*L. L. L.* v. 2.

### THE UNDERSTANDING a Globe.

“Nothing can be found in the material globe which has not its correspondent in *the crystalline globe, the understanding.*”—*Advt. L. i. 319.*

*Ham.*: “. . . Remember thee?

Aye, thou poor ghost, while *memory holds a seat*  
*In this distracted globe.*”—*Ham. i. 5.*

(Comp. 2 *Hen. IV. ii. 4*, where Prince Henry's reproach to Falstaff, “*Thou globe of sinful continents,*” although of course in part alluding to his fatness and rotundity of figure, refers more directly to the sinfulness of his mind and evil life.)

### UNIFORMITY or Sameness Not Desirable.

“Philosophers have sought in all things to make men's minds too uniform and harmonical, not breaking them to contrary motions and extremes. . . . But men should rather imitate the wisdom of jewellers, who if there be a cloud, or a grain or an ice in a jewel, which may be ground forth without taking too much of the stone, they remove it: otherwise they will not meddle with it.”—*De Aug. vii. 2.*

“That ever *like* is not the *same*, O Cæsar  
 The heart of Brutus yearns to think upon.”

—*Jul. Cæs. ii. 2.*

“You may wear your rue *with a difference.*”

—*Ham. iv. 5.*

“So oft it chances in particular men  
 That for some vicious mole of nature in them . . .  
 Carrying, I say, the stamp of some defect . . .  
 Their virtues else, be they as pure as grace,  
 As infinite as man may undergo,  
 Shall in the general censure take corruption,  
 Doth all the noble substance off and out  
 From that particular fault: the dram of evil  
 To his own scandal.”—*Ham. i. 4.*

## USE. (See Custom.)

“Men’s deeds are as they have *been accustomed* . . . in *languages the tongue is more pliant* . . . the points more supple in youth than afterwards ; . . . late learners cannot so well take the ply except it be in minds that have not suffered themselves to fit,” &c.—*Ess. of Custom*.

“How use doth breed a habit in a man.”

“*The language I have learnt these forty years,  
My native English, now I must forego :  
And now my tongue’s use is to me no more  
Than an unstring’d viol or a harp. . . .  
I am too old to fawn upon a nurse,  
Too far in years to be a pupil now,*” &c.

—See *Rich. II. i. 3*, 158—172.

Of the “supple joints” of youth, see *Temp. iii. 3*, 106 ; *Tim. Ath. i. 1*, 249. That the analogy between mind and body was here, as everywhere, present with our Poet, may be seen in his allusion to “*supple souls*” after the *morning meal* (*Coriol. v. 1*, 54).

## VAIN Glory, or Boasting.

“Vain-glorious persons are ever factious, liars, inconstant, extreme. *Thraso* is *Gnaso’s* prey.”—*De Aug. vi. 3* (Antitheta).

“Glorious (or boastful) men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts.”—*Ess. of Vain Glory*.

“His humour is lofty, his discourse peremptory, his tongue filed, his eye ambitious, his gait majestic, and his general behaviour *vain, ridiculous, and thrasonical*.”—*L. L. L. v. 1*, and *As You Like It v. 2*, 30.

For excellent examples of vainglorious men according to the philosopher’s view, see of Malovlio, “An affectioned ass ; the best persuaded of himself, crammed as he thinks, with excellencies” (*Twelfth Night ii. 3*, 5 ; *iii. 4*, &c.). See also Ajax described by

Thersites and Agamemnon (*Tr. Cr.* ii. 3 ; iii. 3), and Pistol and Nym (*Hen. V.* ii. 1, &c.)

### VANITY.

“Dispositions that have in them some vanity are readier to undertake the care of the commonwealth.”—*De Aug.* vi. 3 (Antitheta).

“Pluck down my officers, break my decrees ;

For now a time is come to mock at form.

Henry the Fifth is crowned ! *Up Vanity !*

Down royal State ! All you sage counsellors hence !” &c.

