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Michel de Montaigne and William Carew Hazlitt**

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Author: Michel de Montaigne

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Translated by Charles Cotton

Edited by William Carew Hazlitt

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CHAPTER VII

OF RECOMPENSES OF HONOUR

They who write the life of Augustus Caesar,—[Suetonius, Life of Augustus, c. 25.]—observe this in his military discipline, that he was wonderfully liberal of gifts to men of merit, but that as to the true

recompenses of honour he was as sparing; yet he himself had been gratified by his uncle with all the military recompenses before he had ever been in the field. It was a pretty invention, and received into most governments of the world, to institute certain vain and in themselves valueless distinctions to honour and recompense virtue, such as the crowns of laurel, oak, and myrtle, the particular fashion of some garment, the privilege to ride in a coach in the city, or at night with a torch, some peculiar place assigned in public assemblies, the prerogative of certain additional names and titles, certain distinctions in the bearing of coats of arms, and the like, the use of which, according to the several humours of nations, has been variously received, and yet continues.

We in France, as also several of our neighbours, have orders of knighthood that are instituted only for this end. And 'tis, in earnest, a very good and profitable custom to find out an acknowledgment for the worth of rare and excellent men, and to satisfy them with rewards that are not at all chargeable either to prince or people. And that which has always been found by ancient experience, and which we have heretofore observed among ourselves, that men of quality have ever been more jealous of such recompenses than of those wherein there was gain and profit, is not without very good ground and reason. If with the reward, which ought to be simply a recompense of honour, they should mix other commodities and add riches, this mixture, instead of procuring an increase of estimation, would debase and abate it. The Order of St. Michael, which has been so long in repute amongst us, had no greater commodity than that it had no communication with any other commodity, which produced this effect, that formerly there was no office or title whatever to which the gentry pretended with so great desire and affection as they did to that; no quality that carried with it more respect and grandeur, valour and worth more willingly embracing and with greater ambition aspiring to a recompense purely its own, and rather glorious than profitable. For, in truth, other gifts have not so great a dignity of usage, by reason they are laid out upon all sorts of occasions; with money a man pays the wages of a servant, the diligence of a courier, dancing, vaulting, speaking, and the meanest offices we receive; nay, and reward vice with it too, as flattery, treachery, and pimping; and therefore 'tis no wonder if virtue less desires and less willingly receives this common sort of payment, than that which is proper and peculiar to her, throughout generous and noble. Augustus had reason to be more sparing of this than the other, insomuch that honour is a privilege which derives its principal essence from rarity; and so virtue itself:

"Cui malus est nemo, quis bonus esse potest?"

["To whom no one is ill who can be good?"-Martial, xii. 82.]

We do not intend it for a commendation when we say that such a one is careful in the education of his children, by reason it is a common act, how just and well done soever; no more than we commend a great tree, where the whole forest is the same. I do not think that any citizen of Sparta glorified himself much upon his valour, it being the universal virtue of the whole nation; and as little upon his fidelity and contempt of riches. There is no recompense becomes virtue, how great soever, that is once passed into a custom; and I know not withal whether we can ever call it great, being common.

Seeing, then, that these remunerations of honour have no other value and estimation but only this, that few people enjoy them, 'tis but to be liberal of them to bring them down to nothing. And though there should be now more men found than in former times worthy of our order, the estimation of it nevertheless should not be abated, nor the honour made cheap; and it may easily happen that more may merit it; for there is no virtue that so easily spreads as that of military valour. There is another virtue, true, perfect, and philosophical, of which I do not speak, and only make use of the word in our common acceptance, much greater than this and more full, which is a force and assurance of the soul, equally despising all sorts of adverse accidents, equable, uniform, and constant, of which ours is no more than one little ray. Use, education, example, and custom can do all in all to the establishment of that whereof I am speaking, and with great facility render it common, as by the experience of our civil wars is manifest enough; and whoever could at this time unite us all, Catholic and Huguenot, into one body, and set us upon some brave common enterprise, we should again make our ancient military reputation flourish. It is most certain that in times past the recompense of this order had not only a regard to valour, but had a further prospect; it never was the reward of a valiant soldier but of a great captain; the science of obeying was not reputed worthy of so honourable a guerdon. There was therein a more universal military expertness required, and that comprehended the most and the greatest qualities of a military man:

"Neque enim eadem militares et imperatorix artes sunt,"

["For the arts of soldiery and generalship are not the same."]

—Livy, xxv. 19.]

as also, besides, a condition suitable to such a dignity. But, I say, though more men were worthy than formerly, yet ought it not to be more liberally distributed, and it were better to fall short in not giving it at all to whom it should be due, than for ever to lose, as we have lately done, the fruit of so profitable

an invention. No man of spirit will deign to advantage himself with what is in common with many; and such of the present time as have least merited this recompense themselves make the greater show of disdain it, in order thereby to be ranked with those to whom so much wrong has been done by the unworthy conferring and debasing the distinction which was their particular right.

Now, to expect that in obliterating and abolishing this, suddenly to create and bring into credit a like institution, is not a proper attempt for so licentious and so sick a time as this wherein we now are; and it will fall out that the last will from its birth incur the same inconveniences that have ruined the other. —[Montaigne refers to the Order of the Saint-Esprit, instituted by Henry III. in 1578.]—The rules for dispensing this new order had need to be extremely clipt and bound under great restrictions, to give it authority; and this tumultuous season is incapable of such a curb: besides that, before this can be brought into repute, 'tis necessary that the memory of the first, and of the contempt into which it is fallen, be buried in oblivion.

This place might naturally enough admit of some discourse upon the consideration of valour, and the difference of this virtue from others; but, Plutarch having so often handled this subject, I should give myself an unnecessary trouble to repeat what he has said. But this is worth considering: that our nation places valour, vaillance, in the highest degree of virtue, as its very word evidences, being derived from valeur, and that, according to our use, when we say a man of high worth a good man, in our court style —'tis to say a valiant man, after the Roman way; for the general appellation of virtue with them takes etymology from vis, force. The proper, sole, and essential profession of, the French noblesse is that of arms: and 'tis likely that the first virtue that discovered itself amongst men and has given to some advantage over others, was that by which the strongest and most valiant have mastered the weaker, and acquired a particular authority and reputation, whence came to it that dignified appellation; or else, that these nations, being very warlike, gave the pre-eminence to that of the virtues which was most familiar to them; just as our passion and the feverish solicitude we have of the chastity of women occasions that to say, a good woman, a woman of worth, a woman of honour and virtue, signifies merely a chaste woman as if, to oblige them to that one duty, we were indifferent as to all the rest, and gave them the reins in all other faults whatever to compound for that one of incontinence.

CHAPTER VIII

OF THE AFFECTION OF FATHERS TO THEIR CHILDREN

To Madame D'Estissac.

MADAM, if the strangeness and novelty of my subject, which are wont to give value to things, do not save me, I shall never come off with honour from this foolish attempt: but 'tis so fantastic, and carries a face so unlike the common use, that this, peradventure, may make it pass. 'Tis a melancholic humour, and consequently a humour very much an enemy to my natural complexion, engendered by the pensiveness of the solitude into which for some years past I have retired myself, that first put into my head this idle fancy of writing. Wherein, finding myself totally unprovided and empty of other matter, I presented myself to myself for argument and subject. 'Tis the only book in the world of its kind, and of a wild and extravagant design. There is nothing worth remark in this affair but that extravagancy: for in a subject so vain and frivolous, the best workman in the world could not have given it a form fit to recommend it to any manner of esteem.

Now, madam, having to draw my own picture to the life, I had omitted one important feature, had I not therein represented the honour I have ever had for you and your merits; which I have purposely chosen to say in the beginning of this chapter, by reason that amongst the many other excellent qualities you are mistress of, that of the tender love you have manifested to your children, is seated in one of the highest places. Whoever knows at what age Monsieur D'Estissac, your husband, left you a widow, the great and honourable matches that have since been offered to you, as many as to any lady of your condition in France, the constancy and steadiness wherewith, for so many years, you have sustained so many sharp difficulties, the burden and conduct of affairs, which have persecuted you in every corner of the kingdom, and are not yet weary of tormenting you, and the happy direction you have given to all these, by your sole prudence or good fortune, will easily conclude with me that we have not so vivid an example as yours of maternal affection in our times. I praise God, madam, that it has been so well employed; for the great hopes Monsieur D'Estissac, your son, gives of himself, render sufficient assurance that when he comes of age you will reap from him all the obedience and gratitude of a very good man. But, forasmuch as by reason of his tender years, he has not been capable of taking

notice of those offices of extremest value he has in so great number received from you, I will, if these papers shall one day happen to fall into his hands, when I shall neither have mouth nor speech left to deliver it to him, that he shall receive from me a true account of those things, which shall be more effectually manifested to him by their own effects, by which he will understand that there is not a gentleman in France who stands more indebted to a mother's care; and that he cannot, in the future, give a better nor more certain testimony of his own worth and virtue than by acknowledging you for that excellent mother you are.

If there be any law truly natural, that is to say, any instinct that is seen universally and perpetually imprinted in both beasts and men (which is not without controversy), I can say, that in my opinion, next to the care every animal has of its own preservation, and to avoid that which may hurt him, the affection that the begetter bears to his offspring holds the second place in this rank. And seeing that nature appears to have recommended it to us, having regard to the extension and progression of the successive pieces of this machine of hers, 'tis no wonder if, on the contrary, that of children towards their parents is not so great. To which we may add this other Aristotelian consideration, that he who confers a benefit on any one, loves him better than he is beloved by him again: that he to whom is owing, loves better than he who owes; and that every artificer is fonder of his work, than, if that work had sense, it would be of him; by reason that it is dear to us to be, and to be consists in movement and action; therefore every one has in some sort a being in his work. He who confers a benefit exercises a fine and honest action; he who receives it exercises the useful only. Now the useful is much less lovable than the honest; the honest is stable and permanent, supplying him who has done it with a continual gratification. The useful loses itself, easily slides away, and the memory of it is neither so fresh nor so pleasing. Those things are dearest to us that have cost us most, and giving is more chargeable than receiving.

Since it has pleased God to endue us with some capacity of reason, to the end we may not, like brutes, be servilely subject and enslaved to the laws common to both, but that we should by judgment and a voluntary liberty apply ourselves to them, we ought, indeed, something to yield to the simple authority of nature, but not suffer ourselves to be tyrannically hurried away and transported by her; reason alone should have the conduct of our inclinations. I, for my part, have a strange disgust for those propensions that are started in us without the mediation and direction of the judgment, as, upon the subject I am speaking of, I cannot entertain that passion of dandling and caressing infants scarcely born, having as yet neither motion of soul nor shape of body distinguishable, by which they can render themselves amiable, and have not willingly suffered them to be nursed near me. A true and regular affection ought to spring and increase with the knowledge they give us of themselves, and then, if they are worthy of it, the natural propension walking hand in hand with reason, to cherish them with a truly paternal love; and so to judge, also, if they be otherwise, still rendering ourselves to reason, notwithstanding the inclination of nature. 'Tis oft-times quite otherwise; and, most commonly, we find ourselves more taken with the running up and down, the games, and puerile simplicities of our children, than we do, afterwards, with their most complete actions; as if we had loved them for our sport, like monkeys, and not as men; and some there are, who are very liberal in buying them balls to play withal, who are very close-handed for the least necessary expense when they come to age. Nay, it looks as if the jealousy of seeing them appear in and enjoy the world when we are about to leave it, rendered us more niggardly and stingy towards them; it vexes us that they tread upon our heels, as if to solicit us to go out; if this were to be feared, since the order of things will have it so that they cannot, to speak the truth, be nor live, but at the expense of our being and life, we should never meddle with being fathers at all.

For my part, I think it cruelty and injustice not to receive them into the share and society of our goods, and not to make them partakers in the intelligence of our domestic affairs when they are capable, and not to lessen and contract our own expenses to make the more room for theirs, seeing we beget them to that effect. 'Tis unjust that an old fellow, broken and half dead, should alone, in a corner of the chimney, enjoy the money that would suffice for the maintenance and advancement of many children, and suffer them, in the meantime, to lose their best years for want of means to advance themselves in the public service and the knowledge of men. A man by this course drives them to despair, and to seek out by any means, how unjust or dishonourable soever, to provide for their own support: as I have, in my time, seen several young men of good extraction so addicted to stealing, that no correction could cure them of it. I know one of a very good family, to whom, at the request of a brother of his, a very honest and brave gentleman, I once spoke on this account, who made answer, and confessed to me roundly, that he had been put upon this paltry practice by the severity and avarice of his father; but that he was now so accustomed to it he could not leave it off. And, at that very time, he was trapped stealing a lady's rings, having come into her chamber, as she was dressing with several others. He put me in mind of a story I had heard of another gentleman, so perfect and accomplished in this fine trade in his youth, that, after he came to his estate and resolved to give it over, he could not hold his hands, nevertheless, if he passed by a shop where he saw anything he liked, from catching it

up, though it put him to the shame of sending afterwards to pay for it. And I have myself seen several so habituated to this quality that even amongst their comrades they could not forbear filching, though with intent to restore what they had taken. I am a Gascon, and yet there is no vice I so little understand as that; I hate it something more by disposition than I condemn it by reason; I do not so much as desire anything of another man's. This province of ours is, in plain truth, a little more decried than the other parts of the kingdom; and yet we have several times seen, in our times, men of good families of other provinces, in the hands of justice, convicted of abominable thefts. I fear this vice is, in some sort, to be attributed to the fore-mentioned vice of the fathers.

