

The standard edition for Bacon's works is the Spedding and Ellis edition (). I bought this version by mistake, without paying close enough attention to the date (and assuming, as well, that the only set of 'works' that anyone would sell would be the standard collection).

This lack of documentation is taken by many anti-Stratfordians as evidence that Shakespeare had little or no education. In his surviving signatures William Shakespeare did not spell his name as it appears on most Shakespeare title pages. His surname was spelled inconsistently in both literary and non-literary documents, with the most variation observed in those that were written by hand. This hyphen use is construed to indicate a pseudonym by most anti-Stratfordians, [53] who argue that fictional descriptive names such as "Master Shoe-tie" and "Sir Luckless Woo-all" were often hyphenated in plays, and pseudonyms such as "Tom Tell-truth" were also sometimes hyphenated. Aristocrats such as Derby and Oxford supposedly used pseudonyms because of a prevailing " stigma of print ", a social convention that putatively restricted their literary works to private and courtly audiences—as opposed to commercial endeavours—at the risk of social disgrace if violated. Bacon to avoid the consequences of advocating a more republican form of government , [56] and Marlowe to avoid imprisonment or worse after faking his death and fleeing the country. Anti-Stratfordians say that nothing in the documentary record explicitly identifies Shakespeare as a writer; [58] that the evidence instead supports a career as a businessman and real-estate investor; that any prominence he might have had in the London theatrical world aside from his role as a front for the true author was because of his money-lending, trading in theatrical properties, acting, and being a shareholder. Such characters are taken as broad hints indicating that the London theatrical world knew Shakespeare was a front for an anonymous author. The language of the will is mundane and unpoetic and makes no mention of personal papers, books, poems, or the 18 plays that remained unpublished at the time of his death. Its only theatrical reference—monetary gifts to fellow actors to buy mourning rings —was interlined after the will had been written, casting suspicion on the authenticity of the bequests. Oxford had died in , five years earlier. Some authorship theorists argue that the figure originally portrayed a man clutching a sack of grain or wool that was later altered to help conceal the identity of the true author. Spielmann published a painting of the monument that had been executed before the restoration, which showed it very similar to its present-day appearance. Of some, next to nothing is known. Others, such as Jonson, Marlowe, and John Marston , are more fully documented because of their education, close connections with the court, or brushes with the law. The historical record is unequivocal in assigning the authorship of the Shakespeare canon to a William Shakespeare. In the rigid social structure of Elizabethan England, William Shakespeare was entitled to use the honorific "gentleman" after his father was granted a coat of arms in . This honorific was conventionally designated by the title "Master" or its abbreviations "Mr. Entred for their copies vnder the handes of the wardens. Muche a Doo about nothinge. Thother the second parte of the history of kinge henry the iiiijth with the humors of Sr John ffalstaff: Wrytten by mr Shakespere. Mr William Shakespeare his historye of Kynge Lear as yt was played before the kinges maiestie at Whitehall vppon St Stephans night at Christmas Last by his maiesties servantes playinge vsually at the globe on the Banksyde vj d [83] This latter appeared on the title page of King Lear Q1 as "M. Shakespeare" by Leonard Digges. His duties were to supervise and censor plays for the public theatres, arrange court performances of plays and, after , to license plays for publication. Buc noted on the title page of George a Greene, the Pinner of Wakefield , an anonymous play, that he had consulted Shakespeare on its authorship. Buc was meticulous in his efforts to attribute books and plays to the correct author, [91] and in he personally licensed King Lear for publication as written by "Master William Shakespeare". He was indeed honest, and of an open, and free nature; had an excellent fancy; brave notions, and gentle expressions Shakespeare", and in The Second Part of the Return from Parnassus , the anonymous playwright has the actor Kempe say to the actor Burbage , "Few of the university men pen plays well Heywood protested this piracy in his Apology for Actors , adding that the author was "much offended with M. Jaggard that altogether unknown to him presumed to make so bold with his name. Of Shakespeare, he writes:

Our modern poets to that pass are driven, Those names are curtailed which they first had given; And, as we wished to have their memories drowned, We scarcely can afford them half their sound. Mellifluous Shake-speare, whose enchanting quill Commanded mirth or passion, was but Will. Heywood, wishing what I write might be read in their light", here using the abbreviation "M. The first two Latin lines translate to "In judgment a Pylian, in genius a Socrates, in art a Maro, the earth covers him, the people mourn him, Olympus possesses him", referring to Nestor , Socrates , Virgil , and Mount Olympus. The monument was not only referred to in the First Folio, but other early 17th-century records identify it as being a memorial to Shakespeare and transcribe the inscription. Anti-Stratfordians have cast suspicion on these bequests, which were interlined , and claim that they were added later as part of a conspiracy. However, the will was proved in the Prerogative Court of the Archbishop of Canterbury George Abbot in London on 22 June , and the original was copied into the court register with the bequests intact. Sweet Swan of Avon! Shakespeare" that was published in the Folio, in which he refers to "thy Stratford Moniment". Shakespeare" sometime between and , in which he suggests that Shakespeare should have been buried in Westminster Abbey next to Chaucer , Beaumont, and Spenser. This poem circulated very widely in manuscript and survives today in more than two dozen contemporary copies; several of these have a fuller, variant title "On Mr. William Shakespeare, he died in April ", which unambiguously specifies that the reference is to Shakespeare of Stratford. Ben Jonson and Francis Beaumont both refer to his lack of classical learning. Not only does he mistake the scansion of many classical names, in Troilus and Cressida he has Greeks and Trojans citing Plato and Aristotle a thousand years before their births. Computerized comparisons with other playwrights demonstrate that his vocabulary is indeed large, but only because the canon of his surviving plays is larger than those of his contemporaries and because of the broad range of his characters, settings, and themes. Instead, his classical allusions rely on the Elizabethan grammar school curriculum. Shakespeare alluded not only to grammar school but also to the petty school that children attended at age 5 to 7 to learn to read, a prerequisite for grammar school. The study, known as the Claremont Shakespeare Clinic, was last held in the spring of When backdated two years, the mainstream chronologies yield substantial correlations between the two, whereas the alternative chronologies proposed by Oxfordians display no relationship regardless of the time lag. Oxfordians claim that those plays were finished by others after the death of Oxford. For example, in *The Two Noble Kinsmen* , written with John Fletcher , Shakespeare has two characters meet and leaves them on stage at the end of one scene, yet Fletcher has them act as if they were meeting for the first time in the following scene.

Chapter 2 : Francis Bacon (Stanford Encyclopedia of Philosophy)

About the controversy over who really wrote Shakespeare's plays, history and supporters of the claim for Sir Francis Bacon.