—See 2 *Hen. IV.* iv. 4, 220—268, and v. 4, 129—140 ;

[*Hen. V.* ii. 4, 20—40, 130, 131.

### VIRTUE and Vice Consort.

“It is not only for consort and similarity of nature that things unite and collect together ; but evil also, especially in civil matters, betakes itself to good for concealment and protection,

*‘Vice often lurks ’neath virtue’s shade.’*

So on the other hand good draws near to evil, not for company, but to convert and reform it. And therefore it was objected to our Saviour that He conversed with publicans and sinners.”—*De Aug.* vi. 3 (Soph.).

“When vice makes mercy, mercy’s so extended  
That for the fault’s love is the offender friended.”

—*M. M.* iv. 3.

“Ah ! that deceit should steal such gentle shape,  
And with a virtuous vizer hide deep vice !

—*Rich. III.* ii. 2, and iii. 1, 8—14, 82, 83.

See also *Rich. II.* v. 3, 60—70 ; *Com. Err.* iii. 2, 8—14 ; *Rom. Jul.* ii. 3, 16—22 ; *Ham.* iii. 4, 161—171 ; *Oth.* ii. 3, 195—199 ; *Per.* iv. 4, 95.

**VIRTUE—Beauty (Q.V.).**

“Virtue is nothing but inward beauty ; beauty nothing but outward virtue.”—*De Aug.* vi. 3 (Antitheta).

“The hand that hath made you fair hath made you good : the goodness that is cheap in beauty makes beauty brief in goodness ; but grace being the soul of your complexion, shall keep the body of it ever fair.”—*M. M.* iii. 1.

“Is she kind as she is fair ? For beauty lives with kindness.”—See *Two Gent. Ver.* iv. 2 (Song) ; *Per.* ii. v. 31—36, 66 ; *Per.* v. i. 63—69.

**VIRTUE Happy and Fearless.**

“Virtue bears a great part in felicity . . . and has more use in *clearing perturbations* than in compassing desires.”—*De Aug.* vii. 2 ; and see of Innocence, *Promus*, 1,562.

“Virtue is bold and goodness never *fearful*.”

—*M. M.* iii. 1 ; *Win. T.* iii. 1, 28—32.

“The trust I have is in my innocence,  
And therefore am I bold and resolute.”

—2 *Hen. VI.* iv. 4.

“Innocence makes false accusation blush.”

—*Win. Tale* iii. 1, &c.

For the contrast, see of the “great perturbation” of Lady Macbeth under a sense of her own crime (*Macb.* v. 1, 10—12), and the contrast between the “comfort” and “sweet sleep,” fair dreams, and quiet, untroubled soul of Richmond, with the “coward conscience,” “despair,” and “sleep filled with *perturbations*” of the “murderer” of King Richard III. (*Rich. III.* v. 3).

**VIRTUE Needs Time for Perfection.**

“A long course is better than a short one for everything, even for virtue. Without a good space of life a man can neither finish, nor learn, nor repent.”—*De Aug.* vi. 3 (Antitheta).

“The prince will, *in the perfectness of time*,  
Cast off his followers : and their memory  
Shall as a pattern or a measure live,  
By which his grace must mete the lives of others,  
Turning past evils to advantages.”

—2 *Hen. IV.* iv. 4.

“He cannot be a *perfect man*,  
Not being tried and tutored in the world :  
Experience is by industry achieved,  
And *perfected by the swift course of time.*”

—*Two Gent. Ver.* i. 3.

### WAR, Fever or Exercise.

“A civil war indeed is like the heat of a *fever*, but a foreign war is like the heat of exercise, and serves most of all to keep the *body* in health.”—*De Aug.* viii. 3.

“Thou mad’st thy enemies shake, *as if the world*  
*Were feverous* ; and did tremble.”

—*Cor.* i. 4, 48—61.

*Lart.* : “Worthy sir, thou bleed’st  
Thy *exercise* hath been too violent  
For a second course of fight.”

