

The Essays of Montaigne, V3

Michel de Montaigne

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CHAPTER XIII. THE CEREMONY OF THE INTERVIEW OF PRINCES

There is no subject so frivolous that does not merit a place in this rhapsody. According to our common rule of civility, it would be a notable affront to an equal, and much more to a superior, to fail being at home when he has given you notice he will come to visit you. Nay, Queen Margaret of Navarre —[Marguerite de Valois, authoress of the 'Heptameron']— further adds, that it would be a rudeness in a gentleman to go out, as we so often do, to meet any that is coming to see him, let him be of what high condition soever; and that it is more respectful and more civil to stay at home to receive him, if only upon the account of missing him by the way, and that it is enough to receive him at the door, and to wait upon him. For my part, who as much as I can endeavour to reduce the ceremonies of my house, I very often forget both the one and the other of these vain offices. If, peradventure, some one may take offence at this, I can't help it; it is much better to offend him once than myself every day, for it would be a perpetual slavery. To what end do we avoid the servile attendance of courts, if we bring the same trouble home to our own private houses? It is also a common rule in all assemblies, that those of less quality are to be first upon the place, by reason that it is more due to the better sort to make others wait and expect them.

Nevertheless, at the interview betwixt Pope Clement and King Francis at Marseilles,—[in 1533.]— the King, after he had taken order for the necessary preparations for his reception and entertainment, withdrew out of the town, and gave the Pope two or three days' respite for his entry, and to repose and refresh himself, before he came to him. And in like manner, at the assignation of the Pope and the Emperor,—[Charles V. in 1532.] at Bologna, the Emperor gave the Pope opportunity to come thither first, and came himself after; for which the reason given was this, that at all the interviews of such princes, the greater ought to be first at the appointed place, especially before the other in whose territories the interview is appointed to be, intimating thereby a kind of deference to the other, it appearing proper for the less to seek out and to apply themselves to the greater, and not the greater to them.

Not every country only, but every city and every society has its particular forms of civility. There was care enough to this taken in my education, and I have lived in good company enough to know the formalities of our own nation, and am able to give lessons in it. I love to follow them, but not to be so servilely tied to their observation that my whole life should be enslaved to ceremonies, of which there are some so troublesome that,

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provided a man omits them out of discretion, and not for want of breeding, it will be every whit as handsome. I have seen some people rude, by being overcivil and troublesome in their courtesy.

Still, these excesses excepted, the knowledge of courtesy and good manners is a very necessary study. It is, like grace and beauty, that which begets liking and an inclination to love one another at the first sight, and in the very beginning of acquaintance; and, consequently, that which first opens the door and intromits us to instruct ourselves by the example of others, and to give examples ourselves, if we have any worth taking notice of and communicating.

CHAPTER XIV. THAT MEN ARE JUSTLY PUNISHED FOR BEING OBSTINATE IN THE DEFENCE OF A FORT THAT IS NOT IN REASON TO BE DEFENDED

Valour has its bounds as well as other virtues, which, once transgressed, the next step is into the territories of vice; so that by having too large a proportion of this heroic virtue, unless a man be very perfect in its limits, which upon the confines are very hard to discern, he may very easily unawares run into temerity, obstinacy, and folly. From this consideration it is that we have derived the custom, in times of war, to punish, even with death, those who are obstinate to defend a place that by the rules of war is not tenable; otherwise men would be so confident upon the hope of impunity, that not a henroost but would resist and seek to stop an army.

The Constable Monsieur de Montmorenci, having at the siege of Pavia been ordered to pass the Ticino, and to take up his quarters in the Faubourg St. Antonio, being hindered by a tower at the end of the bridge, which was so obstinate as to endure a battery, hanged every man he found within it for their labour. And again, accompanying the Dauphin in his expedition beyond the Alps, and taking the Castle of Villano by assault, and all within it being put to the sword by the fury of the soldiers, the governor and his ensign only excepted, he caused them both to be trussed up for the same reason; as also did the Captain Martin du Bellay, then governor of Turin, with the governor of San Buono, in the same country, all his people having been cut to pieces at the taking of the place.

But forasmuch as the strength or weakness of a fortress is always measured by the estimate and counterpoise of the forces that attack it—for a man might reasonably enough despise two culverins, that would be a madman to abide a battery of thirty pieces of cannon—where also the greatness of the prince who is master of the field, his reputation, and the respect that is due unto him, are also put into the balance, there is danger that the balance be pressed too much in that direction. And it may happen that a man is possessed with so great an opinion of himself and his power, that thinking it unreasonable any place should dare to shut its gates against him, he puts all to the sword where he meets with any opposition, whilst his fortune continues; as is plain in the fierce and arrogant forms of summoning towns and denouncing war, savouring so much of barbarian pride and insolence, in use amongst the Oriental princes, and which their successors to this day do yet retain and practise. And in that part of the world where the Portuguese subdued the Indians, they found some states where it was a universal and inviolable law amongst them that every enemy overcome by the king in person, or by his lieutenant, was out of composition.

So above all both of ransom and mercy a man should take heed, if he can, of falling into the hands of a judge who is an enemy and victorious.

CHAPTER XV. OF THE PUNISHMENT OF COWARDICE

I once heard of a prince, and a great captain, having a narration given him as he sat at table of the proceeding against Monsieur de Vervins, who was sentenced to death for having surrendered Boulogne to the English, —[To Henry VIII. in 1544]— openly maintaining that a soldier could not justly be put to death for want of courage. And, in truth, 'tis reason that a man should make a great difference betwixt faults that merely proceed from

infirmity, and those that are visibly the effects of treachery and malice: for, in the last, we act against the rules of reason that nature has imprinted in us; whereas, in the former, it seems as if we might produce the same nature, who left us in such a state of imperfection and weakness of courage, for our justification. Insomuch that many have thought we are not fairly questionable for anything but what we commit against our conscience; and it is partly upon this rule that those ground their opinion who disapprove of capital or sanguinary punishments inflicted upon heretics and misbelievers; and theirs also who advocate or a judge is not accountable for having from mere ignorance failed in his administration.

But as to cowardice, it is certain that the most usual way of chastising it is by ignominy and and it is supposed that this practice brought into use by the legislator Charondas; and that, before his time, the laws of Greece punished those with death who fled from a battle; whereas he ordained only that they be for three days exposed in the public dressed in woman's attire, hoping yet for some service from them, having awakened their courage by this open shame:

"Suffundere malis hominis sanguinem, quam effundere."

["Rather bring the blood into a man's cheek than let it out of his body." Tertullian in his Apologetics.]