Verse 2 21 Therefore will not we feare though the earth be moved and though the mountains fall into the mids of the sea. Verse 3 12 Through the waters thereof rage and be troubled, and the mountaines shake at the surges of the same. Verse 10 23 Bee still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth. Verse 11 14 The Lord of hostes is with us the God of Jacob is our refuge. It is recorded that there were 47 divines entrusted by King James with the work of translation. If Francis Bacon was counted as one, though he was probably only in charge of the whole undertaking from a literary standpoint, that would leave 46 as the actual divines entrusted with the translation work, with Bacon as the final editor. The trick would be one in which he would take a keen delight. Is it not strange that there is no mention of any connection of Francis Bacon with this work? John Rainoldes urged the necessity of providing for his people a uniform translation of the Bible. Rainoldes was the leader of the Puritans, a person of prodigious reading and doctrine, and the very treasury of erudition. Hall, Bishop of Norwich, reports that "he alone was a well furnished library, full of all faculties, of all studies, of all learning--the memory and reading of that man were near a miracle. There was a "careful selection of revisers made by some unknown but very competent authority. A set of rules was drawn up for their guidance, which has happily come down to modern times--almost the only record that remains of this great undertaking. These concise rules have a homogeneity, breadth and vigour which point to Bacon as their author. Each reviser was to translate the whole of the original allocated to his company; then they were to compare their translations together, and, as soon as a company had completed its part, it was to communicate the result to the other companies, that nothing might pass without the general consent. If any company, upon the review of the translation so sent, differed on any point, they were to note their objection and state their reasons for disagreement. If the differences could not be adjusted, there was a committee of arbitration which met weekly, consisting of a representative from each company, to whom the matter in dispute was referred. If any point was found to be very obscure, letters were to be addressed, by authority, to learned persons throughout the land inviting their judgment. The work was commenced in Rainoldes belonged to the company to whom Isaiah and the prophets were assigned. He died in , before the work was completed. During his illness his colleagues met in his bedroom so that they might retain the benefit of his learning. Only forty-seven out of the fifty-four names are known. When the companies had completed their work, one complete copy was made at Oxford, one at Cambridge, and one at Westminster. Those were sent to London. Then two members were selected from each company to form a committee to review and polish the whole. Then a final revision was entrusted to Dr. Thomas Bilson and Dr. Miles Smith, and in their labours were completed and the result was handed to the King. Many of the translators have left specimens of their writing in theological treatises, sermons, and other works. A careful perusal of all these available justifies the assertion that amongst the whole body there was not one man who was so great a literary stylist as to be able to write certain portions of the Authorised Version, which stamp it as one of the two greatest examples of the English language. Naturally the interest centres on Dr. Miles Smith, to whom the final revision was entrusted. There are some nine or ten theological works by the former and two sermons by the latter. Unless the theory of a special divine inspiration for the occasion be admitted, it is clear that neither Bilson nor Miles Smith could have given the final touches to the Bible. And now a curious statement has come down to us. In the translators handed their work to the King, and in he returned it to them completed. James was incapable of writing anything to which the term beautiful could be applied. James had an officer of state at that time of whom a contemporary biographer wrote that "he had the contrivance of all King James his Designs, until the match with Spain. He was an ardent student not only of the Bible, but of the early manuscripts. Jerome, and writers of theological works, were studied by him with industry. He has left his annotations in many copies of the Bible and in scores of theological works. The translation must have been a work in which he took the deepest interest and which he would follow from stage to stage. When the last stage

came there was only one writer of the period who was capable of turning the phrases with that matchless style which is the great charm of the Shakespeare plays. Whoever that stylist was, it was to him that James handed over the manuscripts which he received from the translators. That man then made havoc of much of the translation, but he produced a result which, on its literary merits, is without an equal. Thirty years ago another revision took place, but, notwithstanding the advantages which the revisers had over their predecessors of , their version has failed to displace the older version, which is too precious to the hearts of the people for them to abandon it. Although not one of the translators has left any literary work which would justify the belief that he was capable of writing the more beautiful portions of the Bible, fortunately Bacon has left an example which would rather add lustre to than decrease the high standard of the Bible if it were incorporated in it. As to the truth of this statement the reader must judge from the following prayer, which was written after his fall, and which was described by Addison as resembling the devotion of an angel rather than a man: Remember, O Lord, how Thy servant hath walked before Thee; remember what I have first sought, and what been principal in mine intentions. I have loved Thy assemblies; I have mourned for the divisions of Thy Church; I have delighted in the brightness of Thy sanctuary. This vine, which Thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart. I have, though in a despised weed, procured the good of all men. If any have been mine enemies, I thought not of them, neither hath the sun almost set upon my displeasure; but I have been as a dove, free from superfluity of maliciousness. 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. Thousands have been my sins and ten thousand my transgressions, but Thy sanctifications have remained with me, and my heart, through Thy grace, hath been an unquenched coal upon Thine altar. O Lord, my strength, I have since my youth met with Thee in all my ways, by Thy fatherly compassions, by Thy comfortable chastisements, and by Thy most visible providence. As Thy favours have increased upon me, so have Thy corrections, so that Thou hast been ever near me, O Lord; and ever, as Thy worldly blessings were exalted, so secret darts from Thee have pierced me, and when I have ascended before men, I have descended in humiliation before Thee. And now, when I thought most of peace and honour, Thy hand is heavy upon me, and hath humbled me according to Thy former lovingkindness, keeping me still in Thy fatherly school, not as a bastard but as a child. Just are Thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to Thy mercies; for what are the sands of the sea to the sea? Earth, heavens, and all these are nothing to Thy mercies. Besides my innumerable sins, I confess before Thee that I am debtor to Thee for the gracious talent of Thy gifts and graces, which I have neither put into a napkin, nor put it as I ought to exchangers, where it might have made most profit, but misspent it in things for which I was least fit so that I may truly say my soul hath been a stranger in the course of my pilgrimage. There is another feature about the first editions of the Authorised Version which arrests attention. In the first folio edition was published. The design with arches, dogs and rabbits which is to be found over the address "To the Christian Reader" which introduces the genealogies is also to be found in the folio edition of Shakespeare over the dedication to the most noble and Incomparable paire of Brethren, over the Catalogue and elsewhere. Except that the mark of query which is on the head of the right hand pillar in the design in the Bible is missing in the Shakespeare folio, and the arrow which the archer on the right hand side is shooting contains a message in the design used in the Bible and is without one in the Shakespeare folio. In the quarto edition of the Authorised Version on the title-page of the Genealogies are two designs; that at the head of the page is printed from the identical block which was used on the title-page of the first edition of "Venus and Adonis," , and the first edition of "Lucrece," An octavo edition, which is now very rare, was also published in On the title-page of the Genealogies will be found the design with the light A and dark A which is used on several of the Shakespeare quartos and elsewhere. The selection of these designs was not made by chance. They were deliberately chosen to create similitudes between certain books, and mark their connection with each other. The revised translation of the Bible was undertaken as a national work. It was carried out under the personal supervision of the King, but every record of the proceedings has disappeared. The British Museum does not