*Mar.* : “Sir, praise me not ;  
My work hath not yet warmed me. Fare you well,” &c.  
—*Cor.* i. 5.

“Let me have war, say I : it exceeds peace as far as day does night : it’s spritely, waking, audible, and full of vent,” &c.—*Cor.* iv. 5, 226—240.

“In the *body* of this fleshly land . . . hostility and civil tumult reigns.”—*John* iv. 3 ; and see 1 *Hen. IV.* i. 1, 1—20.

### WAR Lawful, and Fundamental to the State.

“When the constitution of the State, and the *fundamental* customs and laws of the same (if laws they may be called) are against the laws of Nature and Nations,



then, I say, a war upon them is lawful."—*Touching on Holy War*.

"So that from point to point, now you have heard  
The *fundamental reasons of this war* . . .  
The reasons of your *State* I cannot yield."

—*All's Well* iii. 1.

"The big wars that make ambition virtue."

—*Oth.* iii. 3.

"We were not all unkind, nor all deserve  
The common stroke of war. . . .  
. . . Use the wars as thy redress,  
And not as our confusion," &c.

—See *Tim. Ath.* v. 5, 1—64.

### WICKED, Rebuke to the.

"He that rebukes the wicked gets himself a blot."—*Prov.* vi. 11.

"There is great danger in the reproof of the wicked. For not only will the wicked man lend no ear to advice, but turns again on his reprover, whom being now made odious to him, he either directly assails with abuses, or afterwards traduces to others."—*De Aug.* viii. 1.

*Rich.*: "Madam, I have a touch of your condition  
That cannot bear the accent of reproof . . ."

*Duch.*: "No, by the Holy Rood thou know'st it well  
Thou can'st on earth to make the earth my hell," &c.

See the mother's account of her son's wickedness (*Rich. III.* iv. 4, 132—198), and of Pericles' reproof to Antiochus (*Per.* i. 1), and Helicanus of *reproof* (*Per.* i. 2, 39—43).

### WILL of Man.

"Example transformeth the will of man into the similitude of that which is much observant and familiar towards it."—*Discourse of the Intellectual Powers*.

“Wishes fall out as they are willed.”

—*Per.* v. 2 (Gower).

“Though willingly I came to Denmark . . .  
My thoughts and wishes bend again towards France.”

—*Ham.* i. 2.

(“All this) *puzzles the will,*  
And makes us rather bear those ills we have,  
Than fly to *others that we know not of.*”

—*Ham.* iii. 1.

“Thy wish was Father, Harry, to the thought.”

—2 *Hen. IV.* iv. 4.

“This faculty of the mind of will and election, which inclineth affection and appetite (which are the rudiments of will) may be so well governed and managed because it admitteth . . . divers remedies to be applied to it, and to work on it. The effects whereof . . . do issue as medicines do, into two kind of cures; whereof the one is a true cure, and the other is called palliation.”  
—*Discourse of the Intellectual Powers.*

“Our bodies are our gardens to the which our wills are gardeners . . . the power and corrigible authority lies in our wills . . . she must find the error of her choice.”—*Oth.* i. 3, 320—355; iii. 3, 229—239.

“Performance is a kind of *Will* or Testament which argues a great sickness in his judgment that makes it.”—*Tim. Ath.* v. 1.

### WILL—Wish—Opinion.

“He had rather have his will than his wish.”—*Promus* 113.

“Next to religion, in its power over the will of man, is opinion and apprehension.”—*Of the Intel. Powers.*

“Whoever has his wish, thou hast thy will,” &c.

—See Sonnet cxxxv.; 3 *Hen. VI.* i. 4, 143-4.

“Wishes fall out as they are willed.”

—*Per. v. 2* (Gower); *Hen. V. v. 333*, &c.

“Her will recoiling to her better judgment . . . may . . . happily repent.”—*Oth. iii. 3*. And see *Two Gent. Ver. i. 3*, 60—66; *Tr. Cr. i. 3*, 119—124.