And if a man should tell me, as a lord of very good understanding once did, that "he hoarded up wealth, not to extract any other fruit and use from his parsimony, but to make himself honoured and sought after by his relations; and that age having deprived him of all other power, it was the only remaining remedy to maintain his authority in his family, and to keep him from being neglected and despised by all around," in truth, not only old age, but all other imbecility, according to Aristotle, is the promoter of avarice; that is something, but it is physic for a disease that a man should prevent the birth of. A father is very miserable who has no other hold on his children's affection than the need they have of his assistance, if that can be called affection; he must render himself worthy to be respected by his virtue and wisdom, and beloved by his kindness and the sweetness of his manners; even the very ashes of a rich matter have their value; and we are wont to have the bones and relics of worthy men in regard and reverence. No old age can be so decrepid in a man who has passed his life in honour, but it must be venerable, especially to his children, whose soul he must have trained up to their duty by reason, not by necessity and the need they have of him, nor by harshness and compulsion:

"Et errat longe mea quidem sententia
Qui imperium credat esse gravius, aut stabilius,
Vi quod fit, quam illud, quod amicitia adjungitur."

["He wanders far from the truth, in my opinion, who thinks that government more absolute and durable which is acquired by force than that which is attached to friendship."—Terence, *Adelph.*, i. I, 40.]

I condemn all violence in the education of a tender soul that is designed for honour and liberty. There is I know not what of servile in rigour and constraint; and I am of opinion that what is not to be done by reason, prudence, and address, is never to be affected by force. I myself was brought up after that manner; and they tell me that in all my first age I never felt the rod but twice, and then very slightly. I practised the same method with my children, who all of them died at nurse, except Leonora, my only daughter, and who arrived to the age of five years and upward without other correction for her childish faults (her mother's indulgence easily concurring) than words only, and those very gentle; in which kind of proceeding, though my end and expectation should be both frustrated, there are other causes enough to lay the fault on without blaming my discipline, which I know to be natural and just, and I should, in this, have yet been more religious towards the males, as less born to subjection and more free; and I should have made it my business to fill their hearts with ingenuousness and freedom. I have never observed other effects of whipping than to render boys more cowardly, or more wilfully obstinate.

Do we desire to be beloved of our children? Will we remove from them all occasion of wishing our death though no occasion of so horrid a wish can either be just or excusable?

"Nullum scelus rationem habet."

["No wickedness has reason."—Livy, xxviii. 28]

Let us reasonably accommodate their lives with what is in our power. In order to this, we should not marry so young that our age shall in a manner be confounded with theirs; for this inconvenience plunges us into many very great difficulties, and especially the gentry of the nation, who are of a condition wherein they have little to do, and who live upon their rents only: for elsewhere, with people who live by their labour, the plurality and company of children is an increase to the common stock; they are so many new tools and instruments wherewith to grow rich.

I married at three-and-thirty years of age, and concur in the opinion of thirty-five, which is said to be that of Aristotle. Plato will have nobody marry before thirty; but he has reason to laugh at those who undertook the work of marriage after five-and-fifty, and condemns their offspring as unworthy of aliment and life. Thales gave the truest limits, who, young and being importuned by his mother to marry, answered, "That it was too soon," and, being grown into years and urged again, "That it was too late." A man must deny opportunity to every inopportune action. The ancient Gauls' looked upon it as a very horrid thing for a man to have society with a woman before he was twenty years of age, and strictly recommended to the men who designed themselves for war the keeping their virginity till well

grown in years, forasmuch as courage is abated and diverted by intercourse with women:

"Ma, or congiunto a giovinetta sposa,
E lieto omai de' figli, era invilito
Negli affetti di padre et di marito."

["Now, married to a young wife and happy in children, he was demoralised by his love as father and husband."
—Tasso, *Gierus.*, x. 39.]

Muley Hassam, king of Tunis, he whom the Emperor Charles V. restored to his kingdom, reproached the memory of his father Mahomet with the frequentation of women, styling him loose, effeminate, and a getter of children.—[Of whom he had thirty-four.]—The Greek history observes of Iccus the Tarentine, of Chryso, Astyllus, Diopompos, and others, that to keep their bodies in order for the Olympic games and such like exercises, they denied themselves during that preparation all commerce with Venus. In a certain country of the Spanish Indies men were not permitted to marry till after forty age, and yet the girls were allowed at ten. 'Tis not time for a gentleman of thirty years old to give place to his son who is twenty; he is himself in a condition to serve both in the expeditions of war and in the court of his prince; has need of all his appurtenances; and yet, doubtless, he ought to surrender a share, but not so great an one as to forget himself for others; and for such an one the answer that fathers have ordinarily in their mouths, "I will not put off my clothes, before I go to bed," serves well.

But a father worn out with age and infirmities, and deprived by weakness and want of health of the common society of men, wrongs himself and his to amass a great heap of treasure. He has lived long enough, if he be wise, to have a mind to strip himself to go to bed, not to his very shirt, I confess, but to that and a good, warm dressing-gown; the remaining pomps, of which he has no further use, he ought voluntarily to surrender to those, to whom by the order of nature they belong. 'Tis reason he should refer the use of those things to them, seeing that nature has reduced him to such a state that he cannot enjoy them himself; otherwise there is doubtless malice and envy in the case. The greatest act of the Emperor Charles V. was that when, in imitation of some of the ancients of his own quality, confessing it but reason to strip ourselves when our clothes encumber and grow too heavy for us, and to lie down when our legs begin to fail us, he resigned his possessions, grandeur, and power to his son, when he found himself failing in vigour, and steadiness for the conduct of his affairs suitable with the glory he had therein acquired:

"Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat."

["Dismiss the old horse in good time, lest, failing in the lists, the spectators laugh."—Horace, *Epist.*, i., I, 8.]

This fault of not perceiving betimes and of not being sensible of the feebleness and extreme alteration that age naturally brings both upon body and mind, which, in my opinion, is equal, if indeed the soul has not more than half, has lost the reputation of most of the great men in the world. I have known in my time, and been intimately acquainted with persons of great authority, whom one might easily discern marvellously lapsed from the sufficiency I knew they were once endued with, by the reputation they had acquired in their former years, whom I could heartily, for their own sakes, have wished at home at their ease, discharged of their public or military employments, which were now grown too heavy for their shoulders. I have formerly been very familiar in a gentleman's house, a widower and very old, though healthy and cheerful enough: this gentleman had several daughters to marry and a son already of ripe age, which brought upon him many visitors, and a great expense, neither of which well pleased him, not only out of consideration of frugality, but yet more for having, by reason of his age, entered into a course of life far differing from ours. I told him one day a little boldly, as I used to do, that he would do better to give us younger folk room, and to leave his principal house (for he had but that well placed and furnished) to his son, and himself retire to an estate he had hard by, where nobody would trouble his repose, seeing he could not otherwise avoid being importuned by us, the condition of his children considered. He took my advice afterwards, and found an advantage in so doing.

I do not mean that a man should so instal them as not to reserve to himself a liberty to retract; I, who am now arrived to the age wherein such things are fit to be done, would resign to them the enjoyment of my house and goods, but with a power of revocation if they should give me cause to alter my mind; I would leave to them the use, that being no longer convenient for me; and, of the general authority and power over all, would reserve as much as—I thought good to myself; having always held that it must needs be a great satisfaction to an aged father himself to put his children into the way of governing his affairs, and to have power during his own life to control their behaviour, supplying them with instruction and advice from his own experience, and himself to transfer the ancient honour and order of his house into the hands of those who are to succeed him, and by that means to satisfy himself as to the

hopes he may conceive of their future conduct. And in order to this I would not avoid their company; I would observe them near at hand, and partake, according to the condition of my age, of their feasts and jollities. If I did not live absolutely amongst them, which I could not do without annoying them and their friends, by reason of the morosity of my age and the restlessness of my infirmities, and without violating also the rules and order of living I should then have set down to myself, I would, at least, live near them in some retired part of my house, not the best in show, but the most commodious. Nor as I saw some years ago, a dean of St. Hilary of Poitiers given up to such a solitude, that at the time I came into his chamber it had been two and twenty years that he had not stepped one foot out of it, and yet had all his motions free and easy, and was in good health, saving a cold that fell upon his lungs; he would, hardly once in a week, suffer any one to come in to see him; he always kept himself shut up in his chamber alone, except that a servant brought him, once a day, something to eat, and did then but just come in and go out again. His employment was to walk up and down, and read some book, for he was a bit of a scholar; but, as to the rest, obstinately bent to die in this retirement, as he soon after did. I would endeavour by pleasant conversation to create in my children a warm and unfeigned friendship and good-will towards me, which in well-descended natures is not hard to do; for if they be furious brutes, of which this age of ours produces thousands, we are then to hate and avoid them as such.

I am angry at the custom of forbidding children to call their father by the name of father, and to enjoin them another, as more full of respect and reverence, as if nature had not sufficiently provided for our authority. We call Almighty God Father, and disdain to have our children call us so; I have reformed this error in my family.—[As did Henry IV. of France]—And 'tis also folly and injustice to deprive children, when grown up, of familiarity with their father, and to carry a scornful and austere countenance toward them, thinking by that to keep them in awe and obedience; for it is a very idle farce that, instead of producing the effect designed, renders fathers distasteful, and, which is worse, ridiculous to their own children. They have youth and vigour in possession, and consequently the breath and favour of the world; and therefore receive these fierce and tyrannical looks—mere scarecrows— of a man without blood, either in his heart or veins, with mockery and contempt. Though I could make myself feared, I had yet much rather make myself beloved: there are so many sorts of defects in old age, so much imbecility, and it is so liable to contempt, that the best acquisition a man can make is the kindness and affection of his own family; command and fear are no longer his weapons. Such an one I have known who, having been very imperious in his youth, when he came to be old, though he might have lived at his full ease, would ever strike, rant, swear, and curse: the most violent householder in France: fretting himself with unnecessary suspicion and vigilance. And all this rumble and clutter but to make his family cheat him the more; of his barn, his kitchen, cellar, nay, and his very purse too, others had the greatest use and share, whilst he keeps his keys in his pocket much more carefully than his eyes. Whilst he hugs himself with the pitiful frugality of a niggard table, everything goes to rack and ruin in every corner of his house, in play, drink, all sorts of profusion, making sport in their junkets with his vain anger and fruitless parsimony. Every one is a sentinel against him, and if, by accident, any wretched fellow that serves him is of another humour, and will not join with the rest, he is presently rendered suspected to him, a bait that old age very easily bites at of itself. How often has this gentleman boasted to me in how great awe he kept his family, and how exact an obedience and reverence they paid him! How clearly he saw into his own affairs!

"Ille solos nescit omnia."

["He alone is ignorant of all that is passing."

—Terence, *Adelph.*, iv. 2, 9.]

I do not know any one that can muster more parts, both natural and acquired, proper to maintain dominion, than he; yet he is fallen from it like a child. For this reason it is that I have picked out him, amongst several others that I know of the same humour, for the greatest example. It were matter for a question in the schools, whether he is better thus or otherwise. In his presence, all submit to and bow to him, and give so much way to his vanity that nobody ever resists him; he has his fill of assents, of seeming fear, submission, and respect. Does he turn away a servant? he packs up his bundle, and is gone; but 'tis no further than just out of his sight: the steps of old age are so slow, the senses so troubled, that he will live and do his old office in the same house a year together without being perceived.

And after a fit interval of time, letters are pretended to come from a great way off; very humble, suppliant; and full of promises of amendment, by virtue of which he is again received into favour. Does Monsieur make any bargain, or prepare any despatch that does not please? 'tis suppressed, and causes afterwards forged to excuse the want of execution in the one or answer in the other. No letters being first brought to him, he never sees any but those that shall seem fit for his knowledge. If by accident they fall first into his own hand, being used to trust somebody to read them to him; he reads extempore what he thinks fit, and often makes such a one ask him pardon who abuses and rails at him in his letter. In short, he sees nothing, but by an image prepared and designed beforehand and the most satisfactory

they can invent, not to rouse and awaken his ill humour and choler. I have seen, under various aspects, enough of these modes of domestic government, long-enduring, constant, to the like effect.

