

OF SIMULATION AND DISSIMULATION

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

Tacitus saith, Livia sorted well with the arts of her husband, and dissimulation of her son; attributing arts or policy to Augustus, and dissimulation to Tiberius. And again, when Mucianus encourageth Vespasian, to take arms against Vitellius, he saith, We rise not against the piercing judgment of Augustus, nor the extreme caution or closeness of Tiberius. These properties, of arts or policy, and dissimulation or closeness, are indeed habits and faculties several, and to be distinguished. For if a man have that penetration of judgment, as he can discern what things are to be laid open, and what to be secreted, and what to be showed at half lights, and to whom and when (which indeed are arts of state, and arts of life, as Tacitus well calleth them), to him, a habit of dissimulation is a hinderance and a poorness. But if a man cannot obtain to that judgment, then it is left to him generally, to be close, and a dissembler. For where a man cannot choose, or vary in particulars, there it is good to take the safest, and wariest way, in general; like the going softly, by one that cannot well see. Certainly the ablest men that ever were, have had all an openness, and frankness, of dealing; and a name of certainty and veracity; but then they were like horses well managed; for they could

tell passing well, when to stop or turn; and at such times, when they thought the case indeed required dissimulation, if then they used it, it came to pass that the former opinion, spread abroad, of their good faith and clearness of dealing, made them almost invisible.

There be three degrees of this hiding and veiling of a man's self. The first, closeness, reservation, and secrecy; when a man leaveth himself without observation, or without hold to be taken, what he is. The second, dissimulation, in the negative; when a man lets fall signs and arguments, that he is not, that he is. And the third, simulation, in the affirmative; when a man industriously and expressly feigns and pretends to be, that he is not.

For the first of these, secrecy; it is indeed the virtue of a confessor. And assuredly, the secret man heareth many confessions. For who will open himself, to a blab or a babbler? But if a man be thought secret, it inviteth discovery; as the more close air sucketh in the more open; and as in confession, the revealing is not for worldly use, but for the ease of a man's heart, so secret men come to the knowledge of many things in that kind; while men rather discharge their minds, than impart their minds. In few words, mysteries are due to secrecy. Besides (to say truth) nakedness is uncomely, as well in mind as body; and it addeth no small reverence, to men's manners and actions, if they be not altogether open. As for talkers and futile persons, they are commonly vain and credulous withal. For he that talketh what he knoweth, will also talk what he knoweth not. Therefore set it down, that an habit of secrecy, is both politic and moral. And in this part, it is good that a man's face give his tongue leave to speak. For the discovery of a man's self, by the tracts of his countenance, is a great weakness and betraying; by how much it is many times more marked, and believed, than a man's words.

For the second, which is dissimulation; it followeth many times upon secrecy, by a necessity; so that he that will be secret, must be a dissembler in some degree. For men are too cunning, to suffer a man to keep an indifferent carriage between both, and to be secret, without swaying the balance on either side. They will so beset a man

with questions, and draw him on, and pick it out of him, that, without an absurd silence, he must show an inclination one way; or if he do not, they will gather as much by his silence, as by his speech. As for equivocations, or oraculous speeches, they cannot hold out long. So that no man can be secret, except he give himself a little scope of dissimulation; which is, as it were, but the skirts or train of secrecy.

But for the third degree, which is simulation, and false profession; that I hold more culpable, and less politic; except it be in great and rare matters. And therefore a general custom of simulation (which is this last degree) is a vice, rising either of a natural falseness or fearfulness, or of a mind that hath some main faults, which because a man must needs disguise, it maketh him practise simulation in other things, lest his hand should be out of use.

The great advantages of simulation and dissimulation are three. First, to lay asleep opposition, and to surprise. For where a man's intentions are published, it is an alarum, to call up all that are against them. The second is, to reserve to a man's self a fair retreat. For if a man engage himself by a manifest declaration, he must go through or take a fall. The third is, the better to discover the mind of another. For to him that opens himself, men will hardly show themselves adverse; but will fair let him go on, and turn their freedom of speech, to freedom of thought. And therefore it is a good shrewd proverb of the Spaniard, Tell a lie and find a troth. As if there were no way of discovery, but by simulation. There be also three disadvantages, to set it even. The first, that simulation and dissimulation commonly carry with them a show of fearfulness, which in any business, doth spoil the feathers, of round flying up to the mark. The second, that it puzzleth and perplexeth the conceits of many, that perhaps would otherwise co-operate with him; and makes a man walk almost alone, to his own ends. The third and greatest is, that it depriveth a man of one of the most principal instruments for action; which is trust and belief. The best composition and temperature, is to have openness in fame and opinion; secrecy in habit; dissimulation in seasonable use; and a power to feign, if there be no remedy.