### WISE Man and Fool.

“One of the philosophers was asked, ‘What a wise man differed from a fool?’ He answered, ‘Send them both naked to those that know them not, and you shall perceive.’”—*Apophthegm 255*.

*Touch.*: “The more pity that fools may not speak wisely, what wise men do foolishly.”

*Cel.*: “By my troth thou speak'st true; for since the little wit that fools have was silenced, the little foolery that wise men have makes a great show.”—*As You Like It i. 2*.

“The wise man's folly is anatomis'd  
Even by the squandering glances of the fool.”

—*Ib. ii. 7*.

“What is a whoremaster, fool?—*A fool in good clothes*, something like thee. . . . Thou art not altogether a fool.—Nor thou altogether a wise man: as much foolery as I have, so much wit thou lackest.”—*Tim. Ath. ii. 2*.

(See King Lear of Edgar whom he speaks of as a poor, *naked* or “bare” creature, yet calls a philosopher—*Lear iii. 4*, 80, to *end.*)

### WIT—The Cause of Wit.

“The honourablest part of talk is *to give the occasion.*”  
—*Ess. of Discourse*.

“His eye begets occasion for his wit,  
For every object that the one doth catch  
The other turns to a mirth-moving jest.”

—*L. L. L. ii. 1*.

“I am not only witty in myself,  
But the cause of wit that is in other men.”

—*2 Hen. IV. ii. 2*.

**WOMAN Bearded.**

“Femme barbue de cinquante ans, pas de salue.”—*Promus* 1,496.

“Ha! Goneril! with a white beard!”

—*Lear* iv. 6 and see iii. 7, 75.

“By yea and no, I think the woman is a witch indeed. I like not when a woman has a great beard. I spy a great beard under her muffler.”—*Mer. Wives* iv. 2.

**WOMAN Changeable.**

“Woman’s a various and changeful thing.”—*Promus* 1,085 (Latin); *Virg. Æn.* iv. 562.

“A woman’s gentle heart, but not acquainted  
With shifting change, as is false woman’s fashion.”

—Sonnet xx.

“Constant you are, but yet, a woman.”

—1 *Hen. IV.* ii. 3.

“Frailty, thy name is woman!”

—*Ham.* i. 2.

“Brief . . . as woman’s love.”

—*Ham.* iii. 2.

“Fair is my love, but not so fair as fickle.”

—*Pass. Pilgrim.*

“It is the woman’s part . . . deceiving . . . change of prides, disdain, nice longings, slanders, *mutability*. *Even to vice they are not constant, but are changing still.*”—*Cymb.* ii. 5.

“Oh! that I thought it could be in a woman . . .

To keep her constancy in plight and love.”

—*Tr. Cr.* iii. 2, and see further

[lines 182—194; iv. 2, 101—107; v. 2, *passim*,  
but especially l. 102—110, 125—129; v. 3,

108—112.

See also as instances to show how the Poet adopted the term “thing” to express a contemptible woman the following:—

"I will be master of what is mine own. She is my goods, my chattels; she is my house, my household stuff, my field, my barn, my horse, my ox, my ass, my *anything*."—*Tam. Sh.* i. 1.

"An *ill-favoured thing*, sir, but mine own."

—*As You Like It* v. 4.

"Thou base and self-discovered *thing*."

—*Lear* iv. 2.

"Thou basest *thing* . . . disloyal *thing*. Thou foolish *thing*."

*Cymb.* i. 2 and iv. 2, 206, v. 4, 64.

### WOMAN Furious.

"Furens quid femina."—*Promus* 1,086; *Virg. Æn.* v. 6.

"With him along is come the mother-queen

*An Ate* stirring him to blood and strife."

—*John* ii. 1.

"Her cousin, *an' she were not possessed with a fury*, exceeds her."  
—*M. Ado* i. 1.

"Tigers, not daughters, what have you performed? . . .

Proper deformity seems not in the fiend

So horrid as in a woman."

—*Lear* iv. 2.

"This damned witch Sycoras . . .