contain a manuscript connected with the proceedings of the translators. In the Record Office have been preserved the original documents referring to important proceedings of that period. The parliamentary, judicial, and municipal records are, on the whole, in a complete condition, but ask for any records connected with the Authorised Version of the Bible and the reply is: Where are they to be found? Work began early in and took a committee of forty-seven men some records say fifty-four, others say fifty two years and nine months to rewrite the Bible and make ready for the press. Each man received thirty shillings per week for his contribution. He mastered every subject he undertook; mathematics, geometry, music, poetry, painting, astronomy, classical drama and poetry, philosophy, history, theology and architecture. He was a man of many aims and purposes, the father of modern science, remodeler of modern law, patron of modern democracy, and possibly the reviver of Freemasonry. His life and works are extensively documented, and his intellectual accomplishments widely recognized, particularly in academic circles. He personally recorded that, while in Paris, he created a secret cipher system that could be inserted into a document without arousing suspicion. While living in Europe, Francis Bacon was initiated into the mysterious Order of the Knights Templar and learnt a very special secret. Before he returned to London, he travelled to France, Italy, Germany and Spain and at the age of twenty completely devoted himself to the study of law. He had presented new ideas to the Government for the Reformation of the church and was officially instructed to commence restructuring the Bible. Regarding the months of editing work applied to the Bible by Bacon, his biographer, William T. Smedley, confirmed the extent of the editing: He was an ardent student not only of the Bible, but also of early manuscripts. St Augustine, St Jerome, and writers of theological works, were studied by him with industry. This was seen as an attempt to distance the Protestant Bible from the Catholic version. The Protestant versions of the Bible are thinner by seven books than the Catholic version and the variant churches have never agreed on a uniform Bible. In their translation of 1 Peter 2:

Chapter 3 : Novum Organum - Online Library of Liberty

of his time" among others to the Lord Chancellor Bacon, whom, Aubrey informs us, "he esteemed much for his witt and style, but would not allow to be a great philosopher.

One such moment occurred for me in Arizona on a lazy, late afternoon in November of 1982. My wife and I, newlyweds en route by car from Louisiana to California, were seated on a bench overlooking the south rim of the Grand Canyon. My mind was somewhat numbed due to its recent exposure to a National Park presentation explaining the evolutionary origin and age of the strata before us. Both of us were in a lackluster state as we stared inattentively at the extraordinary vista. To our rear I heard a bus putter to a stop and its occupants unload in a cacophony of voices. As the voices approached the volume noticeably decreased. I could distinguish German phrases. An elderly, large-framed German lady marched past us and stopped abruptly a few feet in front of us. With a sweeping motion of her eyes, she surveyed the scene before her. She lifted her hands toward the sky and out from her mouth poured resounding and angelic "Alleluias" German for, you guessed it, Alleluia. The Blunt of Naturalism I had lost an attitude of wonder and it took this worshipping lady from Germany God bless her to rouse me from my inattention. What had dulled me for a few moments has blunted modern culture for generations. The prophet Isaiah articulated this truth over 2,700 years ago: Woe to those who rise early in the morning that they may pursue strong drink; who stay up late in the evening that wine may inflame them! And their banquets are accompanied by lyre and harp, by tambourine and flute, and by wine; but they do not pay attention to the deeds of the Lord, nor do they consider the work of His hands. Therefore My people go into exile for their lack of knowledge; and their honorable men are famished, and their multitude is parched with thirst. Modern culture, indoctrinated by the evolutionary presuppositions that govern its education, media, and politics has, as a result, absolutized the naturalistic perspective. Rainbows, rocks, stars, butterflies, and the entirety of humanity are nothing but pieces of driftwood washed up on the shore of fate. Converts to this "evangel" stare inattentively at the Grand Canyon and repeat the liturgy of despair, "Praise and honor to Strata, Subsidences, and Uplifts. God has designed every aspect of the created order to instruct us Job 1:11. The "evangel" of evolution, with its sweeping applications to every area of thought and life has, by its denial of the Creator God, blinded the eyes of a great many people to this reality. Science historian Reijer Hooykas said this about the early European scientists: According to Liddell, "God made me for a purpose. He made me for China [as a missionary? But He also made me fast, and when I run, I feel His pleasure. He believed the most glorious calling of man was to study and enjoy the Works of God as manifested in nature and, by that, honor the wisdom and goodness of the Creator. He said, "You ask me the use of butterflies. I reply to adorn the world and delight the eyes of men, to brighten the countryside like so many golden jewels. To contemplate their exquisite beauty and variety is to experience the truest pleasure. Whatever purpose man finds in life must therefore be self-created. Man must, using the Darwinian mechanism, "fit himself in order to survive in this cruel world. As Liddell confessed, "God made me for a purpose: Whatever comfort or hope man finds is self-generated, dependent upon circumstances, and temporal since at death, everything ends for naturalistic man. The message of Biblical Christianity frees man from the oppressive burden of creating his own purpose, his own pleasure, and his own world. The glad tidings of the gospel not only deliver man from the encumbrance of sin, they transfer man into a realm the kingdom of God where he can learn to realize the reality of the presence, power, and pleasure of God. David delighted in the Works and Word of God because he considered them to be of highest value: He meditated on the law of God day and night. His study of the Works of God received similar attention: The story was once told of a wealthy family that prominently placed a beautifully bound book near the entryway to their house. Friends, as they walked by it, would often remark about its elegance. As the sands of time passed, the family moved away, and the house deteriorated to the point that it had to be demolished. Before tearing the building down, what remained in the house was removed. The book was one of those remaining items. As the book was retrieved, it was discovered that it was impossible to open it. Its pages were uncut due to a printer failure. The book had served only a decorative purpose; its contents had never been opened or studied. Biblical Meditation and

