

"Of Truth" is the opening essay in the final edition of the philosopher, statesman and jurist Francis Bacon's "Essays or Counsels, Civil and Moral" (1625). In this essay, as associate professor of philosophy Svetozar Minkov points out, Bacon addresses the question of "whether it is worse to lie to others or to oneself--to possess truth (and lie, when necessary, to others) or to think one possesses the truth but be mistaken and hence unintentionally convey falsehoods to both oneself and to others" ("Francis Bacon's 'Inquiry Touching Human Nature,'" 2010). In "Of Truth," Bacon argues that people have a natural inclination to lie to others: "a natural though corrupt love, of the lie itself."

Of Truth

"What is truth?" said jesting Pilate, and would not stay for an answer. 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. And though the sects of philosophers of that kind be gone, yet there remain certain discoursing wits which are of the same veins, though there be not so much blood in them as was in those of the ancients. But it is not only the difficulty and labor which men take in finding out of truth, nor again that when it is found it imposeth upon men's thoughts, that doth bring lies in favor, but a natural though corrupt love of the lie itself. One of the later school of the Grecians examineth the matter, and is at a stand to think what should be in it, that men should love lies where neither they make for pleasure, as with poets, nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell: this same truth is a naked and open daylight that doth not show the masques and mummeries and triumphs of the world half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl that showeth best by day; but it will not rise to the price of a diamond or carbuncle, that showeth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves? One of the fathers, in great severity, called poesy vinum daemonum [the wine of devils] because it filleth the imagination, and yet it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in and settleth in it that doth the hurt, such as we spake of before. But howsoever these things are thus in men's depraved judgments and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.

The first creature of God in the works of the days was the light of the sense; the last was the light of reason; and his Sabbath work ever since is the illumination of his spirit. First he breathed light upon the face of the matter, or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen. The poet that beautified the sect that was otherwise inferior to the rest, saith yet excellently well, "It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings and mists and tempests in the vale below"*; so always that this prospect be

with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological and philosophical truth to the truth of civil business: it will be acknowledged, even by those that practice it not, that clear and round dealing is the honor of man's nature, and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the serpent, which goeth basely upon the belly and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious; and therefore Montaigne saith prettily, when he inquired the reason why the word of the lie should be such a disgrace and such an odious charge. Saith he, "If it be well weighed, to say that a man lieth, is as much as to say that he is brave towards God, and a coward towards man." For a lie faces God, and shrinks from man. Surely the wickedness of falsehood and breach of faith cannot possibly be so highly expressed as in that it shall be the last peal to call the judgments of God upon the generations of men: it being foretold that when Christ cometh, "He shall not find faith upon the earth."

*Bacon's paraphrase of the opening lines of Book II of "On the Nature of Things" by Roman poet Titus Lucretius Carus

Central to any humanities education is knowing how and when to apply what one has learned. Justification of the humanities would be necessary even if we lived in an age in which the value of a true liberal arts education was widely known. I say this because much of what passes for liberal arts today is deeply ideological and based in pseudo-disciplines. A true liberal arts education, based in the trivium (grammar, logic, and rhetoric) and emphasizing an understanding of and appreciation for the great classics, aims at the excellence of the individual. Francis Bacon (1561–1626), being one of the most important writers for any student of the humanities to study, should be part of the basic curriculum. Among his writings, his Essays offer an immensely practical understanding of the humanities. Among his essays, *Of Studies* is perhaps the greatest. What is the value of studying in the liberal arts? Francis Bacon offers an utterly compelling answer. This article will be an analysis of what I would argue is one of the most important essays ever written.

“Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business.”