It appears also that the Roman laws did anciently punish those with death who had run away; for Ammianus Marcellinus says that the Emperor Julian commanded ten of his soldiers, who had turned their backs in an encounter against the Parthians, to be first degraded, and afterward put to death, according, says he, to the ancient laws,—[Ammianus Marcellinus, xxiv. 4; xxv. i.]— and yet elsewhere for the like offence he only condemned others to remain amongst the prisoners under the baggage ensign. The severe punishment the people of Rome inflicted upon those who fled from the battle of Cannae, and those who ran away with Aeneius Fulvius at his defeat, did not extend to death. And yet, methinks, 'tis to be feared, lest disgrace should make such delinquents desperate, and not only faint friends, but enemies.

Of late memory,—[In 1523]— the Seigneur de Frauget, lieutenant to the Mareschal de Chatillon's company, having by the Mareschal de Chabannes been put in government of Fuentarabia in the place of Monsieur de Lude, and having surrendered it to the Spaniard, he was for that condemned to be degraded from all nobility, and both himself and his posterity declared ignoble, taxable, and for ever incapable of bearing arms, which severe sentence was afterwards accordingly executed at Lyons.—[In 1536] — And, since that, all the gentlemen who were in Guise when the Count of Nassau entered into it, underwent the same punishment, as several others have done since for the like offence. Notwithstanding, in case of such a manifest ignorance or cowardice as exceeds all ordinary example, 'tis but reason to take it for a sufficient proof of treachery and malice, and for such to be punished.

CHAPTER XVI. A PROCEEDING OF SOME AMBASSADORS

I observe in my travels this custom, ever to learn something from the information of those with whom I confer (which is the best school of all others), and to put my company upon those subjects they are the best able to speak of:—

"Basti al nocchiero ragioner de' venti,

Al bifolco dei tori; et le sue piaghe

Conti'l guerrier; conti'l pastor gli armenti."

["Let the sailor content himself with talking of the winds; the cowherd of his oxen; the soldier of his wounds; the shepherd of his flocks."—An Italian translation of Propertius, ii. i, 43]

For it often falls out that, on the contrary, every one will rather choose to be prating of another man's province than his own, thinking it so much new reputation acquired; witness the jeer Archidamus put upon Pertander, "that

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he had quitted the glory of being an excellent physician to gain the repute of a very bad poet. —[Plutarch, Apoth. of the Lacedaemonians, 'in voce' Archidamus.]— And do but observe how large and ample Caesar is to make us understand his inventions of building bridges and contriving engines of war,—[De Bello Gall., iv. 17.]— and how succinct and reserved in comparison, where he speaks of the offices of his profession, his own valour, and military conduct. His exploits sufficiently prove him a great captain, and that he knew well enough; but he would be thought an excellent engineer to boot; a quality something different, and not necessary to be expected in him. The elder Dionysius was a very great captain, as it befitted his fortune he should be; but he took very great pains to get a particular reputation by poetry, and yet he was never cut out for a poet. A man of the legal profession being not long since brought to see a study furnished with all sorts of books, both of his own and all other faculties, took no occasion at all to entertain himself with any of them, but fell very rudely and magisterially to descant upon a barricade placed on the winding stair before the study door, a thing that a hundred captains and common soldiers see every day without taking any notice or offence.

"Optat ephippia bos piger, optat arare caballus."

[The lazy ox desires a saddle and bridle; the horse wants to plough."—Hor., Ep., i. 14,43.]

By this course a man shall never improve himself, nor arrive at any perfection in anything. He must, therefore, make it his business always to put the architect, the painter, the statuary, every mechanic artisan, upon discourse of their own capacities.

And, to this purpose, in reading histories, which is everybody's subject, I use to consider what kind of men are the authors: if they be persons that profess nothing but mere letters, I, in and from them, principally observe and learn style and language; if physicians, I the rather incline to credit what they report of the temperature of the air, of the health and complexions of princes, of wounds and diseases; if lawyers, we are from them to take notice of the controversies of rights and wrongs, the establishment of laws and civil government, and the like; if divines, the affairs of the Church, ecclesiastical censures, marriages, and dispensations; if courtiers, manners and ceremonies; if soldiers, the things that properly belong to their trade, and, principally, the accounts of the actions and enterprises wherein they were personally engaged; if ambassadors, we are to observe negotiations, intelligences, and practices, and the manner how they are to be carried on.

And this is the reason why (which perhaps I should have lightly passed over in another) I dwelt upon and maturely considered one passage in the history written by Monsieur de Langey, a man of very great judgment in things of that nature: after having given a narrative of the fine oration Charles V. had made in the Consistory at Rome, and in the presence of the Bishop of Macon and Monsieur du Velly, our ambassadors there, wherein he had mixed several injurious expressions to the dishonour of our nation; and amongst the rest, "that if his captains and soldiers were not men of another kind of fidelity, resolution, and sufficiency in the knowledge of arms than those of the King, he would immediately go with a rope about his neck and sue to him for mercy" (and it should seem the Emperor had really this, or a very little better opinion of our military men, for he afterwards, twice or thrice in his life, said the very same thing); as also, that he challenged the King to fight him in his shirt with rapier and poignard in a boat. The said Sieur de Langey, pursuing his history, adds that the forenamed ambassadors, sending a despatch to the King of these things, concealed the greatest part, and particularly the last two passages. At which I could not but wonder that it should be in the power of an ambassador to dispense with anything which he ought to signify to his master, especially of so great importance as this, coming from the mouth of such a person, and spoken in so great an assembly; and I should rather conceive it had been the servant's duty faithfully to have represented to him the whole thing as it passed, to the end that the liberty of selecting, disposing, judging, and concluding might have remained in him: for either to conceal or to disguise the truth for fear he should take it otherwise than he ought to do, and lest it should prompt him to some extravagant resolution, and, in the meantime, to leave him ignorant of his affairs, should seem, methinks, rather to belong to him who is to give the law than to him who is only to receive it; to him who is in supreme command, and not to him who ought to look upon himself as inferior, not only in authority, but also in prudence and good counsel. I, for my part, would not be so served in my little concerns.

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We so willingly slip the collar of command upon any pretence whatever, and are so ready to usurp upon dominion, every one does so naturally aspire to liberty and power, that no utility whatever derived from the wit or valour of those he employs ought to be so dear to a superior as a downright and sincere obedience. To obey more upon the account of understanding than of subjection, is to corrupt the office of command — [Taken from Aulus Gellius, i. 13.]—; insomuch that P. Crassus, the same whom the Romans reputed five times happy, at the time when he was consul in Asia, having sent to a Greek engineer to cause the greater of two masts of ships that he had taken notice of at Athens to be brought to him, to be employed about some engine of battery he had a design to make; the other, presuming upon his own science and sufficiency in those affairs, thought fit to do otherwise than directed, and to bring the less, which, according to the rules of art, was really more proper for the use to which it was designed; but Crassus, though he gave ear to his reasons with great patience, would not, however, take them, how sound or convincing soever, for current pay, but caused him to be well whipped for his pains, valuing the interest of discipline much more than that of the work in hand.