Delight The Bible commands us to meditate upon His Word and His Works, and pleasurable delight is the consequence of such reflection. Biblical meditation is an active and deep engagement of the heart contra the passive transcendental meditative practices of Eastern mystics. We also cannot equate the Biblical practice of mediation with study; i. Biblical meditation is a prodigious leap beyond mere study. Meditation is the amazing and marvelous capacity God has given man to discover and observe the revelation of God in His Word and Works, to compare and contrast each of its parts. The treasures of the revelation of God must be patiently excavated because "it is the glory of God to conceal a matter, but the glory of kings is to search out a matter" Pr. Under the direction of the Holy Spirit, Biblical meditation results in memorization in no way equivalent to rote memorization , in muttering to oneself with pleasure the Works and Word of God in no way equivalent to senile mumbling , and in composition. The Hebrew word for "study" in Psalm We can also respond in triumphant and joyful celebration Ps. More importantly, since Biblical meditation is always linked to faithful obedience Jos. Creativity, Invention, and Ethics The principles of meditation are keys to creativity and invention. The characteristics of the great inventors are intense diligence and persistence they keep coming back to the object of study leaving no stone unturned , optimism, and originality of approach combined with an almost mystical conviction that there are more effective, more elegant ways of doing things. The English physicist E. Jaki notes that "Newtonian science was the product of a truly inventive intellect pondering the witness of the senses. Years ago I went into my laboratory and said, "Dear Mr. Creator, please tell me what the universe was made for? Ask for something more your size, little man. Creator, tell me what man was made for? Cut down on the extent and improve the intent. Creator, will you tell me why the peanut was made? What do you want to know about the peanut? Creator, can I make milk out of the peanut? Good Jersey milk or just plain boarding house milk? And out of the process have come forth all these products! Non-Christians who possess these qualities have and can invent. Biblical Christians have the ethical and redeeming component the glory of God to motivate them to bring healing to the nations via their discoveries and inventions Rev. This Christian ethic is a crucial distinction. To assume otherwise, to assume that science can find a technical solution to all problems, is to embark on a road to disaster. Carver, does the Bible tell about peanuts? Carver answered, "No sir, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did. Christians also have an additional laboratory assistant as Carver readily acknowledged ; they are in fellowship contact with the Author of all things, the Christ in whom are hid all the treasures of wisdom of knowledge, and the illuminatory ministry of the Holy Spirit. It is to the chagrin of the Christian church and a dishonor to the name of Christ that Christians are not consistently on the forefront of scientific and technological invention. Renowned philosopher according to the standards of modernity , logician, and mathematician Bertrand Russell once made this remarkably incoherent proposition: Simon and Schuster, , Norton, [,] , puts on the cloak of the atheistic "evangel" and proclaims, "Darwinism encompasses all of life human, animal, plant, bacterial, and It provides the only satisfying explanation for why we all exist" x. For him, given enough time, non-random his semantic "end around" for hurdling the problem of "random chance" reproduction has "consequences that are far-reaching" xv. Again and again, he restates his case that the design and order that we detect in the universe is only the mere appearance of design. And to him, it takes a "leap of imagination" xvi to believe this. He proves that this leap is possible, not empirically, but through the use of a computer program "designed" to illustrate the portentous power of non-random reproduction. What Dawkins is doing is designing a proof to show that all design is only apparent design. Hence, by his logic, the design of his computer program must also, of necessity, be only apparent along with its output. Hence, everything in life is therefore only apparent, a chimera whether it be ethical standards, the nature of reality, or the quest for and assurance of knowledge. This is vanity cf. It posits spontaneous generation, the emergence of something out of nothing, miraculous changes such as a non-eye somehow becoming an eye, and so on. Somehow the mindless churnings of process for billions of years work amazing miracles. Somehow, out of total nothing, a single atom emerged, and that single atom had all the potentialities of a universe; in brief, it had amazing god-like powers! Evolution requires belief in miracles greater than any described in the Bible! It is not only the faith of those who hate God but also of those whose premises are irrational ones. Ross House Books, , 5. Eerdmans, , Liddell kept his love of running in balance.

Works of Lord Bacon Part 1 [Paperback] [Jan 13,] Bacon, Francis See more like this. SPONSORED. BI-LITERAL CYPHER OF SIR FRANCIS BACON, DISCOVERED IN HIS WORKS By.

His personal disquiet at the usurpation of his predecessor Richard II would be solved by a crusade to the Holy Land, but broils on his borders with Scotland and Wales prevent that. Hal the future Henry V has forsaken the Royal Court to waste his time in taverns with low companions. This makes him an object of scorn to the nobles and calls into question his royal worthiness. Fat, old, drunk, and corrupt as he is, he has a charisma and a zest for life that captivates the Prince. The play features three groups of characters that interact slightly at first, and then come together in the Battle of Shrewsbury, where the success of the rebellion will be decided. First there is King Henry himself and his immediate council. He is the engine of the play, but usually in the background. Next there is the group of rebels, energetically embodied in Henry Percy "Hotspur" and including his father, the Earl of Northumberland and led by his uncle Thomas Percy, Earl of Worcester. Streetwise and pound-foolish, these rogues manage to paint over this grim history in the colours of comedy. As the play opens, the king is angry with Hotspur for refusing him most of the prisoners taken in a recent action against the Scots at Holmedon. He likes Falstaff but makes no pretense at being like him. Rather early in the play, in fact, Hal informs us that his riotous time will soon come to a close, and he will re-assume his rightful high place in affairs by showing himself worthy to his father and others through some unspecified noble exploits. Hal believes that this sudden change of manner will amount to a greater reward and acknowledgment of prince-ship, and in turn earn him respect from the members of the court. The revolt of Mortimer and the Percys very quickly gives him his chance to do just that. The high and the low come together when the Prince makes up with his father and is given a high command. He vows to fight and kill the rebel Hotspur, and orders Falstaff who is, after all, a knight to take charge of a group of foot soldiers and proceed to the battle site at Shrewsbury. Falstaff enacts the part of the king. The battle is crucial because if the rebels even achieve a standoff their cause gains greatly, as they have other powers awaiting under Northumberland, Glendower, Mortimer, and the Archbishop of York. Henry needs a decisive victory here. He outnumbers the rebels, [4] but Hotspur, with the wild hope of despair, leads his troops into battle. The day wears on, the issue still in doubt, the king harried by the wild Scot Douglas, when Prince Hal and Hotspur, the two Harrys that cannot share one land, meet. Finally they will fight "for glory, for their lives, and for the kingdom. No longer a tavern brawler but a warrior, the future king prevails, ultimately killing Hotspur in single combat. Soon after being given grace by Hal, Falstaff states that he wants to amend his life and begin "to live cleanly as a nobleman should do". The play ends at Shrewsbury, after the battle. Henry is pleased with the outcome, not least because it gives him a chance to execute Thomas Percy, the Earl of Worcester, one of his chief enemies though previously one of his greatest friends. Meanwhile, Hal shows off his kingly mercy in praise of valour; having taken the valiant Douglas prisoner, Hal orders his enemy released without ransom. This unsettled ending sets the stage for Henry IV, Part 2. Date and text[edit] 1 Henry IV was almost certainly in performance by , given the wealth of allusions and references to the Falstaff character. The play was entered into the Register of the Stationers Company on 25 Feb. The Dering Manuscript[edit] Main article: The consensus of Shakespeare scholars is that the Dering MS. A few dissenters have argued that the Dering MS. It was only in the twentieth century that readers and performers began to see the central interest as the coming-of-age story of Hal, who is now seen as the starring role. Oldcastle controversy[edit] The title page from the first quarto edition of the play, printed in Henry IV, Part 1 caused controversy on its first performances in , because the comic character now known as " Falstaff " was originally named "Oldcastle" and was based on John Oldcastle , a famous proto-Protestant martyr with powerful living descendants in England. Although the character is called Falstaff in all surviving texts of the play, there is abundant external and internal evidence that he was originally called Oldcastle. Finally, there is the blatant disclaimer at the close of Henry IV, Part 2 that discriminates between the two figures: In Act III sc. The plan highlights his destructive and argumentative nature. These were the Lords Cobham: The elder Lord Cobham even had a strong negative impact upon the lives of Shakespeare and