Beginning with a tripartite explanation of why studies are useful, Bacon opens by addressing the various reasons one may avail himself to lessons. Bacon uses the term ‘studies’ to refer to wisdom and authority conferred through books to the reader. A close reading of the first line reveals, not just a trinity, but the verb ‘serve.’ That is, studies are in the service of these options. Studies have instrumental value in aiding those who read for enjoyment, those who wish to improve the quality of their manner of speaking, and those who wish to improve the value they bring to the marketplace. Reading for pleasure allows one to develop an appreciation for great writing. Reading

for ornament allows one to think and speak with greater clarity. Reading for business allows one to rise to the top of his/her respected industry. Indeed, one should observe the vocabularies of Fortune 500 CEOs. An expansive vocabulary allows one to express ideas with greater subtlety and actually become smarter over time. Intelligence, along with conscientiousness, will allow one to rise to the tops of hierarchies. Studies prove immensely valuable in such endeavors.

“For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best, from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humor of a scholar.”

When Francis Bacon refers to ‘expert men,’ he means people with practical experience but not necessarily a formal education in abstract reasoning. Hence, his emphasis on judging particulars. One many happen upon abstract principles strictly through practical experience but, as Bacon wisely counsels, knowledge of abstract principles allows for greater efficiency. Intelligence is not merely the ability to comprehend greater degrees of complexity. Speed is also a key component. In a competitive environment, speed is an asset. Knowledge of relevant abstract principles are a must. I must go on a bit of a digression here. This concerns the dismal way history has been taught for quite a while now. History teachers who focus on names and dates are not teaching true history. Such teachers do not justice to the field by taxing their students’ minds with memorizing little bits of trivia. Focusing on general themes as well as having students read the classics and write as often as possible are the best ways to promote individual excellence and instill in them a sense of awe and appreciation for the field. This is why we need Classical Humanism in the twenty-first century.

In this portion of the essay, Bacon addresses problems with the three categories introduced at the outset. Spending too much time studying leads to lack of productivity. Studies have only potential power in themselves. They must be applied toward practical ends. Here, it would be prudent to remember words of wisdom from Ralph Waldo Emerson: “An ounce of action is worth a ton of theory.” Using studies for ornament in the present day is perhaps best exemplified by the postmodernists. Lacan, in particular, loved obscurantism. Quite frankly, his writing makes him sound like a pretentious hipster. Bacon warns against such vanity. Love of sounding intelligent (especially in cases where there is nothing beyond the façade) leads to intellectual conceit. Bacon notes one other major problem: ‘to make judgment wholly by their rules.’ Here, he is rejecting the subjugation of humanity to reason. We use reason to improve our lot in life (both individually and as a society). Plato and others have tried to argue that reason must reign supreme (see Plato’s Phaedrus). Plato used the analogy of the chariot whereby the charioteer represents reason and the horses represent the passions. The charioteer’s goal is to maintain control (this feeds into Plato’s larger argument that the soul works best when reason is in charge). Modern psychology has pretty much shattered the naïve goal of placing reason in charge of the passions. If we were to ‘make judgments’ wholly by the rules of abstract principles, we would feel terribly constrained. Reason is the servant of the passions, but a persuasive and stubborn one.

“They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need proying, by study; and studies themselves, do give forth directions too much at large, except they be bounded in by experience.”

Here, Francis Bacon emphasizes the reciprocal relationship between studies and experience. They buttress each other much like the two sides of an arch. Leonardo da Vinci once said “The arch is nothing else than a force originated by two weaknesses, for the arch in buildings is composed of two segments of a circle, each of which being very weak in itself tends to fall; but as each opposes this tendency in the other, the two weaknesses combine to form one strength.”[1] Similarly, studies and experience may escape from their own deficiencies through mutual reinforcement. That the particulars can be understood within an abstract framework and the abstract framework be grounded in practical experience.

“Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books, else distilled books are like common distilled waters, flashy things.”

Francis Bacon addresses responses to studies (again in a trinity). The tripartite elements in this essay allow for both efficiency and complexity, thus allowing Bacon the liberty to expatiate when necessary but not so as to stray from the purpose of the essay. By ‘crafty men,’ Bacon means practical men with an acrimonious disposition toward formal studies. Such men tend lack the necessary foresight to realize the value of studies. On the other hand, simple men merely admire studies and those whom they perceive to be intelligent. The value of studies is in their utility. That must be the focus. In the latter portion of this section of the essay, Bacon gives advice on how to read. Given the seemingly infinite number of printed materials in the world today, one must focus on quality. With regard to education, quality can be determined for a select number of works published from ancient times to about a century before the present. These works, the Great Classics, have stood up to generations of the best critics, have made a significant impact, and have influenced other great works. Other, not so great, works can be read with greater brevity or via secondary sources. In other words, life is too short to be reading the ideological garbage produced by the likes of Judith Butler. Focus on the great works of Francis Bacon, Leonardo da Vinci, Johann Wolfgang von Goethe, and Fyodor Dostoyevsky instead!