Notwithstanding, we may on the other side consider that so precise and implicit an obedience as this is only due to positive and limited commands. The employment of ambassadors is never so confined, many things in their management of affairs being wholly referred to the absolute sovereignty of their own conduct; they do not simply execute, but also, to their own discretion and wisdom, form and model their master's pleasure. I have, in my time, known men of command checked for having rather obeyed the express words of the king's letters, than the necessity of the affairs they had in hand. Men of understanding do yet, to this day, condemn the custom of the kings of Persia to give their lieutenants and agents so little rein, that, upon the least arising difficulties, they must fain have recourse to their further commands; this delay, in so vast an extent of dominion, having often very much prejudiced their affairs; and Crassus, writing to a man whose profession it was best to understand those things, and pre-acquainting him to what use this mast was designed, did he not seem to consult his advice, and in a manner invite him to interpose his better judgment?

CHAPTER XVII. OF FEAR

"Obstupui, steteruntque comae et vox faucibus haesit."

["I was amazed, my hair stood on end, and my voice stuck in my throat. Virgil, Aeneid, ii. 774.]

I am not so good a naturalist (as they call it) as to discern by what secret springs fear has its motion in us; but, be this as it may, 'tis a strange passion, and such a one that the physicians say there is no other whatever that sooner dethrones our judgment from its proper seat; which is so true, that I myself have seen very many become frantic through fear; and, even in those of the best settled temper it is most certain that it begets a terrible astonishment and confusion during the fit. I omit the vulgar sort, to whom it one while represents their great-grandfathers risen out of their graves in their shrouds, another while werewolves, nightmares, and chimaeras; but even amongst soldiers, a sort of men over whom, of all others, it ought to have the least power, how often has it converted flocks of sheep into armed squadrons, reeds and bullrushes into pikes and lances, friends into enemies, and the French white cross into the red cross of Spain! When Monsieur de Bourbon took Rome,—[In 1527]— an ensign who was upon guard at Borgo San Pietro was seized with such a fright upon the first alarm, that he threw himself out at a breach with his colours upon his shoulder, and ran directly upon the enemy, thinking he had retreated toward the inward defences of the city, and with much ado, seeing Monsieur de Bourbon's people, who thought it had been a sally upon them, draw up to receive him, at last came to himself, and saw his error; and then facing about, he retreated full speed through the same breach by which he had gone out, but not till he had first blindly advanced above three hundred paces into the open field. It did not, however, fall out so well with Captain Giulio's ensign, at the time when St. Paul was taken from us by the Comte de Bures and Monsieur de Reu, for he, being so astonished with fear as to throw himself, colours and all, out of a porthole, was immediately, cut to pieces by the enemy; and in the same siege, it was a very memorable fear that so seized, contracted, and froze up the heart of a

gentleman, that he sank down, stone-dead, in the breach, without any manner of wound or hurt at all. The like madness does sometimes push on a whole multitude; for in one of the encounters that Germanicus had with the Germans, two great parties were so amazed with fear that they ran two opposite ways, the one to the same place from which the other had fled.—[Tacit, Annal., i. 63.]— Sometimes it adds wings to the heels, as in the two first: sometimes it nails them to the ground, and fetters them from moving; as we read of the Emperor Theophilus, who, in a battle he lost against the Agarenes, was so astonished and stupefied that he had no power to fly—

"Adeo pavor etiam auxilia formidat"

["So much does fear dread even the means of safety."—Quint. Curt., ii. II.]

—till such time as Manuel, one of the principal commanders of his army, having jogged and shaken him so as to rouse him out of his trance, said to him, "Sir, if you will not follow me, I will kill you; for it is better you should lose your life than, by being taken, lose your empire." —[Zonaras, lib. iii.]— But fear does then manifest its utmost power when it throws us upon a valiant despair, having before deprived us of all sense both of duty and honour. In the first pitched battle the Romans lost against Hannibal, under the Consul Sempronius, a body of ten thousand foot, that had taken fright, seeing no other escape for their cowardice, went and threw themselves headlong upon the great battalion of the enemies, which with marvellous force and fury they charged through and through, and routed with a very great slaughter of the Carthaginians, thus purchasing an ignominious flight at the same price they might have gained a glorious victory.—[Livy, xxi. 56.]

The thing in the world I am most afraid of is fear, that passion alone, in the trouble of it, exceeding all other accidents. What affliction could be greater or more just than that of Pompey's friends, who, in his ship, were spectators of that horrible murder? Yet so it was, that the fear of the Egyptian vessels they saw coming to board them, possessed them with so great alarm that it is observed they thought of nothing but calling upon the mariners to make haste, and by force of oars to escape away, till being arrived at Tyre, and delivered from fear, they had leisure to turn their thoughts to the loss of their captain, and to give vent to those tears and lamentations that the other more potent passion had till then suspended.

"Tum pavor sapientiam omnem mihi ex animo expectorat."

["Then fear drove out all intelligence from my mind."—Ennius, ap. Cicero, Tusc., iv. 8.]

Such as have been well rubbed in some skirmish, may yet, all wounded and bloody as they are, be brought on again the next day to charge; but such as have once conceived a good sound fear of the enemy, will never be made so much as to look him in the face. Such as are in immediate fear of a losing their estates, of banishment, or of slavery, live in perpetual anguish, and lose all appetite and repose; whereas such as are actually poor, slaves, or exiles, oftentimes live as merrily as other folk. And the many people who, impatient of the perpetual alarms of fear, have hanged or drowned themselves, or dashed themselves to pieces, give us sufficiently to understand that fear is more importunate and insupportable than death itself.

The Greeks acknowledged another kind of fear, differing from any we have spoken of yet, that surprises us without any visible cause, by an impulse from heaven, so that whole nations and whole armies have been struck with it. Such a one was that which brought so wonderful a desolation upon Carthage, where nothing was to be heard but affrighted voices and outcries; where the inhabitants were seen to sally out of their houses as to an alarm, and there to charge, wound, and kill one another, as if they had been enemies come to surprise their city. All things were in disorder and fury till, with prayers and sacrifices, they had appeased their gods —[Diod. Sic., xv. 7]; and this is that they call panic terrors. —[Ibid. ; Plutarch on Isis and Osiris, c. 8.]

CHAPTER XVIII. THAT MEN ARE NOT TO JUDGE OF OUR HAPPINESS TILL AFTER DEATH.

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[Charron has borrowed with unusual liberality from this and the succeeding chapter. See Nodier, Questions, p. 206.]

