

## A MODERN VERSION OF SELECT PASSAGES

*Chung-lin Wang*

王中林

The original are followed closely and altered where the diction, syntax, world-order, spelling or idiom is archaic.

### A

If wee truly examine the difference of both conditoins; to wit of the rich and mighty, whome wee call fortunate; and of the poore and oppressed, whome wee account wretched: wee shall find the happinesse of the one, and the miserable estate of the other, so tied by GOD to the very instant, and both so subject to interchange (witness the suddaine downefall of the greatest Princes, and the speedy uprising of the meanest persons) as the one hath nothing so certaine, whereof to boast; nor the other so uncertaine, whereof to bewaile it self. For there is no man so assured of his honour, of his riches, health, or life; but that he may be deprived of either or all, the very next houre or day to come. And although the aire which compasseth adversities, be very obscure: yet therein wee better discern GOD, than in that shining light which environeth worldly glorie; through which, for the clearnesse thereof, there is no vanitie which escapeth our sight. And let adversitie seeme what it will; to happie men, ridiculous, who make them-selves merrie at other mens misfortunes; and to those under the crosse greivous; yet this is tune, That for all that is past, to the very instant, the portions remaining are equall to either. For bee it that wee have lived many yeares, and (according to Salomon) in them all wee have rejoyced; or bee it that wee have measured the same length of daies, and therin have ever-more sorrowed: yet looking backe from our present being, wee find both the one and the other, to wit, the joy and the woe, stayed out of sight; and death, which doth pursue us and hold us in chase, from our infancies, hath gathered it.

(SIR WALTER RALEIGH<sup>(1)</sup>, *The History of the World*).

a

If we honestly examine the difference between both situations, that is of the rich and mighty whom we call fortunate and of the poor and oppressed whom we consider wretched, we shall find that the happiness of the one and the miserable state of the other are so limited by God to the actual moment, and so liable to reversal, that the one has nothing so certain that he can boast and the other nothing so uncertain that he can complain about it. An example is the sudden downfall of great princes and the rapid promotion of the humblest people. For there is no man so certain of his honour, of his riches, health or life that he may not be deprived of any or all of them in the very next hour or on the following day. and although the atmosphere surrounding adversity is one of great obscurity we discern God in it, rather than in the shining light which surrounds worldly glory, through which, because it is so clear, there is no triviality which escapes one's notice. and let adversity seem that it may, ridiculous to happy men, who amuse themselves at other people's misfortunes, and grievous to those who bear their cross, yet it is true that despite all that has happened up to the present moment, their remaining futures offer equal fortune to both sorts. For whether we have lived for many years and (according to the Wisdom of Solomon) enjoyed them all, or whether we have lived just as long and been perpetually wretched, looking back from the present moment of existence we find that both the one and the other, that is, joy and sadness, have passed out of sight. Death, which pursues us, and steadily chases us from our infancy onwards, has gathered them up.

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(1) Sir Walter Raleigh (or Ralegh) 15527-1618. Raleigh was one of the most remarkable and versatile figures of the English Renaissance: an influential favorite of Elizabeth1; friend and patron of a number of free-thinkers, e.g. Marlowe, Kyd; author of an unfinished *History of the World* (1614) written in prison, and several notable poems, e.g. *The Pilgrimage*, "Even such is Time."

## B

For the air is most temperate and wholesome, sited in the midst of the temperate Zone, subject to no storms and tempersts as the more Southern and Northern are; but stored with infinite delicate fowl. For water, it is walled and guarded with the Ocean most commodious for traffick to all parts of the world, and watered with pleasant fishfull and navigable rivers, which yield safe havens and roads, and furnished with shipping and Sailors, that is may rightly be termed the 'Lady of the Sea'. That I may say nothing of healthful Baths, and of Meres stored both with fish and fowl; the earth fertile of all kinds of grain, manured with good husbandry, rich in mineral of coals, tin, lead, copper, not without gold and silver, abundant in pasture, replenished with cattle both tame and wild (for it hath more parks than all Europe besides), plentifully wooded, provided with all complete provisions of War, beautified with many populous Cities, fair Boroughs, good Towns, and well-built Villages, strong Munitions, magnificent Palaces of the Prince, stately houses of the Nobility, frequent Hospitals, beautiful Churches, fair Colleges, as well in other places, as in the two Universities, which are comparable to all the rest in Christendom, not only in antiquity, but also in learning, building and endowments. As for government Ecclesiastical and Civil, which is the very soul of a kingdom, I need to say nothing, when as I write to home-born, and not to strangers.

(WILLIAM CAMDEN<sup>(2)</sup>, The Lady of the Sea).