Of Friendship Summary

Bacon introduces the text with thoughts of Aristotle on companionship. He posits that human nature demands company and social contact. Isolation and solitude are traits of either wild beast or heavenly god.

Human beings require other human beings and anyone who avoids such interaction is not doing justice to his natural state. Bacon does not criticize people who feel shy in a crowd and head for therefore seek isolation in the wild.

Such people find great value in peace and it aids their mental processes to contemplate of profound issues. Through their extensive analysis, they journey on a path of self-discovery. Such hermits search for truth and knowledge in continued social sequestration.

However, the consequences of such isolation can be like a double-edged sword, desirable or detrimental. Bacon points to philosophers like Epimenides the Candian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana, who postulated theories unique to their age and contemporaries.

Their works are of immense philosophical wealth. Even several spiritual men find great benefit and progress through prolonged abstention from public life. Therefore, voluntary retreat from society can have positive consequences too.

Bacon attempts to differentiate between kinship and general crowd. For him, there is a big difference between strangers of society and known friends. A person can feel lonely in a crowd too. People may become transient glimpses which are lost if a person does not interact with them.

If a person does not feel passionate or interested in a conversation then it becomes an exercise in futile monologues and is similar in meaning to the undecipherable notes of musical instruments like cymbals.

Bacon uses a Latin adage which means that a big city is filled with great solitude. In a large city, people are separated and encamped in distinct areas that are difficult to bring closer together.

These long distances cause separation between friends and relatives. Therefore, for cultivating friendship a small city or town is more conducive. In smaller towns people live closer by and mingle a lot more regularly. Thus, these small cities have strong and united communities.

According to Bacon, a friendship demands the involvement of passions and feelings. They form the foundation of any friendship. Emotions are the threads that bind the hearts together.

A cure for ailing hearts

Bacon points to the ailments of the heart that it suffers if it stops or is suffocated. A healthy heart required vigour and the same is provided by an intimate and friendly conversation with one's pals.

The bonhomie is the cure for depression and various diseases of the heart. Friendship is the panacea for heartaches. A true friend acts a secondary valve for the heart to pump life into a sick person.

Amusing and pleasant badinage acts as a stress reliever for the burdened and ailing heart. It elevates the mood of gloom and deathly isolation that a patient feels and makes him feel good again.

Patients take medicines like sarza for the liver, steel for the spleen, flowers of sulphur for the lungs, castoreum for the brain etc, but for the issues of the heart, the love and affection of a friend is the best cure.

Friendship can be bought

The elite of society like kings and leaders are really adept at making friends. They understand the value of friendly ties with worthy people. The rich and the powerful often try to buy friendships of noble and influential people through gifts, badges of reverence and their wealth.

But such friends lack emotional attachment with their patrons or benefactors. Their loyalty or friendship is tied to generous rewards and they are susceptible to corruption and greed.

Friendship requires a quantum of parity if not equality. Therefore, the massive chasm between the king and his subjects cannot be bridged that easily.

Even if the princes admire certain ordinary individuals they find it difficult to befriend them. The only solution is to elevate such individuals so that they come nearer to the monarch in terms of power and influence.

But such trade in friendship is often problematic. The intentions of someone whose friendship can be bought are not reliable and subject to greed and wickedness. The people who do enter the caucus of such powerful elite become favourites to them.

Bacon tells us that the Romans had a special name for such individuals, 'participes curarum' meaning people who share one's fears, doubts and worries.

This sharing of one's burdens is a true quality of friendship and a strong tie of camaraderie. These favoured individuals gain the confidence of the elite and offer advice to them.