"Scilicet ultima semper
Exspectanda dies homini est; dicique beatus
Ante obitum nemo supremaque funera debet."
["We should all look forward to our last day: no one can be called
happy till he is dead and buried."—Ovid, Met, iii. 135]

The very children know the story of King Croesus to this purpose, who being taken prisoner by Cyrus, and by him condemned to die, as he was going to execution cried out, "O Solon, Solon!" which being presently reported to Cyrus, and he sending to inquire of him what it meant, Croesus gave him to understand that he now found the teaching Solon had formerly given him true to his cost; which was, "That men, however fortune may smile upon them, could never be said to be happy till they had been seen to pass over the last day of their lives," by reason of the uncertainty and mutability of human things, which, upon very light and trivial occasions, are subject to be totally changed into a quite contrary condition. And so it was that Agesilaus made answer to one who was saying what a happy young man the King of Persia was, to come so young to so mighty a kingdom: "'Tis true," said he, "but neither was Priam unhappy at his years." —[Plutarch, Apothegms of the Lacedaemonians.]— In a short time, kings of Macedon, successors to that mighty Alexander, became joiners and scriveners at Rome; a tyrant of Sicily, a pedant at Corinth; a conqueror of one-half of the world and general of so many armies, a miserable suppliant to the rascally officers of a king of Egypt: so much did the prolongation of five or six months of life cost the great Pompey; and, in our fathers' days, Ludovico Sforza, the tenth Duke of Milan, whom all Italy had so long truckled under, was seen to die a wretched prisoner at Loches, but not till he had lived ten years in captivity, —[He was imprisoned by Louis XI. in an iron cage]— which was the worst part of his fortune. The fairest of all queens, —[Mary, Queen of Scots.]— widow to the greatest king in Europe, did she not come to die by the hand of an executioner? Unworthy and barbarous cruelty! And a thousand more examples there are of the same kind; for it seems that as storms and tempests have a malice against the proud and overtowering heights of our lofty buildings, there are also spirits above that are envious of the greatnesses here below:

"Usque adeo res humanas vis abdita quaedam
Obterit, et pulchros fasces, saevasque secures
Proculcare, ac ludibrio sibi habere videtur."

["So true it is that some occult power upsets human affairs, the glittering fasces and the cruel axes spurns under foot, and seems to make sport of them."— Lucretius, v. 1231.]

And it should seem, also, that Fortune sometimes lies in wait to surprise the last hour of our lives, to show the power she has, in a moment, to overthrow what she was so many years in building, making us cry out with Laberius:

"Nimirum hac die
Una plus vixi mihi, quam vivendum fuit."
["I have lived longer by this one day than I should have
done."—Macrobius, ii. 7.]

And, in this sense, this good advice of Solon may reasonably be taken; but he, being a philosopher (with which sort of men the favours and disgraces of Fortune stand for nothing, either to the making a man happy or unhappy, and with whom grandeurs and powers are accidents of a quality almost indifferent) I am apt to think that he had some further aim, and that his meaning was, that the very felicity of life itself, which depends upon the tranquillity and contentment of a well-descended spirit, and the resolution and assurance of a well-ordered soul, ought never to be attributed to any man till he has first been seen to play the last, and, doubtless, the hardest act of

his part. There may be disguise and dissimulation in all the rest: where these fine philosophical discourses are only put on, and where accident, not touching us to the quick, gives us leisure to maintain the same gravity of aspect; but, in this last scene of death, there is no more counterfeiting: we must speak out plain, and discover what there is of good and clean in the bottom of the pot,

"Nam vera; voces turn demum pectore ab imo

Ejiciuntur; et eripitur persona, manet res."

[Then at last truth issues from the heart; the visor's gone,
the man remains."— Lucretius, iii. 57.]

Wherefore, at this last, all the other actions of our life ought to be tried and sifted: 'tis the master-day, 'tis the day that is judge of all the rest, "'tis the day," says one of the ancients,—[Seneca, Ep., 102]— "that must be judge of all my foregoing years." To death do I refer the assay of the fruit of all my studies: we shall then see whether my discourses came only from my mouth or from my heart. I have seen many by their death give a good or an ill repute to their whole life. Scipio, the father-in-law of Pompey, in dying, well removed the ill opinion that till then every one had conceived of him. Epaminondas being asked which of the three he had in greatest esteem, Chabrias, Iphicrates, or himself. "You must first see us die," said he, "before that question can be resolved." —[Plutarch, Apoth.]— And, in truth, he would infinitely wrong that man who would weigh him without the honour and grandeur of his end.

God has ordered all things as it has best pleased Him; but I have, in my time, seen three of the most execrable persons that ever I knew in all manner of abominable living, and the most infamous to boot, who all died a very regular death, and in all circumstances composed, even to perfection. There are brave and fortunate deaths: I have seen death cut the thread of the progress of a prodigious advancement, and in the height and flower of its increase, of a certain person, —[Montaigne doubtless refers to his friend Etienne de la Boetie, at whose death in 1563 he was present.]— with so glorious an end that, in my opinion, his ambitious and generous designs had nothing in them so high and great as their interruption. He arrived, without completing his course, at the place to which his ambition aimed, with greater glory than he could either have hoped or desired, anticipating by his fall the name and power to which he aspired in perfecting his career. In the judgment I make of another man's life, I always observe how he carried himself at his death; and the principal concern I have for my own is that I may die well—that is, patiently and tranquilly.

CHAPTER XIX. THAT TO STUDY PHILOSOPHY IS TO LEARN TO DIE

Cicero says —[Tusc., i. 31.]— "that to study philosophy is nothing but to prepare one's self to die." The reason of which is, because study and contemplation do in some sort withdraw from us our soul, and employ it separately from the body, which is a kind of apprenticeship and a resemblance of death; or, else, because all the wisdom and reasoning in the world do in the end conclude in this point, to teach us not to fear to die. And to say the truth, either our reason mocks us, or it ought to have no other aim but our contentment only, nor to endeavour anything but, in sum, to make us live well, and, as the Holy Scripture says, at our ease. All the opinions of the world agree in this, that pleasure is our end, though we make use of divers means to attain it: they would, otherwise, be rejected at the first motion; for who would give ear to him that should propose affliction and misery for his end? The controversies and disputes of the philosophical sects upon this point are merely verbal:

"Transcurramus solertissimas nugas"

["Let us skip over those subtle trifles."—Seneca, Ep., 117.]

—there is more in them of opposition and obstinacy than is consistent with so sacred a profession; but whatsoever personage a man takes upon himself to perform, he ever mixes his own part with it.