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(2) William Camden (1551-1623) English antiquary. The son of a painter, he was educated at Oxford. Camden is famous for his *Britannia*, a survey of the Britain, written in Latin. He collected the epitaphs in Westminster Abbey, wrote historical works, and helped to revive the study of Anglo-Saxon. The Camden Society for the publication of historical documents is named in his honour.

**b**

The climate is mild and healthy, the country being situated in the middle of the temperate zone and not subject to storm and tempest as countries further south and north are. It is well stocked with wildfowl. As for water, it is surrounded and protected by the sea, and thus well-situated for international sea-traffic. It is irrigated by rivers, navigable and full of fish; the water-ways contain safe harbours and protected stretches of deep water, and are well supplied with ships and sailors. Thus, England may rightly be called 'The Lady of the Sea'. Besides this, there are health-giving watering-places and lakes well stocked with fish and wildfowl. The land is productive of all kinds of grain, being carefully fertilised. It is rich in minerals; coal, tin, lead copper, a little gold and silver; there is plenty of pasture land filled with both domestic and wild cattle; England has more parkland than any other European country. There is extensive woodland providing the timber needed for warlike purposes. There are many beautiful and well-populated cities, attractive boroughs, well-built villages. There are strong fortifications, magnificent royal palaces, stately homes of the nobility, plenty of hospitals and beautiful churches. There are also fine colleges, not only at Oxford and Cambridge, but elsewhere, which compare favourably with any in Christendom in antiquity, buildings, endowments, and in standards of learning. As for government, both ecclesiastic and civil, which is the very soul of a kingdom, I need say nothing, writing as I do to Englishmen and not to foreigners.

**c**

A mere formal Man is somewhat more than the shape of a man; for he has length, breadth, and colour. When you have seen his outside, you have looked through him, and need employ your discovery no farther. His reason is merely example, and his action is not guided by his understanding, but he sees other men do thus, and he follows them. He is a Negative, for we cannot call him a wise man, but not a fool; not an honest man, but not

a knauel for a Protestant, but not a Papist. The chiefe burden of his braine is the carriage of his body and the setting of his face in a good frame: which hee performes the better, because hee is not disioynted with other Meditations. His Religion is a good quiet subiect, and he prayes as he sweares, in the Phrase of the Land. He is a faire guest, and a faire inuiter, and can excuse his good cheere in the accustomed Apologie. Hee apprehends a iest by seeing men smile, and laughes orderly himselfe, when it comes to his turne. His discourse is the newes that hee hath gathered in his walke, and for other matters his discretion is, that he will onely what he can, that is, say nothing. His life is like one that runnes to the Minister walke, to take a turne, or two, and so passes. He hath staid in the world to fill a number; and when he is gone, there wants one, and there's an end.

(JOHN EARLE<sup>(3)</sup>, *Microcosmographical*).

c

A merely conventional man is rather more than an outline, because his body has height, breadth and colouring; but when you have seen his figure, you have seen right through him, and have no further need to investigate him. His reasoning is merely by example, and his actions are not governed by his intelligence. Observing the behaviour of other people, he imitates it. The conventional man is negative. We can neither call him a wise man nor a fool; neither an honest man nor a rogue, neither a Protestant nor a Roman Catholic. The chief concern of his mind is his deportment and facial expression, and he is successful in this concern, as he is not preoccupied with other thoughts. His religion is un-

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(3) John Earle (1601-1665) Earle was born at Churchstow, Devonshire, England. He was a Character writer. His *Microcosmography* (1628) deals with "characters" as seen from an academic point of view, such as "pretender to learning," "an antiquary," etc. He was elected and reelected professor of Anglo-Saxon at oxford in 1876, the professorship having been made permanent. Among his works are *Two of the Saxon Chronicles Parallel* (1865), *The Philosophy of the English Tonque* (1866), *Books for the Beginner* (1880), *Anglo-Saxon Literature* (1884), *A Hand Book to the Land Charters* (1888), *English Prose* (1890) and others.

controversial, and he prays, just as he swears, in common-place language. He is quite a good guest and quite a good host, apologising for his immoderate bonhomie in the usual way. When he sees other people smile he realises that a joke has been made, and produces appropriate laughter when required. His conversation is about the news he has acquired during his walk, and, as far as other subjects are concerned, his policy is to say just what he can, and that is nothing. The conventional man's life is like that of the person who goes to the Minister habitually to take a walk round the cloister. Thus it passes. His purpose in life is to occupy a vacancy. When he has gone, the vacancy remains, and that is all there is to it.