This practice and ploy of befriending individuals have been prevalent throughout history, from able and proud monarchs to weak and cloying rulers.

The empowered elite has used their political wits and acumen to enlist such friends at par with the ranks of nobility and governance

The essay "Of Ambition" can be used as evidence to prove the worldly wisdom of Sir Francis Bacon. It is full of advice; it covers every profession and department of Bacon's era. The author has advised every person either he is a king, prince or a common man. The essay is less about ambitions but more about ambitious persons. However, as usual, the author shows both sides of the picture; he talks about negative as well as positive qualities of ambitious people. He also talks about their different types; some of them are harmful, whereas others are useful. Likewise, different kinds of ambitions have been mentioned and fully explained in this essay; if ambitions are harmful then what are their impacts; if they are useful, then how these ambitions can help a person in this world.

Furthermore, readers hardly find any essay of Bacon in which he has not mentioned any example from Ancient Romans; Of Ambition is also not different from other essays of Sir Francis Bacon in this regard. Let us see what he further says about ambitions and ambitious persons.

Ambition and Ambitious Persons:

The author starts his essay with the definition of ambition; using a simile, he says, "Ambition is like choler"; "choler" is a physiological word. It was believed that there were four humours in the human mind; one of them was choler; if something wrong happened to choler, a person became wild. Sir Francis Bacon actually wants to say that ambition is the worst kind of disease; ambitious persons, like choler, become mad if something wrong happens to them; he elucidates it further; "if they [ambitious people] be checked in their desires, they become secretly discontent". According to Bacon, ambitious people feel happiness in seeing others falling from prosperity to adversity; seeing

people in adverse circumstances is their desire. Bacon then suggests princes and kings, not to employ ambitious people at any cost. However, if they are helpless and have no other choice then they should not check their progress as a precaution.

In which conditions, ambitious people can be employed?

Sir Francis Bacon is not in favour of negative ambitions nor does he consider it wise to hire ambitious people. Nevertheless, there are some critical situations when a king or prince can get their services; they can serve better in these critical situations. For instance, if an ambitious person has good war-skills, he can be used as a general. It is because his advantage is greater than his disadvantage. The ambitious person also does not care about himself but about his ambitions. In order to achieve his goals, he can sacrifice his life; therefore, the job of a shield, in unsafe situations, best suits him. There is another last duty, which an ambitious person can fulfill; "pulling down the greatness of any subject that overtops", mentions Bacon. Thus, the third purpose of ambitious people is to use them as a weapon against powerful persons.

Sir Francis Bacon in "Of Ambition", quotes an example of Tiberius, Macro, and Sejanus in these words:

"Tiberius used Macro in the pulling down of Sejanus".

Sir Francis Bacon

Let us clarify this example. In Tiberius Empire, Sejanus was a perfect praetorian guard but he somehow (actually by reforming the system) managed to make his reputation and gradually accumulated power by consolidating his influence over Tiberius. Thereafter, Tiberius used Naevius Sutorius Macro against Sejanus. Macro did his duty well and caused the downfall of Sejanus. Bacon refers him to clear that ambitious person can do anything because he just wants to rise.

How to control an ambitious person:

Employing an ambitious person is a risk. First of all, it is hard to identify an ambitious person. Nonetheless, in his essay "Of Ambition", Sir Francis Bacon has a solution. Ambitious people should be raised from a low position to lofty eminence. In this way, they will be less dangerous. Moreover, they should be examined time and again; kings and princes must keep an eye on them; they can easily be identified by their harsh nature; they also try to please people and make a reputation among them, just like Sejanus. Bacon gives another suggestion; kings should reward or punish the ambitious people through their favorites. Furthermore, if there are more than one

ambitious person, then they can be used against each other. In Addition, men of low birth can be raised to annoy ambitious persons.

Last suggestion, which Bacon provides, is that reputation of ambitious people should be destroyed all at once. However, sometimes a king cannot do so then he should adopt an alternative solution; the king can convert his rewards to punishments; his positive image can be replaced with the negative one. By doing so, the king would spoil the mind of the ambitious person and he would feel insecure about his position.