Let the philosophers say what they will, the thing at which we all aim, even in virtue is pleasure. It amuses me to rattle in ears this word, which they so nauseate to and if it signify some supreme pleasure and contentment, it is

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more due to the assistance of virtue than to any other assistance whatever. This pleasure, for being more gay, more sinewy, more robust and more manly, is only the more seriously voluptuous, and we ought give it the name of pleasure, as that which is more favourable, gentle, and natural, and not that from which we have denominated it. The other and meaner pleasure, if it could deserve this fair name, it ought to be by way of competition, and not of privilege. I find it less exempt from traverses and inconveniences than virtue itself; and, besides that the enjoyment is more momentary, fluid, and frail, it has its watchings, fasts, and labours, its sweat and its blood; and, moreover, has particular to itself so many several sorts of sharp and wounding passions, and so dull a satiety attending it, as equal it to the severest penance. And we mistake if we think that these incommodities serve it for a spur and a seasoning to its sweetness (as in nature one contrary is quickened by another), or say, when we come to virtue, that like consequences and difficulties overwhelm and render it austere and inaccessible; whereas, much more aptly than in voluptuousness, they ennoble, sharpen, and heighten the perfect and divine pleasure they procure us. He renders himself unworthy of it who will counterpoise its cost with its fruit, and neither understands the blessing nor how to use it. Those who preach to us that the quest of it is craggy, difficult, and painful, but its fruition pleasant, what do they mean by that but to tell us that it is always unpleasing? For what human means will ever attain its enjoyment? The most perfect have been fain to content themselves to aspire unto it, and to approach it only, without ever possessing it. But they are deceived, seeing that of all the pleasures we know, the very pursuit is pleasant. The attempt ever relishes of the quality of the thing to which it is directed, for it is a good part of, and consubstantial with, the effect. The felicity and beatitude that glitters in Virtue, shines throughout all her appurtenances and avenues, even to the first entry and utmost limits.

Now, of all the benefits that virtue confers upon us, the contempt of death is one of the greatest, as the means that accommodates human life with a soft and easy tranquillity, and gives us a pure and pleasant taste of living, without which all other pleasure would be extinct. Which is the reason why all the rules centre and concur in this one article. And although they all in like manner, with common accord, teach us also to despise pain, poverty, and the other accidents to which human life is subject, it is not, nevertheless, with the same solicitude, as well by reason these accidents are not of so great necessity, the greater part of mankind passing over their whole lives without ever knowing what poverty is, and some without sorrow or sickness, as Xenophilus the musician, who lived a hundred and six years in a perfect and continual health; as also because, at the worst, death can, whenever we please, cut short and put an end to all other inconveniences. But as to death, it is inevitable:—

"Omnes eodem cogimur; omnium
Versatur urna serius ocus
Sors exitura, et nos in aeternum
Exilium impositura cymbae."

["We are all bound one voyage; the lot of all, sooner or later, is to come out of the urn. All must to eternal exile sail away."

—Hor., Od., ii. 3, 25.]

and, consequently, if it frights us, 'tis a perpetual torment, for which there is no sort of consolation. There is no way by which it may not reach us. We may continually turn our heads this way and that, as in a suspected country:

"Quae, quasi saxum Tantalus, semper impendet."

["Ever, like Tantalus stone, hangs over us."

—Cicero, De Finib., i. 18.]

Our courts of justice often send back condemned criminals to be executed upon the place where the crime was committed; but, carry them to fine houses by the way, prepare for them the best entertainment you can—

"Non Siculae dapes
Dulcem elaborabunt saporem:
Non avium cyatheaceae cantus
Somnum reducent."

["Sicilian dainties will not tickle their palates, nor the melody of

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birds and harps bring back sleep."—Hor., Od., iii. 1, 18.]

Do you think they can relish it? and that the fatal end of their journey being continually before their eyes, would not alter and deprave their palate from tasting these regalias?

"Audit iter, numeratque dies, spatioque viarum

Metitur vitam; torquetur peste futura."

["He considers the route, computes the time of travelling, measuring his life by the length of the journey; and torments himself by thinking of the blow to come."—Claudianus, in Ruf., ii. 137.]

The end of our race is death; 'tis the necessary object of our aim, which, if it fright us, how is it possible to advance a step without a fit of ague? The remedy the vulgar use is not to think on't; but from what brutish stupidity can they derive so gross a blindness? They must bridle the ass by the tail:

"Qui capite ipse suo instituit vestigia retro,"

["Who in his folly seeks to advance backwards"—Lucretius, iv. 474]

'tis no wonder if he be often trapped in the pitfall. They affright people with the very mention of death, and many cross themselves, as it were the name of the devil. And because the making a man's will is in reference to dying, not a man will be persuaded to take a pen in hand to that purpose, till the physician has passed sentence upon and totally given him over, and then betwixt and terror, God knows in how fit a condition of understanding he is to do it.

The Romans, by reason that this poor syllable death sounded so harshly to their ears and seemed so ominous, found out a way to soften and spin it out by a periphrasis, and instead of pronouncing such a one is dead, said, "Such a one has lived," or "Such a one has ceased to live"— [Plutarch, Life of Cicero, c. 22:]— for, provided there was any mention of life in the case, though past, it carried yet some sound of consolation. And from them it is that we have borrowed our expression, "The late Monsieur such and such a one."—"feu Monsieur un tel." Peradventure, as the saying is, the term we have lived is worth our money. I was born betwixt eleven and twelve o'clock in the forenoon the last day of February 1533, according to our computation, beginning the year the 1st of January,—[This was in virtue of an ordinance of Charles IX. in 1563. Previously the year commenced at Easter, so that the 1st January 1563 became the first day of the year 1563.]—and it is now but just fifteen days since I was complete nine—and—thirty years old; I make account to live, at least, as many more. In the meantime, to trouble a man's self with the thought of a thing so far off were folly. But what? Young and old die upon the same terms; no one departs out of life otherwise than if he had but just before entered into it; neither is any man so old and decrepit, who, having heard of Methuselah, does not think he has yet twenty good years to come. Fool that thou art! who has assured unto thee the term of life? Thou dependest upon physicians' tales: rather consult effects and experience. According to the common course of things, 'tis long since that thou hast lived by extraordinary favour; thou hast already outlived the ordinary term of life. And that it is so, reckon up thy acquaintance, how many more have died before they arrived at thy age than have attained unto it; and of those who have ennobled their lives by their renown, take but an account, and I dare lay a wager thou wilt find more who have died before than after five—and— thirty years of age. It is full both of reason and piety, too, to take example by the humanity of Jesus Christ Himself; now, He ended His life at three—and—thirty years. The greatest man, that was no more than a man, Alexander, died also at the same age. How many several ways has death to surprise us?

"Quid quisque, vitet, nunquam homini satis

Cautum est in horas."

["Be as cautious as he may, man can never foresee the danger that may at any hour befall him." —Hor. O. ii. 13, 13.]