Women are evermore addicted to cross their husbands: they lay hold with both hands on all occasions to contradict and oppose them; the first excuse serves for a plenary justification. I have seen one who robbed her husband wholesale, that, as she told her confessor, she might distribute the more liberal alms. Let who will trust to that religious dispensation. No management of affairs seems to them of sufficient dignity, if proceeding from the husband's assent; they must usurp it either by insolence or cunning, and always injuriously, or else it has not the grace and authority they desire. When, as in the case I am speaking of, 'tis against a poor old man and for the children, then they make use of this title to serve their passion with glory; and, as for a common service, easily cabal, and combine against his government and dominion. If they be males grown up in full and flourishing health, they presently corrupt, either by force or favour, steward, receivers, and all the rout. Such as have neither wife nor son do not so easily fall into this misfortune; but withal more cruelly and unworthily. Cato the elder in his time said: So many servants, so many enemies; consider, then, whether according to the vast difference between the purity of the age he lived in and the corruption of this of ours, he does not seem to shew us that wife, son, and servant, are so many enemies to us? 'Tis well for old age that it is always accompanied by want of observation, ignorance, and a proneness to being deceived. For should we see how we are used and would not acquiesce, what would become of us? especially in such an age as this, where the very judges who are to determine our controversies are usually partisans to the young, and interested in the cause. In case the discovery of this cheating escape me, I cannot at least fail to discern that I am very fit to be cheated. And can a man ever enough exalt the value of a friend, in comparison with these civil ties? The very image of it which I see in beasts, so pure and uncorrupted, how religiously do I respect it! If others deceive me, yet do I not, at least, deceive myself in thinking I am able to defend myself from them, or in cudgelling my brains to make myself so. I protect myself from such treasons in my own bosom, not by an unquiet and tumultuous curiosity, but rather by diversion and resolution. When I hear talk of any one's condition, I never trouble myself to think of him; I presently turn my eyes upon myself to see in what condition I am; whatever concerns another relates to me; the accident that has befallen him gives me caution, and rouses me to turn my defence that way. We every day and every hour say things of another that we might properly say of ourselves, could we but apply our observation to our own concerns, as well as extend it to others. And several authors have in this manner prejudiced their own cause by running headlong upon those they attack, and darting those shafts against their enemies, that are more properly, and with greater advantage, to be turned upon themselves.

The late Mareschal de Montluc having lost his son, who died in the island of Madeira, in truth a very worthy gentleman and of great expectation, did to me, amongst his other regrets, very much insist upon what a sorrow and heart-breaking it was that he had never made himself familiar with him; and by that humour of paternal gravity and grimace to have lost the opportunity of having an insight into and of well knowing, his son, as also of letting him know the extreme affection he had for him, and the worthy opinion he had of his virtue. "That poor boy," said he, "never saw in me other than a stern and disdainful countenance, and is gone in a belief that I neither knew how to love him nor esteem him according to his desert. For whom did I reserve the discovery of that singular affection I had for him in my soul? Was it not he himself, who ought to have had all the pleasure of it, and all the obligation? I constrained and racked myself to put on, and maintain this vain disguise, and have by that means deprived myself of the pleasure of his conversation, and, I doubt, in some measure, his affection, which could not but be very cold to me, having never other from me than austerity, nor felt other than a tyrannical manner of proceeding."

[Madame de Sevigne tells us that she never read this passage without tears in her eyes. "My God!" she exclaims, "how full is this book of good sense!" Ed.]

I find this complaint to be rational and rightly apprehended: for, as I myself know by too certain experience, there is no so sweet consolation in the loss of friends as the conscience of having had no reserve or secret for them, and to have had with them a perfect and entire communication. Oh my friend,—[La Boetie.] am I the better for being sensible of this; or am I the worse? I am, doubtless, much the better. I am consoled and honoured, in the sorrow for his death. Is it not a pious and a pleasing office of my life to be always upon my friend's obsequies? Can there be any joy equal to this privation?

I open myself to my family, as much as I can, and very willingly let them know the state of my opinion and good will towards them, as I do to everybody else: I make haste to bring out and present myself to them; for I will not have them mistaken in me, in anything. Amongst other particular customs of our ancient Gauls, this, as Caesar reports,—[De Bello Gall., vi. r8.]—was one, that the sons never presented themselves before their fathers, nor durst ever appear in their company in public, till they began to bear arms; as if they would intimate by this, that it was also time for their fathers to receive them into their familiarity and acquaintance.

I have observed yet another sort of indiscretion in fathers of my time, that, not contented with having deprived their children, during their own long lives, of the share they naturally ought to have had in their fortunes, they afterwards leave to their wives the same authority over their estates, and liberty to dispose of them according to their own fancy. And I have known a certain lord, one of the principal officers of the crown, who, having in reversion above fifty thousand crowns yearly revenue, died necessitous and overwhelmed with debt at above fifty years of age; his mother in her extremest decrepitude being yet in possession of all his property by the will of his father, who had, for his part, lived till near fourscore years old. This appears to me by no means reasonable. And therefore I think it of very little advantage to a man, whose affairs are well enough, to seek a wife who encumbers his estate with a very great fortune; there is no sort of foreign debt that brings more ruin to families than this: my predecessors have ever been aware of that danger and provided against it, and so have I. But those who dissuade us from rich wives, for fear they should be less tractable and kind, are out in their advice to make a man lose a real commodity for so frivolous a conjecture. It costs an unreasonable woman no more to pass over one reason than another; they cherish themselves most where they are most wrong. Injustice allures them, as the honour of their virtuous actions does the good; and the more riches they bring with them, they are so much the more good-natured, as women, who are handsome, are all the more inclined and proud to be chaste.

'Tis reasonable to leave the administration of affairs to the mothers, till the children are old enough, according to law, to manage them; but the father has brought them, up very ill, if he cannot hope that, when they come to maturity, they will have more wisdom and ability in the management of affairs than his wife, considering the ordinary weakness of the sex. It were, notwithstanding, to say the truth, more against nature to make the mothers depend upon the discretion of their children; they ought to be plentifully provided for, to maintain themselves according to their quality and age, by reason that necessity and indigence are much more unbecoming and insupportable to them than to men; the son should rather be cut short than the mother.

In general, the most judicious distribution of our goods, when we come to die, is, in my opinion, to let them be distributed according to the custom of the country; the laws have considered the matter better than we know how to do, and 'tis wiser to let them fail in their appointment, than rashly to run the hazard of miscarrying in ours. Nor are the goods properly ours, since, by civil prescription and without us, they are all destined to certain successors. And although we have some liberty beyond that, yet I think we ought not, without great and manifest cause, to take away that from one which his fortune has allotted him, and to which the public equity gives him title; and that it is against reason to abuse this liberty, in making it serve our own frivolous and private fancies. My destiny has been kind to me in not presenting me with occasions to tempt me and divert my affection from the common and legitimate institution. I see many with whom 'tis time lost to employ a long exercise of good offices: a word ill taken obliterates ten years' merit; he is happy who is in a position to oil their goodwill at this last passage. The last action carries it, not the best and most frequent offices, but the most recent and present do the work. These are people that play with their wills as with apples or rods, to gratify or chastise every action of those who pretend to an interest in their care. 'Tis a thing of too great weight and consequence to be so tumbled and tossed and altered every moment, and wherein the wise determine once for all, having above all things regard to reason and the public observance. We lay these masculine substitutions too much to heart, proposing a ridiculous eternity to our names. We are, moreover, too superstitious in vain conjectures as to the future, that we derive from the words and actions of children. Peradventure they might have done me an injustice, in dispossessing me of my right, for having been the most dull and heavy, the most slow and unwilling at my book, not of all my brothers only, but of all the boys in the whole province: whether about learning my lesson, or about any bodily exercise. 'Tis a folly to make an election out of the ordinary course upon the credit of these divinations wherein we are so often deceived. If the ordinary rule of descent were to be violated, and the destinies corrected in the choice they have made of our heirs, one might more plausibly do it upon the account of some remarkable and enormous personal deformity, a permanent and incorrigible defect, and in the opinion of us French, who are great admirers of beauty, an important prejudice.

The pleasant dialogue betwixt Plato's legislator and his citizens will be an ornament to this place, "What," said they, feeling themselves about to die, "may we not dispose of our own to whom we please? God! what cruelty that it shall not be lawful for us, according as we have been served and attended in our sickness, in our old age, in our affairs, to give more or less to those whom we have found most diligent about us, at our own fancy and discretion!" To which the legislator answers thus:

"My friends, who are now, without question, very soon to die, it is hard for you in the condition you are, either to know yourselves, or what is yours, according to the delphic inscription. I, who make the laws, am of opinion, that you neither are yourselves your own, nor is that yours of which you are possessed. Both your goods and you belong to your families, as well those past as those to come; but, further, both your family and goods much more appertain to the public. Wherefore, lest any flatterer in

your old age or in your sickness, or any passion of your own, should unseasonably prevail with you to make an unjust will, I shall take care to prevent that inconvenience; but, having respect both to the universal interests of the city and that of your particular family, I shall establish laws, and make it by good reasons appear, that private convenience ought to give place to the common benefit. Go then cheerfully where human necessity calls you. It is for me, who regard no more the one thing than the other, and who, as much as in me lies, am provident of the public interest, to have a care as to what you leave behind you."

To return to my subject: it appears to me that women are very rarely born, to whom the prerogative over men, the maternal and natural excepted, is in any sort due, unless it be for the punishment of such, as in some amorous fever have voluntarily submitted themselves to them: but that in no way concerns the old ones, of whom we are now speaking. This consideration it is which has made us so willingly to enact and give force to that law, which was never yet seen by any one, by which women are excluded the succession to our crown: and there is hardly a government in the world where it is not pleaded, as it is here, by the probability of reason that authorises it, though fortune has given it more credit in some places than in others. 'Tis dangerous to leave the disposal of our succession to their judgment, according to the choice they shall make of children, which is often fantastic and unjust; for the irregular appetites and depraved tastes they have during the time of their being with child, they have at all other times in the mind. We commonly see them fond of the most weak, ricketty, and deformed children; or of those, if they have such, as are still hanging at the breast. For, not having sufficient force of reason to choose and embrace that which is most worthy, they the more willingly suffer themselves to be carried away, where the impressions of nature are most alone; like animals that know their young no longer than they give them suck. As to the rest, it is easy by experience to be discerned that this natural affection to which we give so great authority has but very weak roots. For a very little profit, we every day tear their own children out of the mothers' arms, and make them take ours in their room: we make them abandon their own to some pitiful nurse, to whom we disdain to commit ours, or to some she-goat, forbidding them, not only to give them suck, what danger soever they run thereby, but, moreover, to take any manner of care of them, that they may wholly be occupied with the care of and attendance upon ours; and we see in most of them an adulterate affection, more vehement than the natural, begotten by custom toward the foster children, and a greater solicitude for the preservation of those they have taken charge of, than of their own. And that which I was saying of goats was upon this account; that it is ordinary all about where I live, to see the countrywomen, when they want milk of their own for their children, to call goats to their assistance; and I have at this hour two men-servants that never sucked women's milk more than eight days after they were born. These goats are immediately taught to come to suckle the little children, know their voices when they cry, and come running to them. If any other than this foster-child be presented to them, they refuse to let it suck; and the child in like manner will refuse to suck another goat. I saw one the other day from whom they had taken away the goat that used to nourish it, by reason the father had only borrowed it of a neighbour; the child would not touch any other they could bring, and died, doubtless of hunger. Beasts as easily alter and corrupt their natural affection as we: I believe that in what Herodotus relates of a certain district of Lybia, there are many mistakes; he says that the women are there in common; but that the child, so soon as it can go, finds him out in the crowd for his father, to whom he is first led by his natural inclination.

Now, to consider this simple reason for loving our children, that we have begot them, therefore calling them our second selves, it appears, methinks, that there is another kind of production proceeding from us, that is of no less recommendation: for that which we engender by the soul, the issue of our understanding, courage, and abilities, springs from nobler parts than those of the body, and that are much more our own: we are both father and mother in this generation. These cost us a great deal more and bring us more honour, if they have anything of good in them. For the value of our other children is much more theirs than ours; the share we have in them is very little; but of these all the beauty, all the grace and value, are ours; and also they more vividly represent us than the others. Plato adds, that these are immortal children that immortalise and deify their fathers, as Lycurgus, Solon, Minos. Now, histories being full of examples of the common affection of fathers to their children, it seems not altogether improper to introduce some few of this other kind. Heliodorus, that good bishop of Triikka, rather chose to lose the dignity, profit, and devotion of so venerable a prelacy, than to lose his daughter; a daughter that continues to this day very graceful and comely; but, peradventure, a little too curiously and wantonly tricked, and too amorous for an ecclesiastical and sacerdotal daughter. There was one Labienus at Rome, a man of great worth and authority, and amongst other qualities excellent in all sorts of literature, who was, as I take it, the son of that great Labienus, the chief of Caesar's captains in the wars of Gaul; and who, afterwards, siding with Pompey the great, so valiantly maintained his cause, till he was by Caesar defeated in Spain. This Labienus, of whom I am now speaking, had several enemies, envious of his good qualities, and, 'tis likely, the courtiers and minions of the emperors of his time who were very angry at his freedom and the paternal humour which he yet retained against tyranny, with which it is to be supposed he had tinctured his books and writings. His

adversaries prosecuted several pieces he had published before the magistrates at Rome, and prevailed so far against him, as to have them condemned to the fire. It was in him that this new example of punishment was begun, which was afterwards continued against others at Rome, to punish even writing and studies with death. There would not be means and matter enough of cruelty, did we not mix with them things that nature has exempted from all sense and suffering, as reputation and the products of the mind, and did we not communicate corporal punishments to the teachings and monuments of the Muses. Now, Labienus could not suffer this loss, nor survive these his so dear issue, and therefore caused himself to be conveyed and shut up alive in the monument of his ancestors, where he made shift to kill and bury himself at once. 'Tis hard to shew a more vehement paternal affection than this. Cassius Severus, a man of great eloquence and his very intimate friend, seeing his books burned, cried out that by the same sentence they should as well condemn him to the fire too, seeing that he carried in his memory all that they contained. The like accident befel Cremutius Cordus, who being accused of having in his books commended Brutus and Cassius, that dirty, servile, and corrupt Senate, worthy a worse master than Tiberius, condemned his writings to the flame. He was willing to bear them company, and killed himself with fasting. The good Lucan, being condemned by that rascal Nero, at the last gasp of his life, when the greater part of his blood was already spent through the veins of his arms, which he had caused his physician to open to make him die, and when the cold had seized upon all his extremities, and began to approach his vital parts, the last thing he had in his memory was some of the verses of his *Battle of Phaysalia*, which he recited, dying with them in his mouth. What was this, but taking a tender and paternal leave of his children, in imitation of the valedictions and embraces, wherewith we part from ours, when we come to die, and an effect of that natural inclination, that suggests to our remembrance in this extremity those things which were dearest to us during the time of our life?