#### D

Let thy master, Squire, offer his service to the Muses. It is long since they received any into their court. They give alms continually at their gate, that many come to live upon; but few have they ever admitted into their palace. There shall he find secrets not dangerous to know, sides and parties not factious to hold, precepts and commandments not penal to disobey. The gardens of love wherein he now playeth himself are fresh today and fading tomorrow, as the sun comforts them or is turned from them. But the gardens of the Muses keep the privilege of the golden age; they ever flourish and are in league with time. The monuments of wit survive the monuments of power: the verses of a poet endure without a syllable lost, while states and empires pass many periods. Let him not think he shall descend, for he is now upon a hill as a ship is mounted upon the ridge of a wave; but that hill of the Muses is above tempests, always clear and calm, a hill of the goodliest discovery that man can have, being a prospect upon all the errors and wanderings of the present and former times. Yea, in some cliff it leadeth the eye beyond the horizon of time, and giveth no obscure divinations of times to come. So that if he will indeed lead vitam vitalem, a life that unites safety and dignity, pleasure and merit; if he will win admiration without envy; if he

will be in the feast and not in the throng, in the light and not in the heat; let him embrace the life of study and contemplation.

(FRANCIS BACON<sup>(4)</sup>, *The Service of the Muses*).

d

I suggest, squire, that your master becomes a poet. It is a long time since we had a real poet. Many tap on the door of poetry and live on its crumb of charity, but true poets have always been few and far between. As a poet your master will learn secrets which are not dangerous to know, enter schools of thought which are not contentious, learn precepts and laws which it is not an offence to disobey. The pursuit of love leads only to transitory pleasure. But the practise of poetry, like the golden age, flourishes steadily and eternally.

The achievements of intellect survive the achievements of power; the verses of a poet endure without a syllable lost, while states and empires have many ups and downs. Assure your master that the poet, like a ship riding the crest of the wave, will not fall from the heights. He stands above the storms of life, in clarity and calmness, in the best position to contemplate the errors and vagaries of present and former times. In some sense the poet's position enables him to see beyond the present into the future. If, therefore, your master wishes to lead a rewarding life, a life that unites safety and dignity, pleasure and merit; if he desires admiration without envy; if he wants to enjoy living without being crowded by it, if he seeks enlightenment without emotional involvement with others, let him embrace the life of study and contemplation.

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(4) Francis Bacon (1561-1626) English statesman, essayist, philosopher. Under Elizabeth 1, especially James 1, Bacon rose to the post of lord chancellor. His pithy essays (1597-1625) rank high as English prose and expressions of practical wisdom. He opened the way to modern science, breaking with Aristotelianism and scholasticism, and introducing the method of induction. Though Bacon was not himself a scientist, yet his philosophy of science, with its power of organization and its emphasis on the experimental method, had profound and lasting influence.

## E

A youth should not be made to hate study before he know the causes to love it: or taste the bitterness before the sweet; but called on, and allured, entreated, and praised: Yea, when he deserves it not. For which cause I wish them sent to the best school, and a publike, which I think the best. Your Lordship I fear hardly hears of that, as willing to breed them in your eye, and at home; and doubting their manners may be corrupted abroad. They are in more danger in your own Family, among ill servants (allowing, they be safe in their School-Master), than amongst a thousand boys, however immodest: would we did not spoil our own children and overthrow their manners ourselves by too much Indulgence. To breed them at home is to breed them in a shade; where in a school they have the light and heat of the sun. They are used and accustomed to things and men. When they come forth into the Commonwealth they find nothing new or to seek. They have made their friendships and aids; some to last till their Age. They hear what is commanded to others as well as themselves. Much approved, much corrected; all which they bring to their own store and use, and learn as much as they hear. Eloquence would be but a poor thing if we should only converse with singulars; speak but man and man together. Therefore I like no private breeding. I would send them where their industry should be daily increased by praise; and that kindled by emulation. it is a good thing to inflame the mind: And though Ambition itself be a vice, it is often the cause of great virtue. Give me that wit, whom praise excites, glory puts on, or disgrace grieves: he is to be nourished with Ambition, pricked forward with honour, checked with Reprehension, and never to be suspected of sloth. Though he be given to play, it is a sign of spirit and liveliness; so there be a mean had of their sports and relaxations. And from the rod, or ferrule, I would have them free, as from the menace of them: for it is both deformed and servile.



(BEN JONSON<sup>(5)</sup>, Of Public Schools).



