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GREAT BOOKS SUMMER PROGRAM

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Day One: July 7, 2021

Patriotism: What is it?

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Do individuals have a hierarchy of obligations? If so, what is the proper place of patriotic obligation in that hierarchy?

Patriotism Selected Texts

“It is not good for man to be alone.” - Genesis

“Honor your father and your mother that you may have a long life in the land which the Lord, your God, is giving you.” - Exodus, chapter 10.

“Thou shalt love thy neighbour as thyself.” - New Testament, Mark; 12:31

“This is prescribed by the order of nature: it is thus that God has created man. For ‘let them,’ He says, ‘have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creepeth on the earth.

‘He did not intend that His rational creature, who was made in His image, should have dominion over anything but the irrational creation,—not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position of the creatures is, and what the desert of sin; for it is with justice, we believe, that the condition of slavery is the result of sin.’”

- City of God; Book XIX, chapter 15, St. Augustine

“As stated above (Article 7), we ought out of charity to love those who are more closely united to us more, both because our love for them is more intense, and because there are more reasons for loving them. Now intensity of love arises from the union of lover and beloved: and therefore we should measure the love of different persons according to the different kinds of union, so that a man is more loved in matters touching that particular union in respect of which he is loved. And, again, in comparing love to love we should compare one union with another.

“Accordingly, we must say that friendship among blood relations is based upon their connection by natural origin, the friendship of fellow-citizens on their civic fellowship, and the friendship of those who

are fighting side by side on the comradeship of battle. Wherefore in matters pertaining to nature we should love our kindred most, in matters concerning relations between citizens, we should prefer our fellow-citizens, and on the battlefield our fellow-soldiers. Hence the Philosopher says (Ethic. ix, 2) that ‘it is our duty to render to each class of people such respect as is natural and appropriate. This is in fact the principle upon which we seem to act, for we invite our relations to a wedding . . . It would seem to be a special duty to afford our parents the means of living . . . and to honor them.’”

“The same applies to other kinds of friendship.

“If however we compare union with union, it is evident that the union arising from natural origin is prior to, and more stable than, all others, because it is something affecting the very substance, whereas other unions supervene and may cease altogether. Therefore the friendship of kindred is more stable, while other friendships may be stronger in respect of that which is proper to each of them.”

- Summa Theologiae; on order in charity; Thomas Aquinas

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.-- That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.” - excerpt, Declaration of Independence of the thirteen American States

"We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America." - Preamble to the Constitution of the United States

“Public Spirit in the United States” excerpt, by Alexis de Tocqueville

There exists a love for the fatherland which has its source principally in that unthought, disinterested, and undefinable feeling, which binds man’s heart to the places where he was born. This instinctive love is synonymous with the taste for old customs, with respect for ancestors and memories of the past; those who feel it cherish their country as one loves the paternal household. They love the tranquility which they enjoy; they value the peaceful habits they have acquired; they cling to the memories which it presents them, and they even find some sweetness in living there in obedience. Often this love for the fatherland is exalted further by religious zeal, and then one sees it achieve wonders. It is itself a kind of religion; one does not reason, one believes, one feels, one acts. There have been peoples who, in a certain way, personified their fatherland, and saw it in the prince. They therefore transported into him a part of the feelings which make up patriotism; they took pride in his triumphs, and they were proud of his power. There was a time, under the old monarchy, when the French felt a kind of joy in being subjected without recourse to the arbitrariness of the monarch, and said with pride: “We live under the most powerful king in the world.”

Like all thoughtless passions, this love of country pushes one to great short-lived efforts rather than to continuity of efforts. After having saved the State in a time of crisis, it often lets it wither in the peace.

When peoples are still simple in their customs and firm in their beliefs; when society rests gently upon an ancient way of things, whose legitimacy is not contested, one sees reign this instinctive love of the fatherland.

There is another more rational than this; less generous, less ardent perhaps, but more fertile and more lasting; this one is born of enlightenment; it develops thanks to the laws, it grows with the exercise of rights and it ends, in a sense, by becoming synonymous with personal interest. A man understands the influence which the well-being of the country has on his own; he knows that the law allows him to contribute to producing this well-being, and he takes an interest in the prosperity of his country, first as something which is useful to him, and then as something which is his own work.

But occasionally happens, in the lives of peoples, a time when the old customs are changed, the mores destroyed, the beliefs shaken, the prestige of memories dispelled, and where, however, enlightenment has remained incomplete and political rights poorly guaranteed or restrained. Men then only see their fatherland in a weak and dubious light; they place it no longer in the soil, which has become in their eyes an inanimate land, nor in the customs of their forefathers which they have been taught to consider a yoke; nor in religion, which they doubt; nor in the laws which they do not make, nor in the legislator which they fear and despise. They see it nowhere then, no more under its own traits than under any other, and they withdraw to a narrow and unenlightened egotism. These men escape prejudices without recognizing the empire of reason; they have neither the instinctive patriotism of the monarchy, nor the considered patriotism of the republic; but they have stopped between the two, amidst confusion and misery.

What is to be done in such a state? To step backward. But peoples no more return to the feelings of their youth, than men return to the innocent tastes of their infancy; they can miss them, but never make them be born again. One must then continue to march forward and hasten to join together in the eyes of the people individual interest and national interest, for disinterested love of the fatherland is fleeing with no return.

Assuredly, far be it from me to claim that to arrive at this result one must grant all of a sudden the exercise of political rights to all men; but I say that the most powerful means, and perhaps the only one which remains to us, to interest men in the destiny of their fatherland, is to have them participate in its government. Nowadays, civic spirit seems to me inseparable from the exercise of political rights; and I think that henceforth we shall see increase or decrease in Europe the number of citizens in proportion to the extension of these rights.

Whence comes it that in the United States, where the inhabitants arrived yesterday on the soil they occupy, where they brought neither customs nor memories; where they meet each other for the first time without knowing each other prior; where, in a word, the instinct for the fatherland can barely exist; why is it that each interests himself in the interests of his town, of his county, of his entire State as though they were his own? It is that each, in his own sphere, takes an active part in the government of society.

The man of the people, in the United States, has understood the influence which the general welfare has on his happiness, an idea so simple yet so little known by the people. What's more, he has accustomed himself to looking upon this prosperity as his own work. He sees then in public fortune his own, and he works for the good of the State, not only out of duty or pride, but I daresay almost by avariciousness.

One does not need to study the institutions or history of the Americans to know the preceding truth, the customs indicate this enough. The American, taking part in everything which is done in this country,

believes he has an interest in defending everything which is criticized; for it is not only the country one is attacking then, but himself: one also sees his national pride resorting to all the artifices and stooping to all the puerilities of individual vanity.

There is nothing more bothersome living habit than this irritable patriotism of the Americans. The foreigner is happy to praise a great deal in their country; but he would like to be allowed to criticize something, and that he is absolutely forbidden to do.

America is then a country of liberty, where, to not hurt anyone's feelings, the foreigner must speak freely neither of private citizens, nor of the State, nor of the governed, nor of the governing, nor of public endeavors, nor of private endeavors; of ultimately nothing that one encounters there, except perhaps the climate and the soil; and one even finds Americans ready to defend one and the other, as though they had participated in making them.

Nowadays, one must know how to take sides and dare to choose between the patriotism of all and the government of the few, because one cannot at the same time have the social strength and activity of the first, with the guarantees of tranquility which sometimes provides the latter.

"The Patriotic Idea" by G. K. Chesterton

The scepticism of the last two centuries has attacked patriotism as it has attacked all the other theoretic passions of mankind, and in the case of patriotism the attack has been interesting and respectable because it has come from a set of modern writers who are not mere sceptics, but who really have an organic belief in philosophy and politics. Tolstoy, perhaps the greatest of living Europeans, has succeeded in founding a school which, whatever its faults (and they are neither few nor small), has all the characteristics of a great religion. Like a great religion, it is positive, it is public, above all, it is paradoxical. The Tolstoyan enjoys asserting the hardest parts of his belief with that dark and magnificent joy which has been unknown in the world for nearly four hundred years. He enjoys saying, "No man should strike a blow even to defend his country," in the same way that Tertullian enjoyed saying, "Credo quia impossibile."

This important and growing sect, together with many modern intellectuals of various schools, directly impugn the idea of patriotism as interfering with the larger sentiment of the love of humanity. To them the particular is always the enemy of the general. To them every nation is the rival of mankind. To them, in not a few instances, every man is the rival of mankind. And they bear a dim and not wholly agreeable resemblance to a certain kind of people who go about saying that nobody should go to church, since God is omnipresent, and not to be found in churches.

Suppose that two men, lost upon some gray waste in rain and darkness, were to come upon the light of a porch and take shelter in some strange house, where the household entertained them pleasantly. It might be that some feast or entertainment was going forward; that private theatricals were in preparation, or progressive whist in progress. One of these travellers might lend a hand instinctively and heartily, might play his cards at whist in a fighting spirit, might black his face in theatricals and make the children laugh. And this he would do because he felt kindly towards the whole company. But the other man would say: "I love this company so much that I dislike its being divided into factions by progressive whist; I love so much the human face divine that I do not wish to see it obscured with soot or grease-paint; I will not take a partner for the lancers, for that would involve selecting one woman for special privilege, and I love you all alike." The first man would undoubtedly amuse the whole company more. And would he not love the whole company more?

Every one of us has, indeed, been lost in a gray waste of eternity, and strayed to the portal of this earth, over which the lamp is the sun. We find inside the company of humanity engaged in certain ancient festivals and forms, certain competitions and distinctions. And, as in the other case, two kinds of love can be offered to that society. The prig will profess to join in their unity; the good comrade will join in their divisions.

If the stray guests see something utterly immoral in the distinctions, something utterly wicked in the ritual, doubtless they must protest; but they should never protest because the distinctions are distinctions, and therefore in one sense exclusive, or because the ritual is ritual, and therefore in one sense irrational. If the stranger in the house has a moral objection, for instance, to playing for money, he ought to decline, though he ought not to enjoy declining. But he must not ask, "Why am I arbitrarily made a partner with So-and-so?" He must not say, "What rational difference is there between spades and diamonds?" If he really loves his kind, he will, as far as he can, and in the great mass of things, play the parts given him. He will preserve this gay and impetuous conservatism; he will throw himself into the competitive sports of nationality; he will walk with relish in the ancient theatricals of religion.

Because the modern intellectuals who disapprove of patriotism do not do this, a strange coldness and unreality hangs about their love for men. If you ask them whether they love humanity, they will say, doubtless sincerely, that they do. But if you ask them, touching any of the classes that go to make up humanity, you will find that they hate them all. They hate kings, they hate priests, they hate soldiers, they hate sailors. They distrust men of science, they denounce the middle classes, they despair of working men, but they adore humanity. Only they always speak of humanity as if it were a curious foreign nation. They are dividing themselves more and more from men to exalt the strange race of mankind. They are ceasing to be human in the effort to be humane.

The truth is, of course, that real universality is to be reached rather by convincing ourselves that we are in the best possible relation with our immediate surroundings. The man who loves his own children is much more universal, is much more fully in the general order, than the man who dandles the infant hippopotamus or puts the young crocodile in a perambulator. For in loving his own children he is doing something which is (if I may use the phrase) far more essentially hippopotamic than dandling hippopotami; he is doing as they do. It is the same with patriotism. A man who loves humanity and ignores patriotism is ignoring humanity. The man who loves his country may not happen to pay extravagant verbal compliments to humanity, but he is paying to it the greatest of compliments - imitation.

The fundamental spiritual advantage of patriotism and such sentiments is this: that by means of it all things are loved adequately, because all things are loved individually. Cosmopolitanism gives us one country, and it is good; nationalism gives us a hundred countries, and every one of them is the best. Cosmopolitanism offers a positive, patriotism a chorus of superlatives. Patriotism begins the praise of the world at the nearest thing, instead of beginning it at the most distant, and thus it insures what is, perhaps, the most essential of all earthly considerations, that nothing upon earth shall go without its due appreciation. Wherever there is a strangely-shaped mountain upon some lonely island, wherever there is a nameless kind of fruit growing in some obscure forest, patriotism insures that this shall not go into darkness without being remembered in a song.

There is, moreover, another broad distinction, which inclines us to side with those who support the abstract idea of patriotism against those who oppose it. There are two methods by which intelligent men may approach the problem of that temperance which is the object of morality in all matters—in wine, in

war, in sex, in patriotism; that temperance which desires, if possible, to have wine without drunkenness, war without massacre, love without profligacy, and patriotism without Sir Alfred Harmsworth. One method, advocated by many earnest people from the beginning of history, is what may roughly be called the teetotal method; that is, that it is better, because of their obvious danger, to do without these great and historic passions altogether. The upholders of the other method (of whom I am one) maintain, on the contrary, that the only ultimate and victorious method of getting rid of the danger is thoroughly to understand and experience the passions. We maintain that with every one of the great emotions of life there goes a certain terror, which, when taken with imaginative reality, is the strongest possible opponent of excess; we maintain, that is to say, that the way to be afraid of war is to know something about war; that the way to be afraid of love is to know something about it; that the way to avoid excess in wine is to feel it as a perilous benefit, and that patriotism goes along with these. The other party maintains that the best guarantee of temperance is to wear a blue ribbon; we maintain that the best guarantee is to be born in a wine-growing country. They maintain that the best guarantee of purity is to take a celibate vow; we maintain that the best guarantee of purity is to fall in love. They maintain that the best guarantee of avoiding a reckless pugnacity is to forswear fighting; we maintain that the best guarantee is to have once experienced it. They maintain that we should care for our country too little to resent trifling impertinences; we maintain that we should care too much about our country to do so. It is like the Mohammedan and Christian sentiment of temperance. Mohammedanism makes wine a poison; Christianity makes it a sacrament.

Many humane moderns have a horror of nationality as the mother of wars. So in a sense it is, just as love and religion are. Men will always fight about the things they care for, and in many cases quite rightly. But there is another thing which should not be altogether forgotten, and that is this: that in so far as men increase in intelligence they must see that a quite primary and mystical affection is a foolish thing to put into violent competition with another thing of the same kind. Men may fight about a rational preference, because their victory may prove something. But an irrational preference is far too fine a thing to fight about, because their victory proves nothing.

When men first become conscious of splendid and disturbing emotions, it is their natural instinct, their first and most natural and most reasonable instinct, to kill people. Thus, for instance, the sentiment of romantic love went through the same historical evolution as the sentiment of patriotism. When a medieval knight or troubadour realized that there was an intensity in a pure and monogamous sentiment which was quite beyond anything in merely animal appetites, he immediately took a long spear and rushed round the neighbourhood offering to kill anybody who denied that he had fallen in love with precisely the right person. I do not think that it can be reasonably maintained that romantic love has decayed in the centuries succeeding this; what has happened has been that people have perceived not that love is too insignificant to fight about, but that it is too important to fight about. Men have perceived, that is to say, that in these matters of the affections all combat is ineffective, since no combatant would ever accept its issue. Each of us thinks his own country is the best in the world, just as each of us might think his own mother the best in the world. But when we think this we do not proceed, or in the least desire to proceed, to the bellicose test. We do not set our mothers to fight each other in an amphitheatre, and for the excellent reason that if one mother overcame the other mother, it would not make the least difference to anybody. That is the only serious objection to the institution of the duel. That the duel kills men seems to me a comparatively trifling matter; football and fox-hunting and the London hospitals very frequently do that. The only rational objection to the duel is that it invokes a most painful and sanguinary proceeding in order to settle a question, and does not settle it. It is our belief, therefore, that the right way to avoid the incidental excesses of patriotism is the same as that in the cases of sex or war—it is to know something about it. Just as, according to our view, there will always be in some degree the power of sex and the use of wine, so

there will always be the possibility of such a thing as patriotic war. But just as a man who has been in love will find it difficult to write a whole frantic epic about a flirtation, so all that kind of rhetoric about the Union Jack and the Anglo-Saxon blood, which has made amusing the journalism of this country for the last six years, will be merely impossible to the man who has for one moment called up before himself what would be the real sensation of hearing that a foreign army was encamped on Box Hill. The light and loose talk about national victories impresses those who think with me merely as a mark of the lack of serious passion. The average reasonable citizen, of whatever political colour, would admit that such talk shows too much patriotism. We should say that it shows too little.

To the cosmopolitan, therefore, who professes to love humanity and hate local preference, we shall reply: "How can you love humanity and hate anything so human?" If he replies that in his eyes local preference is a positive sin, is only human in the sense that wife-beating is human, we shall reply that in that case he has a code of morality so different from ours that the very use of the word "sin" is almost useless between us. If he says that the thing is not positive sin, but is foolish and narrow, we shall reply that this is a matter of impression, and that to us it is his atmosphere which is narrow to the point of suffocation. And we shall pray for him, hoping that some day he will break out of the little stifling cell of the cosmopolitan world, and find himself in the open fields and infinite sky of England. Lastly, if he says, as he certainly will, that it is unreasonable to draw the limit at one place rather than another, and that he does not know what is a nation and what is not, we shall say: "By this sign you are conquered; your weakness lies precisely in the fact that you do not know a nation when you see it. There are many kinds of love affairs, there are many kinds of song, but all ordinary people know a love affair or a song when they see it. They know that a concubinage is not necessarily a love affair, that a work in rhyme is not necessarily a song. If you do not understand vague words, go and sit among the pedants, and let the work of the world be done by people who do." It is better occasionally to call some mountains hills, and some hills mountains, than to be in that mental state in which one thinks, because there is no fixed height for a mountain, that there are no mountains in the world.

Day Two: July 8, 2021

Plato's dialogue "*Euthyphro*"

Is a thing good because the gods love it or do the gods love a thing because it is good?

Is determining where justice lies in a particular case always easy or is it often difficult?

If the determining can be either easy or difficult what makes it to be so in either case?

Assuming one can determine the just ordering of human relations in community how is that just ordering best achieved while preserving peace in community?

By prosecuting those we think are guilty or by avoiding public courts?

If sometimes one and sometimes the other how do we determine in particular cases which approach is to be taken?

Euthyphro

By Plato

Written 380 B.C.E

Persons of the Dialogue

SOCRATES

EUTHYPHRO

Scene

The Porch of the King Archon.

Euthyphro. Why have you left the Lyceum, Socrates? and what are you doing in the Porch of the King Archon? Surely you cannot be concerned in a suit before the King, like myself?

Socrates. Not in a suit, Euthyphro; impeachment is the word which the Athenians use.

Euthyphro: What! I suppose that someone has been prosecuting you, for I cannot believe that you are the prosecutor of another.

Socrates: Certainly not.

Euthyphro: Then someone else has been prosecuting you?

Socrates: Yes.

Euthyphro: And who is he?

Socrates: A young man who is little known, Euthyphro; and I hardly know him: his name is Meletus, and he is of the deme of Pitthis. Perhaps you may remember his appearance; he has a beak, and long straight hair, and a beard which is ill grown.

Euthyphro: No, I do not remember him, Socrates. But what is the charge which he brings against you?

Socrates: What is the charge? Well, a very serious charge, which shows a good deal of character in the young man, and for which he is certainly not to be despised. He says he knows how the youth are corrupted and who are their corruptors. I fancy that he must be a wise man, and seeing that I am the reverse of a wise man, he has found me out, and is going to accuse me of corrupting his young friends. And of this our mother the state is to be the judge. Of all our political men he is the only one who seems to me to begin in the right way, with the cultivation of virtue in youth; like a good husbandman, he makes the young shoots his first care, and clears away us who are the destroyers of them. This is only the first step; he will afterwards attend to the elder branches; and if he goes on as he has begun, he will be a very great public benefactor.

Euthyphro: I hope that he may; but I rather fear, Socrates, that the opposite will turn out to be the truth. My opinion is that in attacking you he is simply aiming a blow at the foundation of the state. But in what way does he say that you corrupt the young?

Socrates: He brings a wonderful accusation against me, which at first hearing excites surprise: he says that I am a poet or maker of gods, and that I invent new gods and deny the existence of old ones; this is the ground of his indictment.

Euthyphro: I understand, Socrates; he means to attack you about the familiar sign which occasionally, as you say, comes to you. He thinks that you are a neologian, and he is going to have you up before the court for this. He knows that such a charge is readily received by the world, as I myself know too well; for when I speak in the assembly about divine things, and foretell the future to them, they laugh at me and think me a madman. Yet every word that I say is true. But they are jealous of us all; and we must be brave and go at them.

Socrates: Their laughter, friend Euthyphro, is not a matter of much consequence. For a man may be thought wise; but the Athenians, I suspect, do not much trouble themselves about him until he begins to impart his wisdom to others, and then for some reason or other, perhaps, as you say, from jealousy, they are angry.

Euthyphro: I am never likely to try their temper in this way.

Socrates: I dare say not, for you are reserved in your behaviour, and seldom impart your wisdom. But I have a benevolent habit of pouring out myself to everybody, and would even pay for a listener, and I am afraid that the Athenians may think me too talkative. Now if, as I was saying, they would only laugh at me, as you say that they laugh at you, the time might pass gaily enough in the court; but perhaps they may be in earnest, and then what the end will be you soothsayers only can predict.

Euthyphro: I dare say that the affair will end in nothing, Socrates, and that you will win your cause; and I think that I shall win my own.

Socrates: And what is your suit, Euthyphro? are you the pursuer or the defendant?

Euthyphro: I am the pursuer.

Socrates: Of whom?

Euthyphro: You will think me mad when I tell you.

Socrates: Why, has the fugitive wings?

Euthyphro: Nay, he is not very volatile at his time of life.

Socrates: Who is he?

Euthyphro: My father.

Socrates: Your father! my good man?

Euthyphro: Yes.

Socrates: And of what is he accused?

Euthyphro: Of murder, Socrates.

Socrates: By the powers, Euthyphro! how little does the common herd know of the nature of right and truth. A man must be an extraordinary man, and have made great strides in wisdom, before he could have seen his way to bring such an action.