his contemporaries in the theatre. When Carey died on 22 July , the post of Lord Chamberlain was given to William Brooke, Lord Cobham, who definitely was not a friend to the players, and who withdrew what official protection they had enjoyed. The players were left to the mercies of the local officials of the City of London , who had long wanted to drive the companies of actors out of the City. Thomas Nashe , in a contemporary letter, complained that the actors were "piteously persecuted by the Lord Mayor and the aldermen" during this period. No other published editions have followed suit. Adaptations[edit] A photograph of John Jack as Falstaff in a late 19th century performance of the play. The one-man hip-hop musical Clay is loosely based on Henry IV.

Chapter 5 : Henry IV, part 1: Entire Play

physician and come into practice. Harvey, indeed, appears subsequently to have been physician to many of the most distinguished men of his age, among others to the Lord Chancellor Bacon, to Thomas Howard, Earl of Arundel, &c. In the year, Harvey, then in the thirty-seventh year of his age, was.

Lady Anne was highly erudite: Together with his older brother Anthony, Francis grew up in a context determined by political power, humanist learning, and Calvinist zeal. His father had built a new house in Gorhambury in the s, and Bacon was educated there for some seven years; later, along with Anthony, he went to Trinity College, Cambridge 1575, where he sharply criticized the scholastic methods of academic training. Their tutor was John Whitgift, in later life Archbishop of Canterbury. Whitgift provided the brothers with classical texts for their studies: According to Peltonen During his stay in France, perhaps in autumn, Bacon once visited England as the bearer of diplomatic post, delivering letters to Walsingham, Burghley, Leicester, and to the Queen herself. When his father died in 1579, he returned to England. In 1584 he entered the Commons as a member for Cornwall, and he remained a Member of Parliament for thirty-seven years. His involvement in high politics started in 1585, when he wrote his first political memorandum, A Letter of Advice to Queen Elizabeth. Very early on he tried to formulate outlines for a new system of the sciences, emphasizing empirical methods and laying the foundation for an applied science scientia operativa. This twofold task, however, proved to be too ambitious to be realized in practice. Small expectations on this front led him to become a successful lawyer and Parliamentarian. From 1593 to the year he entered the House of Lords he was an active member in the Commons. He served on many committees, including one in which examined recusants; later he was a member of a committee to revise the laws of England. He was involved in the political aspects of religious questions, especially concerning the conflict between the Church of England and nonconformists. In 1597 a tract of 1597, he tried to steer a middle course in religious politics; but one year later he was commissioned to write against the Jesuit Robert Parson Jardine and Stewart 1598, p. From the late 1590s onwards, Bacon turned to the Earl of Essex as his patron. During this phase of his life, he particularly devoted himself to natural philosophy. He clearly expressed his position in a famous letter of 1598 to his uncle, Lord Burghley: I confess that I have as vast contemplative ends, as I have moderate civil ends: This, whether it be curiosity, or vain glory, or nature, or if one take it favourably philanthropia, is so fixed in my mind as it cannot be removed. Bacon 1598, VIII, In 1599 Bacon fell out favor with the queen on account of his refusal to comply with her request for funds from Parliament. Although he did not vote against granting three subsidies to the government, he demanded that these should be paid over a period six, rather than three, years. He was involved in the treason trial of Roderigo Lopez and later on in the proceedings against the Earl of Essex. Since he failed to secure for himself a position in the government, he considered the possibility of giving up politics and concentrating on natural philosophy. It is no wonder, then, that Bacon engaged in many scholarly and literary pursuits in the 1590s. His letters of advice to the Earl of Rutland and to the Earl of Essex should be mentioned in this context. The advice given to Essex is of particular importance because Bacon recommended that he should behave in a careful and intelligent manner in public, above all abstaining from aspiring to military commands. Bacon also worked in this phase of his career for the reform of English law. In 1600 his first book was published, the seminal version of his Essays, which contained only ten pieces Klein b. His financial situation was still insecure; but his plan to marry the rich widow Lady Hatton failed because she was successfully courted by Sir Edward Coke. In 1601 Bacon was unable to sell his reversion of the Star Chamber clerkship, so that he was imprisoned for a short time on account of his debts. Essex did not solve the Irish question, returned to court and fell from grace, as Bacon had anticipated he would. He therefore lost a valuable patron and spokesman for his projects. Bacon tried to reconcile the queen and Essex; but when the earl rebelled against the crown in 1601, he could do nothing to help him. The queen ordered Bacon to participate in the treason trial against Essex. He was knighted in 1603 and was created a learned counsel a year later. He took up the political issues of the union of England and Scotland, and he worked on a conception of religious toleration, endorsing a middle course in dealing with Catholics and nonconformists. Bacon married Alice Barnhem, the young daughter of a rich London alderman