It is worth mentioning here that approach of Sir Francis Bacon in "Of Ambition" is entirely mean. Although he is talking about securities of the State, yet he is promoting selfishness. He is advising the kings and princes to use a person (ambitious person) and throw him for a loop. Hence, we can say that Alexander Pope rightly judged Francis Bacon. Perhaps, it is "Of Ambition" due to which Alexander Pope says, Sir Francis Bacon "is the wisest, brightest and meanest of mankind".

Types of Ambitions:

Sir Francis Bacon also divides ambition into certain categories. People, who belong to the first category, are common so as their ambitions. Everyone wants to dominate others. According to Bacon, this ambition is not harmful as compared to other ambitions. The second category is of those people, who try to build image among people. We can say them, leaders. They gain the support of people and people walk side by side with them. These kinds of people are harmful in Bacon's eyes. There is another category, which is harmful to kings but useful to people; some people build their image in nobles. They gain reputation and become close to them. Although it is much difficult to achieve such kind of position, yet ambitious people can achieve it. In Bacon's view, such a person should be praised as he achieves a difficult task.

If we deeply judge opinions of Sir Francis Bacon, then there is an ambition that he considers serves a noble purpose; the ambition to do good for the others. Moreover, he suggests kings to know the difference between good ambitions and bad ambitions. Likewise, they should differentiate between good persons and bad persons. Some people really work but some just show off. A king should keep an eye on them and he should appreciate good ambitious persons as they bring positivity.

Conclusion:

Sir Francis Bacon has presented numbers of ways, through which ambitious person and his ambition can be checked. His guidelines mostly are for the noble classes; for kings and princes. It is not wrong to say that Bacon is dealing the ambitious people with iron hands. However, in the end, he shows

some positivity. His attitude towards positive ambitions is soft. He praises those people who do good for the welfare of humanity.

As far as the style of the essay is concerned, there is nothing new in it; Bacon, in every essay, uses concise and lucid sentences. Everything is clear to the readers. They do not find any ambiguity in the whole essay. Whenever requires, Bacon uses similes to clarify his standpoint. In addition, he quotes examples from the past to simplify his views. If we talk about philosophy, then attitude of Sir Francis Bacon is strict towards ambition and ambitious people. However, as a whole, the essay is a masterpiece from emperors' point of view.

INTRODUCTION

The essay "Of Goodness and Goodness of Nature" was written by the English essayist Francis Bacon who was one of the major essayists of his time. He was also a pioneer of the essay form of writing due to his contribution to this genre. The essay was originally written in Latin language and was then translated into English language. It was published in one of the volumes of Francis Bacon called "Essays or Counsels, Civil and Moral" in 1625.

"Of Goodness and Goodness of Nature" is an essay that defines the inner goodness in humans and explains its importance. According to the author, goodness is a trait that aids the welfare of society on a larger scale. The essay also discusses the kinds of people having the goodness of heart and people who have an evil nature. This essay gives full knowledge about morality and enables the reader to keep a balance while doing good. It makes him careful about the errors committed in the process of doing good.

OF GOODNESS AND GOODNESS OF NATURE SUMMARY

The beginning of the essay defines the inner goodness of the human heart and its enormous importance. The author says that humanity is not an appropriate term to explain the deep concept of Goodness. The Ancient Greeks called it "Philanthropia". It is said to be on the highest rank among the virtues. It is similar to the character of deities and goddesses as without it human beings are a harmful and mischievous creature. The excess of both power and knowledge may have a negative impact on humans but the excess of goodness is never bad.

Humans have an inner tendency toward goodness. If they are not kind towards their fellow human beings, they are good towards other living creatures. The example of Turks can be mentioned here, who were very cruel people but they were kind towards animals and birds.

Some errors do happen in the practice of goodness.

Italian people consider those who are too good are good for nothing. An Italian doctor, Nicholas Michiavalli was brave enough to speak out that Christianity sacrificed good men in the name of religion while bad and cruel ones were left open. This was a big error in the pursuit of goodness.