Can we believe that Epicurus who, as he says himself, dying of the intolerable pain of the stone, had all his consolation in the beauty of the doctrine he left behind him, could have received the same satisfaction from many children, though never so well-conditioned and brought up, had he had them, as he did from the production of so many rich writings? Or that, had it been in his choice to have left behind him a deformed and untoward child or a foolish and ridiculous book, he, or any other man of his understanding, would not rather have chosen to have run the first misfortune than the other? It had been, for example, peradventure, an impiety in St. Augustin, if, on the one hand, it had been proposed to him to bury his writings, from which religion has received so great fruit, or on the other to bury his children, had he had them, had he not rather chosen to bury his children. And I know not whether I had not much rather have begot a very beautiful one, through society with the Muses, than by lying with my wife. To this, such as it is, what I give it I give absolutely and irrevocably, as men do to their bodily children. That little I have done for it, is no more at my own disposal; it may know many things that are gone from me, and from me hold that which I have not retained; and which, as well as a stranger, I should borrow thence, should I stand in need. If I am wiser than my book, it is richer than I. There are few men addicted to poetry, who would not be much prouder to be the father to the *AEneid* than to the handsomest youth of Rome; and who would not much better bear the loss of the one than of the other. For according to Aristotle, the poet, of all artificers, is the fondest of his work. 'Tis hard to believe that Epaminondas, who boasted that in lieu of all posterity he left two daughters behind him that would one day do their father honour (meaning the two victories he obtained over the Lacedaemonians), would willingly have consented to exchange these for the most beautiful creatures of all Greece; or that Alexander or Caesar ever wished to be deprived of the grandeur of their glorious exploits in war, for the convenience of children and heirs, how perfect and accomplished soever. Nay, I make a great question, whether Phidias or any other excellent sculptor would be so solicitous of the preservation and continuance of his natural children, as he would be of a rare statue, which with long labour and study he had perfected according to art. And to those furious and irregular passions that have sometimes inflamed fathers towards their own daughters, and mothers towards their own sons, the like is also found in this other sort of parentage: witness what is related of Pygmalion who, having made the statue of a woman of singular beauty, fell so passionately in love with this work of his, that the gods in favour of his passion inspired it with life.

"Tentatum mollescit ebur, positoque rigore,
Subsidit digitis."

["The ivory grows soft under his touch and yields to his fingers."
—Ovid, *Metam.*, x. 283.]

CHAPTER IX

'Tis an ill custom and unmanly that the gentlemen of our time have got, not to put on arms but just upon the point of the most extreme necessity, and to lay them by again, so soon as ever there is any show of the danger being over; hence many disorders arise; for every one bustling and running to his arms just when he should go to charge, has his cuirass to buckle on when his companions are already put to rout. Our ancestors were wont to give their head-piece, lance and gauntlets to be carried, but never put off the other pieces so long as there was any work to be done. Our troops are now cumbered and rendered unsightly with the clutter of baggage and servants who cannot be from their masters, by reason they carry their arms. Titus Livius speaking of our nation:

"Intolerantissima laboris corpora vix arma humeris gerebant."

["Bodies most impatient of labour could scarce endure to wear their arms on their shoulders."—Livy, x. 28.]

Many nations do yet, and did anciently, go to war without defensive arms, or with such, at least, as were of very little proof:

"Tegmina queis capitum, raptus de subere cortex."

["To whom the coverings of the heads were the bark of the cork-tree."—Æneid, vii. 742.]

Alexander, the most adventurous captain that ever was, very seldom wore armour, and such amongst us as slight it, do not by that much harm to the main concern; for if we see some killed for want of it, there are few less whom the lumber of arms helps to destroy, either by being overburthened, crushed, and cramped with their weight, by a rude shock, or otherwise. For, in plain truth, to observe the weight and thickness of the armour we have now in use, it seems as if we only sought to defend ourselves, and are rather loaded than secured by it. We have enough to do to support its weight, being so manacled and immured, as if we were only to contend with our own arms, and as if we had not the same obligation to defend them, that they have to defend us. Tacitus gives a pleasant description of the men-at-arms among our ancient Gauls, who were so armed as only to be able to stand, without power to harm or to be harmed, or to rise again if once struck down. Lucullus, seeing certain soldiers of the Medes, who formed the van of Tigranes' army, heavily armed and very uneasy, as if in prisons of iron, thence conceived hopes with great ease to defeat them, and by them began his charge and victory. And now that our musketeers are in credit, I believe some invention will be found out to immure us for our safety, and to draw us to the war in castles, such as those the ancients loaded their elephants withal.

This humour is far differing from that of the younger Scipio, who sharply reprehended his soldiers for having planted caltrops under water, in a ditch by which those of the town he held besieged might sally out upon him; saying, that those who assaulted should think of attacking, and not to fear; suspecting, with good reason, that this stop they had put to the enemies, would make themselves less vigilant upon their guard. He said also to a young man, who showed him a fine buckler he had, that he was very proud of, "It is a very fine buckler indeed, but a Roman soldier ought to repose greater confidence in his right hand than in his left."

Now 'tis nothing but the not being used to wear it that makes the weight of our armour so intolerable:

"L'usbergo in dosso haveano, et l'elmo in testa,
 Due di questi guerrier, de' quali io canto;
 Ne notte o di, d' appoi ch' entraro in questa
 Stanza, gl'haveano mai messi da canto;
 Che facile a portar come la vesta
 Era lor, perche in uso l'havean tanto:"

["Two of the warriors, of whom I sing, had on their backs their cuirass and on their heads their casque, and never had night or day once laid them by, whilst here they were; those arms, by long practice, were grown as light to bear as a garment"
 —Ariosto, Cant., MI. 30.]

the Emperor Caracalla was wont to march on foot, completely armed, at the head of his army. The Roman infantry always carried not only a morion, a sword, and a shield (for as to arms, says Cicero, they were so accustomed to have them always on, that they were no more trouble to them than their own limbs):

"Arma enim membra militis esse dicunt."

but, moreover, fifteen days' provision, together with a certain number of stakes, wherewith to fortify their camp, sixty pounds in weight. And Marius' soldiers, laden at the same rate, were inured to march in order of battle five leagues in five hours, and sometimes, upon any urgent occasion, six.

Their military discipline was much ruder than ours, and accordingly produced much greater effects. The younger Scipio, reforming his army in Spain, ordered his soldiers to eat standing, and nothing that was drest. The jeer that was given a Lacedaemonian soldier is marvellously pat to this purpose, who, in an expedition of war, was reproached for having been seen under the roof of a house: they were so inured to hardship that, let the weather be what it would, it was a shame to be seen under any other cover than the roof of heaven. We should not march our people very far at that rate.

As to what remains, Marcellinus, a man bred up in the Roman wars, curiously observes the manner of the Parthians arming themselves, and the rather, for being so different from that of the Romans. "They had," says he, "armour so woven as to have all the scales fall over one another like so many little feathers; which did nothing hinder the motion of the body, and yet were of such resistance, that our darts hitting upon them, would rebound" (these were the coats of mail our forefathers were so constantly wont to use). And in another place: "they had," says he, "strong and able horses, covered with thick tanned hides of leather, and were themselves armed 'cap-a-pie' with great plates of iron, so artificially ordered, that in all parts of the limbs, which required bending, they lent themselves to the motion. One would have said, that they had been men of iron; having armour for the head so neatly fitted, and so naturally representing the form of a face, that they were nowhere vulnerable, save at two little round holes, that gave them a little light, corresponding with their eyes, and certain small chinks about their nostrils, through which they, with great difficulty, breathed,"

"Flexilis inductis animatur lamina membris,
Horribilis visu; credas simulacra moveri
Ferreæ, cognatoque viros spirare metallo.
Par vestitus equis: ferrata fronte minantur,
Ferratosque movent, securi vulneris, armos."

["Plates of steel are placed over the body, so flexible that, dreadful to be seen, you would think these not living men, but moving images. The horses are similarly armed, and, secured from wounds, move their iron shoulders."—Claud, In Ruf., ii. 358.]

'Tis a description drawing very near resembling the equipage of the men-at-arms in France, with their barded horses. Plutarch says, that Demetrius caused two complete suits of armour to be made for himself and for Alcimus, a captain of the greatest note and authority about him, of six score pounds weight each, whereas the ordinary suits weighed but half as much.

CHAPTER X

OF BOOKS

I make no doubt but that I often happen to speak of things that are much better and more truly handled by those who are masters of the trade. You have here purely an essay of my natural parts, and not of those acquired: and whoever shall catch me tripping in ignorance, will not in any sort get the better of me; for I should be very unwilling to become responsible to another for my writings, who am not so to myself, nor satisfied with them. Whoever goes in quest of knowledge, let him fish for it where it is to be found; there is nothing I so little profess. These are fancies of my own, by which I do not pretend to discover things but to lay open myself; they may, peradventure, one day be known to me, or have formerly been, according as fortune has been able to bring me in place where they have been explained; but I have utterly forgotten it; and if I am a man of some reading, I am a man of no retention; so that I can promise no certainty, more than to make known to what point the knowledge I now have has risen. Therefore, let none lay stress upon the matter I write, but upon my method in writing it. Let them observe, in what I borrow, if I have known how to choose what is proper to raise or help the invention, which is always my own. For I make others say for me, not before but after me, what, either for want of language or want of sense, I cannot myself so well express. I do not number my borrowings, I weigh them; and had I designed to raise their value by number, I had made them twice as many; they are all, or within a very few, so famed and ancient authors, that they seem, methinks, themselves sufficiently to tell who they are, without giving me the trouble. In reasons, comparisons, and arguments, if I transplant any into my own soil, and confound them amongst my own, I purposely

conceal the author, to awe the temerity of those precipitate censors who fall upon all sorts of writings, particularly the late ones, of men yet living; and in the vulgar tongue which puts every one into a capacity of criticising and which seem to convict the conception and design as vulgar also. I will have them give Plutarch a fillip on my nose, and rail against Seneca when they think they rail at me. I must shelter my own weakness under these great reputations. I shall love any one that can unplume me, that is, by clearness of understanding and judgment, and by the sole distinction of the force and beauty of the discourse. For I who, for want of memory, am at every turn at a loss to, pick them out of their national livery, am yet wise enough to know, by the measure of my own abilities, that my soil is incapable of producing any of those rich flowers that I there find growing; and that all the fruits of my own growth are not worth any one of them. For this, indeed, I hold myself responsible; if I get in my own way; if there be any vanity and defect in my writings which I do not of myself perceive nor can discern, when pointed out to me by another; for many faults escape our eye, but the infirmity of judgment consists in not being able to discern them, when by another laid open to us. Knowledge and truth may be in us without judgment, and judgment also without them; but the confession of ignorance is one of the finest and surest testimonies of judgment that I know. I have no other officer to put my writings in rank and file, but only fortune. As things come into my head, I heap them one upon another; sometimes they advance in whole bodies, sometimes in single file. I would that every one should see my natural and ordinary pace, irregular as it is; I suffer myself to jog on at my own rate. Neither are these subjects which a man is not permitted to be ignorant in, or casually and at a venture, to discourse of. I could wish to have a more perfect knowledge of things, but I will not buy it so dear as it costs. My design is to pass over easily, and not laboriously, the remainder of my life; there is nothing that I will cudgel my brains about; no, not even knowledge, of what value soever.

I seek, in the reading of books, only to please myself by an honest diversion; or, if I study, 'tis for no other science than what treats of the knowledge of myself, and instructs me how to die and how to live well.

"Has meus ad metas sudet oportet equus."

["My horse must work according to my step."
—Propertius, iv.]

I do not bite my nails about the difficulties I meet with in my reading; after a charge or two, I give them over. Should I insist upon them, I should both lose myself and time; for I have an impatient understanding, that must be satisfied at first: what I do not discern at once is by persistence rendered more obscure. I do nothing without gaiety; continuation and a too obstinate endeavour, darkens, stupefies, and tires my judgment. My sight is confounded and dissipated with poring; I must withdraw it, and refer my discovery to new attempts; just as, to judge rightly of the lustre of scarlet, we are taught to pass the eye lightly over it, and again to run it over at several sudden and reiterated glances. If one book do not please me, I take another; and I never meddle with any, but at such times as I am weary of doing nothing. I care not much for new ones, because the old seem fuller and stronger; neither do I converse much with Greek authors, because my judgment cannot do its work with imperfect intelligence of the material.