in One year later he was appointed Solicitor General. He was also dealing with theories of the state and developed the idea, in accordance with Machiavelli, of a politically active and armed citizenry. In Bacon became clerk of the Star Chamber; and at this time, he made a review of his life, jotting down his achievements and failures. Though he still was not free from money problems, his career progressed step by step. In the period from to Bacon was not only busy within English politics. He also created the foundations of his philosophical work by writing seminal treatises which prepared the path for the *Novum Organum* and for the *Instauratio Magna*. In he became Attorney General and began the rise to the peak of his political career: In , however, Bacon, after being created Viscount of St Alban, was impeached by Parliament for corruption. In order to protect Buckingham, the king sacrificed Bacon, whose enemies had accused him of taking bribes in connection with his position as a judge. Bacon saw no way out for himself and declared himself guilty. His fall was contrived by his adversaries in Parliament and by the court faction, for which he was a scapegoat to save the Duke of Buckingham not only from public anger but also from open aggression Mathews He lost all his offices and his seat in Parliament, but retained his titles and his personal property. Bacon devoted the last five years of his lifeâ€”the famous quinquenniumâ€”entirely to his philosophical work. He tried to go ahead with his huge project, the *Instauratio Magna Scientiarum*; but the task was too big for him to accomplish in only a few years. Though he was able to finish important parts of the *Instauratio*, the proverb, often quoted in his works, proved true for himself: *Vita brevis, ars longa*. He died in April of pneumonia after experiments with ice. Very early on he criticized not only Plato, Aristotle and the Aristotelians, but also humanists and Renaissance scholars such as Paracelsus and Bernardino Telesio. Although we find the debate with Telesio in an unpublished text of his middle period *De Principiis atque Originibus, secundum fabulas Cupidinis et Coelum* or *On Principles and Origins According to the Fables of Cupid and Coelum*, written in ; Bacon V [], â€” , Bacon began to struggle with tradition as early as In Valerius Terminus ? Simultaneously Aristotle favors the application of general and abstract conceptual distinctions, which do not conform to things as they exist. Bacon, however, introduces his new conception of *philosophia prima* as a meta-level for all scientific disciplines. From to Bacon pursued his work on natural philosophy, still under the auspices of a struggle with tradition. Bacon rediscovers the Pre-Socratic philosophers for himself, especially the atomists and among them Democritus as the leading figure. Bacon does not expect any approach based on tradition to start with a direct investigation of nature and then to ascend to empirical and general knowledge. His criticism also concerns contemporary technical literature, in so far as it lacks a new view of nature and an innovative methodological program. Bacon takes to task the ancients, the scholastics and also the moderns. Like a bee, the empiricist, by means of his inductive method, collects the natural matter or products and then works them up into knowledge in order to produce honey, which is useful for healthy nutrition. But in the same text he sharply criticizes his contemporary Telesio for propagating a non-experimental halfway house empiricism. According to Bacon, the human mind is not a *tabula rasa*. Instead of an ideal plane for receiving an image of the world in toto, it is a crooked mirror, on account of implicit distortions Bacon IV [], â€” He does not sketch a basic epistemology but underlines that the images in our mind right from the beginning do not render an objective picture of the true objects. Consequently, we have to improve our mind, i. As early as *Temporis partus masculus*, Bacon warns the student of empirical science not to tackle the complexities of his subject without purging the mind of its idols: On waxen tablets you cannot write anything new until you rub out the old. With the mind it is not so; there you cannot rub out the old till you have written in the new. Farrington , 72 In *Redargutio Philosophiarum* Bacon reflects on his method, but he also criticizes prejudices and false opinions, especially the system of speculation established by theologians, as an obstacle to the progress of science Farrington , , together with any authoritarian stance in scholarly matters. In his paragraph on judgment he refers to proofs and demonstrations, especially to induction and invention. There is no finding without proof and no proof without finding. But this is not true for the syllogism, in which proof syllogism: The caution he suggests in relation to the ambiguities in elenches is also recommended in face of the idols: For the mind of man is far from the nature of a clear and equal glass, wherein the beams of things should reflect according to their true incidence, nay, it is rather like an enchanted glass, full of superstition and imposture, if it be not delivered and reduced. For this purpose, let us consider the false appearances that are imposed upon

us by the general nature of the mind. Judgment by syllogism presupposes "in a mode agreeable to the human mind" mediated proof, which, unlike in induction, does not start from sense in primary objects. The reduction of propositions to principles leads to the middle term. Bacon deals here with the art of judgment in order to assign a systematic position to the idols. The complete doctrine of detection of fallacies, according to Bacon, contains three segments: Sophistical fallacies, Fallacies of interpretation, and False appearances or Idols. Concerning 1 Bacon praises Aristotle for his excellent handling of the matter, but he also mentions Plato honorably. He focuses his attention on the logical handling when he relates the detection of fallacies of interpretation to the wrong use of common and general notions, which leads to sophisms. In the last section 3 Bacon finds a place for his idols, when he refers to the detection of false appearances as the deepest fallacies of the human mind: For they do not deceive in particulars, as the others do, by clouding and snaring the judgment; but by a corrupt and ill-ordered predisposition of mind, which as it were perverts and infects all the anticipations of the intellect. In his Preface to the *Novum Organum* Bacon promises the introduction of a new method, which will restore the senses to their former rank Bacon IV [], 17f. These idols are due to the preconditioned system of every individual, comprising education, custom, or accidental or contingent experiences. They enter our minds quietly by a combination of words and names, so that it comes to pass that not only does reason govern words, but words react on our understanding. These systems resemble plays in so far as they render fictional worlds, which were never exposed to an experimental check or to a test by experience. The idols of the theatre thus have their origin in dogmatic philosophy or in wrong laws of demonstration. He discusses the idols together with the problem of information gained through the senses, which must be corrected by the use of experiments Bacon IV [], This meager result stimulated his ambition to establish a new system of the sciences.

Chapter 6 : Henry IV, Part 1 - Wikipedia

Game of thrones telltales game series episode 1 part 1.

For they have tended to stifle and interrupt inquiry exactly in proportion as they have prevailed in bringing others to their opinion: They again who have entered upon a contrary course, and asserted that nothing whatever can be known, whether they have fallen into this opinion from their hatred of the ancient sophists, or from the hesitation of their minds, or from an exuberance of learning, have certainly adduced reasons for it which are by no means contemptible. They have not, however, derived their opinion from true sources, and, hurried on by their zeal and some affectation, have certainly exceeded due moderation. But the more ancient Greeks whose writings have perished, held a more prudent mean, between the arrogance of dogmatism, and the despair of scepticism; and though too frequently intermingling complaints and indignation Edition: Yet they themselves, by only employing the power of the understanding, have not adopted a fixed rule, but have laid their whole stress upon intense meditation, and a continual exercise and perpetual agitation of the mind. Our method, though difficult in its operation, is easily explained. It consists in determining the degrees of certainty, while we, as it were, restore the senses to their former rank, but generally reject that operation of the mind which follows close upon the senses, and open and establish a new and certain course for the mind from the first actual perceptions of the senses themselves. This, no doubt, was the view taken by those who have assigned so much to logic; showing clearly thereby that they sought some support for the mind, and suspected its natural and spontaneous mode of action. But this is now employed too late as a remedy, when all is clearly lost, and after the mind, by the daily habit and intercourse of life, has come prepossessed with corrupted doctrines, and filled with the vainest idols. The art of logic therefore being as we have mentioned, too late a precaution, 1 and in no way remedying Edition: Our only remaining hope and salvation is to begin the whole labor of the mind again; not leaving it to itself, but directing it perpetually from the very first, and attaining our end as it were by mechanical aid. If men, for instance, had attempted mechanical labors with their hands alone, and without the power and aid of instruments, as they have not hesitated to carry on the labors of their understanding with the unaided efforts of their mind, they would have been able to move and overcome but little, though they had exerted their utmost and united powers. And just to pause awhile on this comparison, and look into it as a mirror; let us ask, if any obelisk of a remarkable size were perchance required to be moved, for the purpose of gracing a triumph or any similar pageant, and men were to attempt it with their bare hands, would not any sober spectator avow it to be an act of the greatest madness? And if they should increase the number of workmen, and imagine that they could thus succeed, would he not think so still more? But if they chose to make a selection, and to remove the weak, and only employ the strong and vigorous, thinking by this means, at any rate, to achieve their object, would he not say that they were more fondly deranged? Nay, if not content with this, they were to determine on consulting the athletic art, and were to give orders for all to appear with their hands, arms, and muscles regularly oiled and prepared, would he not exclaim that they were taking pains to rave by method and design? Yet men are hurried on with the same senseless energy and useless combination in intellectual matters, as long as they expect great results either from the number and agreement, or the excellence and acuteness of their wits; or even Edition: While nothing is more clear, than that in every great work executed by the hand of man without machines or implements, it is impossible for the strength of individuals to be increased, or for that of the multitude to combine. Having premised so much, we lay down two points on which we would admonish mankind, lest they should fail to see or to observe them. The first of these is, that it is our good fortune as we consider it, for the sake of extinguishing and removing contradiction and irritation of mind, to leave the honor and reverence due to the ancients untouched and undiminished, so that we can perform our intended work, and yet enjoy the benefit of our respectful moderation. For if we should profess to offer something better than the ancients, and yet should pursue the same course as they have done, we could never, by any artifice, contrive to avoid the imputation of having engaged in a contest or rivalry as to our respective wits, excellences, or talents; which, though neither inadmissible nor new for why should we not blame and point out anything that is imperfectly discovered or laid down by them, of our own