. . . In her unmitigable rage" (confined thee, &c.).

—*Temp.* i. 2.

(And see of Katherine in *Tam. Sh.* i. 2, 181—209, &c.)

### WOMAN Ill or Well as She Pleases.

"Fème se plaint, fème se doubt, fème est malade quant elle veut, et par Mme. Ste. Marie, quant elle veut elle se guerrie."—*Promus* 1,516.

"And at his look she falleth flatly down,

For looks kill love, and love by looks reviveth," &c.

—See *Ven. Adonis* 463—480, 493—504.

"Cut my lace, Charmian, come ;

But, let it be : *I am quickly ill and well,*

So Antony loves."

—*Ant. Cl.* i. 3, and see i. 2 (quoted *ante*).

### WOMAN Leads.

"A woman made a leader."—*Promus* 372 (Latin), from *Virg. Æn.* i. 364.

*Mess.*: "The French have gathered head  
The Dauphin with one Joan la Pucille joined,  
Is come with a great power to raise the siege."

[*Enter Joan, driving Englishmen before her.*]

*Talbot*: "Where is my strength, my valour, and my force?  
Our English troops retire. I cannot stay them.  
A woman clad in armour chaseth them."

—1 *Hen. VI.* i. 6.

### WOMAN'S Tears Feigned, Artful. (See, further, "Ill or Well.")

"We believed in tears: are these also taught to feign?"

"These tears also have arts, and will be where they are ordered to be."—*Promus* (Latin), from Ovid; *Heroides* (Ep. i. 51, 52).

"If thou have not a woman's gift  
To rain a shower of commanded tears,  
An onion will do well for such a shift."

—*Tam. Sh.* (Ind. i).

"A lover that kills himself most gallantly for love.  
*That will ask some tears in the due performing of it:*  
If I do it, let the audience look to their eyes."

—*M. N. D.* i. 2.

"Cleopatra, catching the least noise of this, dies instantly. I have seen her die twenty times on poorer moment. . . . She is cunning past man's thought. . . . We cannot call her winds and waters sighs and tears. . . . She makes a shower of rain as well as Jove. The tears live in an onion that would water this sorrow."  
—*Ant. Cl.* i. 2.

“Look! they weep,  
And I, an ass, am onion-eyed : for shame !  
Transform us not to women.”

—*Ant. Cl.* iv. 1. \*

“A few drops of women's rheum, which are  
As cheap as lies.—*Cor.* v. 5. And see *Ham.* i. 2,  
[147—150; ii. 2, 520, &c.]

### WOMAN'S Tongue not to be Trusted.

“There is no trusting a woman or a tapp.”—*Promus*  
526.

“Constant you are,  
But yet a woman, and for secrecy  
No lady closer, for I well believe  
Thou wilt not utter what thou dost not know.”

—1 *Hen. IV.* ii. 3.

“I grant I am a woman, but withal,  
A woman well reputed. . . .  
Tell me your councils, I'll not disclose them.  
I have made strong proof of my constancy,  
Giving myself a voluntary wound  
Here in the thigh. Can I bear that with patience  
And not my husband's secrets ?”

—*Jul. Cæs.* ii. 1; *Ham.* iii. 4, 189—200.

### WOMAN'S Tongue is Her Sting.

“The Amazons sting delicate persons.”—*Promus*  
821a (Latin), from *Eras. Adagia* 370.

“She wolf of France, but worse than wolves of France,  
*Whose tongue more poisons than the adder's tooth !*  
How ill-beseeming is it in thy sex  
To triumph like an Amazonian trull  
Upon their woes whom fortune captivates.”

—3 *Hen. VI.* i. 4.

*Pet.* : “Come, come, you wasp ; i' faith you are too angry.”  
*Kath.* : “If I be waspish, beware of my sting.”

*Pet.* : "Who knows not where a wasp doth wear his sting? In his tail."

*Kath.* : "In his tongue."

—*Tam. Sh.* ii. 1.

(See of Amazons with needles for lances—*John* v. 2, 154—158.)