Euthyphro: Indeed, Socrates, he must.

Socrates: I suppose that the man whom your father murdered was one of your relatives-clearly he was; for if he had been a stranger you would never have thought of prosecuting him.

Euthyphro: I am amused, Socrates, at your making a distinction between one who is a relation and one who is not a relation; for surely the pollution is the same in either case, if you knowingly associate with the murderer when you ought to clear yourself and him by proceeding against him. The real question is whether the murdered man has been justly slain. If justly, then your duty is to let the matter alone; but if unjustly, then even if the murderer lives under the same roof with you and eats at the same table, proceed against him. Now the man who is dead was a poor dependent of mine who worked for us as a field labourer on our farm in Naxos, and one day in a fit of drunken passion he got into a quarrel with one of our domestic servants and slew him. My father bound him hand and foot and threw him into a ditch, and then sent to Athens to ask of a diviner what he should do with him. Meanwhile he never attended to him and took no care about him, for he regarded him as a murderer; and thought that no great harm would be done even if he did die. Now this was just what happened. For such was the effect of cold and hunger and chains upon him, that before the messenger returned from the diviner, he was dead. And my father and family are angry with me for taking the part of the murderer and prosecuting my father. They say that he did not kill him, and that if he did, dead man was but a murderer, and I ought not to take any notice, for that a son is impious who prosecutes a father. Which shows, Socrates, how little they know what the gods think about piety and impiety.

Socrates: Good heavens, Euthyphro! and is your knowledge of religion and of things pious and impious

so very exact, that, supposing the circumstances to be as you state them, you are not afraid lest you too may be doing an impious thing in bringing an action against your father?

Euthyphro: The best of Euthyphro, and that which distinguishes him, Socrates, from other men, is his exact knowledge of all such matters. What should I be good for without it?

Socrates: Rare friend! I think that I cannot do better than be your disciple. Then before the trial with Meletus comes on I shall challenge him, and say that I have always had a great interest in religious questions, and now, as he charges me with rash imaginations and innovations in religion, I have become your disciple. You, Meletus, as I shall say to him, acknowledge Euthyphro to be a great theologian, and sound in his opinions; and if you approve of him you ought to approve of me, and not have me into court; but if you disapprove, you should begin by indicting him who is my teacher, and who will be the ruin, not of the young, but of the old; that is to say, of myself whom he instructs, and of his old father whom he admonishes and chastises. And if Meletus refuses to listen to me, but will go on, and will not shift the indictment from me to you, I cannot do better than repeat this challenge in the court.

Euthyphro: Yes, indeed, Socrates; and if he attempts to indict me I am mistaken if I do not find a flaw in him; the court shall have a great deal more to say to him than to me.

Socrates: And I, my dear friend, knowing this, am desirous of becoming your disciple. For I observe that no one appears to notice you- not even this Meletus; but his sharp eyes have found me out at once, and he has indicted me for impiety. And therefore, I adjure you to tell me the nature of piety and impiety, which you said that you knew so well, and of murder, and of other offences against the gods. What are they? Is not piety in every action always the same? and impiety, again- is it not always the opposite of piety, and also the same with itself, having, as impiety, one notion which includes whatever is impious?

Euthyphro: To be sure, Socrates.

Socrates: And what is piety, and what is impiety?

Euthyphro: Piety is doing as I am doing; that is to say, prosecuting any one who is guilty of murder, sacrilege, or of any similar crime-whether he be your father or mother, or whoever he may be-that makes no difference; and not to prosecute them is impiety. And please to consider, Socrates, what a notable proof I will give you of the truth of my words, a proof which I have already given to others:-of the principle, I mean, that the impious, whoever he may be, ought not to go unpunished. For do not men regard Zeus as the best and most righteous of the gods?-and yet they admit that he bound his father (Cronos) because he wickedly devoured his sons, and that he too had punished his own father (Uranus) for a similar reason, in a nameless manner. And yet when I proceed against my father, they are angry with me. So inconsistent are they in their way of talking when the gods are concerned, and when I am concerned.

Socrates: May not this be the reason, Euthyphro, why I am charged with impiety-that I cannot away with these stories about the gods? and therefore I suppose that people think me wrong. But, as you who are well informed about them approve of them, I cannot do better than assent to your superior wisdom. What else can I say, confessing as I do, that I know nothing about them? Tell me, for the love of Zeus, whether you really believe that they are true.

Euthyphro: Yes, Socrates; and things more wonderful still, of which the world is in ignorance.

Socrates: And do you really believe that the gods, fought with one another, and had dire quarrels, battles, and the like, as the poets say, and as you may see represented in the works of great artists? The temples

are full of them; and notably the robe of Athene, which is carried up to the Acropolis at the great Panathenaea, is embroidered with them. Are all these tales of the gods true, Euthyphro?

Euthyphro: Yes, Socrates; and, as I was saying, I can tell you, if you would like to hear them, many other things about the gods which would quite amaze you.

Socrates: I dare say; and you shall tell me them at some other time when I have leisure. But just at present I would rather hear from you a more precise answer, which you have not as yet given, my friend, to the question, What is "piety"? When asked, you only replied, Doing as you do, charging your father with murder.

Euthyphro: And what I said was true, Socrates.

Socrates: No doubt, Euthyphro; but you would admit that there are many other pious acts?

Euthyphro: There are.

Socrates: Remember that I did not ask you to give me two or three examples of piety, but to explain the general idea which makes all pious things to be pious. Do you not recollect that there was one idea which made the impious impious, and the pious pious?

Euthyphro: I remember.

Socrates: Tell me what is the nature of this idea, and then I shall have a standard to which I may look, and by which I may measure actions, whether yours or those of any one else, and then I shall be able to say that such and such an action is pious, such another impious.

Euthyphro: I will tell you, if you like.

Socrates: I should very much like.

Euthyphro: Piety, then, is that which is dear to the gods, and impiety is that which is not dear to them.

Socrates: Very good, Euthyphro; you have now given me the sort of answer which I wanted. But whether what you say is true or not I cannot as yet tell, although I make no doubt that you will prove the truth of your words.

Euthyphro: Of course.

Socrates: Come, then, and let us examine what we are saying. That thing or person which is dear to the gods is pious, and that thing or person which is hateful to the gods is impious, these two being the extreme opposites of one another. Was not that said?

Euthyphro: It was.

Socrates: And well said?

Euthyphro: Yes, Socrates, I thought so; it was certainly said.

Socrates: And further, Euthyphro, the gods were admitted to have enmities and hatreds and differences?

Euthyphro: Yes, that was also said.

Socrates: And what sort of difference creates enmity and anger? Suppose for example that you and I, my good friend, differ about a number; do differences of this sort make us enemies and set us at variance with one another? Do we not go at once to arithmetic, and put an end to them by a sum?

Euthyphro: True.

Socrates: Or suppose that we differ about magnitudes, do we not quickly end the differences by measuring?

Euthyphro: Very true.

Socrates: And we end a controversy about heavy and light by resorting to a weighing machine?

Euthyphro: To be sure.

Socrates: But what differences are there which cannot be thus decided, and which therefore make us angry and set us at enmity with one another? I dare say the answer does not occur to you at the moment, and therefore I will suggest that these enmities arise when the matters of difference are the just and unjust, good and evil, honourable and dishonourable. Are not these the points about which men differ, and about which when we are unable satisfactorily to decide our differences, you and I and all of us quarrel, when we do quarrel?

Euthyphro: Yes, Socrates, the nature of the differences about which we quarrel is such as you describe.

Socrates: And the quarrels of the gods, noble Euthyphro, when they occur, are of a like nature?

Euthyphro: Certainly they are.

Socrates: They have differences of opinion, as you say, about good and evil, just and unjust, honourable and dishonourable: there would have been no quarrels among them, if there had been no such differences—would there now?

Euthyphro: You are quite right.

Socrates: Does not every man love that which he deems noble and just and good, and hate the opposite of them?

Euthyphro: Very true.

Socrates: But, as you say, people regard the same things, some as just and others as unjust,—about these they dispute; and so there arise wars and fightings among them.

Euthyphro: Very true.

Socrates: Then the same things are hated by the gods and loved by the gods, and are both hateful and dear to them?

Euthyphro: True.

Socrates: And upon this view the same things, Euthyphro, will be pious and also impious?

Euthyphro: So I should suppose.

Socrates: Then, my friend, I remark with surprise that you have not answered the question which I asked. For I certainly did not ask you to tell me what action is both pious and impious: but now it would seem that what is loved by the gods is also hated by them. And therefore, Euthyphro, in thus chastising your father you may very likely be doing what is agreeable to Zeus but disagreeable to Cronos or Uranus, and what is acceptable to Hephaestus but unacceptable to Here, and there may be other gods who have similar differences of opinion.

Euthyphro: But I believe, Socrates, that all the gods would be agreed as to the propriety of punishing a murderer: there would be no difference of opinion about that.

Socrates: Well, but speaking of men, Euthyphro, did you ever hear any one arguing that a murderer or any sort of evil-doer ought to be let off?

Euthyphro: I should rather say that these are the questions which they are always arguing, especially in courts of law: they commit all sorts of crimes, and there is nothing which they will not do or say in their own defence.

Socrates: But do they admit their guilt, Euthyphro, and yet say that they ought not to be punished?

Euthyphro: No; they do not.

Socrates: Then there are some things which they do not venture to say and do: for they do not venture to argue that the guilty are to be unpunished, but they deny their guilt, do they not?

Euthyphro: Yes.

Socrates: Then they do not argue that the evil-doer should not be punished, but they argue about the fact of who the evil-doer is, and what he did and when?

Euthyphro: True.

Socrates: And the gods are in the same case, if as you assert they quarrel about just and unjust, and some of them say while others deny that injustice is done among them. For surely neither God nor man will ever venture to say that the doer of injustice is not to be punished?

Euthyphro: That is true, Socrates, in the main.

Socrates: But they join issue about the particulars-gods and men alike; and, if they dispute at all, they dispute about some act which is called in question, and which by some is affirmed to be just, by others to be unjust. Is not that true?

Euthyphro: Quite true.

Socrates: Well then, my dear friend Euthyphro, do tell me, for my better instruction and information, what proof have you that in the opinion of all the gods a servant who is guilty of murder, and is put in chains by the master of the dead man, and dies because he is put in chains before he who bound him can learn from the interpreters of the gods what he ought to do with him, dies unjustly; and that on behalf

of such an one a son ought to proceed against his father and accuse him of murder. How would you show that all the gods absolutely agree in approving of his act? Prove to me that they do, and I will applaud your wisdom as long as I live.

Euthyphro: It will be a difficult task; but I could make the matter very dear indeed to you.

Socrates: I understand; you mean to say that I am not so quick of apprehension as the judges: for to them you will be sure to prove that the act is unjust, and hateful to the gods.

Euthyphro: Yes indeed, Socrates; at least if they will listen to me.

Socrates: But they will be sure to listen if they find that you are a good speaker. There was a notion that came into my mind while you were speaking; I said to myself: "Well, and what if Euthyphro does prove to me that all the gods regarded the death of the serf as unjust, how do I know anything more of the nature of piety and impiety? for granting that this action may be hateful to the gods, still piety and impiety are not adequately defined by these distinctions, for that which is hateful to the gods has been shown to be also pleasing and dear to them." And therefore, Euthyphro, I do not ask you to prove this; I will suppose, if you like, that all the gods condemn and abominate such an action. But I will amend the definition so far as to say that what all the gods hate is impious, and what they love pious or holy; and what some of them love and others hate is both or neither. Shall this be our definition of piety and impiety?

Euthyphro: Why not, Socrates?

Socrates: Why not! certainly, as far as I am concerned, Euthyphro, there is no reason why not. But whether this admission will greatly assist you in the task of instructing me as you promised, is a matter for you to consider.

Euthyphro: Yes, I should say that what all the gods love is pious and holy, and the opposite which they all hate, impious.

Socrates: Ought we to enquire into the truth of this, Euthyphro, or simply to accept the mere statement on our own authority and that of others? What do you say?

Euthyphro: We should enquire; and I believe that the statement will stand the test of enquiry.

Socrates: We shall know better, my good friend, in a little while. The point which I should first wish to understand is whether the pious or holy is beloved by the gods because it is holy, or holy because it is beloved of the gods.

Euthyphro: I do not understand your meaning, Socrates.

Socrates: I will endeavour to explain: we speak of carrying and we speak of being carried, of leading and being led, seeing and being seen. You know that in all such cases there is a difference, and you know also in what the difference lies?

Euthyphro: I think that I understand.

Socrates: And is not that which is beloved distinct from that which loves?

Euthyphro: Certainly.

Socrates: Well; and now tell me, is that which is carried in this state of carrying because it is carried, or for some other reason?

Euthyphro: No; that is the reason.

Socrates: And the same is true of what is led and of what is seen?

Euthyphro: True.

Socrates: And a thing is not seen because it is visible, but conversely, visible because it is seen; nor is a thing led because it is in the state of being led, or carried because it is in the state of being carried, but the converse of this. And now I think, Euthyphro, that my meaning will be intelligible; and my meaning is, that any state of action or passion implies previous action or passion. It does not become because it is becoming, but it is in a state of becoming because it becomes; neither does it suffer because it is in a state of suffering, but it is in a state of suffering because it suffers. Do you not agree?

Euthyphro: Yes.

Socrates: Is not that which is loved in some state either of becoming or suffering?

Euthyphro: Yes.

Socrates: And the same holds as in the previous instances; the state of being loved follows the act of being loved, and not the act the state.

Euthyphro: Certainly.

Socrates: And what do you say of piety, Euthyphro: is not piety, according to your definition, loved by all the gods?

Euthyphro: Yes.

Socrates: Because it is pious or holy, or for some other reason?

Euthyphro: No, that is the reason.

Socrates: It is loved because it is holy, not holy because it is loved?

Euthyphro: Yes.

Socrates: And that which is dear to the gods is loved by them, and is in a state to be loved of them because it is loved of them?

Euthyphro: Certainly.

Socrates: Then that which is dear to the gods, Euthyphro, is not holy, nor is that which is holy loved of God, as you affirm; but they are two different things.

Euthyphro: How do you mean, Socrates?

Socrates: I mean to say that the holy has been acknowledge by us to be loved of God because it is holy,

not to be holy because it is loved.

Euthyphro: Yes.

Socrates: But that which is dear to the gods is dear to them because it is loved by them, not loved by them because it is dear to them.

Euthyphro: True.

Socrates: But, friend Euthyphro, if that which is holy is the same with that which is dear to God, and is loved because it is holy, then that which is dear to God would have been loved as being dear to God; but if that which dear to God is dear to him because loved by him, then that which is holy would have been holy because loved by him. But now you see that the reverse is the case, and that they are quite different from one another. For one (theophiles) is of a kind to be loved cause it is loved, and the other (osion) is loved because it is of a kind to be loved. Thus you appear to me, Euthyphro, when I ask you what is the essence of holiness, to offer an attribute only, and not the essence-the attribute of being loved by all the gods. But you still refuse to explain to me the nature of holiness. And therefore, if you please, I will ask you not to hide your treasure, but to tell me once more what holiness or piety really is, whether dear to the gods or not (for that is a matter about which we will not quarrel) and what is impiety?

Euthyphro: I really do not know, Socrates, how to express what I mean. For somehow or other our arguments, on whatever ground we rest them, seem to turn round and walk away from us.

Socrates: Your words, Euthyphro, are like the handiwork of my ancestor Daedalus; and if I were the sayer or propounder of them, you might say that my arguments walk away and will not remain fixed where they are placed because I am a descendant of his. But now, since these notions are your own, you must find some other gibe, for they certainly, as you yourself allow, show an inclination to be on the move.

Euthyphro: Nay, Socrates, I shall still say that you are the Daedalus who sets arguments in motion; not I, certainly, but you make them move or go round, for they would never have stirred, as far as I am concerned.

Socrates: Then I must be a greater than Daedalus: for whereas he only made his own inventions to move, I move those of other people as well. And the beauty of it is, that I would rather not. For I would give the wisdom of Daedalus, and the wealth of Tantalus, to be able to detain them and keep them fixed. But enough of this. As I perceive that you are lazy, I will myself endeavor to show you how you might instruct me in the nature of piety; and I hope that you will not grudge your labour. Tell me, then-Is not that which is pious necessarily just?

Euthyphro: Yes.

Socrates: And is, then, all which is just pious? or, is that which is pious all just, but that which is just, only in part and not all, pious?

Euthyphro: I do not understand you, Socrates.

Socrates: And yet I know that you are as much wiser than I am, as you are younger. But, as I was saying, revered friend, the abundance of your wisdom makes you lazy. Please to exert yourself, for there is no real difficulty in understanding me. What I mean I may explain by an illustration of what I do not mean. The poet (Stasinus) sings-

Of Zeus, the author and creator of all these things,
You will not tell: for where there is fear there is also
reverence. Now I disagree with this poet. Shall I tell you in what respect?

Euthyphro: By all means.

Socrates: I should not say that where there is fear there is also reverence; for I am sure that many persons fear poverty and disease, and the like evils, but I do not perceive that they reverence the objects of their fear.

Euthyphro: Very true.

Socrates: But where reverence is, there is fear; for he who has a feeling of reverence and shame about the commission of any action, fears and is afraid of an ill reputation.

Euthyphro: No doubt.

Socrates: Then we are wrong in saying that where there is fear there is also reverence; and we should say, where there is reverence there is also fear. But there is not always reverence where there is fear; for fear is a more extended notion, and reverence is a part of fear, just as the odd is a part of number, and number is a more extended notion than the odd. I suppose that you follow me now?

Euthyphro: Quite well.

Socrates: That was the sort of question which I meant to raise when I asked whether the just is always the pious, or the pious always the just; and whether there may not be justice where there is not piety; for justice is the more extended notion of which piety is only a part. Do you dissent?

Euthyphro: No, I think that you are quite right.

Socrates: Then, if piety is a part of justice, I suppose that we should enquire what part? If you had pursued the enquiry in the previous cases; for instance, if you had asked me what is an even number, and what part of number the even is, I should have had no difficulty in replying, a number which represents a figure having two equal sides. Do you not agree?

Euthyphro: Yes, I quite agree.

Socrates: In like manner, I want you to tell me what part of justice is piety or holiness, that I may be able to tell Meletus not to do me injustice, or indict me for impiety, as I am now adequately instructed by you in the nature of piety or holiness, and their opposites.

Euthyphro: Piety or holiness, Socrates, appears to me to be that part of justice which attends to the gods, as there is the other part of justice which attends to men.

Socrates: That is good, Euthyphro; yet still there is a little point about which I should like to have further information, What is the meaning of "attention"? For attention can hardly be used in the same sense when applied to the gods as when applied to other things. For instance, horses are said to require attention, and not every person is able to attend to them, but only a person skilled in horsemanship. Is it not so?

Euthyphro: Certainly.

Socrates: I should suppose that the art of horsemanship is the art of attending to horses?

Euthyphro: Yes.

Socrates: Nor is every one qualified to attend to dogs, but only the huntsman?

Euthyphro: True.

Socrates: And I should also conceive that the art of the huntsman is the art of attending to dogs?

Euthyphro: Yes.

Socrates: As the art of the ox herd is the art of attending to oxen?

Euthyphro: Very true.

Socrates: In like manner holiness or piety is the art of attending to the gods?-that would be your meaning, Euthyphro?

Euthyphro: Yes.

Socrates: And is not attention always designed for the good or benefit of that to which the attention is given? As in the case of horses, you may observe that when attended to by the horseman's art they are benefited and improved, are they not?

Euthyphro: True.

Socrates: As the dogs are benefited by the huntsman's art, and the oxen by the art of the ox herd, and all other things are tended or attended for their good and not for their hurt?

Euthyphro: Certainly, not for their hurt.

Socrates: But for their good?

Euthyphro: Of course.

Socrates: And does piety or holiness, which has been defined to be the art of attending to the gods, benefit or improve them? Would you say that when you do a holy act you make any of the gods better?

Euthyphro: No, no; that was certainly not what I meant.

Socrates: And I, Euthyphro, never supposed that you did. I asked you the question about the nature of the attention, because I thought that you did not.

Euthyphro: You do me justice, Socrates; that is not the sort of attention which I mean.

Socrates: Good: but I must still ask what is this attention to the gods which is called piety?

Euthyphro: It is such, Socrates, as servants show to their masters.

Socrates: I understand-a sort of ministration to the gods.

Euthyphro: Exactly.

Socrates: Medicine is also a sort of ministration or service, having in view the attainment of some object-would you not say of health?

Euthyphro: I should.

Socrates: Again, there is an art which ministers to the ship-builder with a view to the attainment of some result?

Euthyphro: Yes, Socrates, with a view to the building of a ship.

Socrates: As there is an art which ministers to the housebuilder with a view to the building of a house?

Euthyphro: Yes.

Socrates: And now tell me, my good friend, about the art which ministers to the gods: what work does that help to accomplish? For you must surely know if, as you say, you are of all men living the one who is best instructed in religion.

Euthyphro: And I speak the truth, Socrates.

Socrates: Tell me then, oh tell me-what is that fair work which the gods do by the help of our ministrations?

Euthyphro: Many and fair, Socrates, are the works which they do. **Socrates:** Why, my friend, and so are those of a general. But the chief of them is easily told. Would you not say that victory in war is the chief of them?

Euthyphro: Certainly.

Socrates: Many and fair, too, are the works of the husbandman, if I am not mistaken; but his chief work is the production of food from the earth?

Euthyphro: Exactly.

Socrates: And of the many and fair things done by the gods, which is the chief or principal one?

Euthyphro: I have told you already, Socrates, that to learn all these things accurately will be very tiresome. Let me simply say that piety or holiness is learning, how to please the gods in word and deed, by prayers and sacrifices. Such piety, is the salvation of families and states, just as the impious, which is displeasing to the gods, is their ruin and destruction.