Amongst books that are simply pleasant, of the moderns, Boccaccio's Decameron, Rabelais, and the Basia of Johannes Secundus (if those may be ranged under the title) are worth reading for amusement. As to the Amadis, and such kind of stuff, they had not the credit of arresting even my childhood. And I will, moreover, say, whether boldly or rashly, that this old, heavy soul of mine is now no longer tickled with Ariosto, no, nor with the worthy Ovid; his facility and inventions, with which I was formerly so ravished, are now of no more relish, and I can hardly have the patience to read them. I speak my opinion freely of all things, even of those that, perhaps, exceed my capacity, and that I do not conceive to be, in any wise, under my jurisdiction. And, accordingly, the judgment I deliver, is to show the measure of my own sight, and not of the things I make so bold to criticise. When I find myself disgusted with Plato's 'Axiochus', as with a work, with due respect to such an author be it spoken, without force, my judgment does not believe itself: it is not so arrogant as to oppose the authority of so many other famous judgments of antiquity, which it considers as its tutors and masters, and with whom it is rather content to err; in such a case, it condemns itself either to stop at the outward bark, not being able to penetrate to the heart, or to consider it by sortie false light. It is content with only securing itself from trouble and disorder; as to its own weakness, it frankly acknowledges and confesses it. It thinks it gives a just interpretation to the appearances by its conceptions presented to it; but they are weak and imperfect. Most of the fables of AEsop have diverse senses and meanings, of which the mythologists chose some one that quadrates well to the fable; but, for the most part, 'tis but the first face that presents itself and is superficial only; there yet remain others more vivid, essential, and profound, into which they have not been able to penetrate; and just so 'tis with me.

But, to pursue the business of this essay, I have always thought that, in poesy, Virgil, Lucretius,

Catullus, and Horace by many degrees excel the rest; and signally, Virgil in his *Georgics*, which I look upon as the most accomplished piece in poetry; and in comparison of which a man may easily discern that there are some places in his *AENEIDS*, to which the author would have given a little more of the file, had he had leisure: and the fifth book of his *AENEIDS* seems to me the most perfect. I also love Lucan, and willingly read him, not so much for his style, as for his own worth, and the truth and solidity of his opinions and judgments. As for good Terence, the refined elegance and grace of the Latin tongue, I find him admirable in his vivid representation of our manners and the movements of the soul; our actions throw me at every turn upon him; and I cannot read him so often that I do not still discover some new grace and beauty. Such as lived near Virgil's time complained that some should compare Lucretius to him. I am of opinion that the comparison is, in truth, very unequal: a belief that, nevertheless, I have much ado to assure myself in, when I come upon some excellent passage in Lucretius. But if they were so angry at this comparison, what would they say to the brutish and barbarous stupidity of those who, nowadays, compare him with Ariosto? Would not Ariosto himself say?

"O seclum insipiens et inficetum!"

["O stupid and tasteless age."—Catullus, *xliii.* 8.]

I think the ancients had more reason to be angry with those who compared Plautus with Terence, though much nearer the mark, than Lucretius with Virgil. It makes much for the estimation and preference of Terence, that the father of Roman eloquence has him so often, and alone of his class, in his mouth; and the opinion that the best judge of Roman poets —[Horace, *De Art. Poetica*, 279.]—has passed upon his companion. I have often observed that those of our times, who take upon them to write comedies (in imitation of the Italians, who are happy enough in that way of writing), take three or four plots of those of Plautus or Terence to make one of their own, and , crowd five or six of Boccaccio's novels into one single comedy. That which makes them so load themselves with matter is the diffidence they have of being able to support themselves with their own strength. They must find out something to lean to; and not having of their own stuff wherewith to entertain us, they bring in the story to supply the defect of language. It is quite otherwise with my author; the elegance and perfection of his way of speaking makes us lose the appetite of his plot; his refined grace and elegance of diction everywhere occupy us: he is so pleasant throughout,

"Liquidus, puroque simillimus amni,"

["Liquid, and likest the pure river."
—Horace, *Ep.*, *ii.* s, 120.]

and so possesses the soul with his graces that we forget those of his fable. This same consideration carries me further: I observe that the best of the ancient poets have avoided affectation and the hunting after, not only fantastic Spanish and Petrarchic elevations, but even the softer and more gentle touches, which are the ornament of all succeeding poesy. And yet there is no good judgment that will condemn this in the ancients, and that does not incomparably more admire the equal polish, and that perpetual sweetness and flourishing beauty of Catullus's epigrams, than all the stings with which Martial arms the tails of his. This is by the same reason that I gave before, and as Martial says of himself:

"Minus illi ingenio laborandum fuit,
in cujus locum materia successerat:"

["He had the less for his wit to do that the subject itself
supplied what was necessary."—Martial, *praef. ad lib. viii.*]

The first, without being moved, or without getting angry, make themselves sufficiently felt; they have matter enough of laughter throughout, they need not tickle themselves; the others have need of foreign assistance; as they have the less wit they must have the more body; they mount on horseback, because they are not able to stand on their own legs. As in our balls, those mean fellows who teach to dance, not being able to represent the presence and dignity of our noblesse, are fain to put themselves forward with dangerous jumping, and other strange motions and tumblers tricks; and the ladies are less put to it in dance; where there are various couplees, changes, and quick motions of body, than in some other of a more sedate kind, where they are only to move a natural pace, and to represent their ordinary grace and presence. And so I have seen good drolls, when in their own everyday clothes, and with the same face they always wear, give us all the pleasure of their art, when their apprentices, not yet arrived at such a pitch of perfection, are fain to meal their faces, put themselves into ridiculous disguises, and make a hundred grotesque faces to give us wherewith to laugh. This conception of mine is nowhere more demonstrable than in comparing the *AENEID* with Orlando Furioso; of which we see the first, by dint of wing, flying in a brave and lofty place, and always following his point: the latter, fluttering and hopping from tale to tale, as from branch to branch, not daring to trust his wings but in

very short flights, and perching at every turn, lest his breath and strength should fail.

"Excursusque breves tentat."

["And he attempts short excursions."
—Virgil, *Georgics*, iv. 194.]

These, then, as to this sort of subjects, are the authors that best please me.

As to what concerns my other reading, that mixes a little more profit with the pleasure, and whence I learn how to marshal my opinions and conditions, the books that serve me to this purpose are Plutarch, since he has been translated into French, and Seneca. Both of these have this notable convenience suited to my humour, that the knowledge I there seek is discoursed in loose pieces, that do not require from me any trouble of reading long, of which I am incapable. Such are the minor works of the first and the epistles of the latter, which are the best and most profiting of all their writings. 'Tis no great attempt to take one of them in hand, and I give over at pleasure; for they have no sequence or dependence upon one another. These authors, for the most part, concur in useful and true opinions; and there is this parallel betwixt them, that fortune brought them into the world about the same century: they were both tutors to two Roman emperors: both sought out from foreign countries: both rich and both great men. Their instruction is the cream of philosophy, and delivered after a plain and pertinent manner. Plutarch is more uniform and constant; Seneca more various and waving: the last toiled and bent his whole strength to fortify virtue against weakness, fear, and vicious appetites; the other seems more to slight their power, and to disdain to alter his pace and to stand upon his guard. Plutarch's opinions are Platonic, gentle, and accommodated to civil society; those of the other are Stoical and Epicurean, more remote from the common use, but, in my opinion, more individually commodious and more firm. Seneca seems to lean a little to the tyranny of the emperors of his time, and only seems; for I take it for certain that he speaks against his judgment when he condemns the action of the generous murderers of Caesar. Plutarch is frank throughout: Seneca abounds with brisk touches and sallies; Plutarch with things that warm and move you more; this contents and pays you better: he guides us, the other pushes us on.

As to Cicero, his works that are most useful to my design are they that treat of manners and rules of our life. But boldly to confess the truth (for since one has passed the barriers of impudence, there is no bridle), his way of writing appears to me negligent and uninviting: for his prefaces, definitions, divisions, and etymologies take up the greatest part of his work: whatever there is of life and marrow is smothered and lost in the long preparation. When I have spent an hour in reading him, which is a great deal for me, and try to recollect what I have thence extracted of juice and substance, for the most part I find nothing but wind; for he is not yet come to the arguments that serve to his purpose, and to the reasons that properly help to form the knot I seek. For me, who only desire to become more wise, not more learned or eloquent, these logical and Aristotelian dispositions of parts are of no use. I would have a man begin with the main proposition. I know well enough what death and pleasure are; let no man give himself the trouble to anatomise them to me. I look for good and solid reasons, at the first dash, to instruct me how to stand their shock, for which purpose neither grammatical subtleties nor the quaint contexture of words and argumentations are of any use at all. I am for discourses that give the first charge into the heart of the redoubt; his languish about the subject; they are proper for the schools, for the bar, and for the pulpit, where we have leisure to nod, and may awake, a quarter of an hour after, time enough to find again the thread of the discourse. It is necessary to speak after this manner to judges, whom a man has a design to gain over, right or wrong, to children and common people, to whom a man must say all, and see what will come of it. I would not have an author make it his business to render me attentive: or that he should cry out fifty times *Oyez!* as the heralds do. The Romans, in their religious exercises, began with '*Hoc age*' as we in ours do with '*Sursum corda*'; these are so many words lost to me: I come already fully prepared from my chamber. I need no allurement, no invitation, no sauce; I eat the meat raw, so that, instead of whetting my appetite by these preparatives, they tire and pall it. Will the licence of the time excuse my sacrilegious boldness if I censure the dialogism of Plato himself as also dull and heavy, too much stifling the matter, and lament so much time lost by a man, who had so many better things to say, in so many long and needless preliminary interlocutions? My ignorance will better excuse me in that I understand not Greek so well as to discern the beauty of his language. I generally choose books that use sciences, not such as only lead to them. The two first, and Pliny, and their like, have nothing of this *Hoc age*; they will have to do with men already instructed; or if they have, 'tis a substantial *Hoc age*; and that has a body by itself. I also delight in reading the Epistles to Atticus, not only because they contain a great deal of the history and affairs of his time, but much more because I therein discover much of his own private humours; for I have a singular curiosity, as I have said elsewhere, to pry into the souls and the natural and true opinions of the authors, with whom I converse. A man may indeed judge of their parts, but not of their manners nor of themselves, by the writings they exhibit upon the theatre of the world. I have a thousand times lamented the loss of the treatise Brutus wrote upon Virtue, for it is well to learn the

theory from those who best know the practice.

But seeing the matter preached and the preacher are different things, I would as willingly see Brutus in Plutarch, as in a book of his own. I would rather choose to be certainly informed of the conference he had in his tent with some particular friends of his the night before a battle, than of the harangue he made the next day to his army; and of what he did in his closet and his chamber, than what he did in the public square and in the senate. As to Cicero, I am of the common opinion that, learning excepted, he had no great natural excellence. He was a good citizen, of an affable nature, as all fat, heavy men, such as he was, usually are; but given to ease, and had, in truth, a mighty share of vanity and ambition. Neither do I know how to excuse him for thinking his poetry fit to be published; 'tis no great imperfection to make ill verses, but it is an imperfection not to be able to judge how unworthy his verses were of the glory of his name. For what concerns his eloquence, that is totally out of all comparison, and I believe it will never be equalled. The younger Cicero, who resembled his father in nothing but in name, whilst commanding in Asia, had several strangers one day at his table, and, amongst the rest, Cestius seated at the lower end, as men often intrude to the open tables of the great. Cicero asked one of his people who that man was, who presently told him his name; but he, as one who had his thoughts taken up with something else, and who had forgotten the answer made him, asking three or four times, over and over again; the same question, the fellow, to deliver himself from so many answers and to make him know him by some particular circumstance; "'tis that Cestius," said he, "of whom it was told you, that he makes no great account of your father's eloquence in comparison of his own." At which Cicero, being suddenly nettled, commanded poor Cestius presently to be seized, and caused him to be very well whipped in his own presence; a very discourteous entertainer! Yet even amongst those, who, all things considered, have reputed his eloquence incomparable, there have been some, who have not stuck to observe some faults in it: as that great Brutus his friend, for example, who said 'twas a broken and feeble eloquence, 'fyactam et elumbem'. The orators also, nearest to the age wherein he lived, reprehended in him the care he had of a certain long cadence in his periods, and particularly took notice of these words, 'esse videatur', which he there so often makes use of. For my part, I more approve of a shorter style, and that comes more roundly off. He does, though, sometimes shuffle his parts more briskly together, but 'tis very seldom. I have myself taken notice of this one passage:

"Ego vero me minus diu senem mallem,
quam esse senem, antequam essem."

["I had rather be old a brief time, than be old before old age.
—"Cicero, De Senect., c. 10.]