right, a right common to all? But since our present plan leads up to open an entirely different course to the understanding, and one unattempted and unknown to them, the case is altered. There is an end to party zeal, and we only take upon ourselves the character of a guide, which requires a moderate share of authority and good fortune, Edition: The first admonition relates to persons, the next to things. We make no attempt to disturb the system of philosophy that now prevails, or any other which may or will exist, either more correct or more complete. For we deny not that the received system of philosophy, and others of a similar nature, encourage discussion, embellish harangues, are employed, and are of service in the duties of the professor, and the affairs of civil life. Nay, we openly express and declare that the philosophy we offer will not be very useful in such respects. It is not obvious, nor to be understood in a cursory view, nor does it flatter the mind in its preconceived notions, nor will it descend to the level of the generality of mankind unless by its advantages and effects. Let there exist then and may it be of advantage to both, two sources, and two distributions of learning, and in like manner two tribes, and as it were kindred families of contemplators or philosophers, without any hostility or alienation between them; but rather allied and united by mutual assistance. Let there be in short one method of cultivating the sciences, and another of discovering them. And as for those who prefer and more readily receive the former, on account of their haste or from motives arising from their ordinary life, or because they are unable from weakness of mind to comprehend and embrace the other which must necessarily be the case with by far the greater number, let us wish that they may prosper as they desire in their undertaking, and attain what they pursue. But if any individual desire, and is anxious not merely to adhere to, and make use of present discoveries, but to penetrate still further, and not to overcome his adversaries in disputes, but nature by labor, not in short to give elegant Edition: And in order to be better understood, and to render our meaning more familiar by assigning determinate names, we have accustomed ourselves to call the one method the anticipation of the mind, and the other the interpretation of nature. We have still one request left. Yet it is but just that we should obtain this favor from mankind especially in so great a restoration of learning and the sciences, that whosoever may be desirous of forming any determination upon an opinion of this our work either from his own perceptions, or the crowd of authorities, or the forms of demonstrations, he will not expect to be able to do so in a cursory manner, and while attending to other matters; but in order to have a thorough knowledge of the subject, will himself by degrees attempt the course which we describe and maintain; will be accustomed to the subtilty of things which is manifested by experience; and will correct the depraved and deeply rooted habits of his mind by a seasonable, and, as it were, just hesitation: Man, as the minister and interpreter of nature, does and understands as much as his observations on the order of nature, either with regard to things or the mind, permit him, and neither knows nor is capable of more. The unassisted hand and the understanding left to itself possess but little power. Effects are produced by the means of instruments and helps, which the understanding requires no less than the hand; and as instruments either promote or regulate the motion of the hand, so those that are applied to the mind prompt or protect the understanding. Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect; for nature is only subdued by submission, and that which in contemplative philosophy corresponds with the cause in practical science becomes the rule. Man while operating can only apply or withdraw natural bodies; nature internally performs the rest. Those who become practically versed in nature are, the mechanic, the mathematician, the physician, the alchemist, and the magician, 1 but all as matters now stand with faint efforts and meagre success. It would be madness and inconsistency to suppose that things which have never yet been performed can be performed without employing some hitherto untried means. The creations of the mind and hand appear very numerous, if we judge by books and manufactures; but all that variety consists of an excessive refinement, and of deductions from a few well known matters—“not of a number of axioms. Even the effects already discovered are due to chance and experiment rather than to the sciences; for our present sciences are nothing more than peculiar arrangements of matters already discovered, and not methods for discovery or plans for new operations. The sole cause and root of almost every defect in the sciences is this, that while we falsely admire and extol the powers of the human mind, we do not search for its real helps. The subtilty of nature is far beyond that of sense or of the understanding: As the present sciences are useless for the discovery of effects, so the present system of logic 3 is useless for the discovery of the sciences. The

