66

Tir'd with all these, for restful death I cry,
As to behold desert a beggar born,
And needy nothing trimmed in jollity,
And purest faith unhappily forsworn,
And gilded honor shamefully misplaced,
And maiden virtue rudely strumpeted,
And right perfection wrongfully disgraced,
And strength by limping sway disabled,
And art made tongue-tied by authority,
And folly (doctor-like) controlling skill,
And simple truth miscalled simplicity,
And captive good attending captain ill.
Tir'd with all these, from these I would be gone;
Save that to die, I leave my love alone.

Another plunge of emotion, another shift in focus, and a new structure that is not based quatrains but on a long list of complaints—in fact, a screed. The speaker does not address anyone (and he has not addressed his friend since Sonnet 62), and there is no mention of his "love" until the last three words.

Perhaps the most self-centered and self-pitying of the sonnets, this poem begins and ends with a world-weary death wish. The turn of the last line—another surprise—proclaims that the speaker's only reason not to commit suicide is that he would leave his love alone. This is strange because his love has often deserted him, and, as Sonnet 67 reveals, his friend has rejoined bad company. Had this poem been addressed directly to his "love," it would be emotional blackmail.

However, the substance of the sonnet is a line-by-line harangue against the world, and the attack is both stinging and comprehensive. At first it seems to lack focus, but the connecting thread here is injustice. It begins with a worthy person ("desert," 1. 2) born in beggary, and it ends with a good slave abused by an evil master (an obvious barb directed against his friend). The thread of slavery can be traced back to Sonnet 58 (and to Sonnet 20's "master mistress"), where the speaker makes it clear that he cannot be other than a slave because a god (Cupid, surely) decreed that his love should be his master.

It should be noted, finally, that the major theme of betrayal appears in line four, where the speaker laments "purest faith unhappily forsworn." The word *forsworn* occurs frequently in Shakespeare's works with the basic meaning of breaking one's word, but often implying desertion as well. Keeping this sonnet in mind enriches the effect of Sonnet 73's well-known conclusion.