The historians are my right ball, for they are pleasant and easy, and where man, in general, the knowledge of whom I hunt after, appears more vividly and entire than anywhere else:

[The easiest of my amusements, the right ball at tennis being that which coming to the player from the right hand, is much easier played with.—Coste.]

the variety and truth of his internal qualities, in gross and piecemeal, the diversity of means by which he is united and knit, and the accidents that threaten him. Now those that write lives, by reason they insist more upon counsels than events, more upon what sallies from within, than upon what happens without, are the most proper for my reading; and, therefore, above all others, Plutarch is the man for me. I am very sorry we have not a dozen Laertii,—[Diogenes Laertius, who wrote the Lives of the Philosophers]—or that he was not further extended; for I am equally curious to know the lives and fortunes of these great instructors of the world, as to know the diversities of their doctrines and opinions. In this kind of study of histories, a man must tumble over, without distinction, all sorts of authors, old and new, French or foreign, there to know the things of which they variously treat. But Caesar, in my opinion, particularly deserves to be studied, not for the knowledge of the history only, but for himself, so great an excellence and perfection he has above all the rest, though Sallust be one of the number. In earnest, I read this author with more reverence and respect than is usually allowed to human writings; one while considering him in his person, by his actions and miraculous greatness, and another in the purity and inimitable polish of his language, wherein he not only excels all other historians, as Cicero confesses, but, peradventure, even Cicero himself; speaking of his enemies with so much sincerity in his judgment, that, the false colours with which he strives to palliate his evil cause, and the ordure of his pestilent ambition excepted, I think there is no fault to be objected against him, saving this, that he speaks too sparingly of himself, seeing so many great things could not have been performed under his conduct, but that his own personal acts must necessarily have had a greater share in them than he attributes to them.

I love historians, whether of the simple sort, or of the higher order. The simple, who have nothing of their own to mix with it, and who only make it their business to collect all that comes to their

knowledge, and faithfully to record all things, without choice or discrimination, leave to us the entire judgment of discerning the truth. Such, for example, amongst others, is honest Froissart, who has proceeded in his undertaking with so frank a plainness that, having committed an error, he is not ashamed to confess and correct it in the place where the finger has been laid, and who represents to us even the variety of rumours that were then spread abroad, and the different reports that were made to him; 'tis the naked and inform matter of history, and of which every one may make his profit, according to his understanding. The more excellent sort of historians have judgment to pick out what is most worthy to be known; and, of two reports, to examine which is the most likely to be true: from the condition of princes and their humours, they conclude their counsels, and attribute to them words proper for the occasion; such have title to assume the authority of regulating our belief to what they themselves believe; but certainly, this privilege belongs to very few. For the middle sort of historians, of which the most part are, they spoil all; they will chew our meat for us; they take upon them to judge of, and consequently, to incline the history to their own fancy; for if the judgment lean to one side, a man cannot avoid wresting and writhing his narrative to that bias; they undertake to select things worthy to be known, and yet often conceal from us such a word, such a private action, as would much better instruct us; omit, as incredible, such things as they do not understand, and peradventure some, because they cannot express good French or Latin. Let them display their eloquence and intelligence, and judge according to their own fancy: but let them, withal, leave us something to judge of after them, and neither alter nor disguise, by their abridgments and at their own choice, anything of the substance of the matter, but deliver it to us pure and entire in all its dimensions.

For the most part, and especially in these latter ages, persons are culled out for this work from amongst the common people, upon the sole consideration of well-speaking, as if we were to learn grammar from them; and the men so chosen have fair reason, being hired for no other end and pretending to nothing but babble, not to be very solicitous of any part but that, and so, with a fine jingle of words, prepare us a pretty contexture of reports they pick up in the streets. The only good histories are those that have been written themselves who held command in the affairs whereof they write, or who participated in the conduct of them, or, at least, who have had the conduct of others of the same nature. Such are almost all the Greek and Roman histories: for, several eye-witnesses having written of the same subject, in the time when grandeur and learning commonly met in the same person, if there happen to be an error, it must of necessity be a very slight one, and upon a very doubtful incident. What can a man expect from a physician who writes of war, or from a mere scholar, treating of the designs of princes? If we could take notice how scrupulous the Romans were in this, there would need but this example: Asinius Pollio found in the histories of Caesar himself something misreported, a mistake occasioned; either by reason he could not have his eye in all parts of his army at once and had given credit to some individual persons who had not delivered him a very true account; or else, for not having had too perfect notice given him by his lieutenants of what they had done in his absence.—[Suetonius, *Life of Caesar*, c. 56.]—By which we may see, whether the inquisition after truth be not very delicate, when a man cannot believe the report of a battle from the knowledge of him who there commanded, nor from the soldiers who were engaged in it, unless, after the method of a judicial inquiry, the witnesses be confronted and objections considered upon the proof of the least detail of every incident. In good earnest the knowledge we have of our own affairs, is much more obscure: but that has been sufficiently handled by Bodin, and according to my own sentiment —[In the work by Jean Bodin, entitled "*Methodus ad facilem historiarum cognitionem*." 1566.]—A little to aid the weakness of my memory (so extreme that it has happened to me more than once, to take books again into my hand as new and unseen, that I had carefully read over a few years before, and scribbled with my notes) I have adopted a custom of late, to note at the end of every book (that is, of those I never intend to read again) the time when I made an end on't, and the judgment I had made of it, to the end that this might, at least, represent to me the character and general idea I had conceived of the author in reading it; and I will here transcribe some of those annotations.

I wrote this, some ten years ago, in my Guicciardini (of what language soever my books speak to me in, I always speak to them in my own): "He is a diligent historiographer, from whom, in my opinion, a man may learn the truth of the affairs of his time, as exactly as from any other; in the most of which he was himself also a personal actor, and in honourable command. There is no appearance that he disguised anything, either upon the account of hatred, favour, or vanity; of which the free censures he passes upon the great ones, and particularly those by whom he was advanced and employed in commands of great trust and honour, as Pope Clement VII., give ample testimony. As to that part which he thinks himself the best at, namely, his digressions and discourses, he has indeed some very good, and enriched with fine features; but he is too fond of them: for, to leave nothing unsaid, having a subject so full, ample, almost infinite, he degenerates into pedantry and smacks a little of scholastic prattle. I have also observed this in him, that of so many souls and so many effects, so many motives and so many counsels as he judges, he never attributes any one to virtue, religion, or conscience, as if all these were utterly extinct in the world: and of all the actions, how brave soever in outward show they appear in themselves, he always refers the cause and motive to some vicious occasion or some

prospect of profit. It is impossible to imagine but that, amongst such an infinite number of actions as he makes mention of, there must be some one produced by the way of honest reason. No corruption could so universally have infected men that some one would not escape the contagion which makes me suspect that his own taste was vicious, whence it might happen that he judged other men by himself."

In my Philip de Commines there is this written: "You will here find the language sweet and delightful, of a natural simplicity, the narration pure, with the good faith of the author conspicuous therein; free from vanity, when speaking of himself, and from affection or envy, when speaking of others: his discourses and exhortations rather accompanied with zeal and truth, than with any exquisite sufficiency; and, throughout, authority and gravity, which bespeak him a man of good extraction, and brought up in great affairs."

Upon the Memoirs of Monsieur du Bellay I find this: "'Tis always pleasant to read things written by those that have experienced how they ought to be carried on; but withal, it cannot be denied but there is a manifest decadence in these two lords—[Martin du Bellay and Guillaume de Langey, brothers, who jointly wrote the Memoirs.]—from the freedom and liberty of writing that shine in the elder historians, such as the Sire de Joinville, the familiar companion of St. Louis; Eginhard, chancellor to Charlemagne; and of later date, Philip de Commines. What we have here is rather an apology for King Francis, against the Emperor Charles V., than history. I will not believe that they have falsified anything, as to matter of fact; but they make a common practice of twisting the judgment of events, very often contrary to reason, to our advantage, and of omitting whatsoever is ticklish to be handled in the life of their master; witness the proceedings of Messieurs de Montmorency and de Biron, which are here omitted: nay, so much as the very name of Madame d'Estampes is not here to be found. Secret actions an historian may conceal; but to pass over in silence what all the world knows and things that have drawn after them public and such high consequences, is an inexcusable defect. In fine, whoever has a mind to have a perfect knowledge of King Francis and the events of his reign, let him seek it elsewhere, if my advice may prevail. The only profit a man can reap from these Memoirs is in the special narrative of battles and other exploits of war wherein these gentlemen were personally engaged; in some words and private actions of the princes of their time, and in the treaties and negotiations carried on by the Seigneur de Langey, where there are everywhere things worthy to be known, and discourses above the vulgar strain."

CHAPTER XI

OF CRUELTY

I fancy virtue to be something else, and something more noble, than good nature, and the mere propension to goodness, that we are born into the world withal. Well-disposed and well-descended souls pursue, indeed, the same methods, and represent in their actions the same face that virtue itself does: but the word virtue imports, I know not what, more great and active than merely for a man to suffer himself, by a happy disposition, to be gently and quietly drawn to the rule of reason. He who, by a natural sweetness and facility, should despise injuries received, would doubtless do a very fine and laudable thing; but he who, provoked and nettled to the quick by an offence, should fortify himself with the arms of reason against the furious appetite of revenge, and after a great conflict, master his own passion, would certainly do a great deal more. The first would do well; the latter virtuously: one action might be called goodness, and the other virtue; for methinks, the very name of virtue presupposes difficulty and contention, and cannot be exercised without an opponent. 'Tis for this reason, perhaps, that we call God good, mighty, liberal and just; but we do not call Him virtuous, being that all His operations are natural and without endeavour.—[Rousseau, in his Emile, book v., adopts this passage almost in the same words.]— It has been the opinion of many philosophers, not only Stoics, but Epicureans—and this addition—

["Montaigne stops here to make his excuse for thus naming the Epicureans with the Stoics, in conformity to the general opinion that the Epicureans were not so rigid in their morals as the Stoics, which is not true in the main, as he demonstrates at one view. This involved Montaigne in a tedious parenthesis, during which it is proper that the reader be attentive, that he may not entirely lose the thread of the argument. In some later editions of this author, it has been attempted to remedy this inconvenience, but without observing that Montaigne's argument is rendered more feeble and obscure by such vain repetitions: it is a licence that ought not to be taken, because he who publishes the work of another,

ought to give it as the other composed ft. But, in Mr Cotton's translation, he was so puzzled with this enormous parenthesis that he has quite left it out"—Coste.]

I borrow from the vulgar opinion, which is false, notwithstanding the witty conceit of Arcesilaus in answer to one, who, being reproached that many scholars went from his school to the Epicurean, but never any from thence to his school, said in answer, "I believe it indeed; numbers of capons being made out of cocks, but never any cocks out of capons." —[Diogenes Laertius, Life of Archesilaus, lib. iv., 43.] —For, in truth, the Epicurean sect is not at all inferior to the Stoic in steadiness, and the rigour of opinions and precepts. And a certain Stoic, showing more honesty than those disputants, who, in order to quarrel with Epicurus, and to throw the game into their hands, make him say what he never thought, putting a wrong construction upon his words, clothing his sentences, by the strict rules of grammar, with another meaning, and a different opinion from that which they knew he entertained in his mind and in his morals, the Stoic, I say, declared that he abandoned the Epicurean sect, upon this among other considerations, that he thought their road too lofty and inaccessible;

["And those are called lovers of pleasure, being in effect lovers of honour and justice, who cultivate and observe all the virtues."—Cicero, Ep. Fam., xv. i, 19.]

These philosophers say that it is not enough to have the soul seated in a good place, of a good temper, and well disposed to virtue; it is not enough to have our resolutions and our reasoning fixed above all the power of fortune, but that we are, moreover, to seek occasions wherein to put them to the proof: they would seek pain, necessity, and contempt to contend with them and to keep the soul in breath:

"Multum sibi adjicit virtus lacessita."

["Virtue is much strengthened by combats." or: "Virtue attacked adds to its own force." —Seneca, Ep., 13.]

'Tis one of the reasons why Epaminondas, who was yet of a third sect, —[The Pythagorean.]—refused the riches fortune presented to him by very lawful means; because, said he, I am to contend with poverty, in which extreme he maintained himself to the last. Socrates put himself, methinks, upon a ruder trial, keeping for his exercise a confounded scolding wife, which was fighting at sharps. Metellus having, of all the Roman senators, alone attempted, by the power of virtue, to withstand the violence of Saturninus, tribune of the people at Rome, who would, by all means, cause an unjust law to pass in favour of the commons, and, by so doing, having incurred the capital penalties that Saturninus had established against the dissentient, entertained those who, in this extremity, led him to execution with words to this effect: That it was a thing too easy and too base to do ill; and that to do well where there was no danger was a common thing; but that to do well where there was danger was the proper office of a man of virtue. These words of Metellus very clearly represent to us what I would make out, viz., that virtue refuses facility for a companion; and that the easy, smooth, and descending way by which the regular steps of a sweet disposition of nature are conducted is not that of a true virtue; she requires a rough and stormy passage; she will have either exotic difficulties to wrestle with, like that of Metellus, by means whereof fortune delights to interrupt the speed of her career, or internal difficulties, that the inordinate appetites and imperfections of our condition introduce to disturb her.