From the entries in the *Promus*, which refer to women, we see that Bacon had from early youth formed unfavourable opinions of them, *as he saw them*, opinions which unhappy passages in his own life doubtless confirmed. But he also is strengthened in his views by numerous classical and other authorities. The Shakespeare Plays reflect all these unfavourable opinions of womanhood as seen in the 16th century, although Bacon had nevertheless a high idea of what a sweet and good woman *could and should be*, the very mixed nature of most of his female characters—contraries of good and evil, sometimes almost irreconcilable—seem rather to prove the rule that women, according to the Poet's experience, were broadly divisible into six classes.

1. Furies or viragoes, such as Tamora, Queen Margaret, Goneril, Regan, and Lady Macbeth in the dark side of her character.

2. Shrews and sharp-tongued women, as Katherine the Shrew, Constance, and many others, when they are represented as angry or in discussion.

3. Gossiping and untrustworthy women, as most of the maids, hostesses and waiting women, and as Percy insinuates that his wife may prove.

4. Artful, fickle, faithless, like the Lady Anne (in *Rich. III.*), Jessica, Cressida, and the Queen in *Hamlet*. Such dispositions seem throughout the Plays to be assumed as the normal conditions of womanhood.



5. Thoroughly immoral and wanting in self-respect, as Tamora, Bianca, Phrynia, Timandra, Cleopatra, and the daughter of Antiochus.

6. Gentle, simple, ignorant, or for the most part colourless, as Hero, Bianca (in *Tam. Sh.*), Awdry, Olivia, Ophelia, Cordelia, Miranda.

There are noteworthy exceptions to be found amongst the 130 female characters in the Plays. These exhibit more exalted and, we trust, at the present day truer pictures of woman; they are sufficient to show that Francis "Bacon" knew well what a good woman is, and the many incidental sentiments put into the mouths of even indifferent characters are evidence of *what he desired that women should be*—kind, gentle, sweet and pretty, graceful in action, soft in speech, winning in manner, tender mothers, devoted wives. Nevertheless, we cannot close our eyes to the fact that such characters are rare, almost exceptional. We have the noble, pure, and good exhibited in Katherine of Arragon, in Portia (the wife of Brutus), in Volumnia, in Isabella, and Desdemona. Yet even Desdemona deceives her father and elopes with a "Moor." Portia in the *Merchant of Venice* deceives her husband. "Gentle Jessica" deceives her father, and elopes with a Christian, such as he abhorred, thereby showing her own disregard of the most elementary religious principles. Even "sweet Anne Page" cannot be said to have behaved as most of us would wish our daughters to behave to us.

"Bacon" has been frequently reproached with the unfavourable views which he held concerning woman-kind. Clearly "Shakespeare" not only entertained the same views, but he echoed and re-echoed them throughout the

Plays, where, as a rule, love is treated as a youthful passion, akin to folly, marriage often as a doubtful happiness. The observant and unprejudiced student of *Shakespeare* cannot fail to perceive that the philosopher and the poet reflect and re-echo each other's opinions, regrets, and wishes.

### WORDS as Goads.

“The words of the wise are as goads and as nails.”—*Promus* quoted inaccurately from memory from the Vulgate. *Eccl.* xii. 11, and see *Advt. L.* i. and the *Wisdom of the Ancients* xxviii.

“The sharp, thorny points  
Of my alleged reasons *drive this forward.*”

—*Hen. VIII.* ii. 4.

“Not alone the death of Fulvia with more *urgent touches*  
*Doth speak* to us, but the letters too.”

—*Ant. Cl.* i. 3.

“In this point charge him home,” &c.

—*Cor.* iii. 3.

### WORDS—Their Points and Stings.

“There are many forms which, though they mean the same, yet affect differently, as the difference is great in the piercing of that which is sharp and that which is *flat*, though the strength of the percussion be the same. Certainly there will be no man who will not be more affected by hearing it said, ‘Your enemies will be glad of this,’ . . . than by hearing it said only, ‘This will be evil for you.’ Therefore these points and stings of words are by no means to be neglected.”—*De Aug.* vi. 3, and see *Promus* 1,418—725.