Socrates: I think that you could have answered in much fewer words the chief question which I asked, Euthyphro, if you had chosen. But I see plainly that you are not disposed to instruct me-dearly not: else why, when we reached the point, did you turn, aside? Had you only answered me I should have truly learned of you by this time the-nature of piety. Now, as the asker of a question is necessarily dependent on the answerer, whither he leads-I must follow; and can only ask again, what is the pious, and what is piety? Do you mean that they are a, sort of science of praying and sacrificing?

Euthyphro: Yes, I do.

Socrates: And sacrificing is giving to the gods, and prayer is asking of the gods?

Euthyphro: Yes, Socrates.

Socrates: Upon this view, then piety is a science of asking and giving?

Euthyphro: You understand me capitally, Socrates.

Socrates: Yes, my friend; the reason is that I am a votary of your science, and give my mind to it, and therefore nothing which you say will be thrown away upon me. Please then to tell me, what is the nature of this service to the gods? Do you mean that we prefer requests and give gifts to them?

Euthyphro: Yes, I do.

Socrates: Is not the right way of asking to ask of them what we want?

Euthyphro: Certainly.

Socrates: And the right way of giving is to give to them in return what they want of us. There would be no, in an art which gives to any one that which he does not want.

Euthyphro: Very true, Socrates.

Socrates: Then piety, Euthyphro, is an art which gods and men have of doing business with one another?

Euthyphro: That is an expression which you may use, if you like.

Socrates: But I have no particular liking for anything but the truth. I wish, however, that you would tell me what benefit accrues to the gods from our gifts. There is no doubt about what they give to us; for there is no good thing which they do not give; but how we can give any good thing to them in return is far from being equally clear. If they give everything and we give nothing, that must be an affair of business in which we have very greatly the advantage of them.

Euthyphro: And do you imagine, Socrates, that any benefit accrues to the gods from our gifts?

Socrates: But if not, Euthyphro, what is the meaning of gifts which are conferred by us upon the gods?

Euthyphro: What else, but tributes of honour; and, as I was just now saying, what pleases them?

Socrates: Piety, then, is pleasing to the gods, but not beneficial or dear to them?

Euthyphro: I should say that nothing could be dearer.

Socrates: Then once more the assertion is repeated that piety is dear to the gods?

Euthyphro: Certainly.

Socrates: And when you say this, can you wonder at your words not standing firm, but walking away?

Will you accuse me of being the Daedalus who makes them walk away, not perceiving that there is another and far greater artist than Daedalus who makes them go round in a circle, and he is yourself; for the argument, as you will perceive, comes round to the same point. Were we not saying that the holy or pious was not the same with that which is loved of the gods? Have you forgotten?

Euthyphro: I quite remember.

Socrates: And are you not saying that what is loved of the gods is holy; and is not this the same as what is dear to them-do you see?

Euthyphro: True.

Socrates: Then either we were wrong in former assertion; or, if we were right then, we are wrong now.

Euthyphro: One of the two must be true.

Socrates: Then we must begin again and ask, What is piety? That is an enquiry which I shall never be weary of pursuing as far as in me lies; and I entreat you not to scorn me, but to apply your mind to the utmost, and tell me the truth. For, if any man knows, you are he; and therefore I must detain you, like Proteus, until you tell. If you had not certainly known the nature of piety and impiety, I am confident that you would never, on behalf of a serf, have charged your aged father with murder. You would not have run such a risk of doing wrong in the sight of the gods, and you would have had too much respect for the opinions of men. I am sure, therefore, that you know the nature of piety and impiety. Speak out then, my dear Euthyphro, and do not hide your knowledge.

Euthyphro: Another time, Socrates; for I am in a hurry, and must go now.

Socrates: Alas! my companion, and will you leave me in despair? I was hoping that you would instruct me in the nature of piety and impiety; and then I might have cleared myself of Meletus and his indictment. I would have told him that I had been enlightened by Euthyphro, and had given up rash innovations and speculations, in which I indulged only through ignorance, and that now I am about to lead a better life.

THE END

Day Three: July 9, 2021

Is Caesar a patriot?

Is Brutus a patriot?

Is each man concerned with the just ordering of Roman society?

Is each first concerned with justice or with something else?

The Tragedy of Julius Caesar

Act I, Scene 1

next scene ▼

Rome. A street.

Enter FLAVIUS, MARULLUS, and certain Commoners

- **Flavius.** Hence! home, you idle creatures get you home:
Is this a holiday? what! know you not,
Being mechanical, you ought not walk
Upon a labouring day without the sign⁵
Of your profession? Speak, what trade art thou?
- **First Commoner.** Why, sir, a carpenter.
- **Marullus.** Where is thy leather apron and thy rule?
What dost thou with thy best apparel on?
You, sir, what trade are you?¹⁰
- **Second Commoner.** Truly, sir, in respect of a fine workman, I am but,
as you would say, a cobbler.
- **Marullus.** But what trade art thou? answer me directly.
- **Second Commoner.** A trade, sir, that, I hope, I may use with a safe
conscience; which is, indeed, sir, a mender of bad soles.¹⁵

- **Marullus.** What trade, thou knave? thou naughty knave, what trade?
- **Second Commoner.** Nay, I beseech you, sir, be not out with me: yet, if you be out, sir, I can mend you.
- **Marullus.** What meanest thou by that? mend me, thou saucy fellow!
- **Second Commoner.** Why, sir, cobble you.²⁰
- **Flavius.** Thou art a cobbler, art thou?
- **Second Commoner.** Truly, sir, all that I live by is with the awl: I meddle with no tradesman's matters, nor women's matters, but with awl. I am, indeed, sir, a surgeon to old shoes; when they are in great danger, I²⁵ recover them. As proper men as ever trod upon neat's leather have gone upon my handiwork.
- **Flavius.** But wherefore art not in thy shop today? Why dost thou lead these men about the streets?
- **Second Commoner.** Truly, sir, to wear out their shoes, to get myself³⁰ into more work. But, indeed, sir, we make holiday, to see Caesar and to rejoice in his triumph.
- **Marullus.** Wherefore rejoice? What conquest brings he home?
 What tributaries follow him to Rome,
 To grace in captive bonds his chariot-wheels?³⁵
 You blocks, you stones, you worse than senseless things!
 O you hard hearts, you cruel men of Rome,
 Knew you not Pompey? Many a time and oft
 Have you climb'd up to walls and battlements,
 To towers and windows, yea, to chimney-tops,⁴⁰
 Your infants in your arms, and there have sat
 The livelong day, with patient expectation,
 To see great Pompey pass the streets of Rome:
 And when you saw his chariot but appear,
 Have you not made an universal shout,⁴⁵
 That Tiber trembled underneath her banks,
 To hear the replication of your sounds
 Made in her concave shores?
 And do you now put on your best attire?
 And do you now cull out a holiday?⁵⁰
 And do you now strew flowers in his way
 That comes in triumph over Pompey's blood? Be gone!

Run to your houses, fall upon your knees,
Pray to the gods to intermit the plague
That needs must light on this ingratitude.⁵⁵

- **Flavius.** Go, go, good countrymen, and, for this fault,
Assemble all the poor men of your sort;
Draw them to Tiber banks, and weep your tears
Into the channel, till the lowest stream
Do kiss the most exalted shores of all.⁶⁰
[Exeunt all the Commoners]
See whether their basest metal be not moved;
They vanish tongue-tied in their guiltiness.
Go you down that way towards the Capitol;
This way will I disrobe the images,⁶⁵
If you do find them deck'd with ceremonies.
- **Marullus.** May we do so?
You know it is the feast of Lupercal.
- **Flavius.** It is no matter; let no images
Be hung with Caesar's trophies. I'll about,⁷⁰
And drive away the vulgar from the streets:
So do you too, where you perceive them thick.
These growing feathers pluck'd from Caesar's wing
Will make him fly an ordinary pitch,
Who else would soar above the view of men⁷⁵
And keep us all in servile fearfulness.

Exeunt

Act I, Scene 2

▲ previous scene

next scene ▼

A public place.

[Flourish. Enter CAESAR; ANTONY, for the course; CALPURNIA, PORTIA, DECIUS BRUTUS, CICERO, BRUTUS, CASSIUS, and CASCA; a great crowd following, among them a Soothsayer]

- **Caesar.** Calpurnia!

- **Casca.** Peace, ho! Caesar speaks.
- **Caesar.** Calpurnia!
- **Calpurnia.** Here, my lord.⁸⁵
- **Caesar.** Stand you directly in Antonius' way,
When he doth run his course. Antonius!
- **Antony.** Caesar, my lord?
- **Caesar.** Forget not, in your speed, Antonius,
To touch Calpurnia; for our elders say,⁹⁰
The barren, touched in this holy chase,
Shake off their sterile curse.
- **Antony.** I shall remember:
When Caesar says 'do this,' it is perform'd.
- **Caesar.** Set on; and leave no ceremony out.⁹⁵

Flourish

- **Soothsayer.** Caesar!
- **Caesar.** Ha! who calls?
- **Casca.** Bid every noise be still: peace yet again!
- **Caesar.** Who is it in the press that calls on me?¹⁰⁰
I hear a tongue, shriller than all the music,
Cry 'Caesar!' Speak; Caesar is turn'd to hear.
- **Soothsayer.** Beware the ides of March.
- **Caesar.** What man is that?
- **Brutus.** A soothsayer bids you beware the ides of March.¹⁰⁵
- **Caesar.** Set him before me; let me see his face.
- **Cassius.** Fellow, come from the throng; look upon Caesar.
- **Caesar.** What say'st thou to me now? speak once again.

- **Soothsayer.** Beware the ides of March.
- **Caesar.** He is a dreamer; let us leave him: pass.*110*

Sennet. Exeunt all except BRUTUS and CASSIUS

- **Cassius.** Will you go see the order of the course?
- **Brutus.** Not I.
- **Cassius.** I pray you, do.
- **Brutus.** I am not gamesome: I do lack some part¹¹⁵
Of that quick spirit that is in Antony.
Let me not hinder, Cassius, your desires;
I'll leave you.
- **Cassius.** Brutus, I do observe you now of late:
I have not from your eyes that gentleness¹²⁰
And show of love as I was wont to have:
You bear too stubborn and too strange a hand
Over your friend that loves you.
- **Brutus.** Cassius,
Be not deceived: if I have veil'd my look,¹²⁵
I turn the trouble of my countenance
Merely upon myself. Vexed I am
Of late with passions of some difference,
Conceptions only proper to myself,
Which give some soil perhaps to my behaviors;¹³⁰
But let not therefore my good friends be grieved—
Among which number, Cassius, be you one—
Nor construe any further my neglect,
Than that poor Brutus, with himself at war,
Forgets the shows of love to other men.¹³⁵
- **Cassius.** Then, Brutus, I have much mistook your passion;
By means whereof this breast of mine hath buried
Thoughts of great value, worthy cogitations.
Tell me, good Brutus, can you see your face?
- **Brutus.** No, Cassius; for the eye sees not itself,¹⁴⁰
But by reflection, by some other things.

- **Cassius.** 'Tis just:
And it is very much lamented, Brutus,
That you have no such mirrors as will turn
Your hidden worthiness into your eye,¹⁴⁵
That you might see your shadow. I have heard,
Where many of the best respect in Rome,
Except immortal Caesar, speaking of Brutus
And groaning underneath this age's yoke,
Have wish'd that noble Brutus had his eyes.¹⁵⁰

- **Brutus.** Into what dangers would you lead me, Cassius,
That you would have me seek into myself
For that which is not in me?

- **Cassius.** Therefore, good Brutus, be prepared to hear:
And since you know you cannot see yourself¹⁵⁵
So well as by reflection, I, your glass,
Will modestly discover to yourself
That of yourself which you yet know not of.
And be not jealous on me, gentle Brutus:
Were I a common laughner, or did use¹⁶⁰
To stale with ordinary oaths my love
To every new protester; if you know
That I do fawn on men and hug them hard
And after scandal them, or if you know
That I profess myself in banqueting¹⁶⁵
To all the rout, then hold me dangerous.

Flourish, and shout

- **Brutus.** What means this shouting? I do fear, the people
Choose Caesar for their king.

- **Cassius.** Ay, do you fear it?¹⁷⁰
Then must I think you would not have it so.

- **Brutus.** I would not, Cassius; yet I love him well.
But wherefore do you hold me here so long?
What is it that you would impart to me?
If it be aught toward the general good,¹⁷⁵
Set honour in one eye and death i' the other,
And I will look on both indifferently,
For let the gods so speed me as I love
The name of honour more than I fear death.

- Cassius.** I know that virtue to be in you, Brutus,¹⁸⁰
 As well as I do know your outward favour.
 Well, honour is the subject of my story.
 I cannot tell what you and other men
 Think of this life; but, for my single self,
 I had as lief not be as live to be¹⁸⁵
 In awe of such a thing as I myself.
 I was born free as Caesar; so were you:
 We both have fed as well, and we can both
 Endure the winter's cold as well as he:
 For once, upon a raw and gusty day,¹⁹⁰
 The troubled Tiber chafing with her shores,
 Caesar said to me 'Darest thou, Cassius, now
 Leap in with me into this angry flood,
 And swim to yonder point?' Upon the word,
 Accoutred as I was, I plunged in¹⁹⁵
 And bade him follow; so indeed he did.
 The torrent roar'd, and we did buffet it
 With lusty sinews, throwing it aside
 And stemming it with hearts of controversy;
 But ere we could arrive the point proposed,²⁰⁰
 Caesar cried 'Help me, Cassius, or I sink!'
 I, as Aeneas, our great ancestor,
 Did from the flames of Troy upon his shoulder
 The old Anchises bear, so from the waves of Tiber
 Did I the tired Caesar. And this man²⁰⁵
 Is now become a god, and Cassius is
 A wretched creature and must bend his body,
 If Caesar carelessly but nod on him.
 He had a fever when he was in Spain,
 And when the fit was on him, I did mark²¹⁰
 How he did shake: 'tis true, this god did shake;
 His coward lips did from their colour fly,
 And that same eye whose bend doth awe the world
 Did lose his lustre: I did hear him groan:
 Ay, and that tongue of his that bade the Romans²¹⁵
 Mark him and write his speeches in their books,
 Alas, it cried 'Give me some drink, Tintinius,'
 As a sick girl. Ye gods, it doth amaze me
 A man of such a feeble temper should
 So get the start of the majestic world²²⁰
 And bear the palm alone.

Shout. Flourish

- **Brutus.** Another general shout!
 I do believe that these applauses are
 For some new honours that are heap'd on Caesar.²²⁵

- **Cassius.** Why, man, he doth bestride the narrow world
 Like a Colossus, and we petty men
 Walk under his huge legs and peep about
 To find ourselves dishonourable graves.
 Men at some time are masters of their fates:²³⁰
 The fault, dear Brutus, is not in our stars,
 But in ourselves, that we are underlings.
 Brutus and Caesar: what should be in that 'Caesar'?
 Why should that name be sounded more than yours?
 Write them together, yours is as fair a name;²³⁵
 Sound them, it doth become the mouth as well;
 Weigh them, it is as heavy; conjure with 'em,
 Brutus will start a spirit as soon as Caesar.
 Now, in the names of all the gods at once,
 Upon what meat doth this our Caesar feed,²⁴⁰
 That he is grown so great? Age, thou art shamed!
 Rome, thou hast lost the breed of noble bloods!
 When went there by an age, since the great flood,
 But it was famed with more than with one man?
 When could they say till now, that talk'd of Rome,²⁴⁵
 That her wide walls encompass'd but one man?
 Now is it Rome indeed and room enough,
 When there is in it but one only man.
 O, you and I have heard our fathers say,
 There was a Brutus once that would have brook'd²⁵⁰
 The eternal devil to keep his state in Rome
 As easily as a king.

- **Brutus.** That you do love me, I am nothing jealous;
 What you would work me to, I have some aim:
 How I have thought of this and of these times,²⁵⁵
 I shall recount hereafter; for this present,
 I would not, so with love I might entreat you,
 Be any further moved. What you have said
 I will consider; what you have to say
 I will with patience hear, and find a time²⁶⁰
 Both meet to hear and answer such high things.
 Till then, my noble friend, chew upon this:
 Brutus had rather be a villager
 Than to repute himself a son of Rome

Under these hard conditions as this time²⁶⁵
Is like to lay upon us.

- **Cassius.** I am glad that my weak words
Have struck but thus much show of fire from Brutus.
- **Brutus.** The games are done and Caesar is returning.
- **Cassius.** As they pass by, pluck Casca by the sleeve;²⁷⁰
And he will, after his sour fashion, tell you
What hath proceeded worthy note to-day.

Re-enter CAESAR and his Train

- **Brutus.** I will do so. But, look you, Cassius,
The angry spot doth glow on Caesar's brow,²⁷⁵
And all the rest look like a chidden train:
Calpurnia's cheek is pale; and Cicero
Looks with such ferret and such fiery eyes
As we have seen him in the Capitol,
Being cross'd in conference by some senators.²⁸⁰
- **Cassius.** Casca will tell us what the matter is.
- **Caesar.** Antonius!
- **Antony.** Caesar?
- **Caesar.** Let me have men about me that are fat;
Sleek-headed men and such as sleep o' nights;²⁸⁵
Yond Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.
- **Antony.** Fear him not, Caesar; he's not dangerous;
He is a noble Roman and well given.
- **Caesar.** Would he were fatter! But I fear him not:²⁹⁰
Yet if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius. He reads much;
He is a great observer and he looks
Quite through the deeds of men: he loves no plays,²⁹⁵
As thou dost, Antony; he hears no music;
Seldom he smiles, and smiles in such a sort
As if he mock'd himself and scorn'd his spirit

That could be moved to smile at any thing.
Such men as he be never at heart's ease³⁰⁰
Whiles they behold a greater than themselves,
And therefore are they very dangerous.
I rather tell thee what is to be fear'd
Than what I fear; for always I am Caesar.
Come on my right hand, for this ear is deaf,³⁰⁵
And tell me truly what thou think'st of him.

Sennet. Exeunt CAESAR and all his Train, but CASCA

- **Casca.** You pull'd me by the cloak; would you speak with me?
- **Brutus.** Ay, Casca; tell us what hath chanced to-day,
That Caesar looks so sad.³¹⁰
- **Casca.** Why, you were with him, were you not?
- **Brutus.** I should not then ask Casca what had chanced.
- **Casca.** Why, there was a crown offered him: and being
offered him, he put it by with the back of his hand,
thus; and then the people fell a-shouting.³¹⁵
- **Brutus.** What was the second noise for?
- **Casca.** Why, for that too.
- **Cassius.** They shouted thrice: what was the last cry for?
- **Casca.** Why, for that too.
- **Brutus.** Was the crown offered him thrice?³²⁰
- **Casca.** Ay, marry, was't, and he put it by thrice, every
time gentler than other, and at every putting-by
mine honest neighbours shouted.
- **Cassius.** Who offered him the crown?
- **Casca.** Why, Antony.³²⁵
- **Brutus.** Tell us the manner of it, gentle Casca.

- **Casca.** I can as well be hanged as tell the manner of it: it was mere foolery; I did not mark it. I saw Mark Antony offer him a crown;—yet 'twas not a crown neither, 'twas one of these coronets;—and, as I told³³⁰ you, he put it by once: but, for all that, to my thinking, he would fain have had it. Then he offered it to him again; then he put it by again: but, to my thinking, he was very loath to lay his fingers off it. And then he offered it the third³³⁵ time; he put it the third time by: and still as he refused it, the rabblement hooted and clapped their chapped hands and threw up their sweaty night-caps and uttered such a deal of stinking breath because Caesar refused the crown that it had almost choked³⁴⁰ Caesar; for he swounded and fell down at it: and for mine own part, I durst not laugh, for fear of opening my lips and receiving the bad air.
- **Cassius.** But, soft, I pray you: what, did Caesar swound?
- **Casca.** He fell down in the market-place, and foamed at³⁴⁵ mouth, and was speechless.
- **Brutus.** 'Tis very like: he hath the falling sickness.
- **Cassius.** No, Caesar hath it not; but you and I, And honest Casca, we have the falling sickness.
- **Casca.** I know not what you mean by that; but, I am sure,³⁵⁰ Caesar fell down. If the tag-rag people did not clap him and hiss him, according as he pleased and displeased them, as they use to do the players in the theatre, I am no true man.
- **Brutus.** What said he when he came unto himself?³⁵⁵
- **Casca.** Marry, before he fell down, when he perceived the common herd was glad he refused the crown, he plucked me ope his doublet and offered them his throat to cut. An I had been a man of any occupation, if I would not have taken him at a word,³⁶⁰ I would I might go to hell among the rogues. And so he fell. When he came to himself again, he said, If he had done or said any thing amiss, he desired their worships to think it was his infirmity. Three

or four wenches, where I stood, cried 'Alas, good
soul!' and forgave him with all their hearts: but
there's no heed to be taken of them; if Caesar had
stabbed their mothers, they would have done no less.

- **Brutus.** And after that, he came, thus sad, away?
- **Casca.** Ay.³⁷⁰
- **Cassius.** Did Cicero say any thing?
- **Casca.** Ay, he spoke Greek.
- **Cassius.** To what effect?
- **Casca.** Nay, an I tell you that, Ill ne'er look you i' the
face again: but those that understood him smiled at³⁷⁵
one another and shook their heads; but, for mine own
part, it was Greek to me. I could tell you more
news too: Marullus and Flavius, for pulling scarfs
off Caesar's images, are put to silence. Fare you
well. There was more foolery yet, if I could³⁸⁰
remember it.
- **Cassius.** Will you sup with me to-night, Casca?
- **Casca.** No, I am promised forth.
- **Cassius.** Will you dine with me to-morrow?
- **Casca.** Ay, if I be alive and your mind hold and your dinner³⁸⁵
worth the eating.
- **Cassius.** Good: I will expect you.
- **Casca.** Do so. Farewell, both.