I am come thus far at my ease; but here it comes into my head that the soul of Socrates, the most perfect that ever came to my knowledge, should by this rule be of very little recommendation; for I cannot conceive in that person any the least motion of a vicious inclination: I cannot imagine there could be any difficulty or constraint in the course of his virtue: I know his reason to be so powerful and sovereign over him that she would never have suffered a vicious appetite so much as to spring in him. To a virtue so elevated as his, I have nothing to oppose. Methinks I see him march, with a victorious and triumphant pace, in pomp and at his ease, without opposition or disturbance. If virtue cannot shine bright, but by the conflict of contrary appetites, shall we then say that she cannot subsist without the assistance of vice, and that it is from her that she derives her reputation and honour? What then, also, would become of that brave and generous Epicurean pleasure, which makes account that it nourishes virtue tenderly in her lap, and there makes it play and wanton, giving it for toys to play withal, shame, fevers, poverty, death, and torments? If I presuppose that a perfect virtue manifests itself in contending, in patient enduring of pain, and undergoing the uttermost extremity of the gout; without being moved in her seat; if I give her troubles and difficulty for her necessary objects: what will become of a virtue elevated to such a degree, as not only to despise pain, but, moreover, to rejoice in it, and to be tickled with the throes of a sharp colic, such as the Epicureans have established, and of which many of them, by their actions, have given most manifest proofs? As have several others, who I find to have surpassed in effects even the very rules of their discipline. Witness the younger Cato: When I see him die, and tearing out his own bowels, I am not satisfied simply to believe that he had then his soul totally exempt from all trouble and horror: I cannot think that he only maintained himself in the steadiness

that the Stoical rules prescribed him; temperate, without emotion, and imperturbed. There was, methinks, something in the virtue of this man too sprightly and fresh to stop there; I believe that, without doubt, he felt a pleasure and delight in so noble an action, and was more pleased in it than in any other of his life:

"Sic abiit a vita, ut causam moriendi nactum se esse gauderet."

["He quitted life rejoicing that a reason for dying had arisen."
—Cicero, *Tusc. Quaes.*, i. 30.]

I believe it so thoroughly that I question whether he would have been content to have been deprived of the occasion of so brave an exploit; and if the goodness that made him embrace the public concern more than his own, withheld me not, I should easily fall into an opinion that he thought himself obliged to fortune for having put his virtue upon so brave a trial, and for having favoured that thief—[Caesar]—in treading underfoot the ancient liberty of his country. Methinks I read in this action I know not what exaltation in his soul, and an extraordinary and manly emotion of pleasure, when he looked upon the generosity and height of his enterprise:

"Deliberate morte ferocior,"

["The more courageous from the deliberation to die."
—Horace, *Od.*, i. 37, 29.]

not stimulated with any hope of glory, as the popular and effeminate judgments of some have concluded (for that consideration was too mean and low to possess so generous, so haughty, and so determined a heart as his), but for the very beauty of the thing in itself, which he who had the handling of the springs discerned more clearly and in its perfection than we are able to do. Philosophy has obliged me in determining that so brave an action had been indecently placed in any other life than that of Cato; and that it only appertained to his to end so; notwithstanding, and according to reason, he commanded his son and the senators who accompanied him to take another course in their affairs:

"Catoni, quum incredibilem natura tribuisset gravitatem, eamque ipse perpetue constantia roboravisset, semperque in proposito consilio permansisset, moriendum potius, quam tyranni vultus aspiciendus, erat."

["Cato, whom nature had given incredible dignity, which he had fortified by perpetual constancy, ever remaining of his predetermined opinion, preferred to die rather than to look on the countenance of a tyrant."—Cicero, *De Off.*, i. 31.]

Every death ought to hold proportion with the life before it; we do not become others for dying. I always interpret the death by the life preceding; and if any one tell me of a death strong and constant in appearance, annexed to a feeble life, I conclude it produced by some feeble cause, and suitable to the life before. The easiness then of his death and the facility of dying he had acquired by the vigour of his soul; shall we say that it ought to abate anything of the lustre of his virtue? And who, that has his brain never so little tinctured with the true philosophy, can be content to imagine Socrates only free from fear and passion in the accident of his prison, fetters, and condemnation? and that will not discover in him not only firmness and constancy (which was his ordinary condition), but, moreover, I know not what new satisfaction, and a frolic cheerfulness in his last words and actions? In the start he gave with the pleasure of scratching his leg when his irons were taken off, does he not discover an equal serenity and joy in his soul for being freed from past inconveniences, and at the same time to enter into the knowledge of the things to come? Cato shall pardon me, if he please; his death indeed is more tragical and more lingering; but yet this is, I know not how, methinks, finer. Aristippus, to one that was lamenting this death: "The gods grant me such an one," said he. A man discerns in the soul of these two great men and their imitators (for I very much doubt whether there were ever their equals) so perfect a habitude to virtue, that it was turned to a complexion. It is no longer a laborious virtue, nor the precepts of reason, to maintain which the soul is so racked, but the very essence of their soul, its natural and ordinary habit; they have rendered it such by a long practice of philosophical precepts having lit upon a rich and fine nature; the vicious passions that spring in us can find no entrance into them; the force and vigour of their soul stifle and extinguish irregular desires, so soon as they begin to move.

Now, that it is not more noble, by a high and divine resolution, to hinder the birth of temptations, and to be so formed to virtue, that the very seeds of vice are rooted out, than to hinder by main force their progress; and, having suffered ourselves to be surprised with the first motions of the passions, to arm ourselves and to stand firm to oppose their progress, and overcome them; and that this second effect is not also much more generous than to be simply endowed with a facile and affable nature, of itself disaffected to debauchery and vice, I do not think can be doubted; for this third and last sort of virtue

seems to render a man innocent, but not virtuous; free from doing ill, but not apt enough to do well: considering also, that this condition is so near neighbour to imperfection and cowardice, that I know not very well how to separate the confines and distinguish them: the very names of goodness and innocence are, for this reason, in some sort grown into contempt. I very well know that several virtues, as chastity, sobriety, and temperance, may come to a man through personal defects. Constancy in danger, if it must be so called, the contempt of death, and patience in misfortunes, may oftentimes be found in men for want of well judging of such accidents, and not apprehending them for such as they are. Want of apprehension and stupidity sometimes counterfeit virtuous effects as I have often seen it happen, that men have been commended for what really merited blame. An Italian lord once said this, in my presence, to the disadvantage of his own nation: that the subtlety of the Italians, and the vivacity of their conceptions were so great, and they foresaw the dangers and accidents that might befall them so far off, that it was not to be thought strange, if they were often, in war, observed to provide for their safety, even before they had discovered the peril; that we French and the Spaniards, who were not so cunning, went on further, and that we must be made to see and feel the danger before we would take the alarm; but that even then we could not stick to it. But the Germans and Swiss, more gross and heavy, had not the sense to look about them, even when the blows were falling about their ears. Peradventure, he only talked so for mirth's sake; and yet it is most certain that in war raw soldiers rush into dangers with more precipitancy than after they have been cudgelled*—(The original has *eschauldex*—scalded)

"Haud ignarus . . . quantum nova gloria in armis,
Et praedulce decus, primo certamine possit."

["Not ignorant how much power the fresh glory of arms and sweetest honour possess in the first contest."—Aeneid, xi. 154]

For this reason it is that, when we judge of a particular action, we are to consider the circumstances, and the whole man by whom it is performed, before we give it a name.

To instance in myself: I have sometimes known my friends call that prudence in me, which was merely fortune; and repute that courage and patience, which was judgment and opinion; and attribute to me one title for another, sometimes to my advantage and sometimes otherwise. As to the rest, I am so far from being arrived at the first and most perfect degree of excellence, where virtue is turned into habit, that even of the second I have made no great proofs. I have not been very solicitous to curb the desires by which I have been importuned. My virtue is a virtue, or rather an innocence, casual and accidental. If I had been born of a more irregular complexion, I am afraid I should have made scurvy work; for I never observed any great stability in my soul to resist passions, if they were never so little vehement: I know not how to nourish quarrels and debates in my own bosom, and, consequently, owe myself no great thanks that I am free from several vices:

"Si vitiis mediocribus et mea paucis
Mendosa est natura, alioqui recta, velut si
Egregio inspersos reprehendas corpore naevos:"

["If my nature be disfigured only with slight and few vices, and is otherwise just, it is as if you should blame moles on a fair body."
—Horatius, Sat., i. 6, 65.]

I owe it rather to my fortune than my reason. She has caused me to be descended of a race famous for integrity and of a very good father; I know not whether or no he has infused into me part of his humours, or whether domestic examples and the good education of my infancy have insensibly assisted in the work, or, if I was otherwise born so:

"Seu Libra, seu me Scorpius adspicit
Formidolosus, pars violentior
Natalis hors, seu tyrannus
Hesperive Capricornus undae:"

["Whether the Balance or dread Scorpio, more potent over my natal hour, aspects me, or Capricorn, supreme over the Hesperian sea."
—Horace, Od., ii. 117.]

but so it is, that I have naturally a horror for most vices. The answer of Antisthenes to him who asked him, which was the best apprenticeship "to unlearn evil," seems to point at this. I have them in horror, I say, with a detestation so natural, and so much my own, that the same instinct and impression I brought of them with me from my nurse, I yet retain, and no temptation whatever has had the power to make me alter it. Not so much as my own discourses, which in some things lashing out of the common

road might seem easily to license me to actions that my natural inclination makes me hate. I will say a prodigious thing, but I will say it, however: I find myself in many things more under reputation by my manners than by my opinion, and my concupiscence less debauched than my reason. Aristippus instituted opinions so bold in favour of pleasure and riches as set all the philosophers against him: but as to his manners, Dionysius the tyrant, having presented three beautiful women before him, to take his choice; he made answer, that he would choose them all, and that Paris got himself into trouble for having preferred one before the other two: but, having taken them home to his house, he sent them back untouched. His servant finding himself overladen upon the way, with the money he carried after him, he ordered him to pour out and throw away that which troubled him. And Epicurus, whose doctrines were so irreligious and effeminate, was in his life very laborious and devout; he wrote to a friend of his that he lived only upon biscuit and water, entreating him to send him a little cheese, to lie by him against he had a mind to make a feast. Must it be true, that to be a perfect good man, we must be so by an occult, natural, and universal propriety, without law, reason, or example? The debauches wherein I have been engaged, have not been, I thank God, of the worst sort, and I have condemned them in myself, for my judgment was never infected by them; on the contrary, I accuse them more severely in myself than in any other; but that is all, for, as to the rest. I oppose too little resistance and suffer myself to incline too much to the other side of the balance, excepting that I moderate them, and prevent them from mixing with other vices, which for the most part will cling together, if a man have not a care. I have contracted and curtailed mine, to make them as single and as simple as I can:

"Nec ultra
Errorem foveo."

["Nor do I cherish error further."
or: "Nor carry wrong further."
—Juvenal, viii. 164.]

For as to the opinion of the Stoics, who say, "That the wise man when he works, works by all the virtues together, though one be most apparent, according to the nature of the action"; and herein the similitude of a human body might serve them somewhat, for the action of anger cannot work, unless all the humours assist it, though choler predominate; —if they will thence draw a like consequence, that when the wicked man does wickedly, he does it by all the vices together, I do not believe it to be so, or else I understand them not, for I by effect find the contrary. These are sharp, unsubstantial subtleties, with which philosophy sometimes amuses itself. I follow some vices, but I fly others as much as a saint would do. The Peripatetics also disown this indissoluble connection; and Aristotle is of opinion that a prudent and just man may be intemperate and inconsistent. Socrates confessed to some who had discovered a certain inclination to vice in his physiognomy, that it was, in truth, his natural propension, but that he had by discipline corrected it. And such as were familiar with the philosopher Stilpo said, that being born with addiction to wine and women, he had by study rendered himself very abstinent both from the one and the other.

What I have in me of good, I have, quite contrary, by the chance of my birth; and hold it not either by law, precept, or any other instruction; the innocence that is in me is a simple one; little vigour and no art. Amongst other vices, I mortally hate cruelty, both by nature and judgment, as the very extreme of all vices: nay, with so much tenderness that I cannot see a chicken's neck pulled off without trouble, and cannot without impatience endure the cry of a hare in my dog's teeth, though the chase be a violent pleasure. Such as have sensuality to encounter, freely make use of this argument, to shew that it is altogether "vicious and unreasonable; that when it is at the height, it masters us to that degree that a man's reason can have no access," and instance our own experience in the act of love,

"Quum jam praesagit gaudia corpus, Atque in
eo est Venus, ut muliebria conserat arva."

[None of the translators of the old editions used for this etext have been willing to translate this passage from Lucretius, iv. 1099; they take a cop out by bashfully saying: "The sense is in the preceding passage of the text." D.W.]

wherein they conceive that the pleasure so transports us, that our reason cannot perform its office, whilst we are in such ecstasy and rapture. I know very well it may be otherwise, and that a man may sometimes, if he will, gain this point over himself to sway his soul, even in the critical moment, to think of something else; but then he must ply it to that bent. I know that a man may triumph over the utmost effort of this pleasure: I have experienced it in myself, and have not found Venus so imperious a goddess, as many, and much more virtuous men than I, declare. I do not consider it a miracle, as the Queen of Navarre does in one of the Tales of her Heptameron—["Vu gentil liure pour son estoffe."—(which is a very pretty book of its kind), nor for a thing of extreme difficulty, to pass whole nights, where a man has all the convenience and liberty he can desire, with a long-coveted mistress, and yet be

true to the pledge first given to satisfy himself with kisses and suchlike endearments, without pressing any further. I conceive that the example of the pleasure of the chase would be more proper; wherein though the pleasure be less, there is the higher excitement of unexpected joy, giving no time for the reason, taken by surprise, to prepare itself for the encounter, when after a long quest the beast starts up on a sudden in a place where, peradventure, we least expected it; the shock and the ardour of the shouts and cries of the hunters so strike us, that it would be hard for those who love this lesser chase, to turn their thoughts upon the instant another way; and the poets make Diana triumph over the torch and shafts of Cupid:

"Quis non malarum, quas amor curas habet,
Haec inter obliviscitur?"