Just as Nicholas Michiavalli spoke against Christian laws and principles, so in order to avoid any scandal, one must have knowledge about the errors related to goodness.

It is good to see good in people but not their appearances and if that happens, it is like committing another error because it limits the goodness of a mind and causes disillusionment of the mind. Men are taught by God to help the poor but one should not give away everything to leave himself empty-handed. Nor should one empty all the resources and end up in poverty.

One should give away what the poor need rather than what he wants. As long as a person is in the position of doing good to others, he may spread and do good. Otherwise, in feeding streams, fountains would turn dry and the process of goodness will come to an end.

Some men, by nature, have inner goodness in them while there are some men who, by nature, have malignity or harmful inclination. The men with lighter malignity have stubbornness and cause problems for others while people with deeper malignity cause the situation to be even worse for others. Such people are called “misanthropists”, they are men-haters and can never be the well-wishers of others. Such people can never do any good to others without their own advantage.

These inclinations are the errors of human nature though they perfectly fit in politics. Just like the knee timber which is good for making ships to be tossed in the sea but not for building houses that are meant to stand firm.

Of Youth and Age – Summary

In the essay, Of Youth and Age, Francis Bacon compares the two ages, youth and old age. The essay deals with the advantages and disadvantages of both the ages.

Summary

The essay 'Of Youth and Old Age' is one of the most popular essays of Lord Bacon. In this essay Bacon presents a comparative study of the nature of youth age and old age. He says that both the stages of life have their own merits and demerits. Bacon is of the view that the compounding of the characteristics of young age and old age can help in getting success especially in business.

Bacon first describes the drawbacks of youth. He says that although a young man may attain more experience than many old men, it is rare. Generally young people have certain shortcomings in them. He says that youth is liable to foolish thoughts. The errors of youth often prove fatal. It is because of certain characteristic weaknesses of youth such as attempting too much thinking only about the end, ignoring the means, holding on to imperfect principles, reckless innovations, extreme remedies and reluctance to acknowledge errors. Describing the merits of youth Bacon says that youth has lively invention and imagination. Though youth is not so well fit to judge or deliberate, it is fitter to invent and execute. A man that is young in years may be old in hours, if he has lost no time. Young men have a moral freshness, which the old lack in. They are full of adventures and would not tolerate partial success. They are better capable of taking immediate decisions. Thus young people have many advantages over old people.

Describing the drawbacks of old age Bacon says "Men of age object too much, consult too long, adventure too little, repent too soon and seldom drive business home to the full period, but content themselves with a mediocrity of success." While describing the merits of old age he says that old men are more experienced than the young men and they are guided in their action by their experience. But they are less imaginative, they argue too much, consult too long, are less adventurous, repent too soon and seldom push an affair right through the end. Even a little success satisfies them.

According to Bacon the wise course is the course of golden mean. He advises that the merits of both young and old men should be employed in business which requires immediate efficiency, efficiency in future, external success. This requires combination of the moral freshness of youth and the political sagacity of old age. When both old men and young men are employed, young men will learn from their elders and will themselves grow older and thus have the advantages of old age also.

In this essay Bacon brings to light an important fact about young people. He gives examples from ancient history to illustrate this view. He points out that youth sometimes fails to fulfill its early promise. There are some, who have an early maturity, but their powers also fail early and then they do not justify their promise. This happened with Hermogenes, the rhetorician, who lost all his mental powers by the time he was twenty-five year old. Secondly, there are persons who have some natural qualities, which are more becoming in youth than in age like Hortensius. He had a florid, passionate style. In oratory this style suited him better as a young man than when he was old. He remained the same even in his old age. Then there are those who begin with very high standards but are unable through a long period of years to maintain themselves at the height of greatness, which

they have reached. This was the case with Scipio Africanus, the conqueror of Hanibal at Zama in 201 B.C. Scipio's early career in Spain and Africa was very brilliant. At the time of his great victory in Zama he was only thirty-five years of age. His later career in Asia Minor was not so brilliant.