present system of logic rather assists in confirming and rendering inveterate the errors founded on vulgar notions than in searching after truth, and is therefore more hurtful than useful. The syllogism is not applied to the principles of the sciences, and is of no avail in intermediate axioms, 4 as Edition: It forces assent, therefore, and not things. The syllogism consists of propositions; propositions of words; words are the signs of notions. If, therefore, the notions which form the basis of the whole be confused and carelessly abstracted from things, there is no solidity in the superstructure. Our only hope, then, is in genuine induction. We have no sound notions either in logic or physics; substance, quality, action, passion, and existence are not clear notions; much less weight, levity, density, tenuity, moisture, dryness, generation, corruption, attraction, Edition: They are all fantastical and ill-defined. The notions of less abstract natures, as man, dog, dove, and the immediate perceptions of sense, as heat, cold, white, black, do not deceive us materially, yet even these are sometimes confused by the mutability of matter and the intermixture of things. All the rest which men have hitherto employed are errors, and improperly abstracted and deduced from things. There is the same degree of licentiousness and error in forming axioms as in abstracting notions, and that in the first principles, which depend on common induction; still more is this the case in axioms and inferior propositions derived from syllogisms. The present discoveries in science are such as lie immediately beneath the surface of common notions. It is necessary, however, to penetrate the more secret and remote parts of nature, in order to abstract both notions and axioms from things by a more certain and guarded method. There are and can exist but two ways of investigating and discovering truth. The one hurries on rapidly from the senses and particulars to the most general axioms, and from them, as principles and their supposed indisputable truth, derives and discovers the intermediate axioms. This is the way now in use. The other constructs its axioms from the senses and particulars, by ascending continually and gradually, till it finally arrives at the most general axioms, which is the true but unattempted way. The understanding when left to itself proceeds by the same way as that which it would have adopted under the guidance of logic, namely, the first; for the mind is fond of starting off to generalities, that it may avoid labor, and Edition: But those evils are augmented by logic, for the sake of the ostentation of dispute. The understanding, when left to itself in a man of a steady, patient, and reflecting disposition especially when unimpeded by received doctrines, makes some attempt in the right way, but with little effect, since the understanding, undirected and unassisted, is unequal to and unfit for the task of vanquishing the obscurity of things. Each of these two ways begins from the senses and particulars, and ends in the greatest generalities. But they are immeasurably different; for the one merely touches cursorily the limits of experiment and particulars, while the other runs duly and regularly through themâ€”the one from the very outset lays down some abstract and useless generalities, the other gradually rises to those principles which are really the most common in nature. There is no small difference between the idols of the human mind and the ideas of the Divine mindâ€”that is to say, between certain idle dogmas and the real stamp and impression of created objects, as they are found in nature. Axioms determined upon in argument can never assist in the discovery of new effects; for the subtilty of nature is vastly superior to that of argument. But axioms properly and regularly abstracted from particulars easily Edition: The axioms now in use are derived from a scanty handful, as it were, of experience, and a few particulars of frequent occurrence, whence they are of much the same dimensions or extent as their origin. And if any neglected or unknown instance occurs, the axiom is saved by some frivolous distinction, when it would be more consistent with truth to amend it. We are wont, for the sake of distinction, to call that human reasoning which we apply to nature the anticipation of nature as being rash and premature, and that which is properly deduced from things the interpretation of nature. Anticipations are sufficiently powerful in producing unanimity, for if men were all to become even uniformly mad, they might agree tolerably well with each other. Anticipations again, will be assented to much more readily than interpretations, because being deduced from a few instances, and these principally of familiar occurrence, they immediately hit the understanding and satisfy the imagination; while, on the contrary, interpretations, being deduced from various subjects, and these widely dispersed, cannot suddenly strike the understanding, so that in common estimation they must appear difficult and discordant, and almost like the mysteries of faith. In sciences founded on opinions and dogmas, it is right to make use of anticipations and logic if you wish to force assent rather than things. If all the capacities of all ages should unite and

combine and transmit their labors, no great progress will be made. Edition: It is in vain to expect any great progress in the sciences by the superinducing or ingrafting new matters upon old. An instauration must be made from the very foundations, if we do not wish to revolve forever in a circle, making only some slight and contemptible progress. The ancient authors and all others are left in undisputed possession of their honors; for we enter into no comparison of capacity or talent, but of method, and assume the part of a guide rather than of a critic. To speak plainly, no correct judgment can be formed either of our method or its discoveries by those anticipations which are now in common use; for it is not to be required of us to submit ourselves to the judgment of the very method we ourselves arraign. Nor is it an easy matter to deliver and explain our sentiments; for those things which are in themselves new can yet be only understood from some analogy to what is old. Alexander Borgia said of the expedition of the French into Italy that they came with chalk in their hands to mark up their lodgings, and not with weapons to force their passage. Even so do we wish our philosophy to make its way quietly into those minds that are fit for it, and of good capacity; for we have no need of contention where we Edition: We have but one simple method of delivering our sentiments, namely, we must bring men to particulars and their regular series and order, and they must for a while renounce their notions, and begin to form an acquaintance with things. Our method and that of the sceptics agree in some respects at first setting out, but differ most widely, and are completely opposed to each other in their conclusion; for they roundly assert that nothing can be known; we, that but a small part of nature can be known, by the present method; their next step, however, is to destroy the authority of the senses and understanding, while we invent and supply them with assistance. Four species of idols beset the human mind, Edition: The formation of notions and axioms on the foundation of true induction is the only fitting remedy by which we can ward off and expel these idols. It is, however, of great service to point them out; for the doctrine of idols bears the same relation to the interpretation of nature as that of the confutation of sophisms does to common logic. The idols of the den are those of each individual; for everybody in addition to the errors common to the race of man has his own individual den or cavern, which intercepts and corrupts the light of nature, either from his own peculiar and singular disposition, or from his education and intercourse with others, or from his reading, and the authority acquired by those whom he reverences and admires, or from the different impressions produced on the mind, as it happens to be preoccupied and predisposed, or equable and tranquil, and the like; so that the spirit of man according to its several dispositions, is variable, confused, and as it were actuated by chance; and Heraclitus said well that men search for knowledge in lesser worlds, and not in the greater or common world. There are also idols formed by the reciprocal intercourse and society of man with man, which we call idols of the market, from the commerce and association of men with each other; for men converse by means of language, but words are formed at the will of the generality, and there arises from a bad and unapt formation of words a wonderful obstruction to the mind. Nor can the definitions and explanations with which learned men are wont to guard and protect themselves in some instances afford a complete remedyâ€”words still manifestly force the understanding, throw everything into confusion, and lead mankind into vain and innumerable controversies and fallacies. Lastly, there are idols which have crept into Edition: Nor do we speak only of the present systems, or of the philosophy and sects of the ancients, since numerous other plays of a similar nature can be still composed and made to agree with each other, the causes of the most opposite errors being generally the same. Nor, again, do we allude merely to general systems, but also to many elements and axioms of sciences which have become inveterate by tradition, implicit credence, and neglect. We must, however, discuss each species of idols more fully and distinctly in order to guard the human understanding against them. The human understanding, from its peculiar nature, easily supposes a greater degree of order and equality in things than it really finds; and although many things in nature be sui generis and most irregular, will yet invent parallels and conjugates and relatives, where no such thing is.

Chapter 7 : Who Really Wrote Shakespeare's Plays Sir Francis Bacon Part 1

I have a gammon of bacon and two razors of ginger, 'But for mine own part, my lord, I could be well Enter KING HENRY IV, PRINCE HENRY, LORD JOHN LANCASTER.

Chapter 8 : Books downloads

David's attitude toward the Works of God was the same as his attitude toward the Law-word of God, "But his delight is in the law of the Lord, and in His law he meditates day and night" (Ps.).

Chapter 9 : Great are the Works of the Lord (Part 1 of 2)

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