["Who, amongst such delights would not remove out of his thoughts the anxious cares of love."—Horace, *Epod.*, ii. 37.]

To return to what I was saying before, I am tenderly compassionate of others' afflictions, and should readily cry for company, if, upon any occasion whatever, I could cry at all. Nothing tempts my tears but tears, and not only those that are real and true, but whatever they are, feigned or painted. I do not much lament the dead, and should envy them rather; but I very much lament the dying. The savages do not so much offend me, in roasting and eating the bodies of the dead, as they do who torment and persecute the living. Nay, I cannot look so much as upon the ordinary executions of justice, how reasonable soever, with a steady eye. Some one having to give testimony of Julius Caesar's clemency; "he was," says he, "mild in his revenges. Having compelled the pirates to yield by whom he had before been taken prisoner and put to ransom; forasmuch as he had threatened them with the cross, he indeed condemned them to it, but it was after they had been first strangled. He punished his secretary Philemon, who had attempted to poison him, with no greater severity than mere death." Without naming that Latin author,—[Suetonius, *Life of Casar*, c. 74.]—who thus dares to allege as a testimony of mercy the killing only of those by whom we have been offended; it is easy to guess that he was struck with the horrid and inhuman examples of cruelty practised by the Roman tyrants.

For my part, even in justice itself, all that exceeds a simple death appears to me pure cruelty; especially in us who ought, having regard to their souls, to dismiss them in a good and calm condition; which cannot be, when we have agitated them by insufferable torments. Not long since, a soldier who was a prisoner, perceiving from a tower where he was shut up, that the people began to assemble to the place of execution, and that the carpenters were busy erecting a scaffold, he presently concluded that the preparation was for him, and therefore entered into a resolution to kill himself, but could find no instrument to assist him in his design except an old rusty cart-nail that fortune presented to him; with this he first gave himself two great wounds about his throat, but finding these would not do, he presently afterwards gave himself a third in the belly, where he left the nail sticking up to the head. The first of his keepers who came in found him in this condition: yet alive, but sunk down and exhausted by his wounds. To make use of time, therefore, before he should die, they made haste to read his sentence; which having done, and he hearing that he was only condemned to be beheaded, he seemed to take new courage, accepted wine which he had before refused, and thanked his judges for the unhoped-for mildness of their sentence; saying, that he had taken a resolution to despatch himself for fear of a more severe and insupportable death, having entertained an opinion, by the preparations he had seen in the place, that they were resolved to torment him with some horrible execution, and seemed to be delivered from death in having it changed from what he apprehended.

I should advise that those examples of severity by which 'tis designed to retain the people in their duty, might be exercised upon the dead bodies of criminals; for to see them deprived of sepulture, to see them boiled and divided into quarters, would almost work as much upon the vulgar, as the pain they make the living endure; though that in effect be little or nothing, as God himself says, "Who kill the body, and after that have no more that they can do;"—[Luke, xii. 4.]—and the poets singularly dwell upon the horrors of this picture, as something worse than death:

"Heu! reliquias semiustas regis, denudatis ossibus,
Per terram sanie delibutas foede divexarier."

["Alas! that the half-burnt remains of the king, exposing his bones, should be foully dragged along the ground besmeared with gore."
—Cicero, *Tusc. Quaes.*, i. 44.]

I happened to come by one day accidentally at Rome, just as they were upon executing Catena, a notorious robber: he was strangled without any emotion of the spectators, but when they came to cut him in quarters, the hangman gave not a blow that the people did not follow with a doleful cry and exclamation, as if every one had lent his sense of feeling to the miserable carcass. Those inhuman excesses ought to be exercised upon the bark, and not upon the quick. Artaxerxes, in almost a like case,

moderated the severity of the ancient laws of Persia, ordaining that the nobility who had committed a fault, instead of being whipped, as they were used to be, should be stripped only and their clothes whipped for them; and that whereas they were wont to tear off their hair, they should only take off their high-crowned tiara.—[Plutarch, Notable Sayings of the Ancient King.]—The so devout Egyptians thought they sufficiently satisfied the divine justice by sacrificing hogs in effigy and representation; a bold invention to pay God so essential a substance in picture only and in show.

I live in a time wherein we abound in incredible examples of this vice, through the licence of our civil wars; and we see nothing in ancient histories more extreme than what we have proof of every day, but I cannot, any the more, get used to it. I could hardly persuade myself, before I saw it with my eyes, that there could be found souls so cruel and fell, who, for the sole pleasure of murder, would commit it; would hack and lop off the limbs of others; sharpen their wits to invent unusual torments and new kinds of death, without hatred, without profit, and for no other end but only to enjoy the pleasant spectacle of the gestures and motions, the lamentable groans and cries of a man dying in anguish. For this is the utmost point to which cruelty can arrive:

"Ut homo hominem, non iratus, non timens,
tantum spectaturus, occidat."

["That a man should kill a man, not being angry, not in fear, only for the sake of the spectacle."—Seneca, Ep., 90.]

For my own part, I cannot without grief see so much as an innocent beast pursued and killed that has no defence, and from which we have received no offence at all; and that which frequently happens, that the stag we hunt, finding himself weak and out of breath, and seeing no other remedy, surrenders himself to us who pursue him, imploring mercy by his tears:

"Questuque cruentus,
Atque imploranti similis,"

["Who, bleeding, by his tears seems to crave mercy."
—Aeneid, vii. 501.]

has ever been to me a very displeasing sight; and I hardly ever take a beast alive that I do not presently turn out again. Pythagoras bought them of fishermen and fowlers to do the same:

"Primoque a caede ferarum,
Incaluisse puto maculatum sanguine ferrum."

["I think 'twas slaughter of wild beasts that first stained the steel of man with blood."—Ovid, Met., xv. 106.]

Those natures that are sanguinary towards beasts discover a natural proneness to cruelty. After they had accustomed themselves at Rome to spectacles of the slaughter of animals, they proceeded to those of the slaughter of men, of gladiators. Nature has herself, I fear, imprinted in man a kind of instinct to inhumanity; nobody takes pleasure in seeing beasts play with and caress one another, but every one is delighted with seeing them dismember, and tear one another to pieces. And that I may not be laughed at for the sympathy I have with them, theology itself enjoins us some favour in their behalf; and considering that one and the same master has lodged us together in this palace for his service, and that they, as well as we, are of his family, it has reason to enjoin us some affection and regard to them. Pythagoras borrowed the metempsychosis from the Egyptians; but it has since been received by several nations, and particularly by our Druids:

"Morte carent animae; semperque, priore relictis
Sede, novis domibus vivunt, habitantque receptae."

["Souls never die, but, having left their former seat, live and are received into new homes."—Ovid, Met., xv. 158.]

The religion of our ancient Gauls maintained that souls, being eternal, never ceased to remove and shift their places from one body to another; mixing moreover with this fancy some consideration of divine justice; for according to the departments of the soul, whilst it had been in Alexander, they said that God assigned it another body to inhabit, more or less painful, and proper for its condition:

"Muta ferarum
Cogit vincla pati; truculentos ingerit ursis,
Praedonesque lupis; fallaces vulpibus addit:

Atque ubi per varios annos, per mille figuras

Egit, Lethaeo purgatos flumine, tandem
Rursus ad humanae revocat primordia formae:"

["He makes them wear the silent chains of brutes, the bloodthirsty souls he encloses in bears, the thieves in wolves, the deceivers in foxes; where, after successive years and a thousand forms, man had spent his life, and after purgation in Lethe's flood, at last he restores them to the primordial human shapes."—Claudian, *In Ruf.*, ii. 482.]

If it had been valiant, he lodged it in the body of a lion; if voluptuous, in that of a hog; if timorous, in that of a hart or hare; if malicious, in that of a fox, and so of the rest, till having purified it by this chastisement, it again entered into the body of some other man:

"Ipse ego nam memini, Trojani, tempore belli
Panthoides Euphorbus eram."

["For I myself remember that, in the days of the Trojan war, I was Euphorbus, son of Pantheus."—Ovid, *Met.*, xv. 160; and see Diogenes Laertius, *Life of Pythagoras.*]

As to the relationship betwixt us and beasts, I do not much admit of it; nor of that which several nations, and those among the most ancient and most noble, have practised, who have not only received brutes into their society and companionship, but have given them a rank infinitely above themselves, esteeming them one while familiars and favourites of the gods, and having them in more than human reverence and respect; others acknowledged no other god or divinity than they:

"Bellux a barbaris propter beneficium consecratae."

["Beasts, out of opinion of some benefit received by them, were consecrated by barbarians"—Cicero, *De Natura Deor.*, i. 36.]

"Crocodilon adorat
Pars haec; illa pavet saturam serpentibus ibin:
Effigies sacri hic nitet aurea cercopithecii;
Hic pisces fluminis, illic
Oppida tota canem venerantur."

["This place adores the crocodile; another dreads the ibis, feeder on serpents; here shines the golden image of the sacred ape; here men venerate the fish of the river; there whole towns worship a dog."—Juvenal, xv. 2.]

And the very interpretation that Plutarch, gives to this error, which is very well conceived, is advantageous to them: for he says that it was not the cat or the ox, for example, that the Egyptians adored: but that they, in those beasts, adored some image of the divine faculties; in this, patience and utility: in that, vivacity, or, as with our neighbours the Burgundians and all the Germans, impatience to see themselves shut up; by which they represented liberty, which they loved and adored above all other godlike attributes, and so of the rest. But when, amongst the more moderate opinions, I meet with arguments that endeavour to demonstrate the near resemblance betwixt us and animals, how large a share they have in our greatest privileges, and with how much probability they compare us together, truly I abate a great deal of our presumption, and willingly resign that imaginary sovereignty that is attributed to us over other creatures.

But supposing all this were not true, there is nevertheless a certain respect, a general duty of humanity, not only to beasts that have life and sense, but even to trees, and plants. We owe justice to men, and graciousness and benignity to other creatures that are capable of it; there is a certain commerce and mutual obligation betwixt them and us. Nor shall I be afraid to confess the tenderness of my nature so childish, that I cannot well refuse to play with my dog, when he the most unseasonably importunes me to do so. The Turks have alms and hospitals for beasts. The Romans had public care to the nourishment of geese, by whose vigilance their Capitol had been preserved. The Athenians made a decree that the mules and moys which had served at the building of the temple called Hecatompodon should be free and suffered to pasture at their own choice, without hindrance. The Agrigentines had a common use solemnly to inter the beasts they had a kindness for, as horses of some rare quality, dogs, and useful birds, and even those that had only been kept to divert their children; and the magnificence that was ordinary with them in all other things, also particularly appeared in the sumptuousness and numbers of monuments erected to this end, and which remained in their beauty several ages after. The Egyptians buried wolves, bears, crocodiles, dogs, and cats in sacred places, embalmed their bodies, and

put on mourning at their death. Cimon gave an honourable sepulture to the mares with which he had three times gained the prize of the course at the Olympic Games. The ancient Xantippus caused his dog to be interred on an eminence near the sea, which has ever since retained the name, and Plutarch says, that he had a scruple about selling for a small profit to the slaughterer an ox that had been long in his service.

ETEXT EDITOR'S BOOKMARKS:

A little cheese when a mind to make a feast
A word ill taken obliterates ten years' merit
Cato said: So many servants, so many enemies
Cherish themselves most where they are most wrong
Condemn all violence in the education of a tender soul
Cruelty is the very extreme of all vices
Disguise, by their abridgments and at their own choice
Epicurus
Flatterer in your old age or in your sickness
He felt a pleasure and delight in so noble an action
He judged other men by himself
I cannot well refuse to play with my dog
I do not much lament the dead, and should envy them rather
I had rather be old a brief time, than be old before old age
I owe it rather to my fortune than my reason
Incline the history to their own fancy
It (my books) may know many things that are gone from me
Knowledge and truth may be in us without judgment
Learn the theory from those who best know the practice
Loved them for our sport, like monkeys, and not as men
Motive to some vicious occasion or some prospect of profit
My books: from me hold that which I have not retained
My dog unseasonably importunes me to play
My innocence is a simple one; little vigour and no art.
Never observed any great stability in my soul to resist passions
Nothing tempts my tears but tears
Omit, as incredible, such things as they do not understand
On all occasions to contradict and oppose
Only desire to become more wise, not more learned or eloquent
Passion of dandling and caressing infants scarcely born
Perfection: but I will not buy it so dear as it costs
Plato will have nobody marry before thirty
Prudent and just man may be intemperate and inconsistent
Puerile simplicities of our children
Shelter my own weakness under these great reputations
Socrates kept a confounded scolding wife
The authors, with whom I converse
There is no recompense becomes virtue
To do well where there was danger was the proper office
To whom no one is ill who can be good?
Turks have alms and hospitals for beasts
Vices will cling together, if a man have not a care
Virtue is much strengthened by combats
Virtue refuses facility for a companion

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