To omit fevers and pleurisies, who would ever have imagined that a duke of Brittany, —[Jean II. died 1305.]—should be pressed to death in a crowd as that duke was at the entry of Pope Clement, my neighbour, into Lyons? —[Montaigne speaks of him as if he had been a contemporary neighbour, perhaps because he was the

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Archbishop of Bordeaux. Bertrand le Got was Pope under the title of Clement V., 1305–14.]— Hast thou not seen one of our kings —[Henry II., killed in a tournament, July 10, 1559]— killed at a tilting, and did not one of his ancestors die by jostle of a hog? —[Philip, eldest son of Louis le Gros.]— AEschylus, threatened with the fall of a house, was to much purpose circumspect to avoid that danger, seeing that he was knocked on the head by a tortoise falling out of an eagle's talons in the air. Another was choked with a grape-stone; —[Val. Max., ix. 12, ext. 2.]— an emperor killed with the scratch of a comb in combing his head. AEmilius Lepidus with a stumble at his own threshold,—[Pliny, Nat. Hist., vii. 33.]— and Aufidius with a jostle against the door as he entered the council-chamber. And betwixt the very thighs of women, Cornelius Gallus the proctor; Tigillinus, captain of the watch at Rome; Ludovico, son of Guido di Gonzaga, Marquis of Mantua; and (of worse example) Speusippus, a Platonic philosopher, and one of our Popes." The poor judge Bebius gave adjournment in a case for eight days; but he himself, meanwhile, was condemned by death, and his own stay of life expired. Whilst Caius Julius, the physician, was anointing the eyes of a patient, death closed his own; and, if I may bring in an example of my own blood, a brother of mine, Captain St. Martin, a young man, three-and-twenty years old, who had already given sufficient testimony of his valour, playing a match at tennis, received a blow of a ball a little above his right ear, which, as it gave no manner of sign of wound or contusion, he took no notice of it, nor so much as sat down to repose himself, but, nevertheless, died within five or six hours after of an apoplexy occasioned by that blow.

These so frequent and common examples passing every day before our eyes, how is it possible a man should disengage himself from the thought of death, or avoid fancying that it has us every moment by the throat? What matter is it, you will say, which way it comes to pass, provided a man does not terrify himself with the expectation? For my part, I am of this mind, and if a man could by any means avoid it, though by creeping under a calf's skin, I am one that should not be ashamed of the shift; all I aim at is, to pass my time at my ease, and the recreations that will most contribute to it, I take hold of, as little glorious and exemplary as you will:

"Praetulerim . . . delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere, et ringi."

["I had rather seem mad and a sluggard, so that my defects are agreeable to myself, or that I am not painfully conscious of them, than be wise, and chaptious."—Hor., Ep., ii. 2, 126.]

But 'tis folly to think of doing anything that way. They go, they come, they gallop and dance, and not a word of death. All this is very fine; but withal, when it comes either to themselves, their wives, their children, or friends, surprising them at unawares and unprepared, then, what torment, what outcries, what madness and despair! Did you ever see anything so subdued, so changed, and so confounded? A man must, therefore, make more early provision for it; and this brutish negligence, could it possibly lodge in the brain of any man of sense (which I think utterly impossible), sells us its merchandise too dear. Were it an enemy that could be avoided, I would then advise to borrow arms even of cowardice itself; but seeing it is not, and that it will catch you as well flying and playing the poltroon, as standing to't like an honest man:—

"Nempe et fugacem persequitur virum,
Nec parcat imbellis juventae
Poplitibus timidoque tergo."

["He pursues the flying poltroon, nor spares the hamstrings of the unwarlike youth who turns his back"—Hor., Ep., iii. 2, 14.]

And seeing that no temper of arms is of proof to secure us:—

"Ille licet ferro cautus, se condat et aere,
Mors tamen inclusum protrahet inde caput"

["Let him hide beneath iron or brass in his fear, death will pull his head out of his armour."—Propertius iii. 18]

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—let us learn bravely to stand our ground, and fight him. And to begin to deprive him of the greatest advantage he has over us, let us take a way quite contrary to the common course. Let us disarm him of his novelty and strangeness, let us converse and be familiar with him, and have nothing so frequent in our thoughts as death. Upon all occasions represent him to our imagination in his every shape; at the stumbling of a horse, at the falling of a tile, at the least prick with a pin, let us presently consider, and say to ourselves, "Well, and what if it had been death itself?" and, thereupon, let us encourage and fortify ourselves. Let us evermore, amidst our jollity and feasting, set the remembrance of our frail condition before our eyes, never suffering ourselves to be so far transported with our delights, but that we have some intervals of reflecting upon, and considering how many several ways this jollity of ours tends to death, and with how many dangers it threatens it. The Egyptians were wont to do after this manner, who in the height of their feasting and mirth, caused a dried skeleton of a man to be brought into the room to serve for a memento to their guests:

"Omnem crede diem tibi diluxisse supremum

Grata superveniet, quae non sperabitur, hora."

["Think each day when past is thy last; the next day, as unexpected, will be the more welcome."—Hor., Ep., i. 4, 13.]

Where death waits for us is uncertain; let us look for him everywhere. The premeditation of death is the premeditation of liberty; he who has learned to die has unlearned to serve. There is nothing evil in life for him who rightly comprehends that the privation of life is no evil: to know, how to die delivers us from all subjection and constraint. Paulus Emilius answered him whom the miserable King of Macedon, his prisoner, sent to entreat him that he would not lead him in his triumph, "Let him make that request to himself." —[Plutarch, Life of Paulus Aemilius, c. 17; Cicero, Tusc., v. 40.]

In truth, in all things, if nature do not help a little, it is very hard for art and industry to perform anything to purpose. I am in my own nature not melancholic, but meditative; and there is nothing I have more continually entertained myself withal than imaginations of death, even in the most wanton time of my age:

"Jucundum quum aetas florida ver ageret."

["When my florid age rejoiced in pleasant spring."

—Catullus, lxviii.]

In the company of ladies, and at games, some have perhaps thought me possessed with some jealousy, or the uncertainty of some hope, whilst I was entertaining myself with the remembrance of some one, surprised, a few days before, with a burning fever of which he died, returning from an entertainment like this, with his head full of idle fancies of love and jollity, as mine was then, and that, for aught I knew, the same—destiny was attending me.

"Jam fuerit, nec post unquam revocare licebit."

["Presently the present will have gone, never to be recalled."

Lucretius, iii. 928.]

Yet did not this thought wrinkle my forehead any more than any other. It is impossible but we must feel a sting in such imaginations as these, at first; but with often turning and returning them in one's mind, they, at last, become so familiar as to be no trouble at all: otherwise, I, for my part, should be in a perpetual fright and frenzy; for never man was so distrustful of his life, never man so uncertain as to its duration. Neither health, which I have hitherto ever enjoyed very strong and vigorous, and very seldom interrupted, does prolong, nor sickness contract my hopes. Every minute, methinks, I am escaping, and it eternally runs in my mind, that what may be done to-morrow, may be done to-day. Hazards and dangers do, in truth, little or nothing hasten our end; and if we consider how many thousands more remain and hang over our heads, besides the accident that immediately threatens us, we shall find that the sound and the sick, those that are abroad at sea, and those that sit by the fire, those who are engaged in battle, and those who sit idle at home, are the one as near it as the other.