A youth should not be made to hate study before he knows the reasons for loving it, or be made to work at what is dull before he has savoured what is interesting. Even When he doesn't deserve it, he should be enticed, encouraged and praised. For this reason I prefer boys to be sent to the best schools, which, in my opinion, are the public schools. I fear that your Lordship scarcely approves of this, wishing to bring them up under your eye, and at home and fearing that their behaviour may be corrupted away from the family. Actually, they are in greater danger, among bad servants, in the midst of your own establishment, assuming of course that their school master is a good one, than among a thousand boys, however unrefined. It is a pity that we spoil our own children and ruin their manners by over-indulgence. To bring them up at home is to rear them as if in the shade, whereas at school they are in the light and heat of the sun. School accustoms them to things and men. When they emerge into adult life they find nothing unaccustomed or unknown. They have formed their friendships and helpful contacts, some of which will endure to old age. They hear what others, as well as themselves, are told to do. They receive ample approval and ample correction, and all this becomes a store of valuable experience. Eloquence would be a poor thing if we spoke only to other individuals. Therefore I do not like a private upbringing. I would send them when their hard work would be daily increased by praise, and by the spirit

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(5) Ben Jonson (1572-1637) English dramatist, poet. Son of a minister, he worked as bricklayer, fought in Flanders, then became actor and play-wright. Next to Shakespeare the outstanding dramatist of the period. Jonson developed the comedy of "humours," which satirically develops a situation by emphasizing some outstanding whim, eccentricity, or characteristic of a person. In his theory of the drama Jonson regarded himself as a follower of classical principles, especially, as regards the unities. Under James I, Jonson was employed in the production of court entertainments especially masques; was made unofficial poet laureate.

of emulation. It is a good thing to set the mind a high goal, and though ambition in itself is a vice, it is often the cause of great virtue. Give me the personality which is excited by praise, advanced by glory, or grieved by disgrace. Ambition improves him, honour spurs him forward, censure checks him. He is never lazy. Though he enjoys entertainment, it is a sign of spirit and liveliness, providing that games and relaxations are kept in due proportion. And I prefer boys to be free from beating and from the fear of it, because beating tends to deform character and promote a servile attitude.

## F

He was born a King, and from that height, the legs fitted to look into inferior things; yet few escaped his knowledge, being, as it were, a Magazine to retain them. His Stature was of the middle size; rather tall than low, well set and somewhat plump, of a ruddy Complexion, his hair of a light brown, in his full perfection, had at least a Tincture of white. If he had any predominant Humor to Ballanco his Cholera, it was Sanguine, which made his Mirth Witty. His Beard was scattering on the Chin, and very thin; and though his Clothes were seldome fashioned to the Vulgar garb, yet in the whole man he was not uncomely. He was a King in understanding, and was content to have his Subjects ignorant in many things; As in curing the King's Evil, which he knew a Device, to ingrandize the Vertue of Kings, when Miracles were in fashion; but he left the World believe it, though he smiled at it, in his own Reason, finding the strength of the Imagination a more powerfull Agent in the Cure, than the Plaisters his Chirurgions prescribed for the Sors. it was a hard Question, whether his Wisedome, and knowledge, exceeded his Cholera, and Fear; certainly the last couple drew him with most violence, because they were not acquisite but Naturall; If he had not had that Allay, his high touring, and mastering Reason, had been of a Rare, and sublimed Excellency; but these earthy Dregs kept it down, making his Passions extend him as farre as Prophaness, that I may not say Blasphemy, and Policy superintendent of all his actions.

(ARTHUR WILSON<sup>(6)</sup>, Character of Janes I).

f

He was born a king, and because of his eminence, was thus relatively unsuited to deal with ordinary matters; all the same, few of these escaped his knowledge, which did duty as a magazine to contain them.

He was of middle height, tall rather than short, well-built and a little plump and red-faced, his hair was light brown, streaked with white in his years of maturity. If he had any quality to counteract his bad-temper, it was confidence and optimism, which imparted wit to his sense of humour. His beard was sparse and very thin. Though his clothes were seldom made in the popular style, yet, taken as a whole, he was not a bad-looking man. Himself a king in understanding, he was content to keep his subjects in ignorance of many things, such as the cure for scrofula, for which he used a method, the 'king's touch', in order to enhance public opinion of 'divine right' in an age when miracles were believed. Though he secretly smiled at his 'cure', he let the world believe in it, realising that the patient's faith was more instrumental in success than the plasters prescribed by his surgeons. It was a hard question whether his wisdom and knowledge exceeded his irascibility and fear. Certainly the two latter characteristics affected him most violently, being natural rather than acquired. Without these unfortunate tendencies, his lofty and masterful intelligence would have been of a rare and unadulterated excellence, but these base qualities kept it down. They caused passions within him which drove him as far as profanity, a word I use to avoid 'blasphemy'; and to the expediency which controlled all his actions.

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(6) Arthur Wilson (1886-?) American illustrator with a particular liking for the sea. A few of the books illustrated by him are *Iron Men and Wooden Ships*, edited by Frank Shay (1924); *The Magnificent Idler* by Cameron Rogers (1926); *James Shore's Daughter* by Stephen Benet (1935) etc. Wilson has also written and illustrated *The Pirate's Treasure* (1926).

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