Exit

- **Brutus.** What a blunt fellow is this grown to be!³⁹⁰
He was quick mettle when he went to school.
- **Cassius.** So is he now in execution
Of any bold or noble enterprise,
However he puts on this tardy form.

This rudeness is a sauce to his good wit,³⁹⁵
Which gives men stomach to digest his words
With better appetite.

- **Brutus.** And so it is. For this time I will leave you:
To-morrow, if you please to speak with me,
I will come home to you; or, if you will,⁴⁰⁰
Come home to me, and I will wait for you.
- **Cassius.** I will do so: till then, think of the world.
[Exit BRUTUS]
Well, Brutus, thou art noble; yet, I see,
Thy honourable metal may be wrought⁴⁰⁵
From that it is disposed: therefore it is meet
That noble minds keep ever with their likes;
For who so firm that cannot be seduced?
Caesar doth bear me hard; but he loves Brutus:
If I were Brutus now and he were Cassius,⁴¹⁰
He should not humour me. I will this night,
In several hands, in at his windows throw,
As if they came from several citizens,
Writings all tending to the great opinion
That Rome holds of his name; wherein obscurely⁴¹⁵
Caesar's ambition shall be glanced at:
And after this let Caesar seat him sure;
For we will shake him, or worse days endure.

Exit

Act I, Scene 3

▲ previous scene

next scene ▼

The same. A street.

[Thunder and lightning. Enter from opposite sides, CASCA, with his sword drawn, and CICERO]

- **Cicero.** Good even, Casca: brought you Caesar home?
Why are you breathless? and why stare you so?
- **Casca.** Are not you moved, when all the sway of earth
Shakes like a thing unfirm? O Cicero,⁴²⁵
I have seen tempests, when the scolding winds

Have rived the knotty oaks, and I have seen
The ambitious ocean swell and rage and foam,
To be exalted with the threatening clouds:
But never till to-night, never till now,⁴³⁰
Did I go through a tempest dropping fire.
Either there is a civil strife in heaven,
Or else the world, too saucy with the gods,
Incenses them to send destruction.

- **Cicero.** Why, saw you any thing more wonderful?⁴³⁵

- **Casca.** A common slave—you know him well by sight—
Held up his left hand, which did flame and burn
Like twenty torches join'd, and yet his hand,
Not sensible of fire, remain'd unscorch'd.
Besides—I ha' not since put up my sword—⁴⁴⁰
Against the Capitol I met a lion,
Who glared upon me, and went surly by,
Without annoying me: and there were drawn
Upon a heap a hundred ghastly women,
Transformed with their fear; who swore they saw⁴⁴⁵
Men all in fire walk up and down the streets.
And yesterday the bird of night did sit
Even at noon-day upon the market-place,
Hooting and shrieking. When these prodigies
Do so conjointly meet, let not men say⁴⁵⁰
'These are their reasons; they are natural;'
For, I believe, they are portentous things
Unto the climate that they point upon.

- **Cicero.** Indeed, it is a strange-disposed time:
But men may construe things after their fashion,⁴⁵⁵
Clean from the purpose of the things themselves.
Come Caesar to the Capitol to-morrow?

- **Casca.** He doth; for he did bid Antonius
Send word to you he would be there to-morrow.

- **Cicero.** Good night then, Casca: this disturbed sky⁴⁶⁰
Is not to walk in.

- **Casca.** Farewell, Cicero.

Exit CICERO

Enter CASSIUS

- **Cassius.** Who's there?⁴⁶⁵
- **Casca.** A Roman.
- **Cassius.** Casca, by your voice.
- **Casca.** Your ear is good. Cassius, what night is this!
- **Cassius.** A very pleasing night to honest men.
- **Casca.** Who ever knew the heavens menace so?⁴⁷⁰
- **Cassius.** Those that have known the earth so full of faults.
For my part, I have walk'd about the streets,
Submitting me unto the perilous night,
And, thus unbraced, Casca, as you see,
Have bared my bosom to the thunder-stone;⁴⁷⁵
And when the cross blue lightning seem'd to open
The breast of heaven, I did present myself
Even in the aim and very flash of it.
- **Casca.** But wherefore did you so much tempt the heavens?
It is the part of men to fear and tremble,⁴⁸⁰
When the most mighty gods by tokens send
Such dreadful heralds to astonish us.
- **Cassius.** You are dull, Casca, and those sparks of life
That should be in a Roman you do want,
Or else you use not. You look pale and gaze⁴⁸⁵
And put on fear and cast yourself in wonder,
To see the strange impatience of the heavens:
But if you would consider the true cause
Why all these fires, why all these gliding ghosts,
Why birds and beasts from quality and kind,⁴⁹⁰
Why old men fool and children calculate,
Why all these things change from their ordinance
Their natures and preformed faculties
To monstrous quality,—why, you shall find
That heaven hath infused them with these spirits,⁴⁹⁵
To make them instruments of fear and warning
Unto some monstrous state.
Now could I, Casca, name to thee a man
Most like this dreadful night,

That thunders, lightens, opens graves, and roars⁵⁰⁰
As doth the lion in the Capitol,
A man no mightier than thyself or me
In personal action, yet prodigious grown
And fearful, as these strange eruptions are.

- **Casca.** 'Tis Caesar that you mean; is it not, Cassius?⁵⁰⁵
- **Cassius.** Let it be who it is: for Romans now
Have thews and limbs like to their ancestors;
But, woe the while! our fathers' minds are dead,
And we are govern'd with our mothers' spirits;
Our yoke and sufferance show us womanish.⁵¹⁰
- **Casca.** Indeed, they say the senators tomorrow
Mean to establish Caesar as a king;
And he shall wear his crown by sea and land,
In every place, save here in Italy.
- **Cassius.** I know where I will wear this dagger then;⁵¹⁵
Cassius from bondage will deliver Cassius:
Therein, ye gods, you make the weak most strong;
Therein, ye gods, you tyrants do defeat:
Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,⁵²⁰
Can be retentive to the strength of spirit;
But life, being weary of these worldly bars,
Never lacks power to dismiss itself.
If I know this, know all the world besides,
That part of tyranny that I do bear⁵²⁵
I can shake off at pleasure.

Thunder still

- **Casca.** So can I:
So every bondman in his own hand bears
The power to cancel his captivity.⁵³⁰
- **Cassius.** And why should Caesar be a tyrant then?
Poor man! I know he would not be a wolf,
But that he sees the Romans are but sheep:
He were no lion, were not Romans hinds.
Those that with haste will make a mighty fire⁵³⁵
Begin it with weak straws: what trash is Rome,
What rubbish and what offal, when it serves

For the base matter to illuminate
So vile a thing as Caesar! But, O grief,
Where hast thou led me? I perhaps speak this⁵⁴⁰
Before a willing bondman; then I know
My answer must be made. But I am arm'd,
And dangers are to me indifferent.

- **Casca.** You speak to Casca, and to such a man
That is no fleering tell-tale. Hold, my hand:⁵⁴⁵
Be factious for redress of all these griefs,
And I will set this foot of mine as far
As who goes farthest.
- **Cassius.** There's a bargain made.
Now know you, Casca, I have moved already⁵⁵⁰
Some certain of the noblest-minded Romans
To undergo with me an enterprise
Of honourable-dangerous consequence;
And I do know, by this, they stay for me
In Pompey's porch: for now, this fearful night,⁵⁵⁵
There is no stir or walking in the streets;
And the complexion of the element
In favour's like the work we have in hand,
Most bloody, fiery, and most terrible.
- **Casca.** Stand close awhile, for here comes one in haste.⁵⁶⁰
- **Cassius.** 'Tis Cinna; I do know him by his gait;
He is a friend.
[Enter CINNA]
Cinna, where haste you so?
- **Cinna.** To find out you. Who's that? Metellus Cimber?⁵⁶⁵
- **Cassius.** No, it is Casca; one incorporate
To our attempts. Am I not stay'd for, Cinna?
- **Cinna.** I am glad on 't. What a fearful night is this!
There's two or three of us have seen strange sights.
- **Cassius.** Am I not stay'd for? tell me.⁵⁷⁰

- **Cinna.** Yes, you are.
O Cassius, if you could
But win the noble Brutus to our party—

- **Cassius.** Be you content: good Cinna, take this paper,
And look you lay it in the praetor's chair,⁵⁷⁵
Where Brutus may but find it; and throw this
In at his window; set this up with wax
Upon old Brutus' statue: all this done,
Repair to Pompey's porch, where you shall find us.
Is Decius Brutus and Trebonius there?⁵⁸⁰

- **Cinna.** All but Metellus Cimber; and he's gone
To seek you at your house. Well, I will hie,
And so bestow these papers as you bade me.

- **Cassius.** That done, repair to Pompey's theatre.
*[Exit CINNA]*⁵⁸⁵
Come, Casca, you and I will yet ere day
See Brutus at his house: three parts of him
Is ours already, and the man entire
Upon the next encounter yields him ours.

- **Casca.** O, he sits high in all the people's hearts:⁵⁹⁰
And that which would appear offence in us,
His countenance, like richest alchemy,
Will change to virtue and to worthiness.

- **Cassius.** Him and his worth and our great need of him
You have right well conceited. Let us go,⁵⁹⁵
For it is after midnight; and ere day
We will awake him and be sure of him.

Exeunt

Act II, Scene 1

▲ previous scene

next scene ▼

Rome. BRUTUS's orchard.

Enter BRUTUS

- **Brutus.** What, Lucius, ho!⁶⁰⁰
I cannot, by the progress of the stars,
Give guess how near to day. Lucius, I say!
I would it were my fault to sleep so soundly.
When, Lucius, when? awake, I say! what, Lucius!

Enter LUCIUS

- **Lucius.** Call'd you, my lord?
- **Brutus.** Get me a taper in my study, Lucius:
When it is lighted, come and call me here.
- **Lucius.** I will, my lord.

Exit

- **Brutus.** It must be by his death: and for my part,
I know no personal cause to spurn at him,
But for the general. He would be crown'd:
How that might change his nature, there's the question.
It is the bright day that brings forth the adder;⁶¹⁵
And that craves wary walking. Crown him?—that;—
And then, I grant, we put a sting in him,
That at his will he may do danger with.
The abuse of greatness is, when it disjoins
Remorse from power: and, to speak truth of Caesar,⁶²⁰
I have not known when his affections sway'd
More than his reason. But 'tis a common proof,
That lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round.⁶²⁵
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. So Caesar may.
Then, lest he may, prevent. And, since the quarrel
Will bear no colour for the thing he is,⁶³⁰
Fashion it thus; that what he is, augmented,
Would run to these and these extremities:
And therefore think him as a serpent's egg
Which, hatch'd, would, as his kind, grow mischievous,
And kill him in the shell.⁶³⁵

Re-enter LUCIUS

- **Lucius.** The taper burneth in your closet, sir.
Searching the window for a flint, I found
This paper, thus seal'd up; and, I am sure,
It did not lie there when I went to bed.640

Gives him the letter

- **Brutus.** Get you to bed again; it is not day.
Is not to-morrow, boy, the ides of March?
- **Lucius.** I know not, sir.
- **Brutus.** Look in the calendar, and bring me word.645
- **Lucius.** I will, sir.

Exit

- **Brutus.** The exhalations whizzing in the air
Give so much light that I may read by them.
*[Opens the letter and reads]*650
'Brutus, thou sleep'st: awake, and see thyself.
Shall Rome, &c. Speak, strike, redress!
Brutus, thou sleep'st: awake!
Such instigations have been often dropp'd
Where I have took them up.655
'Shall Rome, &c.' Thus must I piece it out:
Shall Rome stand under one man's awe? What, Rome?
My ancestors did from the streets of Rome
The Tarquin drive, when he was call'd a king.
'Speak, strike, redress!' Am I entreated660
To speak and strike? O Rome, I make thee promise:
If the redress will follow, thou receivest
Thy full petition at the hand of Brutus!

Re-enter LUCIUS

- **Lucius.** Sir, March is wasted fourteen days.665

Knocking within

- **Brutus.** 'Tis good. Go to the gate; somebody knocks.
[Exit LUCIUS]
Since Cassius first did whet me against Caesar,

I have not slept.⁶⁷⁰
Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream:
The Genius and the mortal instruments
Are then in council; and the state of man,⁶⁷⁵
Like to a little kingdom, suffers then
The nature of an insurrection.

Re-enter LUCIUS

- **Lucius.** Sir, 'tis your brother Cassius at the door,
Who doth desire to see you.⁶⁸⁰
- **Brutus.** Is he alone?
- **Lucius.** No, sir, there are moe with him.
- **Brutus.** Do you know them?
- **Lucius.** No, sir; their hats are pluck'd about their ears,
And half their faces buried in their cloaks,⁶⁸⁵
That by no means I may discover them
By any mark of favour.
- **Brutus.** Let 'em enter.
[Exit LUCIUS]
They are the faction. O conspiracy,⁶⁹⁰
Shamest thou to show thy dangerous brow by night,
When evils are most free? O, then by day
Where wilt thou find a cavern dark enough
To mask thy monstrous visage? Seek none, conspiracy;
Hide it in smiles and affability:⁶⁹⁵
For if thou path, thy native semblance on,
Not Erebus itself were dim enough
To hide thee from prevention.
*[Enter the conspirators, CASSIUS, CASCA, DECIUS
BRUTUS, CINNA, METELLUS CIMBER, and TREBONIUS]*⁷⁰⁰
- **Cassius.** I think we are too bold upon your rest:
Good morrow, Brutus; do we trouble you?
- **Brutus.** I have been up this hour, awake all night.
Know I these men that come along with you?

- **Cassius.** Yes, every man of them, and no man here⁷⁰⁵
But honours you; and every one doth wish
You had but that opinion of yourself
Which every noble Roman bears of you.
This is Trebonius.
- **Brutus.** He is welcome hither.⁷¹⁰
- **Cassius.** This, Decius Brutus.
- **Brutus.** He is welcome too.
- **Cassius.** This, Casca; this, Cinna; and this, Metellus Cimber.
- **Brutus.** They are all welcome.
What watchful cares do interpose themselves⁷¹⁵
Betwixt your eyes and night?
- **Cassius.** Shall I entreat a word?

BRUTUS and CASSIUS whisper

- **Decius Brutus.** Here lies the east: doth not the day break here?
- **Casca.** No.⁷²⁰
- **Cinna.** O, pardon, sir, it doth; and yon gray lines
That fret the clouds are messengers of day.
- **Casca.** You shall confess that you are both deceived.
Here, as I point my sword, the sun arises,
Which is a great way growing on the south,⁷²⁵
Weighing the youthful season of the year.
Some two months hence up higher toward the north
He first presents his fire; and the high east
Stands, as the Capitol, directly here.
- **Brutus.** Give me your hands all over, one by one.⁷³⁰
- **Cassius.** And let us swear our resolution.
- **Brutus.** No, not an oath: if not the face of men,
The sufferance of our souls, the time's abuse,—
If these be motives weak, break off betimes,
And every man hence to his idle bed;⁷³⁵

So let high-sighted tyranny range on,
 Till each man drop by lottery. But if these,
 As I am sure they do, bear fire enough
 To kindle cowards and to steel with valour
 The melting spirits of women, then, countrymen,⁷⁴⁰
 What need we any spur but our own cause,
 To prick us to redress? what other bond
 Than secret Romans, that have spoke the word,
 And will not palter? and what other oath
 Than honesty to honesty engaged,⁷⁴⁵
 That this shall be, or we will fall for it?
 Swear priests and cowards and men cautelous,
 Old feeble carrions and such suffering souls
 That welcome wrongs; unto bad causes swear
 Such creatures as men doubt; but do not stain⁷⁵⁰
 The even virtue of our enterprise,
 Nor the insuppressive mettle of our spirits,
 To think that or our cause or our performance
 Did need an oath; when every drop of blood
 That every Roman bears, and nobly bears,⁷⁵⁵
 Is guilty of a several bastardy,
 If he do break the smallest particle
 Of any promise that hath pass'd from him.

- **Cassius.** But what of Cicero? shall we sound him?
I think he will stand very strong with us.⁷⁶⁰
- **Casca.** Let us not leave him out.
- **Cinna.** No, by no means.
- **Metellus Cimber.** O, let us have him, for his silver hairs
Will purchase us a good opinion
And buy men's voices to commend our deeds:⁷⁶⁵
It shall be said, his judgment ruled our hands;
Our youths and wildness shall no whit appear,
But all be buried in his gravity.
- **Brutus.** O, name him not: let us not break with him;
For he will never follow any thing⁷⁷⁰
That other men begin.
- **Cassius.** Then leave him out.

- **Casca.** Indeed he is not fit.
- **Decius Brutus.** Shall no man else be touch'd but only Caesar?
- **Cassius.** Decius, well urged: I think it is not meet,⁷⁷⁵
 Mark Antony, so well beloved of Caesar,
 Should outlive Caesar: we shall find of him
 A shrewd contriver; and, you know, his means,
 If he improve them, may well stretch so far
 As to annoy us all: which to prevent,⁷⁸⁰
 Let Antony and Caesar fall together.
- **Brutus.** Our course will seem too bloody, Caius Cassius,
 To cut the head off and then hack the limbs,
 Like wrath in death and envy afterwards;
 For Antony is but a limb of Caesar:⁷⁸⁵
 Let us be sacrificers, but not butchers, Caius.
 We all stand up against the spirit of Caesar;
 And in the spirit of men there is no blood:
 O, that we then could come by Caesar's spirit,
 And not dismember Caesar! But, alas,⁷⁹⁰
 Caesar must bleed for it! And, gentle friends,
 Let's kill him boldly, but not wrathfully;
 Let's carve him as a dish fit for the gods,
 Not hew him as a carcass fit for hounds:
 And let our hearts, as subtle masters do,⁷⁹⁵
 Stir up their servants to an act of rage,
 And after seem to chide 'em. This shall make
 Our purpose necessary and not envious:
 Which so appearing to the common eyes,
 We shall be call'd purgers, not murderers.⁸⁰⁰
 And for Mark Antony, think not of him;
 For he can do no more than Caesar's arm
 When Caesar's head is off.
- **Cassius.** Yet I fear him;
 For in the ingrafted love he bears to Caesar—⁸⁰⁵
- **Brutus.** Alas, good Cassius, do not think of him:
 If he love Caesar, all that he can do
 Is to himself, take thought and die for Caesar:
 And that were much he should; for he is given
 To sports, to wildness and much company.⁸¹⁰

- **Trebonius.** There is no fear in him; let him not die;
For he will live, and laugh at this hereafter.

Clock strikes

- **Brutus.** Peace! count the clock.
- **Cassius.** The clock hath stricken three.⁸¹⁵
- **Trebonius.** 'Tis time to part.
- **Cassius.** But it is doubtful yet,
Whether Caesar will come forth to-day, or no;
For he is superstitious grown of late,
Quite from the main opinion he held once⁸²⁰
Of fantasy, of dreams and ceremonies:
It may be, these apparent prodigies,
The unaccustom'd terror of this night,
And the persuasion of his augurers,
May hold him from the Capitol to-day.⁸²⁵
- **Decius Brutus.** Never fear that: if he be so resolved,
I can o'ersway him; for he loves to hear
That unicorns may be betray'd with trees,
And bears with glasses, elephants with holes,
Lions with toils and men with flatterers;⁸³⁰
But when I tell him he hates flatterers,
He says he does, being then most flattered.
Let me work;
For I can give his humour the true bent,
And I will bring him to the Capitol.⁸³⁵
- **Cassius.** Nay, we will all of us be there to fetch him.
- **Brutus.** By the eighth hour: is that the uttermost?
- **Cinna.** Be that the uttermost, and fail not then.
- **Metellus Cimber.** Caius Ligarius doth bear Caesar hard,
Who rated him for speaking well of Pompey:⁸⁴⁰
I wonder none of you have thought of him.

- **Brutus.** Now, good Metellus, go along by him:
He loves me well, and I have given him reasons;
Send him but hither, and I'll fashion him.

- **Cassius.** The morning comes upon 's: we'll leave you, Brutus.⁸⁴⁵
And, friends, disperse yourselves; but all remember
What you have said, and show yourselves true Romans.

- **Brutus.** Good gentlemen, look fresh and merrily;
Let not our looks put on our purposes,
But bear it as our Roman actors do,⁸⁵⁰
With untired spirits and formal constancy:
And so good morrow to you every one.
[Exeunt all but BRUTUS]
Boy! Lucius! Fast asleep? It is no matter;
Enjoy the honey-heavy dew of slumber:⁸⁵⁵
Thou hast no figures nor no fantasies,
Which busy care draws in the brains of men;
Therefore thou sleep'st so sound.

Enter PORTIA

- **Portia.** Brutus, my lord!⁸⁶⁰

- **Brutus.** Portia, what mean you? wherefore rise you now?
It is not for your health thus to commit
Your weak condition to the raw cold morning.

- **Portia.** Nor for yours neither. You've ungently, Brutus,
Stole from my bed: and yesternight, at supper,⁸⁶⁵
You suddenly arose, and walk'd about,
Musing and sighing, with your arms across,
And when I ask'd you what the matter was,
You stared upon me with ungentle looks;
I urged you further; then you scratch'd your head,⁸⁷⁰
And too impatiently stamp'd with your foot;
Yet I insisted, yet you answer'd not,
But, with an angry wafture of your hand,
Gave sign for me to leave you: so I did;
Fearing to strengthen that impatience⁸⁷⁵
Which seem'd too much enkindled, and withal
Hoping it was but an effect of humour,
Which sometime hath his hour with every man.
It will not let you eat, nor talk, nor sleep,
And could it work so much upon your shape⁸⁸⁰

As it hath much prevail'd on your condition,
I should not know you, Brutus. Dear my lord,
Make me acquainted with your cause of grief.