“Good words are better than bad strokes: . . .  
 In your bad strokes you give good words . . .  
 The posture of your blows are yet unknown  
 But for your words, they rob the Hybla bees,  
 And leave them honeyless. Not stingless, too . . .  
 You very wisely threat before you sting.”

—*Jul. Cæs.* v. 1.

—(See *All's Well* iii. 1, 4—18; *Hen. VIII.* iii. 2—55).

“’Twas you we laughed at. What a blow was there given! An’ it had not fallen flat long.”—*Temp.* ii. 1. And see references to *Promus* 725.

### YOUTH Despises Authority.

“There is implanted in youth contempt for authority of age; so every man must grow wise at his own cost.”—*De Aug.* vi. 3 (Antitheta).

“Young blood doth not obey an old decree.”

—*L. L. L.* iv. 3.

“For the box o’ the ear that the prince gave you . . . the young lion repents.”—2 *Hen. IV.* i. 2. See 2 *Hen. IV.* iv. 2, 57, 58; v. 2, 64—100.

“If the young dace be a bait for the old pike, I see no reason in the law of nature, but I may snap at him. Let time shape, and there’s an end.”—2 *Hen. IV.* iii. 2.

### YOUTHFUL Counsels.

“First thoughts and youthful counsels have more of divineness.”—*De Aug.* vi. 3 (Antitheta).

“Love who first did prompt me.”

—*Rom. Jul.* ii. 2.

“At the first sight they have changed eyes.  
 This is the first (man) that e’er I sighed for.”

—*Temp.* i. 2, 442—457.

“The first suit is hot and hasty . . . and then comes repentance.”  
 —*M. Ado* ii. 1.

“Who ever loved that loved not at first sight?”

—*As You Like It* iii. 5.

(See of Bertram v. 3, 44—54).

“Nature will *compel her to a second choice.*”

—*Oth* ii. 3.

(See *Shakespeare* of Loves and Marriages).

## ZEAL.

“They that err from zeal, though we cannot approve them, yet we must love them.”—*De Aug.* vi. 3 (*Anti-theta*).

“Zeal, affection, alacrity. Im(patience) a zeal and good affection. ‘I can do all things through Him that strengtheneth me.’”—*Promus* 1,242.

“We swear a voluntary zeal and unurged faith to your proceedings.”—*John* v. 2.

“Natural rebellion done in the blaze of youth;  
When oil and fire, too strong for reason’s force,  
O’erbears it, and burns on . . .  
. . . . Our rash faults  
Make trivial price of things we have.”

—*All’s Well* v. 1 and 1 *Hen. IV.* iii. 2,

[30, &c.; *Oth.* i. 3, 220—235.

(Zeal for God—*Hen. VIII.* ii. 2, 23—25; iii. 2, 454—457. Zeal for counterfeits—2 *Hen. IV.* iv. 2.

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“Knowledge,” we read, “is as a thread which may be spun upon,” and that others may take up the distaff and continue to spin, is the object for which these examples have been collected. They are but threads ravelled from the web and woof of stuff spun and woven in the busy brain of our Poet-Philosopher. By no means must they be taken for the finished fabric, for the gorgeous

embroidery of metaphor, simile, and allusion which gives the characteristic charm to these writings is absent. With but few exceptions, it has been studiously omitted, for it would fill a volume of itself, and should the present collection prove useful, we purpose next to illustrate the "Figures in All Things" which it was the delight and the genius of "our Francis" to observe and apply.

The ethical comparisons here presented do not, perhaps, form one-tenth part of those which have been noted; but it is hoped that they may suffice with unprejudiced minds to establish the similarity or identity of opinion and taste exhibited in the two groups of works. Their object will be attained if they enable some who love him more easily to follow the deep thoughts and lofty fancies of the GREAT MASTER.

THE END.





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