"Nemo altero fragilior est; nemo in crastinum sui certior."

["No man is more fragile than another: no man more certain than another of to-morrow."—Seneca, Ep., 91.]

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For anything I have to do before I die, the longest leisure would appear too short, were it but an hour's business I had to do.

A friend of mine the other day turning over my tablets, found therein a memorandum of something I would have done after my decease, whereupon I told him, as it was really true, that though I was no more than a league's distance only from my own house, and merry and well, yet when that thing came into my head, I made haste to write it down there, because I was not certain to live till I came home. As a man that am eternally brooding over my own thoughts, and confine them to my own particular concerns, I am at all hours as well prepared as I am ever like to be, and death, whenever he shall come, can bring nothing along with him I did not expect long before. We should always, as near as we can, be booted and spurred, and ready to go, and, above all things, take care, at that time, to have no business with any one but one's self:—

"Quid brevi fortes jaculamur avo
Multa?"

["Why for so short a life tease ourselves with so many projects?"
—Hor., Od., ii. 16, 17.]

for we shall there find work enough to do, without any need of addition. One man complains, more than of death, that he is thereby prevented of a glorious victory; another, that he must die before he has married his daughter, or educated his children; a third seems only troubled that he must lose the society of his wife; a fourth, the conversation of his son, as the principal comfort and concern of his being. For my part, I am, thanks be to God, at this instant in such a condition, that I am ready to dislodge, whenever it shall please Him, without regret for anything whatsoever. I disengage myself throughout from all worldly relations; my leave is soon taken of all but myself. Never did any one prepare to bid adieu to the world more absolutely and unreservedly, and to shake hands with all manner of interest in it, than I expect to do. The dearest deaths are the best:

"'Miser, O miser,' aiunt, 'omnia ademit
Una dies infesta mihi tot praemia vitae.'"

["'Wretch that I am,' they cry, 'one fatal day has deprived me of
all joys of life.'"—Lucretius, iii. 911.]

And the builder,

"Manuet," says he, "opera interrupta, minaeque
Murorum ingentes."

["The works remain incomplete, the tall pinnacles of the walls
unmade."—Aeneid, iv. 88.]

A man must design nothing that will require so much time to the finishing, or, at least, with no such passionate desire to see it brought to perfection. We are born to action:

"Quum moriar, medium solvar et inter opus."

["When I shall die, let it be doing that I had designed."
—Ovid, Amor., ii. 10, 36.]

I would always have a man to be doing, and, as much as in him lies, to extend and spin out the offices of life; and then let death take me planting my cabbages, indifferent to him, and still less of my gardens not being finished. I saw one die, who, at his last gasp, complained of nothing so much as that destiny was about to cut the thread of a chronicle he was then compiling, when he was gone no farther than the fifteenth or sixteenth of our kings:

"Illud in his rebus non addunt: nec tibi earum
jam desiderium rerum super insidet una."

["They do not add, that dying, we have no longer a desire to possess
things."—Lucretius, iii. 913.]

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We are to discharge ourselves from these vulgar and hurtful humours. To this purpose it was that men first appointed the places of sepulture adjoining the churches, and in the most frequented places of the city, to accustom, says Lycurgus, the common people, women, and children, that they should not be startled at the sight of a corpse, and to the end, that the continual spectacle of bones, graves, and funeral obsequies should put us in mind of our frail condition:

"Quin etiam exhilarare viris convivium caede
Mos olim, et miscere epulis spectacula dira
Certantum ferro, saepe et super ipsa cadentum
Pocula, respersis non parco sanguine mensis."

["It was formerly the custom to enliven banquets with slaughter, and to combine with the repast the dire spectacle of men contending with the sword, the dying in many cases falling upon the cups, and covering the tables with blood."—Silius Italicus, xi. 51.]

And as the Egyptians after their feasts were wont to present the company with a great image of death, by one that cried out to them, "Drink and be merry, for such shalt thou be when thou art dead"; so it is my custom to have death not only in my imagination, but continually in my mouth. Neither is there anything of which I am so inquisitive, and delight to inform myself, as the manner of men's deaths, their words, looks, and bearing; nor any places in history I am so intent upon; and it is manifest enough, by my crowding in examples of this kind, that I have a particular fancy for that subject. If I were a writer of books, I would compile a register, with a comment, of the various deaths of men: he who should teach men to die would at the same time teach them to live. Dicarchus made one, to which he gave that title.; but it was designed for another and less profitable end.

Peradventure, some one may object, that the pain and terror of dying so infinitely exceed all manner of imagination, that the best fencer will be quite out of his play when it comes to the push. Let them say what they will: to premeditate is doubtless a very great advantage; and besides, is it nothing to go so far, at least, without disturbance or alteration? Moreover, Nature herself assists and encourages us: if the death be sudden and violent, we have not leisure to fear; if otherwise, I perceive that as I engage further in my disease, I naturally enter into a certain loathing and disdain of life. I find I have much more ado to digest this resolution of dying, when I am well in health, than when languishing of a fever; and by how much I have less to do with the commodities of life, by reason that I begin to lose the use and pleasure of them, by so much I look upon death with less terror. Which makes me hope, that the further I remove from the first, and the nearer I approach to the latter, I shall the more easily exchange the one for the other. And, as I have experienced in other occurrences, that, as Caesar says, things often appear greater to us at distance than near at hand, I have found, that being well, I have had maladies in much greater horror than when really afflicted with them. The vigour wherein I now am, the cheerfulness and delight wherein I now live, make the contrary estate appear in so great a disproportion to my present condition, that, by imagination, I magnify those inconveniences by one-half, and apprehend them to be much more troublesome, than I find them really to be, when they lie the most heavy upon me; I hope to find death the same.

Let us but observe in the ordinary changes and declinations we daily suffer, how nature deprives us of the light and sense of our bodily decay. What remains to an old man of the vigour of his youth and better days?

"Heu! senibus vitae portio quanta manet."

["Alas, to old men what portion of life remains!"—Maximian, vel Pseudo-Gallus, i. 16.]

Caesar, to an old weather-beaten soldier of his guards, who came to ask him leave that he might kill himself, taking notice of his withered body and decrepit motion, pleasantly answered, "Thou fanciest, then, that thou art yet alive."—[Seneca, Ep., 77.]—Should a man fall into this condition on the sudden, I do not think humanity capable of enduring such a change: but nature, leading us by the hand, an easy and, as it were, an insensible pace, step by step conducts us to that miserable state, and by that means makes it familiar to us, so that we are insensible of the stroke when our youth dies in us, though it be really a harder death than the final dissolution of a

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languishing body, than the death of old age; forasmuch as the fall is not so great from an uneasy being to none at all, as it is from a sprightly and flourishing being to one that is troublesome and painful. The body, bent and bowed, has less force to support a burden; and it is the same with the soul, and therefore it is, that we are to raise her up firm and erect against the power of this adversary. For, as it is impossible she should ever be at rest, whilst she stands in fear of it; so, if she once can assure herself, she may boast (which is a thing as it were surpassing human condition) that it is impossible that disquiet, anxiety, or fear, or any other disturbance, should inhabit or have any place in her:

"Non vulnus instans Tyranni
Mentha cadi solida, neque Auster
Dux inquieti turbidus Adriae,
Nec fulminantis magna Jovis manus."