- **Brutus.** I am not well in health, and that is all.
- **Portia.** Brutus is wise, and, were he not in health,⁸⁸⁵
He would embrace the means to come by it.
- **Brutus.** Why, so I do. Good Portia, go to bed.
- **Portia.** Is Brutus sick? and is it physical
To walk unbraced and suck up the humours
Of the dank morning? What, is Brutus sick,⁸⁹⁰
And will he steal out of his wholesome bed,
To dare the vile contagion of the night
And tempt the rheumy and unpurged air
To add unto his sickness? No, my Brutus;
You have some sick offence within your mind,⁸⁹⁵
Which, by the right and virtue of my place,
I ought to know of: and, upon my knees,
I charm you, by my once-commended beauty,
By all your vows of love and that great vow
Which did incorporate and make us one,⁹⁰⁰
That you unfold to me, yourself, your half,
Why you are heavy, and what men to-night
Have had to resort to you: for here have been
Some six or seven, who did hide their faces
Even from darkness.⁹⁰⁵
- **Brutus.** Kneel not, gentle Portia.
- **Portia.** I should not need, if you were gentle Brutus.
Within the bond of marriage, tell me, Brutus,
Is it excepted I should know no secrets
That appertain to you? Am I yourself?⁹¹⁰
But, as it were, in sort or limitation,
To keep with you at meals, comfort your bed,
And talk to you sometimes? Dwell I but in the suburbs
Of your good pleasure? If it be no more,
Portia is Brutus' harlot, not his wife.⁹¹⁵

- **Brutus.** You are my true and honourable wife,
As dear to me as are the ruddy drops
That visit my sad heart

- **Portia.** If this were true, then should I know this secret.
I grant I am a woman; but withal⁹²⁰
A woman that Lord Brutus took to wife:
I grant I am a woman; but withal
A woman well-reputed, Cato's daughter.
Think you I am no stronger than my sex,
Being so father'd and so husbanded?⁹²⁵
Tell me your counsels, I will not disclose 'em:
I have made strong proof of my constancy,
Giving myself a voluntary wound
Here, in the thigh: can I bear that with patience.
And not my husband's secrets?⁹³⁰

- **Brutus.** O ye gods,
Render me worthy of this noble wife!
[Knocking within]
Hark, hark! one knocks: Portia, go in awhile;
And by and by thy bosom shall partake⁹³⁵
The secrets of my heart.
All my engagements I will construe to thee,
All the charactery of my sad brows:
Leave me with haste.
*[Exit PORTIA]*⁹⁴⁰
Lucius, who's that knocks?

Re-enter LUCIUS with LIGARIUS

- **Lucius.** He is a sick man that would speak with you.

- **Brutus.** Caius Ligarius, that Metellus spake of.
Boy, stand aside. Caius Ligarius! how?⁹⁴⁵

- **Ligarius.** Vouchsafe good morrow from a feeble tongue.

- **Brutus.** O, what a time have you chose out, brave Caius,
To wear a kerchief! Would you were not sick!

- **Ligarius.** I am not sick, if Brutus have in hand
Any exploit worthy the name of honour.⁹⁵⁰

- **Brutus.** Such an exploit have I in hand, Ligarius,
Had you a healthful ear to hear of it.
- **Ligarius.** By all the gods that Romans bow before,
I here discard my sickness! Soul of Rome!
Brave son, derived from honourable loins!⁹⁵⁵
Thou, like an exorcist, hast conjured up
My mortified spirit. Now bid me run,
And I will strive with things impossible;
Yea, get the better of them. What's to do?
- **Brutus.** A piece of work that will make sick men whole.⁹⁶⁰
- **Ligarius.** But are not some whole that we must make sick?
- **Brutus.** That must we also. What it is, my Caius,
I shall unfold to thee, as we are going
To whom it must be done.
- **Ligarius.** Set on your foot,⁹⁶⁵
And with a heart new-fired I follow you,
To do I know not what: but it sufficeth
That Brutus leads me on.
- **Brutus.** Follow me, then.

Exeunt

Act II, Scene 2

▲ previous scene

next scene ▼

CAESAR'S house.

[Thunder and lightning. Enter CAESAR, in his night-gown]

- **Caesar.** Nor heaven nor earth have been at peace to-night:
Thrice hath Calpurnia in her sleep cried out,
'Help, ho! they murder Caesar!' Who's within?⁹⁷⁵

Enter a Servant

- **Servant.** My lord?
- **Caesar.** Go bid the priests do present sacrifice
And bring me their opinions of success.
- **Servant.** I will, my lord.*980*

Exit

Enter CALPURNIA

- **Calpurnia.** What mean you, Caesar? think you to walk forth?
You shall not stir out of your house to-day.
- **Caesar.** Caesar shall forth: the things that threaten'd me⁹⁸⁵
Ne'er look'd but on my back; when they shall see
The face of Caesar, they are vanished.
- **Calpurnia.** Caesar, I never stood on ceremonies,
Yet now they fright me. There is one within,
Besides the things that we have heard and seen,⁹⁹⁰
Recounts most horrid sights seen by the watch.
A lioness hath whelped in the streets;
And graves have yawn'd, and yielded up their dead;
Fierce fiery warriors fought upon the clouds,
In ranks and squadrons and right form of war,⁹⁹⁵
Which drizzled blood upon the Capitol;
The noise of battle hurtled in the air,
Horses did neigh, and dying men did groan,
And ghosts did shriek and squeal about the streets.
O Caesar! these things are beyond all use,¹⁰⁰⁰
And I do fear them.
- **Caesar.** What can be avoided
Whose end is purposed by the mighty gods?
Yet Caesar shall go forth; for these predictions
Are to the world in general as to Caesar.¹⁰⁰⁵
- **Calpurnia.** When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes.
- **Caesar.** Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard.¹⁰¹⁰
It seems to me most strange that men should fear;

Seeing that death, a necessary end,
Will come when it will come.

[Re-enter Servant]

What say the augurers?*1015*

- **Servant.** They would not have you to stir forth to-day.
Plucking the entrails of an offering forth,
They could not find a heart within the beast.

- **Caesar.** The gods do this in shame of cowardice:
Caesar should be a beast without a heart,*1020*
If he should stay at home to-day for fear.
No, Caesar shall not: danger knows full well
That Caesar is more dangerous than he:
We are two lions litter'd in one day,
And I the elder and more terrible:*1025*
And Caesar shall go forth.

- **Calpurnia.** Alas, my lord,
Your wisdom is consumed in confidence.
Do not go forth to-day: call it my fear
That keeps you in the house, and not your own.*1030*
We'll send Mark Antony to the senate-house:
And he shall say you are not well to-day:
Let me, upon my knee, prevail in this.

- **Caesar.** Mark Antony shall say I am not well,
And, for thy humour, I will stay at home.*1035*
[Enter DECIUS BRUTUS]
Here's Decius Brutus, he shall tell them so.

- **Decius Brutus.** Caesar, all hail! good morrow, worthy Caesar:
I come to fetch you to the senate-house.

- **Caesar.** And you are come in very happy time,*1040*
To bear my greeting to the senators
And tell them that I will not come to-day:
Cannot, is false, and that I dare not, falser:
I will not come to-day: tell them so, Decius.

- **Calpurnia.** Say he is sick.*1045*

- **Caesar.** Shall Caesar send a lie?
Have I in conquest stretch'd mine arm so far,

To be afraid to tell graybeards the truth?
Decius, go tell them Caesar will not come.

- **Decius Brutus.** Most mighty Caesar, let me know some cause,*1050*
Lest I be laugh'd at when I tell them so.

- **Caesar.** The cause is in my will: I will not come;
That is enough to satisfy the senate.
But for your private satisfaction,
Because I love you, I will let you know:*1055*
Calpurnia here, my wife, stays me at home:
She dreamt to-night she saw my statua,
Which, like a fountain with an hundred spouts,
Did run pure blood: and many lusty Romans
Came smiling, and did bathe their hands in it:*1060*
And these does she apply for warnings, and portents,
And evils imminent; and on her knee
Hath begg'd that I will stay at home to-day.

- **Decius Brutus.** This dream is all amiss interpreted;
It was a vision fair and fortunate:*1065*
Your statue spouting blood in many pipes,
In which so many smiling Romans bathed,
Signifies that from you great Rome shall suck
Reviving blood, and that great men shall press
For tinctures, stains, relics and cognizance.*1070*
This by Calpurnia's dream is signified.

- **Caesar.** And this way have you well expounded it.

- **Decius Brutus.** I have, when you have heard what I can say:
And know it now: the senate have concluded
To give this day a crown to mighty Caesar.*1075*
If you shall send them word you will not come,
Their minds may change. Besides, it were a mock
Apt to be render'd, for some one to say
'Break up the senate till another time,
When Caesar's wife shall meet with better dreams.'*1080*
If Caesar hide himself, shall they not whisper
'Lo, Caesar is afraid'
Pardon me, Caesar; for my dear dear love
To our proceeding bids me tell you this;
And reason to my love is liable.*1085*

- **Caesar.** How foolish do your fears seem now, Calpurnia!
I am ashamed I did yield to them.
Give me my robe, for I will go.
*[Enter PUBLIUS, BRUTUS, LIGARIUS, METELLUS, CASCA, TREBONIUS, and CINNA]*1090
And look where Publius is come to fetch me.

- **Publius.** Good morrow, Caesar.

- **Caesar.** Welcome, Publius.
What, Brutus, are you stirr'd so early too?
Good morrow, Casca. Caius Ligarius,1095
Caesar was ne'er so much your enemy
As that same ague which hath made you lean.
What is 't o'clock?

- **Brutus.** Caesar, 'tis strucken eight.

- **Caesar.** I thank you for your pains and courtesy.1100
[Enter ANTONY]
See! Antony, that revels long o' nights,
Is notwithstanding up. Good morrow, Antony.

- **Antony.** So to most noble Caesar.

- **Caesar.** Bid them prepare within:1105
I am to blame to be thus waited for.
Now, Cinna: now, Metellus: what, Trebonius!
I have an hour's talk in store for you;
Remember that you call on me to-day:
Be near me, that I may remember you.1110

- **Trebonius.** Caesar, I will:
[Aside]
and so near will I be,
That your best friends shall wish I had been further.

- **Caesar.** Good friends, go in, and taste some wine with me;1115
And we, like friends, will straightway go together.

- **Brutus.** *[Aside]* That every like is not the same, O Caesar,
The heart of Brutus yearns to think upon!

Exeunt

Act II, Scene 3

▲ previous scene

next scene ▼

A street near the Capitol.

Enter ARTEMIDORUS, reading a paper

- **Artemidorus.** 'Caesar, beware of Brutus; take heed of Cassius; come not near Casca; have an eye to Cinna, trust not Trebonius: mark well Metellus Cimber: Decius Brutus loves thee not: thou hast wronged Caius Ligarius. There is but one mind in all these men, and it is bent against Caesar. If thou beest not immortal, look about you: security gives way to conspiracy. The mighty gods defend thee! Thy lover, 'ARTEMIDORUS.'
Here will I stand till Caesar pass along,
And as a suitor will I give him this.
My heart laments that virtue cannot live
Out of the teeth of emulation.
If thou read this, O Caesar, thou mayst live;
If not, the Fates with traitors do contrive.

Exit

Act II, Scene 4

▲ previous scene

next scene ▼

Another part of the same street, before the house of BRUTUS.

Enter PORTIA and LUCIUS

- **Portia.** I prithee, boy, run to the senate-house; Stay not to answer me, but get thee gone: Why dost thou stay?
- **Lucius.** To know my errand, madam.
- **Portia.** I would have had thee there, and here again, Ere I can tell thee what thou shouldst do there. O constancy, be strong upon my side, Set a huge mountain 'tween my heart and tongue!

I have a man's mind, but a woman's might.
How hard it is for women to keep counsel!
Art thou here yet?

- **Lucius.** Madam, what should I do?
Run to the Capitol, and nothing else?¹¹⁵⁰
And so return to you, and nothing else?
- **Portia.** Yes, bring me word, boy, if thy lord look well,
For he went sickly forth: and take good note
What Caesar doth, what suitors press to him.
Hark, boy! what noise is that?¹¹⁵⁵
- **Lucius.** I hear none, madam.
- **Portia.** Prithee, listen well;
I heard a bustling rumour, like a fray,
And the wind brings it from the Capitol.
- **Lucius.** Sooth, madam, I hear nothing.¹¹⁶⁰

Enter the Soothsayer

- **Portia.** Come hither, fellow: which way hast thou been?
- **Soothsayer.** At mine own house, good lady.
- **Portia.** What is't o'clock?
- **Soothsayer.** About the ninth hour, lady.¹¹⁶⁵
- **Portia.** Is Caesar yet gone to the Capitol?
- **Soothsayer.** Madam, not yet: I go to take my stand,
To see him pass on to the Capitol.
- **Portia.** Thou hast some suit to Caesar, hast thou not?
- **Soothsayer.** That I have, lady: if it will please Caesar¹¹⁷⁰
To be so good to Caesar as to hear me,
I shall beseech him to befriend himself.
- **Portia.** Why, know'st thou any harm's intended towards him?

- **Soothsayer.** None that I know will be, much that I fear may chance.
Good morrow to you. Here the street is narrow:1175
The throng that follows Caesar at the heels,
Of senators, of praetors, common suitors,
Will crowd a feeble man almost to death:
I'll get me to a place more void, and there
Speak to great Caesar as he comes along.1180

Exit

- **Portia.** I must go in. Ay me, how weak a thing
The heart of woman is! O Brutus,
The heavens speed thee in thine enterprise!
Sure, the boy heard me: Brutus hath a suit1185
That Caesar will not grant. O, I grow faint.
Run, Lucius, and commend me to my lord;
Say I am merry: come to me again,
And bring me word what he doth say to thee.

Exeunt severally

Act III, Scene 1

▶ previous scene

Rome. Before the Capitol; the Senate sitting above.

next scene ▼

A crowd of people; among them ARTEMIDORUS and the Soothsayer. Flourish. Enter CAESAR, BRUTUS, CASSIUS, CASCA, DECIUS BRUTUS, METELLUS CIMBER, TREBONIUS, CINNA, ANTONY, LEPIDUS, POPILIUS, PUBLIUS, and others.

- **Caesar.** *[To the Soothsayer]* The ides of March are come.
- **Soothsayer.** Ay, Caesar; but not gone.
- **Artemidorus.** Hail, Caesar! read this schedule.
- **Decius Brutus.** Trebonius doth desire you to o'erread,
At your best leisure, this his humble suit.1200

- **Artemidorus.** O Caesar, read mine first; for mine's a suit
That touches Caesar nearer: read it, great Caesar.
- **Caesar.** What touches us ourself shall be last served.
- **Artemidorus.** Delay not, Caesar; read it instantly.
- **Caesar.** What, is the fellow mad?¹²⁰⁵
- **Publius.** Sirrah, give place.
- **Cassius.** What, urge you your petitions in the street?
Come to the Capitol.
*[CAESAR goes up to the Senate-House, the rest
following]*¹²¹⁰
- **Popilius.** I wish your enterprise to-day may thrive.
- **Cassius.** What enterprise, Popilius?
- **Popilius.** Fare you well.

Advances to CAESAR

- **Brutus.** What said Popilius Lena?¹²¹⁵
- **Cassius.** He wish'd to-day our enterprise might thrive.
I fear our purpose is discovered.
- **Brutus.** Look, how he makes to Caesar; mark him.
- **Cassius.** Casca, be sudden, for we fear prevention.
Brutus, what shall be done? If this be known,¹²²⁰
Cassius or Caesar never shall turn back,
For I will slay myself.
- **Brutus.** Cassius, be constant:
Popilius Lena speaks not of our purposes;
For, look, he smiles, and Caesar doth not change.¹²²⁵
- **Cassius.** Trebonius knows his time; for, look you, Brutus.
He draws Mark Antony out of the way.

Exeunt ANTONY and TREBONIUS

- **Decius Brutus.** Where is Metellus Cimber? Let him go,
And presently prefer his suit to Caesar.¹²³⁰
- **Brutus.** He is address'd: press near and second him.
- **Cinna.** Casca, you are the first that rears your hand.
- **Caesar.** Are we all ready? What is now amiss
That Caesar and his senate must redress?
- **Metellus Cimber.** Most high, most mighty, and most puissant Caesar,¹²³⁵
Metellus Cimber throws before thy seat
An humble heart,—

Kneeling

- **Caesar.** I must prevent thee, Cimber.
These couchings and these lowly courtesies¹²⁴⁰
Might fire the blood of ordinary men,
And turn pre-ordinance and first decree
Into the law of children. Be not fond,
To think that Caesar bears such rebel blood
That will be thaw'd from the true quality¹²⁴⁵
With that which melteth fools; I mean, sweet words,
Low-crooked court'sies and base spaniel-fawning.
Thy brother by decree is banished:
If thou dost bend and pray and fawn for him,
I spurn thee like a cur out of my way.¹²⁵⁰
Know, Caesar doth not wrong, nor without cause
Will he be satisfied.
- **Metellus Cimber.** Is there no voice more worthy than my own
To sound more sweetly in great Caesar's ear
For the repealing of my banish'd brother?¹²⁵⁵
- **Brutus.** I kiss thy hand, but not in flattery, Caesar;
Desiring thee that Publius Cimber may
Have an immediate freedom of repeal.
- **Caesar.** What, Brutus!

- **Cassius.** Pardon, Caesar; Caesar, pardon:*1260*
As low as to thy foot doth Cassius fall,
To beg enfranchisement for Publius Cimber.

- **Cassius.** I could be well moved, if I were as you:
If I could pray to move, prayers would move me:
But I am constant as the northern star,*1265*
Of whose true-fix'd and resting quality
There is no fellow in the firmament.
The skies are painted with unnumber'd sparks,
They are all fire and every one doth shine,
But there's but one in all doth hold his place:*1270*
So in the world; 'tis furnish'd well with men,
And men are flesh and blood, and apprehensive;
Yet in the number I do know but one
That unassailable holds on his rank,
Unshak'd of motion: and that I am he,*1275*
Let me a little show it, even in this;
That I was constant Cimber should be banish'd,
And constant do remain to keep him so.

- **Cinna.** O Caesar,—

- **Caesar.** Hence! wilt thou lift up Olympus?*1280*

- **Decius Brutus.** Great Caesar,—

- **Caesar.** Doth not Brutus bootless kneel?

- **Casca.** Speak, hands for me!
*[CASCA first, then the other Conspirators and BRUTUS stab CAESAR]**1285*

- **Caesar.** Et tu, Brute! Then fall, Caesar.

Dies

- **Cinna.** Liberty! Freedom! Tyranny is dead!
Run hence, proclaim, cry it about the streets.

- **Cassius.** Some to the common pulpits, and cry out:*1290*
'Liberty, freedom, and enfranchisement!'

- **Brutus.** People and senators, be not affrighted;
Fly not; stand stiff: ambition's debt is paid.
- **Casca.** Go to the pulpit, Brutus.
- **Decius Brutus.** And Cassius too.¹²⁹⁵
- **Brutus.** Where's Publius?
- **Cinna.** Here, quite confounded with this mutiny.
- **Metellus Cimber.** Stand fast together, lest some friend of Caesar's
Should chance—
- **Brutus.** Talk not of standing. Publius, good cheer;¹³⁰⁰
There is no harm intended to your person,
Nor to no Roman else: so tell them, Publius.
- **Cassius.** And leave us, Publius; lest that the people,
Rushing on us, should do your age some mischief.
- **Brutus.** Do so: and let no man abide this deed,¹³⁰⁵
But we the doers.

Re-enter TREBONIUS

- **Cassius.** Where is Antony?
- **Trebonius.** Fled to his house amazed:
Men, wives and children stare, cry out and run¹³¹⁰
As it were doomsday.
- **Brutus.** Fates, we will know your pleasures:
That we shall die, we know; 'tis but the time
And drawing days out, that men stand upon.
- **Cassius.** Why, he that cuts off twenty years of life¹³¹⁵
Cuts off so many years of fearing death.
- **Brutus.** Grant that, and then is death a benefit:
So are we Caesar's friends, that have abridged
His time of fearing death. Stoop, Romans, stoop,
And let us bathe our hands in Caesar's blood¹³²⁰
Up to the elbows, and besmear our swords:
Then walk we forth, even to the market-place,

And, waving our red weapons o'er our heads,
Let's all cry 'Peace, freedom and liberty!'

- **Cassius.** Stoop, then, and wash. How many ages hence¹³²⁵
Shall this our lofty scene be acted over
In states unborn and accents yet unknown!
- **Brutus.** How many times shall Caesar bleed in sport,
That now on Pompey's basis lies along
No worthier than the dust!¹³³⁰
- **Cassius.** So oft as that shall be,
So often shall the knot of us be call'd
The men that gave their country liberty.
- **Decius Brutus.** What, shall we forth?
- **Cassius.** Ay, every man away:¹³³⁵
Brutus shall lead; and we will grace his heels
With the most boldest and best hearts of Rome.

Enter a Servant

- **Brutus.** Soft! who comes here? A friend of Antony's.
- **Servant.** Thus, Brutus, did my master bid me kneel:¹³⁴⁰
Thus did Mark Antony bid me fall down;
And, being prostrate, thus he bade me say:
Brutus is noble, wise, valiant, and honest;
Caesar was mighty, bold, royal, and loving:
Say I love Brutus, and I honour him;¹³⁴⁵
Say I fear'd Caesar, honour'd him and loved him.
If Brutus will vouchsafe that Antony
May safely come to him, and be resolved
How Caesar hath deserved to lie in death,
Mark Antony shall not love Caesar dead¹³⁵⁰
So well as Brutus living; but will follow
The fortunes and affairs of noble Brutus
Thorough the hazards of this untrod state
With all true faith. So says my master Antony.
- **Brutus.** Thy master is a wise and valiant Roman;¹³⁵⁵
I never thought him worse.
Tell him, so please him come unto this place,

He shall be satisfied; and, by my honour,
Depart untouch'd.

- **Servant.** I'll fetch him presently.*1360*

Exit

- **Brutus.** I know that we shall have him well to friend.
- **Cassius.** I wish we may: but yet have I a mind
That fears him much; and my misgiving still
Falls shrewdly to the purpose.*1365*
- **Brutus.** But here comes Antony.
[Re-enter ANTONY]
Welcome, Mark Antony.
- **Antony.** O mighty Caesar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,*1370*
Shrunk to this little measure? Fare thee well.
I know not, gentlemen, what you intend,
Who else must be let blood, who else is rank:
If I myself, there is no hour so fit
As Caesar's death hour, nor no instrument*1375*
Of half that worth as those your swords, made rich
With the most noble blood of all this world.
I do beseech ye, if you bear me hard,
Now, whilst your purpled hands do reek and smoke,
Fulfil your pleasure. Live a thousand years,*1380*
I shall not find myself so apt to die:
No place will please me so, no mean of death,
As here by Caesar, and by you cut off,
The choice and master spirits of this age.
- **Brutus.** O Antony, beg not your death of us.*1385*
Though now we must appear bloody and cruel,
As, by our hands and this our present act,
You see we do, yet see you but our hands
And this the bleeding business they have done:
Our hearts you see not; they are pitiful;*1390*
And pity to the general wrong of Rome—
As fire drives out fire, so pity pity—
Hath done this deed on Caesar. For your part,
To you our swords have leaden points, Mark Antony:
Our arms, in strength of malice, and our hearts*1395*

Of brothers' temper, do receive you in
With all kind love, good thoughts, and reverence.

- **Cassius.** Your voice shall be as strong as any man's
In the disposing of new dignities.

- **Brutus.** Only be patient till we have appeased¹⁴⁰⁰
The multitude, beside themselves with fear,
And then we will deliver you the cause,
Why I, that did love Caesar when I struck him,
Have thus proceeded.

- **Antony.** I doubt not of your wisdom.¹⁴⁰⁵
Let each man render me his bloody hand:
First, Marcus Brutus, will I shake with you;
Next, Caius Cassius, do I take your hand;
Now, Decius Brutus, yours: now yours, Metellus;
Yours, Cinna; and, my valiant Casca, yours;¹⁴¹⁰
Though last, not last in love, yours, good Trebonius.
Gentlemen all,—alas, what shall I say?
My credit now stands on such slippery ground,
That one of two bad ways you must conceit me,
Either a coward or a flatterer.¹⁴¹⁵
That I did love thee, Caesar, O, 'tis true:
If then thy spirit look upon us now,
Shall it not grieve thee dearer than thy death,
To see thy thy Anthony making his peace,
Shaking the bloody fingers of thy foes,¹⁴²⁰
Most noble! in the presence of thy corse?
Had I as many eyes as thou hast wounds,
Weeping as fast as they stream forth thy blood,
It would become me better than to close
In terms of friendship with thine enemies.¹⁴²⁵
Pardon me, Julius! Here wast thou bay'd, brave hart;
Here didst thou fall; and here thy hunters stand,
Sign'd in thy spoil, and crimson'd in thy lethe.
O world, thou wast the forest to this hart;
And this, indeed, O world, the heart of thee.¹⁴³⁰
How like a deer, stricken by many princes,
Dost thou here lie!

- **Cassius.** Mark Antony,—

- **Antony.** Pardon me, Caius Cassius:
The enemies of Caesar shall say this;¹⁴³⁵
Then, in a friend, it is cold modesty.

- **Cassius.** I blame you not for praising Caesar so;
But what compact mean you to have with us?
Will you be prick'd in number of our friends;
Or shall we on, and not depend on you?¹⁴⁴⁰

- **Antony.** Therefore I took your hands, but was, indeed,
Sway'd from the point, by looking down on Caesar.
Friends am I with you all and love you all,
Upon this hope, that you shall give me reasons
Why and wherein Caesar was dangerous.¹⁴⁴⁵

- **Brutus.** Or else were this a savage spectacle:
Our reasons are so full of good regard
That were you, Antony, the son of Caesar,
You should be satisfied.

- **Antony.** That's all I seek:¹⁴⁵⁰
And am moreover suitor that I may
Produce his body to the market-place;
And in the pulpit, as becomes a friend,
Speak in the order of his funeral.

- **Brutus.** You shall, Mark Antony.¹⁴⁵⁵

- **Cassius.** Brutus, a word with you.
[Aside to BRUTUS]
You know not what you do: do not consent
That Antony speak in his funeral:
Know you how much the people may be moved¹⁴⁶⁰
By that which he will utter?

- **Brutus.** By your pardon;
I will myself into the pulpit first,
And show the reason of our Caesar's death:
What Antony shall speak, I will protest¹⁴⁶⁵
He speaks by leave and by permission,
And that we are contented Caesar shall
Have all true rites and lawful ceremonies.
It shall advantage more than do us wrong.

- **Cassius.** I know not what may fall; I like it not.*1470*
- **Brutus.** Mark Antony, here, take you Caesar's body.
You shall not in your funeral speech blame us,
But speak all good you can devise of Caesar,
And say you do't by our permission;
Else shall you not have any hand at all*1475*
About his funeral: and you shall speak
In the same pulpit whereto I am going,
After my speech is ended.
- **Antony.** Be it so.
I do desire no more.*1480*
- **Brutus.** Prepare the body then, and follow us.

Exeunt all but ANTONY

- **Antony.** O, pardon me, thou bleeding piece of earth,
That I am meek and gentle with these butchers!
Thou art the ruins of the noblest man*1485*
That ever lived in the tide of times.
Woe to the hand that shed this costly blood!
Over thy wounds now do I prophesy,—
Which, like dumb mouths, do ope their ruby lips,
To beg the voice and utterance of my tongue—*1490*
A curse shall light upon the limbs of men;
Domestic fury and fierce civil strife
Shall cumber all the parts of Italy;
Blood and destruction shall be so in use
And dreadful objects so familiar*1495*
That mothers shall but smile when they behold
Their infants quarter'd with the hands of war;
All pity choked with custom of fell deeds:
And Caesar's spirit, ranging for revenge,
With Ate by his side come hot from hell,*1500*
Shall in these confines with a monarch's voice
Cry 'Havoc,' and let slip the dogs of war;
That this foul deed shall smell above the earth
With carrion men, groaning for burial.
*[Enter a Servant]**1505*
You serve Octavius Caesar, do you not?
- **Servant.** I do, Mark Antony.

- **Antony.** Caesar did write for him to come to Rome.
- **Servant.** He did receive his letters, and is coming;
And bid me say to you by word of mouth—*1510*
O Caesar!—

Seeing the body

- **Antony.** Thy heart is big, get thee apart and weep.
Passion, I see, is catching; for mine eyes,
Seeing those beads of sorrow stand in thine,*1515*
Began to water. Is thy master coming?
- **Servant.** He lies to-night within seven leagues of Rome.
- **Antony.** Post back with speed, and tell him what hath chanced:
Here is a mourning Rome, a dangerous Rome,
No Rome of safety for Octavius yet;*1520*
Hie hence, and tell him so. Yet, stay awhile;
Thou shalt not back till I have borne this corse
Into the market-place: there shall I try
In my oration, how the people take
The cruel issue of these bloody men;*1525*
According to the which, thou shalt discourse
To young Octavius of the state of things.
Lend me your hand.

Exeunt with CAESAR's body

Act III, Scene 2

▲ previous scene

next scene ▼

The Forum.

Enter BRUTUS and CASSIUS, and a throng of Citizens

- **Citizens.** We will be satisfied; let us be satisfied.
- **Brutus.** Then follow me, and give me audience, friends.
Cassius, go you into the other street,
And part the numbers.
Those that will hear me speak, let 'em stay here;*1535*
Those that will follow Cassius, go with him;

And public reasons shall be rendered
Of Caesar's death.

- **First Citizen.** I will hear Brutus speak.
- **Second Citizen.** I will hear Cassius; and compare their reasons,¹⁵⁴⁰
When severally we hear them rendered.
*[Exit CASSIUS, with some of the Citizens. BRUTUS
goes into the pulpit]*
- **Third Citizen.** The noble Brutus is ascended: silence!
- **Brutus.** Be patient till the last.¹⁵⁴⁵
Romans, countrymen, and lovers! hear me for my
cause, and be silent, that you may hear: believe me
for mine honour, and have respect to mine honour, that
you may believe: censure me in your wisdom, and
awake your senses, that you may the better judge.¹⁵⁵⁰
If there be any in this assembly, any dear friend of
Caesar's, to him I say, that Brutus' love to Caesar
was no less than his. If then that friend demand
why Brutus rose against Caesar, this is my answer:
—Not that I loved Caesar less, but that I loved¹⁵⁵⁵
Rome more. Had you rather Caesar were living and
die all slaves, than that Caesar were dead, to live
all free men? As Caesar loved me, I weep for him;
as he was fortunate, I rejoice at it; as he was
valiant, I honour him: but, as he was ambitious, ^I¹⁵⁶⁰
slew him. There is tears for his love; joy for his
fortune; honour for his valour; and death for his
ambition. Who is here so base that would be a
bondman? If any, speak; for him have I offended.
Who is here so rude that would not be a Roman? ^{If}¹⁵⁶⁵
any, speak; for him have I offended. Who is here so
vile that will not love his country? If any, speak;
for him have I offended. I pause for a reply.
- **All.** None, Brutus, none.
- **Brutus.** Then none have I offended. I have done no more to¹⁵⁷⁰
Caesar than you shall do to Brutus. The question of
his death is enrolled in the Capitol; his glory not
extenuated, wherein he was worthy, nor his offences
enforced, for which he suffered death.
*[Enter ANTONY and others, with CAESAR's body]*¹⁵⁷⁵

Here comes his body, mourned by Mark Antony: who, though he had no hand in his death, shall receive the benefit of his dying, a place in the commonwealth; as which of you shall not? With this I depart,—that, as I slew my best lover for the good of Rome, I have the same dagger for myself, when it shall please my country to need my death.

- **All.** Live, Brutus! live, live!
- **First Citizen.** Bring him with triumph home unto his house.
- **Second Citizen.** Give him a statue with his ancestors.*1585*
- **Third Citizen.** Let him be Caesar.
- **Fourth Citizen.** Caesar's better parts Shall be crown'd in Brutus.
- **First Citizen.** We'll bring him to his house With shouts and clamours.*1590*
- **Brutus.** My countrymen,—
- **Second Citizen.** Peace, silence! Brutus speaks.
- **First Citizen.** Peace, ho!
- **Brutus.** Good countrymen, let me depart alone, And, for my sake, stay here with Antony:*1595*
Do grace to Caesar's corpse, and grace his speech Tending to Caesar's glories; which Mark Antony, By our permission, is allow'd to make.
I do entreat you, not a man depart, Save I alone, till Antony have spoke.*1600*

Exit

- **First Citizen.** Stay, ho! and let us hear Mark Antony.
- **Third Citizen.** Let him go up into the public chair; We'll hear him. Noble Antony, go up.
- **Antony.** For Brutus' sake, I am beholding to you.*1605*

Goes into the pulpit

- **Fourth Citizen.** What does he say of Brutus?
- **Third Citizen.** He says, for Brutus' sake,
He finds himself beholding to us all.
- **Fourth Citizen.** 'Twere best he speak no harm of Brutus here.*1610*
- **First Citizen.** This Caesar was a tyrant.
- **Third Citizen.** Nay, that's certain:
We are blest that Rome is rid of him.
- **Second Citizen.** Peace! let us hear what Antony can say.
- **Antony.** You gentle Romans,—*1615*
- **Citizens.** Peace, ho! let us hear him.
- **Antony.** Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil that men do lives after them;
The good is oft interred with their bones;*1620*
So let it be with Caesar. The noble Brutus
Hath told you Caesar was ambitious:
If it were so, it was a grievous fault,
And grievously hath Caesar answer'd it.
Here, under leave of Brutus and the rest—*1625*
For Brutus is an honourable man;
So are they all, all honourable men—
Come I to speak in Caesar's funeral.
He was my friend, faithful and just to me:
But Brutus says he was ambitious;*1630*
And Brutus is an honourable man.
He hath brought many captives home to Rome
Whose ransoms did the general coffers fill:
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath wept:*1635*
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honourable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown,*1640*
Which he did thrice refuse: was this ambition?

Yet Brutus says he was ambitious;
 And, sure, he is an honourable man.
 I speak not to disprove what Brutus spoke,
 But here I am to speak what I do know.¹⁶⁴⁵
 You all did love him once, not without cause:
 What cause withholds you then, to mourn for him?
 O judgment! thou art fled to brutish beasts,
 And men have lost their reason. Bear with me;
 My heart is in the coffin there with Caesar,¹⁶⁵⁰
 And I must pause till it come back to me.

- **First Citizen.** Methinks there is much reason in his sayings.
- **Second Citizen.** If thou consider rightly of the matter,
 Caesar has had great wrong.
- **Third Citizen.** Has he, masters?¹⁶⁵⁵
 I fear there will a worse come in his place.
- **Fourth Citizen.** Mark'd ye his words? He would not take the crown;
 Therefore 'tis certain he was not ambitious.
- **First Citizen.** If it be found so, some will dear abide it.
- **Second Citizen.** Poor soul! his eyes are red as fire with weeping.¹⁶⁶⁰
- **Third Citizen.** There's not a nobler man in Rome than Antony.
- **Fourth Citizen.** Now mark him, he begins again to speak.
- **Antony.** But yesterday the word of Caesar might
 Have stood against the world; now lies he there.
 And none so poor to do him reverence.¹⁶⁶⁵
 O masters, if I were disposed to stir
 Your hearts and minds to mutiny and rage,
 I should do Brutus wrong, and Cassius wrong,
 Who, you all know, are honourable men:
 I will not do them wrong; I rather choose¹⁶⁷⁰
 To wrong the dead, to wrong myself and you,
 Than I will wrong such honourable men.
 But here's a parchment with the seal of Caesar;
 I found it in his closet, 'tis his will:
 Let but the commons hear this testament—¹⁶⁷⁵
 Which, pardon me, I do not mean to read—
 And they would go and kiss dead Caesar's wounds

And dip their napkins in his sacred blood,
Yea, beg a hair of him for memory,
And, dying, mention it within their wills,¹⁶⁸⁰
Bequeathing it as a rich legacy
Unto their issue.

- **Fourth Citizen.** We'll hear the will: read it, Mark Antony.
- **All.** The will, the will! we will hear Caesar's will.
- **Antony.** Have patience, gentle friends, I must not read it;¹⁶⁸⁵
It is not meet you know how Caesar loved you.
You are not wood, you are not stones, but men;
And, being men, bearing the will of Caesar,
It will inflame you, it will make you mad:
'Tis good you know not that you are his heirs;¹⁶⁹⁰
For, if you should, O, what would come of it!
- **Fourth Citizen.** Read the will; we'll hear it, Antony;
You shall read us the will, Caesar's will.
- **Antony.** Will you be patient? will you stay awhile?
I have o'ershot myself to tell you of it:¹⁶⁹⁵
I fear I wrong the honourable men
Whose daggers have stabb'd Caesar; I do fear it.
- **Fourth Citizen.** They were traitors: honourable men!
- **All.** The will! the testament!
- **Second Citizen.** They were villains, murderers: the will! read the will.¹⁷⁰⁰
- **Antony.** You will compel me, then, to read the will?
Then make a ring about the corpse of Caesar,
And let me show you him that made the will.
Shall I descend? and will you give me leave?
- **Several Citizens.** Come down.¹⁷⁰⁵
- **Second Citizen.** Descend.
- **Third Citizen.** You shall have leave.

ANTONY comes down

- **Fourth Citizen.** A ring; stand round.
- **First Citizen.** Stand from the hearse, stand from the body.*1710*
- **Second Citizen.** Room for Antony, most noble Antony.
- **Antony.** Nay, press not so upon me; stand far off.
- **Several Citizens.** Stand back; room; bear back.
- **Antony.** If you have tears, prepare to shed them now.
 You all do know this mantle: I remember*1715*
 The first time ever Caesar put it on;
 'Twas on a summer's evening, in his tent,
 That day he overcame the Nervii:
 Look, in this place ran Cassius' dagger through:
 See what a rent the envious Casca made:*1720*
 Through this the well-beloved Brutus stabb'd;
 And as he pluck'd his cursed steel away,
 Mark how the blood of Caesar follow'd it,
 As rushing out of doors, to be resolved
 If Brutus so unkindly knock'd, or no;*1725*
 For Brutus, as you know, was Caesar's angel:
 Judge, O you gods, how dearly Caesar loved him!
 This was the most unkindest cut of all;
 For when the noble Caesar saw him stab,
 Ingratitude, more strong than traitors' arms,*1730*
 Quite vanquish'd him: then burst his mighty heart;
 And, in his mantle muffling up his face,
 Even at the base of Pompey's statua,
 Which all the while ran blood, great Caesar fell.
 O, what a fall was there, my countrymen!*1735*
 Then I, and you, and all of us fell down,
 Whilst bloody treason flourish'd over us.
 O, now you weep; and, I perceive, you feel
 The dint of pity: these are gracious drops.
 Kind souls, what, weep you when you but behold*1740*
 Our Caesar's vesture wounded? Look you here,
 Here is himself, marr'd, as you see, with traitors.
- **First Citizen.** O piteous spectacle!
- **Second Citizen.** O noble Caesar!

- **Third Citizen.** O woful day!*1745*
- **Fourth Citizen.** O traitors, villains!
- **First Citizen.** O most bloody sight!
- **Second Citizen.** We will be revenged.
- **All.** Revenge! About! Seek! Burn! Fire! Kill! Slay!
Let not a traitor live!*1750*
- **Antony.** Stay, countrymen.
- **First Citizen.** Peace there! hear the noble Antony.
- **Second Citizen.** We'll hear him, we'll follow him, we'll die with him.
- **Antony.** Good friends, sweet friends, let me not stir you up
To such a sudden flood of mutiny.*1755*
They that have done this deed are honourable:
What private griefs they have, alas, I know not,
That made them do it: they are wise and honourable,
And will, no doubt, with reasons answer you.
I come not, friends, to steal away your hearts:*1760*
I am no orator, as Brutus is;
But, as you know me all, a plain blunt man,
That love my friend; and that they know full well
That gave me public leave to speak of him:
For I have neither wit, nor words, nor worth,*1765*
Action, nor utterance, nor the power of speech,
To stir men's blood: I only speak right on;
I tell you that which you yourselves do know;
Show you sweet Caesar's wounds, poor poor dumb mouths,
And bid them speak for me: but were I Brutus,*1770*
And Brutus Antony, there were an Antony
Would ruffle up your spirits and put a tongue
In every wound of Caesar that should move
The stones of Rome to rise and mutiny.
- **All.** We'll mutiny.*1775*
- **First Citizen.** We'll burn the house of Brutus.
- **Third Citizen.** Away, then! come, seek the conspirators.

- **Antony.** Yet hear me, countrymen; yet hear me speak.
- **All.** Peace, ho! Hear Antony. Most noble Antony!
- **Antony.** Why, friends, you go to do you know not what:¹⁷⁸⁰
Wherein hath Caesar thus deserved your loves?
Alas, you know not: I must tell you then:
You have forgot the will I told you of.
- **All.** Most true. The will! Let's stay and hear the will.
- **Antony.** Here is the will, and under Caesar's seal.¹⁷⁸⁵
To every Roman citizen he gives,
To every several man, seventy-five drachmas.
- **Second Citizen.** Most noble Caesar! We'll revenge his death.
- **Third Citizen.** O royal Caesar!
- **Antony.** Hear me with patience.¹⁷⁹⁰
- **All.** Peace, ho!
- **Antony.** Moreover, he hath left you all his walks,
His private arbours and new-planted orchards,
On this side Tiber; he hath left them you,
And to your heirs for ever, common pleasures,¹⁷⁹⁵
To walk abroad, and recreate yourselves.
Here was a Caesar! when comes such another?
- **First Citizen.** Never, never. Come, away, away!
We'll burn his body in the holy place,
And with the brands fire the traitors' houses.¹⁸⁰⁰
Take up the body.
- **Second Citizen.** Go fetch fire.
- **Third Citizen.** Pluck down benches.
- **Fourth Citizen.** Pluck down forms, windows, any thing.

Exeunt Citizens with the body

- **Antony.** Now let it work. Mischief, thou art afoot,
Take thou what course thou wilt!

[Enter a Servant]
How now, fellow!

- **Servant.** Sir, Octavius is already come to Rome.*1810*
- **Antony.** Where is he?
- **Servant.** He and Lepidus are at Caesar's house.
- **Antony.** And thither will I straight to visit him:
He comes upon a wish. Fortune is merry,
And in this mood will give us any thing.*1815*
- **Servant.** I heard him say, Brutus and Cassius
Are rid like madmen through the gates of Rome.
- **Antony.** Belike they had some notice of the people,
How I had moved them. Bring me to Octavius.

Exeunt

Act III, Scene 3

▲ previous scene

next scene ▼

A street.

Enter CINNA the poet

- **Cinna the Poet.** I dreamt to-night that I did feast with Caesar,
And things unlucky charge my fantasy:
I have no will to wander forth of doors,
Yet something leads me forth.*1825*

Enter Citizens

- **First Citizen.** What is your name?
- **Second Citizen.** Whither are you going?
- **Third Citizen.** Where do you dwell?

- **Fourth Citizen.** Are you a married man or a bachelor?*1830*
- **Second Citizen.** Answer every man directly.
- **First Citizen.** Ay, and briefly.
- **Fourth Citizen.** Ay, and wisely.
- **Third Citizen.** Ay, and truly, you were best.
- **Cinna the Poet.** What is my name? Whither am I going? Where do I dwell? Am I a married man or a bachelor? Then, to answer every man directly and briefly, wisely and truly: wisely I say, I am a bachelor.
- **Second Citizen.** That's as much as to say, they are fools that marry: you'll bear me a bang for that, I fear. Proceed; directly.*1840*
- **Cinna the Poet.** Directly, I am going to Caesar's funeral.
- **First Citizen.** As a friend or an enemy?
- **Cinna the Poet.** As a friend.
- **Second Citizen.** That matter is answered directly.
- **Fourth Citizen.** For your dwelling,—briefly.*1845*
- **Cinna the Poet.** Briefly, I dwell by the Capitol.
- **Third Citizen.** Your name, sir, truly.
- **Cinna the Poet.** Truly, my name is Cinna.
- **First Citizen.** Tear him to pieces; he's a conspirator.
- **Cinna the Poet.** I am Cinna the poet, I am Cinna the poet.*1850*
- **Fourth Citizen.** Tear him for his bad verses, tear him for his bad verses.
- **Cinna the Poet.** I am not Cinna the conspirator.
- **Fourth Citizen.** It is no matter, his name's Cinna; pluck but his name out of his heart, and turn him going.

- **Third Citizen.** Tear him, tear him! Come, brands ho! fire-brands:1855
to Brutus', to Cassius'; burn all: some to Decius'
house, and some to Casca's; some to Ligarius': away, go!

Exeunt

Act IV, Scene 1

▶ previous scene

next scene ▼

A house in Rome.

ANTONY, OCTAVIUS, and LEPIDUS, seated at a table

- **Antony.** These many, then, shall die; their names are prick'd.1860
- **Octavius.** Your brother too must die; consent you, Lepidus?
- **Lepidus.** I do consent—
- **Octavius.** Prick him down, Antony.
- **Lepidus.** Upon condition Publius shall not live,
Who is your sister's son, Mark Antony.1865
- **Antony.** He shall not live; look, with a spot I damn him.
But, Lepidus, go you to Caesar's house;
Fetch the will hither, and we shall determine
How to cut off some charge in legacies.
- **Lepidus.** What, shall I find you here?1870
- **Octavius.** Or here, or at the Capitol.

Exit LEPIDUS

- **Antony.** This is a slight unmeritable man,
Meet to be sent on errands: is it fit,
The three-fold world divided, he should stand1875
One of the three to share it?

- **Octavius.** So you thought him;
And took his voice who should be prick'd to die,
In our black sentence and proscription.

- **Antony.** Octavius, I have seen more days than you:*1880*
And though we lay these honours on this man,
To ease ourselves of divers slanderous loads,
He shall but bear them as the ass bears gold,
To groan and sweat under the business,
Either led or driven, as we point the way;*1885*
And having brought our treasure where we will,
Then take we down his load, and turn him off,
Like to the empty ass, to shake his ears,
And graze in commons.

- **Octavius.** You may do your will;*1890*
But he's a tried and valiant soldier.

- **Antony.** So is my horse, Octavius; and for that
I do appoint him store of provender:
It is a creature that I teach to fight,
To wind, to stop, to run directly on,*1895*
His corporal motion govern'd by my spirit.
And, in some taste, is Lepidus but so;
He must be taught and train'd and bid go forth;
A barren-spirited fellow; one that feeds
On objects, orts and imitations,*1900*
Which, out of use and staled by other men,
Begin his fashion: do not talk of him,
But as a property. And now, Octavius,
Listen great things:—Brutus and Cassius
Are levying powers: we must straight make head:*1905*
Therefore let our alliance be combined,
Our best friends made, our means stretch'd
And let us presently go sit in council,
How covert matters may be best disclosed,
And open perils surest answered.*1910*

- **Octavius.** Let us do so: for we are at the stake,
And bay'd about with many enemies;
And some that smile have in their hearts, I fear,
Millions of mischiefs.

Exeunt

Act IV, Scene 2

▲ previous scene

next scene ▼

Camp near Sardis. Before BRUTUS's tent.

Drum. Enter BRUTUS, LUCILIUS, LUCIUS, and Soldiers; Tintinius and PINDARUS meeting them

- **Brutus.** Stand, ho!
- **Lucilius.** Give the word, ho! and stand.
- **Brutus.** What now, Lucilius! is Cassius near?¹⁹²⁰
- **Lucilius.** He is at hand; and Pindarus is come
To do you salutation from his master.
- **Brutus.** He greets me well. Your master, Pindarus,
In his own change, or by ill officers,
Hath given me some worthy cause to wish¹⁹²⁵
Things done, undone: but, if he be at hand,
I shall be satisfied.
- **Pindarus.** I do not doubt
But that my noble master will appear
Such as he is, full of regard and honour.¹⁹³⁰
- **Brutus.** He is not doubted. A word, Lucilius;
How he received you, let me be resolved.
- **Lucilius.** With courtesy and with respect enough;
But not with such familiar instances,
Nor with such free and friendly conference,¹⁹³⁵
As he hath used of old.
- **Brutus.** Thou hast described
A hot friend cooling: ever note, Lucilius,
When love begins to sicken and decay,
It useth an enforced ceremony.¹⁹⁴⁰
There are no tricks in plain and simple faith;
But hollow men, like horses hot at hand,
Make gallant show and promise of their mettle;
But when they should endure the bloody spur,

They fall their crests, and, like deceitful jades,¹⁹⁴⁵
Sink in the trial. Comes his army on?

- **Lucilius.** They mean this night in Sardis to be quarter'd;
The greater part, the horse in general,
Are come with Cassius.
- **Brutus.** Hark! he is arrived.¹⁹⁵⁰
[Low march within]
March gently on to meet him.

Enter CASSIUS and his powers

- **Cassius.** Stand, ho!
- **Brutus.** Stand, ho! Speak the word along.¹⁹⁵⁵
- **First Soldier.** Stand!
- **Second Soldier.** Stand!
- **Third Soldier.** Stand!
- **Cassius.** Most noble brother, you have done me wrong.
- **Brutus.** Judge me, you gods! wrong I mine enemies?¹⁹⁶⁰
And, if not so, how should I wrong a brother?
- **Cassius.** Brutus, this sober form of yours hides wrongs;
And when you do them—
- **Brutus.** Cassius, be content.
Speak your griefs softly: I do know you well.¹⁹⁶⁵
Before the eyes of both our armies here,
Which should perceive nothing but love from us,
Let us not wrangle: bid them move away;
Then in my tent, Cassius, enlarge your griefs,
And I will give you audience.¹⁹⁷⁰
- **Cassius.** Pindarus,
Bid our commanders lead their charges off
A little from this ground.

- **Brutus.** Lucilius, do you the like; and let no man
Come to our tent till we have done our conference.¹⁹⁷⁵
Let Lucius and Tintinius guard our door.

Exeunt

Act IV, Scene 3

▲ previous scene

next scene ▼

Brutus's tent.

Enter BRUTUS and CASSIUS

- **Cassius.** That you have wrong'd me doth appear in this:
You have condemn'd and noted Lucius Pella¹⁹⁸⁰
For taking bribes here of the Sardians;
Wherein my letters, praying on his side,
Because I knew the man, were slighted off.
- **Brutus.** You wronged yourself to write in such a case.
- **Cassius.** In such a time as this it is not meet¹⁹⁸⁵
That every nice offence should bear his comment.
- **Brutus.** Let me tell you, Cassius, you yourself
Are much condemn'd to have an itching palm;
To sell and mart your offices for gold
To undeservers.¹⁹⁹⁰
- **Cassius.** I an itching palm!
You know that you are Brutus that speak this,
Or, by the gods, this speech were else your last.
- **Brutus.** The name of Cassius honours this corruption,
And chastisement doth therefore hide his head.¹⁹⁹⁵
- **Cassius.** Chastisement!
- **Brutus.** Remember March, the ides of March remember:
Did not great Julius bleed for justice' sake?
What villain touch'd his body, that did stab,
And not for justice? What, shall one of us²⁰⁰⁰
That struck the foremost man of all this world

But for supporting robbers, shall we now
Contaminate our fingers with base bribes,
And sell the mighty space of our large honours
For so much trash as may be grasped thus?²⁰⁰⁵
I had rather be a dog, and bay the moon,
Than such a Roman.

- **Cassius.** Brutus, bay not me;
I'll not endure it: you forget yourself,
To hedge me in; I am a soldier, I,²⁰¹⁰
Older in practise, abler than yourself
To make conditions.
- **Brutus.** Go to; you are not, Cassius.
- **Cassius.** I am.
- **Brutus.** I say you are not.²⁰¹⁵
- **Cassius.** Urge me no more, I shall forget myself;
Have mind upon your health, tempt me no further.
- **Brutus.** Away, slight man!
- **Cassius.** Is't possible?
- **Brutus.** Hear me, for I will speak.²⁰²⁰
Must I give way and room to your rash choler?
Shall I be frighted when a madman stares?
- **Cassius.** O ye gods, ye gods! must I endure all this?
- **Brutus.** All this! ay, more: fret till your proud heart break;
Go show your slaves how choleric you are,²⁰²⁵
And make your bondmen tremble. Must I budge?
Must I observe you? must I stand and crouch
Under your testy humour? By the gods
You shall digest the venom of your spleen,
Though it do split you; for, from this day forth,²⁰³⁰
I'll use you for my mirth, yea, for my laughter,
When you are waspish.
- **Cassius.** Is it come to this?

- **Brutus.** You say you are a better soldier:
Let it appear so; make your vaunting true,²⁰³⁵
And it shall please me well: for mine own part,
I shall be glad to learn of noble men.

- **Cassius.** You wrong me every way; you wrong me, Brutus;
I said, an elder soldier, not a better:
Did I say 'better'?²⁰⁴⁰

- **Brutus.** If you did, I care not.

- **Cassius.** When Caesar lived, he durst not thus have moved me.

- **Brutus.** Peace, peace! you durst not so have tempted him.

- **Cassius.** I durst not!

- **Brutus.** No.²⁰⁴⁵

- **Cassius.** What, durst not tempt him!

- **Brutus.** For your life you durst not!

- **Cassius.** Do not presume too much upon my love;
I may do that I shall be sorry for.

- **Brutus.** You have done that you should be sorry for.²⁰⁵⁰
There is no terror, Cassius, in your threats,
For I am arm'd so strong in honesty
That they pass by me as the idle wind,
Which I respect not. I did send to you
For certain sums of gold, which you denied me:²⁰⁵⁵
For I can raise no money by vile means:
By heaven, I had rather coin my heart,
And drop my blood for drachmas, than to wring
From the hard hands of peasants their vile trash
By any indirection: I did send²⁰⁶⁰
To you for gold to pay my legions,
Which you denied me: was that done like Cassius?
Should I have answer'd Caius Cassius so?
When Marcus Brutus grows so covetous,
To lock such rascal counters from his friends,²⁰⁶⁵
Be ready, gods, with all your thunderbolts;
Dash him to pieces!

- **Cassius.** I denied you not.
- **Brutus.** You did.
- **Cassius.** I did not: he was but a fool that brought²⁰⁷⁰
My answer back. Brutus hath rived my heart:
A friend should bear his friend's infirmities,
But Brutus makes mine greater than they are.
- **Brutus.** I do not, till you practise them on me.
- **Cassius.** You love me not.²⁰⁷⁵
- **Brutus.** I do not like your faults.
- **Cassius.** A friendly eye could never see such faults.
- **Brutus.** A flatterer's would not, though they do appear
As huge as high Olympus.
- **Cassius.** Come, Antony, and young Octavius, come,²⁰⁸⁰
Revenge yourselves alone on Cassius,
For Cassius is aweary of the world;
Hated by one he loves; braved by his brother;
Cheque'd like a bondman; all his faults observed,
Set in a note-book, learn'd, and conn'd by rote,²⁰⁸⁵
To cast into my teeth. O, I could weep
My spirit from mine eyes! There is my dagger,
And here my naked breast; within, a heart
Dearer than Plutus' mine, richer than gold:
If that thou be'st a Roman, take it forth;²⁰⁹⁰
I, that denied thee gold, will give my heart:
Strike, as thou didst at Caesar; for, I know,
When thou didst hate him worst, thou lovedst him better
Than ever thou lovedst Cassius.
- **Brutus.** Sheathe your dagger:²⁰⁹⁵
Be angry when you will, it shall have scope;
Do what you will, dishonour shall be humour.
O Cassius, you are yoked with a lamb
That carries anger as the flint bears fire;
Who, much enforced, shows a hasty spark,²¹⁰⁰
And straight is cold again.

- **Cassius.** Hath Cassius lived
To be but mirth and laughter to his Brutus,
When grief, and blood ill-temper'd, vexeth him?
- **Brutus.** When I spoke that, I was ill-temper'd too.*2105*
- **Cassius.** Do you confess so much? Give me your hand.
- **Brutus.** And my heart too.
- **Cassius.** O Brutus!
- **Brutus.** What's the matter?
- **Cassius.** Have not you love enough to bear with me,*2110*
When that rash humour which my mother gave me
Makes me forgetful?
- **Brutus.** Yes, Cassius; and, from henceforth,
When you are over-earnest with your Brutus,
He'll think your mother chides, and leave you so.*2115*
- **Poet.** [*Within*] Let me go in to see the generals;
There is some grudge between 'em, 'tis not meet
They be alone.
- **Lucilius.** [*Within*] You shall not come to them.
- **Poet.** [*Within*] Nothing but death shall stay me.*2120*

Enter Poet, followed by LUCILIUS, Tintinius, and LUCIUS

- **Cassius.** How now! what's the matter?
- **Poet.** For shame, you generals! what do you mean?
Love, and be friends, as two such men should be;
For I have seen more years, I'm sure, than ye.*2125*
- **Cassius.** Ha, ha! how vilely doth this cynic rhyme!
- **Brutus.** Get you hence, sirrah; saucy fellow, hence!
- **Cassius.** Bear with him, Brutus; 'tis his fashion.

- **Brutus.** I'll know his humour, when he knows his time:
What should the wars do with these jiggling fools?²¹³⁰
Companion, hence!
- **Cassius.** Away, away, be gone.

Exit Poet

- **Brutus.** Lucilius and Tintinius, bid the commanders
Prepare to lodge their companies to-night.²¹³⁵
- **Cassius.** And come yourselves, and bring Messala with you
Immediately to us.

Exeunt LUCILIUS and Tintinius

- **Brutus.** Lucius, a bowl of wine!

Exit LUCIUS

- **Cassius.** I did not think you could have been so angry.
- **Brutus.** O Cassius, I am sick of many griefs.
- **Cassius.** Of your philosophy you make no use,
If you give place to accidental evils.
- **Brutus.** No man bears sorrow better. Portia is dead.²¹⁴⁵
- **Cassius.** Ha! Portia!
- **Brutus.** She is dead.
- **Cassius.** How 'scaped I killing when I cross'd you so?
O insupportable and touching loss!
Upon what sickness?²¹⁵⁰
- **Brutus.** Impatient of my absence,
And grief that young Octavius with Mark Antony
Have made themselves so strong:—for with her death
That tidings came;—with this she fell distract,
And, her attendants absent, swallow'd fire.²¹⁵⁵

- **Cassius.** And died so?
- **Brutus.** Even so.
- **Cassius.** O ye immortal gods!

Re-enter LUCIUS, with wine and taper

- **Brutus.** Speak no more of her. Give me a bowl of wine.²¹⁶⁰
In this I bury all unkindness, Cassius.
- **Cassius.** My heart is thirsty for that noble pledge.
Fill, Lucius, till the wine o'erswell the cup;
I cannot drink too much of Brutus' love.
- **Brutus.** Come in, Tintinius!²¹⁶⁵
[Exit LUCIUS]
[Re-enter Tintinius, with MESSALA]
Welcome, good Messala.
Now sit we close about this taper here,
And call in question our necessities.²¹⁷⁰
- **Cassius.** Portia, art thou gone?
- **Brutus.** No more, I pray you.
Messala, I have here received letters,
That young Octavius and Mark Antony
Come down upon us with a mighty power,²¹⁷⁵
Bending their expedition toward Philippi.
- **Messala.** Myself have letters of the selfsame tenor.
- **Brutus.** With what addition?
- **Messala.** That by proscription and bills of outlawry,
Octavius, Antony, and Lepidus,²¹⁸⁰
Have put to death an hundred senators.
- **Brutus.** Therein our letters do not well agree;
Mine speak of seventy senators that died
By their proscriptions, Cicero being one.
- **Cassius.** Cicero one!²¹⁸⁵

- **Messala.** Cicero is dead,
And by that order of proscription.
Had you your letters from your wife, my lord?
- **Brutus.** No, Messala.
- **Messala.** Nor nothing in your letters writ of her?*2190*
- **Brutus.** Nothing, Messala.
- **Messala.** That, methinks, is strange.
- **Brutus.** Why ask you? hear you aught of her in yours?
- **Messala.** No, my lord.
- **Brutus.** Now, as you are a Roman, tell me true.*2195*
- **Messala.** Then like a Roman bear the truth I tell:
For certain she is dead, and by strange manner.
- **Brutus.** Why, farewell, Portia. We must die, Messala:
With meditating that she must die once,
I have the patience to endure it now.*2200*
- **Messala.** Even so great men great losses should endure.
- **Cassius.** I have as much of this in art as you,
But yet my nature could not bear it so.
- **Brutus.** Well, to our work alive. What do you think
Of marching to Philippi presently?*2205*
- **Cassius.** I do not think it good.
- **Brutus.** Your reason?
- **Cassius.** This it is:
'Tis better that the enemy seek us:
So shall he waste his means, weary his soldiers,*2210*
Doing himself offence; whilst we, lying still,
Are full of rest, defense, and nimbleness.
- **Brutus.** Good reasons must, of force, give place to better.
The people 'twixt Philippi and this ground

Do stand but in a forced affection;²²¹⁵
For they have grudged us contribution:
The enemy, marching along by them,
By them shall make a fuller number up,
Come on refresh'd, new-added, and encouraged;
From which advantage shall we cut him off,²²²⁰
If at Philippi we do face him there,
These people at our back.

- **Cassius.** Hear me, good brother.
- **Brutus.** Under your pardon. You must note beside,
That we have tried the utmost of our friends,²²²⁵
Our legions are brim-full, our cause is ripe:
The enemy increaseth every day;
We, at the height, are ready to decline.
There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;²²³⁰
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.²²³⁵
- **Cassius.** Then, with your will, go on;
We'll along ourselves, and meet them at Philippi.
- **Brutus.** The deep of night is crept upon our talk,
And nature must obey necessity;
Which we will niggard with a little rest.²²⁴⁰
There is no more to say?
- **Cassius.** No more. Good night:
Early to-morrow will we rise, and hence.
- **Brutus.** Lucius!
*[Enter LUCIUS]*²²⁴⁵
My gown.
[Exit LUCIUS]
Farewell, good Messala:
Good night, Tintinius. Noble, noble Cassius,
Good night, and good repose.²²⁵⁰
- **Cassius.** O my dear brother!
This was an ill beginning of the night:

Never come such division 'tween our souls!
Let it not, Brutus.

- **Brutus.** Every thing is well.2255
- **Cassius.** Good night, my lord.
- **Brutus.** Good night, good brother.
- **Tintinius.** [*with MESSALA*] Good night, Lord Brutus.
- **Brutus.** Farewell, every one.
[*Exeunt all but BRUTUS*]2260
[*Re-enter LUCIUS, with the gown*]
Give me the gown. Where is thy instrument?
- **Lucius.** Here in the tent.
- **Brutus.** What, thou speak'st drowsily?
Poor knave, I blame thee not; thou art o'er-watch'd.2265
Call Claudius and some other of my men:
I'll have them sleep on cushions in my tent.
- **Lucius.** Varro and Claudius!

Enter VARRO and CLAUDIUS

- **Varro.** Calls my lord?2270
- **Brutus.** I pray you, sirs, lie in my tent and sleep;
It may be I shall raise you by and by
On business to my brother Cassius.
- **Varro.** So please you, we will stand and watch your pleasure.
- **Brutus.** I will not have it so: lie down, good sirs;2275
It may be I shall otherwise bethink me.
Look, Lucius, here's the book I sought for so;
I put it in the pocket of my gown.

VARRO and CLAUDIUS lie down

- **Lucius.** I was sure your lordship did not give it me.2280

- **Brutus.** Bear with me, good boy, I am much forgetful.
Canst thou hold up thy heavy eyes awhile,
And touch thy instrument a strain or two?
- **Lucius.** Ay, my lord, an't please you.
- **Brutus.** It does, my boy:2285
I trouble thee too much, but thou art willing.
- **Lucius.** It is my duty, sir.
- **Brutus.** I should not urge thy duty past thy might;
I know young bloods look for a time of rest.
- **Lucius.** I have slept, my lord, already.2290
- **Brutus.** It was well done; and thou shalt sleep again;
I will not hold thee long: if I do live,
I will be good to thee.
[Music, and a song]
This is a sleepy tune. O murderous slumber,2295
Lay'st thou thy leaden mace upon my boy,
That plays thee music? Gentle knave, good night;
I will not do thee so much wrong to wake thee:
If thou dost nod, thou break'st thy instrument;
I'll take it from thee; and, good boy, good night.2300
Let me see, let me see; is not the leaf turn'd down
Where I left reading? Here it is, I think.
[Enter the Ghost of CAESAR]
How ill this taper burns! Ha! who comes here?
I think it is the weakness of mine eyes2305
That shapes this monstrous apparition.
It comes upon me. Art thou any thing?
Art thou some god, some angel, or some devil,
That makest my blood cold and my hair to stare?
Speak to me what thou art.2310
- **Caesar.** Thy evil spirit, Brutus.
- **Brutus.** Why comest thou?
- **Caesar.** To tell thee thou shalt see me at Philippi.
- **Brutus.** Well; then I shall see thee again?

- **Caesar.** Ay, at Philippi.²³¹⁵

- **Brutus.** Why, I will see thee at Philippi, then.
[Exit Ghost]
 Now I have taken heart thou vanishest:
 Ill spirit, I would hold more talk with thee.
 Boy, Lucius! Varro! Claudius! Sirs, awake! Claudius!²³²⁰

- **Lucius.** The strings, my lord, are false.

- **Brutus.** He thinks he still is at his instrument.
 Lucius, awake!

- **Lucius.** My lord?

- **Brutus.** Didst thou dream, Lucius, that thou so criedst out?²³²⁵

- **Lucius.** My lord, I do not know that I did cry.

- **Brutus.** Yes, that thou didst: didst thou see any thing?

- **Lucius.** Nothing, my lord.

- **Brutus.** Sleep again, Lucius. Sirrah Claudius!
*[To VARRO]*²³³⁰
 Fellow thou, awake!

- **Varro.** My lord?

- **Claudius.** My lord?

- **Brutus.** Why did you so cry out, sirs, in your sleep?

- **Varro.** *[with Claudius]* Did we, my lord?²³³⁵

- **Brutus.** Ay: saw you any thing?

- **Varro.** No, my lord, I saw nothing.

- **Claudius.** Nor I, my lord.

- **Brutus.** Go and commend me to my brother Cassius;
 Bid him set on his powers betimes before,²³⁴⁰
 And we will follow.

- **Varro.** *[with Claudius]* It shall be done, my lord.

[Exeunt]

Act V, Scene 1

▶ previous scene

next scene ▼

The plains of Philippi.

Enter OCTAVIUS, ANTONY, and their army

- **Octavius.** Now, Antony, our hopes are answered:²³⁴⁵
You said the enemy would not come down,
But keep the hills and upper regions;
It proves not so: their battles are at hand;
They mean to warn us at Philippi here,
Answering before we do demand of them.²³⁵⁰
- **Antony.** Tut, I am in their bosoms, and I know
Wherefore they do it: they could be content
To visit other places; and come down
With fearful bravery, thinking by this face
To fasten in our thoughts that they have courage;²³⁵⁵
But 'tis not so.

Enter a Messenger

- **Messenger.** Prepare you, generals:
The enemy comes on in gallant show;
Their bloody sign of battle is hung out,²³⁶⁰
And something to be done immediately.
- **Antony.** Octavius, lead your battle softly on,
Upon the left hand of the even field.
- **Octavius.** Upon the right hand I; keep thou the left.
- **Antony.** Why do you cross me in this exigent?²³⁶⁵
- **Octavius.** I do not cross you; but I will do so.
[March]

*[Drum. Enter BRUTUS, CASSIUS, and their Army;
LUCILIUS, Tintinius, MESSALA, and others]*

- **Brutus.** They stand, and would have parley.²³⁷⁰
- **Cassius.** Stand fast, Tintinius: we must out and talk.
- **Octavius.** Mark Antony, shall we give sign of battle?
- **Antony.** No, Caesar, we will answer on their charge.
Make forth; the generals would have some words.
- **Octavius.** Stir not until the signal.²³⁷⁵
- **Brutus.** Words before blows: is it so, countrymen?
- **Octavius.** Not that we love words better, as you do.
- **Brutus.** Good words are better than bad strokes, Octavius.
- **Antony.** In your bad strokes, Brutus, you give good words:
Witness the hole you made in Caesar's heart,²³⁸⁰
Crying 'Long live! hail, Caesar!'
- **Cassius.** Antony,
The posture of your blows are yet unknown;
But for your words, they rob the Hybla bees,
And leave them honeyless.²³⁸⁵
- **Antony.** Not stingless too.
- **Brutus.** O, yes, and soundless too;
For you have stol'n their buzzing, Antony,
And very wisely threat before you sting.
- **Antony.** Villains, you did not so, when your vile daggers²³⁹⁰
Hack'd one another in the sides of Caesar:
You show'd your teeth like apes, and fawn'd like hounds,
And bow'd like bondmen, kissing Caesar's feet;
Whilst damned Casca, like a cur, behind
Struck Caesar on the neck. O you flatterers!²³⁹⁵

- **Cassius.** Flatterers! Now, Brutus, thank yourself:
This tongue had not offended so to-day,
If Cassius might have ruled.
- **Octavius.** Come, come, the cause: if arguing make us sweat,
The proof of it will turn to redder drops. Look;²⁴⁰⁰
I draw a sword against conspirators;
When think you that the sword goes up again?
Never, till Caesar's three and thirty wounds
Be well avenged; or till another Caesar
Have added slaughter to the sword of traitors.²⁴⁰⁵
- **Brutus.** Caesar, thou canst not die by traitors' hands,
Unless thou bring'st them with thee.
- **Octavius.** So I hope;
I was not born to die on Brutus' sword.
- **Brutus.** O, if thou wert the noblest of thy strain,²⁴¹⁰
Young man, thou couldst not die more honourable.
- **Cassius.** A peevish schoolboy, worthless of such honour,
Join'd with a masker and a reveller!
- **Antony.** Old Cassius still!
- **Octavius.** Come, Antony, away!²⁴¹⁵
Defiance, traitors, hurl we in your teeth:
If you dare fight to-day, come to the field;
If not, when you have stomachs.

Exeunt OCTAVIUS, ANTONY, and their army

- **Cassius.** Why, now, blow wind, swell billow and swim bark!²⁴²⁰
The storm is up, and all is on the hazard.
- **Brutus.** Ho, Lucilius! hark, a word with you.
- **Lucilius.** [*Standing forth.*] My lord?

BRUTUS and LUCILIUS converse apart

- **Cassius.** Messala!²⁴²⁵

- **Messala.** [*Standing forth.*] What says my general?

- **Cassius.** Messala,
 This is my birth-day; as this very day
 Was Cassius born. Give me thy hand, Messala:
 Be thou my witness that against my will,²⁴³⁰
 As Pompey was, am I compell'd to set
 Upon one battle all our liberties.
 You know that I held Epicurus strong
 And his opinion: now I change my mind,
 And partly credit things that do presage.²⁴³⁵
 Coming from Sardis, on our former ensign
 Two mighty eagles fell, and there they perch'd,
 Gorging and feeding from our soldiers' hands;
 Who to Philippi here consorted us:
 This morning are they fled away and gone;²⁴⁴⁰
 And in their steads do ravens, crows and kites,
 Fly o'er our heads and downward look on us,
 As we were sickly prey: their shadows seem
 A canopy most fatal, under which
 Our army lies, ready to give up the ghost.²⁴⁴⁵

- **Messala.** Believe not so.

- **Cassius.** I but believe it partly;
 For I am fresh of spirit and resolved
 To meet all perils very constantly.

- **Brutus.** Even so, Lucilius.²⁴⁵⁰

- **Cassius.** Now, most noble Brutus,
 The gods to-day stand friendly, that we may,
 Lovers in peace, lead on our days to age!
 But since the affairs of men rest still uncertain,
 Let's reason with the worst that may befall.²⁴⁵⁵
 If we do lose this battle, then is this
 The very last time we shall speak together:
 What are you then determined to do?

- **Brutus.** Even by the rule of that philosophy
 By which I did blame Cato for the death²⁴⁶⁰
 Which he did give himself, I know not how,
 But I do find it cowardly and vile,
 For fear of what might fall, so to prevent
 The time of life: arming myself with patience

To stay the providence of some high powers²⁴⁶⁵
That govern us below.

- **Cassius.** Then, if we lose this battle,
You are contented to be led in triumph
Thorough the streets of Rome?
- **Brutus.** No, Cassius, no: think not, thou noble Roman,²⁴⁷⁰
That ever Brutus will go bound to Rome;
He bears too great a mind. But this same day
Must end that work the ides of March begun;
And whether we shall meet again I know not.
Therefore our everlasting farewell take:²⁴⁷⁵
For ever, and for ever, farewell, Cassius!
If we do meet again, why, we shall smile;
If not, why then, this parting was well made.
- **Cassius.** For ever, and for ever, farewell, Brutus!
If we do meet again, we'll smile indeed;²⁴⁸⁰
If not, 'tis true this parting was well made.
- **Brutus.** Why, then, lead on. O, that a man might know
The end of this day's business ere it come!
But it sufficeth that the day will end,
And then the end is known. Come, ho! away!²⁴⁸⁵

Exeunt

Act V, Scene 2

▶ previous scene

next scene ▼

The same. The field of battle.

Alarum. Enter BRUTUS and MESSALA

- **Brutus.** Ride, ride, Messala, ride, and give these bills
Unto the legions on the other side.
*[Loud alarum]*²⁴⁹⁰
Let them set on at once; for I perceive
But cold demeanor in Octavius' wing,
And sudden push gives them the overthrow.
Ride, ride, Messala: let them all come down.

Exeunt

Act V, Scene 3

▲ previous scene

next scene ▼

Another part of the field.

Alarums. Enter CASSIUS and Tintinius

- **Cassius.** O, look, Tintinius, look, the villains fly!
Myself have to mine own turn'd enemy:
This ensign here of mine was turning back;
I slew the coward, and did take it from him.²⁵⁰⁰
- **Tintinius.** O Cassius, Brutus gave the word too early;
Who, having some advantage on Octavius,
Took it too eagerly: his soldiers fell to spoil,
Whilst we by Antony are all enclosed.

Enter PINDARUS

- **Pindarus.** Fly further off, my lord, fly further off;
Mark Antony is in your tents, my lord
Fly, therefore, noble Cassius, fly far off.
- **Cassius.** This hill is far enough. Look, look, Tintinius;
Are those my tents where I perceive the fire?²⁵¹⁰
- **Tintinius.** They are, my lord.
- **Cassius.** Tintinius, if thou lovest me,
Mount thou my horse, and hide thy spurs in him,
Till he have brought thee up to yonder troops,
And here again; that I may rest assured²⁵¹⁵
Whether yond troops are friend or enemy.
- **Tintinius.** I will be here again, even with a thought.

Exit

- **Cassius.** Go, Pindarus, get higher on that hill;
My sight was ever thick; regard Tintinius,²⁵²⁰

And tell me what thou notest about the field.
[PINDARUS ascends the hill]
This day I breathed first: time is come round,
And where I did begin, there shall I end;
My life is run his compass. Sirrah, what news?²⁵²⁵

- **Pindarus.** *[Above]* O my lord!
- **Cassius.** What news?
- **Pindarus.** *[Above]* Tintinius is enclosed round about
With horsemen, that make to him on the spur;
Yet he spurs on. Now they are almost on him.²⁵³⁰
Now, Tintinius! Now some light. O, he lights too.
He's ta'en.
[Shout]
And, hark! they shout for joy.
- **Cassius.** Come down, behold no more.²⁵³⁵
O, coward that I am, to live so long,
To see my best friend ta'en before my face!
[PINDARUS descends]
Come hither, sirrah:
In Parthia did I take thee prisoner;²⁵⁴⁰
And then I swore thee, saving of thy life,
That whatsoever I did bid thee do,
Thou shouldst attempt it. Come now, keep thine oath;
Now be a freeman: and with this good sword,
That ran through Caesar's bowels, search this bosom.²⁵⁴⁵
Stand not to answer: here, take thou the hilts;
And, when my face is cover'd, as 'tis now,
Guide thou the sword.
[PINDARUS stabs him]
Caesar, thou art revenged,²⁵⁵⁰
Even with the sword that kill'd thee.

Dies

- **Pindarus.** So, I am free; yet would not so have been,
Durst I have done my will. O Cassius,
Far from this country Pindarus shall run,²⁵⁵⁵
Where never Roman shall take note of him.

Exit

Re-enter Tintinius with MESSALA

- **Messala.** It is but change, Tintinius; for Octavius
Is overthrown by noble Brutus' power,²⁵⁶⁰
As Cassius' legions are by Antony.
- **Tintinius.** These tidings will well comfort Cassius.
- **Messala.** Where did you leave him?
- **Tintinius.** All disconsolate,
With Pindarus his bondman, on this hill.²⁵⁶⁵
- **Messala.** Is not that he that lies upon the ground?
- **Tintinius.** He lies not like the living. O my heart!
- **Messala.** Is not that he?
- **Tintinius.** No, this was he, Messala,
But Cassius is no more. O setting sun,²⁵⁷⁰
As in thy red rays thou dost sink to-night,
So in his red blood Cassius' day is set;
The sun of Rome is set! Our day is gone;
Clouds, dews, and dangers come; our deeds are done!
Mistrust of my success hath done this deed.²⁵⁷⁵
- **Messala.** Mistrust of good success hath done this deed.
O hateful error, melancholy's child,
Why dost thou show to the apt thoughts of men
The things that are not? O error, soon conceived,
Thou never comest unto a happy birth,²⁵⁸⁰
But kill'st the mother that engender'd thee!
- **Tintinius.** What, Pindarus! where art thou, Pindarus?
- **Messala.** Seek him, Tintinius, whilst I go to meet
The noble Brutus, thrusting this report
Into his ears; I may say, thrusting it;²⁵⁸⁵
For piercing steel and darts envenomed
Shall be as welcome to the ears of Brutus
As tidings of this sight.
- **Tintinius.** Hie you, Messala,
And I will seek for Pindarus the while.²⁵⁹⁰

[Exit MESSALA]

Why didst thou send me forth, brave Cassius?
Did I not meet thy friends? and did not they
Put on my brows this wreath of victory,
And bid me give it thee? Didst thou not hear their shouts?²⁵⁹⁵
Alas, thou hast misconstrued every thing!
But, hold thee, take this garland on thy brow;
Thy Brutus bid me give it thee, and I
Will do his bidding. Brutus, come apace,
And see how I regarded Caius Cassius.²⁶⁰⁰
By your leave, gods:—this is a Roman's part
Come, Cassius' sword, and find Tintinius' heart.

[Kills himself]

*[Alarum. Re-enter MESSALA, with BRUTUS, CATO,
STRATO, VOLUMNIUS, and LUCILIUS]*²⁶⁰⁵

- **Brutus.** Where, where, Messala, doth his body lie?
- **Messala.** Lo, yonder, and Tintinius mourning it.
- **Brutus.** Tintinius' face is upward.
- **Young Cato.** He is slain.
- **Brutus.** O Julius Caesar, thou art mighty yet!²⁶¹⁰
Thy spirit walks abroad and turns our swords
In our own proper entrails.

Low alarums

- **Young Cato.** Brave Tintinius!
Look, whether he have not crown'd dead Cassius!²⁶¹⁵
- **Brutus.** Are yet two Romans living such as these?
The last of all the Romans, fare thee well!
It is impossible that ever Rome
Should breed thy fellow. Friends, I owe more tears
To this dead man than you shall see me pay.²⁶²⁰
I shall find time, Cassius, I shall find time.
Come, therefore, and to Thasos send his body:
His funerals shall not be in our camp,
Lest it discomfort us. Lucilius, come;
And come, young Cato; let us to the field.²⁶²⁵
Labeo and Flavius, set our battles on:

'Tis three o'clock; and, Romans, yet ere night
We shall try fortune in a second fight.

Exeunt

Act V, Scene 4

▲ previous scene

next scene ▼

Another part of the field.

[Alarum. Enter fighting, Soldiers of both armies; then BRUTUS, CATO, LUCILIUS, and others]

- **Brutus.** Yet, countrymen, O, yet hold up your heads!
- **Young Cato.** What bastard doth not? Who will go with me?
I will proclaim my name about the field:
I am the son of Marcus Cato, ho!²⁶³⁵
A foe to tyrants, and my country's friend;
I am the son of Marcus Cato, ho!
- **Brutus.** And I am Brutus, Marcus Brutus, I;
Brutus, my country's friend; know me for Brutus!

Exit

- **Lucilius.** O young and noble Cato, art thou down?
Why, now thou diest as bravely as Tintinius;
And mayst be honour'd, being Cato's son.
- **First Soldier.** Yield, or thou diest.
- **Lucilius.** Only I yield to die:²⁶⁴⁵
There is so much that thou wilt kill me straight;
[Offering money]
Kill Brutus, and be honour'd in his death.
- **First Soldier.** We must not. A noble prisoner!
- **Second Soldier.** Room, ho! Tell Antony, Brutus is ta'en.²⁶⁵⁰

- **First Soldier.** I'll tell the news. Here comes the general.
[Enter ANTONY]
Brutus is ta'en, Brutus is ta'en, my lord.
- **Antony.** Where is he?
- **Lucilius.** Safe, Antony; Brutus is safe enough:2655
I dare assure thee that no enemy
Shall ever take alive the noble Brutus:
The gods defend him from so great a shame!
When you do find him, or alive or dead,
He will be found like Brutus, like himself.2660
- **Antony.** This is not Brutus, friend; but, I assure you,
A prize no less in worth: keep this man safe;
Give him all kindness: I had rather have
Such men my friends than enemies. Go on,
And see whether Brutus be alive or dead;2665
And bring us word unto Octavius' tent
How every thing is chanced.

Exeunt

Act V, Scene 5

▶ [previous scene](#)

Another part of the field.

[Enter BRUTUS, DARDANIUS, CLITUS, STRATO, and VOLUMNIUS]

- **Brutus.** Come, poor remains of friends, rest on this rock.
- **Clitus.** Statilius show'd the torch-light, but, my lord,
He came not back: he is or ta'en or slain.
- **Brutus.** Sit thee down, Clitus: slaying is the word;
It is a deed in fashion. Hark thee, Clitus.2675

Whispers

- **Clitus.** What, I, my lord? No, not for all the world.

- **Brutus.** Peace then! no words.
- **Clitus.** I'll rather kill myself.
- **Brutus.** Hark thee, Dardanius.²⁶⁸⁰

Whispers

- **Dardanius.** Shall I do such a deed?
- **Clitus.** O Dardanius!
- **Dardanius.** O Clitus!
- **Clitus.** What ill request did Brutus make to thee?²⁶⁸⁵
- **Dardanius.** To kill him, Clitus. Look, he meditates.
- **Clitus.** Now is that noble vessel full of grief,
That it runs over even at his eyes.
- **Brutus.** Come hither, good Volumnius; list a word.
- **Volumnius.** What says my lord?²⁶⁹⁰
- **Brutus.** Why, this, Volumnius:
The ghost of Caesar hath appear'd to me
Two several times by night; at Sardis once,
And, this last night, here in Philippi fields:
I know my hour is come.²⁶⁹⁵
- **Volumnius.** Not so, my lord.
- **Brutus.** Nay, I am sure it is, Volumnius.
Thou seest the world, Volumnius, how it goes;
Our enemies have beat us to the pit:
*[Low alarums]*²⁷⁰⁰
It is more worthy to leap in ourselves,
Than tarry till they push us. Good Volumnius,
Thou know'st that we two went to school together:
Even for that our love of old, I prithee,
Hold thou my sword-hilts, whilst I run on it.²⁷⁰⁵
- **Volumnius.** That's not an office for a friend, my lord.

Alarum still

- **Clitus.** Fly, fly, my lord; there is no tarrying here.
- **Brutus.** Farewell to you; and you; and you, Volumnius.
Strato, thou hast been all this while asleep;²⁷¹⁰
Farewell to thee too, Strato. Countrymen,
My heart doth joy that yet in all my life
I found no man but he was true to me.
I shall have glory by this losing day
More than Octavius and Mark Antony²⁷¹⁵
By this vile conquest shall attain unto.
So fare you well at once; for Brutus' tongue
Hath almost ended his life's history:
Night hangs upon mine eyes; my bones would rest,
That have but labour'd to attain this hour.²⁷²⁰

Alarum. Cry within, 'Fly, fly, fly!'

- **Clitus.** Fly, my lord, fly.
- **Brutus.** Hence! I will follow.
[Exeunt CLITUS, DARDANIUS, and VOLUMNIUS]
I prithee, Strato, stay thou by thy lord:²⁷²⁵
Thou art a fellow of a good respect;
Thy life hath had some smatch of honour in it:
Hold then my sword, and turn away thy face,
While I do run upon it. Wilt thou, Strato?
- **Strato.** Give me your hand first. Fare you well, my lord.²⁷³⁰
- **Brutus.** Farewell, good Strato.
[Runs on his sword]
Caesar, now be still:
I kill'd not thee with half so good a will.
*[Dies]*²⁷³⁵
*[Alarum. Retreat. Enter OCTAVIUS, ANTONY, MESSALA,
LUCILIUS, and the army]*
- **Octavius.** What man is that?
- **Messala.** My master's man. Strato, where is thy master?
- **Strato.** Free from the bondage you are in, Messala:²⁷⁴⁰
The conquerors can but make a fire of him;

For Brutus only overcame himself,
And no man else hath honour by his death.

- **Lucilius.** So Brutus should be found. I thank thee, Brutus,
That thou hast proved Lucilius' saying true.²⁷⁴⁵
- **Octavius.** All that served Brutus, I will entertain them.
Fellow, wilt thou bestow thy time with me?
- **Strato.** Ay, if Messala will prefer me to you.
- **Octavius.** Do so, good Messala.
- **Messala.** How died my master, Strato?²⁷⁵⁰
- **Strato.** I held the sword, and he did run on it.
- **Messala.** Octavius, then take him to follow thee,
That did the latest service to my master.
- **Antony.** This was the noblest Roman of them all:
All the conspirators save only he²⁷⁵⁵
Did that they did in envy of great Caesar;
He only, in a general honest thought
And common good to all, made one of them.
His life was gentle, and the elements
So mix'd in him that Nature might stand up²⁷⁶⁰
And say to all the world 'This was a man!'
- **Octavius.** According to his virtue let us use him,
With all respect and rites of burial.
Within my tent his bones to-night shall lie,
Most like a soldier, order'd honourably.²⁷⁶⁵
So call the field to rest; and let's away,
To part the glories of this happy day.

Exeunt