["Not the menacing look of a tyrant shakes her well-settled soul,
nor turbulent Auster, the prince of the stormy Adriatic, nor yet the
strong hand of thundering Jove, such a temper moves."

—Hor., Od., iii. 3, 3.]

She is then become sovereign of all her lusts and passions, mistress of necessity, shame, poverty, and all the other injuries of fortune. Let us, therefore, as many of us as can, get this advantage; 'tis the true and sovereign liberty here on earth, that fortifies us wherewithal to defy violence and injustice, and to contemn prisons and chains:

"In manicis et
Compedibus saevo te sub custode tenebo.
Ipse Deus, simul atque volam, me solvet. Opinor,
Hoc sentit; moriar; mors ultima linea rerum est."
["I will keep thee in fetters and chains, in custody of a
savage keeper.—A god will when I ask Him, set me free.
This god I think is death. Death is the term of all things."
—Hor., Ep., i. 16, 76.]

Our very religion itself has no surer human foundation than the contempt of death. Not only the argument of reason invites us to it—for why should we fear to lose a thing, which being lost, cannot be lamented?— but, also, seeing we are threatened by so many sorts of death, is it not infinitely worse eternally to fear them all, than once to undergo one of them? And what matters it, when it shall happen, since it is inevitable? To him that told Socrates, "The thirty tyrants have sentenced thee to death"; "And nature them," said he.—[Socrates was not condemned to death by the thirty tyrants, but by the Athenians.—Diogenes Laertius, ii.35.]— What a ridiculous thing it is to trouble ourselves about taking the only step that is to deliver us from all trouble! As our birth brought us the birth of all things, so in our death is the death of all things included. And therefore to lament that we shall not be alive a hundred years hence, is the same folly as to be sorry we were not alive a hundred years ago. Death is the beginning of another life. So did we weep, and so much it cost us to enter into this, and so did we put off our former veil in entering into it. Nothing can be a grievance that is but once. Is it reasonable so long to fear a thing that will so soon be despatched? Long life, and short, are by death made all one; for there is no long, nor short, to things that are no more. Aristotle tells us that there are certain little beasts upon the banks of the river Hypanis, that never live above a day: they which die at eight of the clock in the morning, die in their youth, and those that die at five in the evening, in their decrepitude: which of us would not laugh to see this moment of continuance put into the consideration of weal or woe? The most and the least, of ours, in comparison with eternity, or yet with the duration of mountains, rivers, stars, trees, and even of some animals, is no less ridiculous.—[Seneca, Consol. ad Marciam, c. 20.]

But nature compels us to it. "Go out of this world," says she, "as you entered into it; the same pass you made from death to life, without passion or fear, the same, after the same manner, repeat from life to death. Your death is a part of the order of the universe, 'tis a part of the life of the world.

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"Inter se mortales mutua vivunt

.....

Et, quasi cursores, vitae lampada tradunt.'

["Mortals, amongst themselves, live by turns, and, like the runners in the games, give up the lamp, when they have won the race, to the next comer.—"Lucretius, ii. 75, 78.]

"Shall I exchange for you this beautiful contexture of things? 'Tis the condition of your creation; death is a part of you, and whilst you endeavour to evade it, you evade yourselves. This very being of yours that you now enjoy is equally divided betwixt life and death. The day of your birth is one day's advance towards the grave:

"Prima, quæ vitam dedit, hora carpsit.'

["The first hour that gave us life took away also an hour."

—Seneca, *Her. Fur.*, 3 Chor. 874.]

"Nascentes morimur, finisque ab origine pendet.'

["As we are born we die, and the end commences with the beginning."—

—Manilius, *Ast.*, iv. 16.]

"All the whole time you live, you purloin from life and live at the expense of life itself. The perpetual work of your life is but to lay the foundation of death. You are in death, whilst you are in life, because you still are after death, when you are no more alive; or, if you had rather have it so, you are dead after life, but dying all the while you live; and death handles the dying much more rudely than the dead, and more sensibly and essentially. If you have made your profit of life, you have had enough of it; go your way satisfied.

"Cur non ut plenus vita; conviva recedis?"

["Why not depart from life as a sated guest from a feast?"

"Lucretius, iii. 951.]

"If you have not known how to make the best use of it, if it was unprofitable to you, what need you care to lose it, to what end would you desire longer to keep it?"

"Cur amplius addere quaeris,

Rursum quod pereat male, et ingratum occidat omne?"

["Why seek to add longer life, merely to renew ill-spent time, and be again tormented?"—Lucretius, iii. 914.]

"Life in itself is neither good nor evil; it is the scene of good or evil as you make it.' And, if you have lived a day, you have seen all: one day is equal and like to all other days. There is no other light, no other shade; this very sun, this moon, these very stars, this very order and disposition of things, is the same your ancestors enjoyed, and that shall also entertain your posterity:

"Non alium videre patres, aliumve nepotes

Aspicient.'

["Your grandsires saw no other thing; nor will your posterity."

—Manilius, i. 529.]

"And, come the worst that can come, the distribution and variety of all the acts of my comedy are performed in a year. If you have observed the revolution of my four seasons, they comprehend the infancy, the youth, the virility, and the old age of the world: the year has played his part, and knows no other art but to begin again; it will always be the same thing:

"Versamur ibidem, atque insumus usque.'

["We are turning in the same circle, ever therein confined."

—Lucretius, iii. 1093.

"Atque in se sua per vestigia volvitur annus.'

["The year is ever turning around in the same footsteps."

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—Virgil, Georg., ii. 402.

"I am not prepared to create for you any new recreations:

"Nam tibi prxterea quod machiner, inveniamque
Quod placeat, nihil est; eadem sunt omnia semper.'

["I can devise, nor find anything else to please you: 'tis the same
thing over and over again."—Lucretius iii. 957]

"Give place to others, as others have given place to you. Equality is the soul of equity. Who can complain of being comprehended in the same destiny, wherein all are involved? Besides, live as long as you can, you shall by that nothing shorten the space you are to be dead; 'tis all to no purpose; you shall be every whit as long in the condition you so much fear, as if you had died at nurse:

"Licet quot vis vivendo vincere secla,
Mors aeterna tamen nihilominus illa manebit.'

["Live triumphing over as many ages as you will, death still will
remain eternal."—Lucretius, iii. 1103]

"And yet I will place you in such a condition as you shall have no reason to be displeased.

"In vera nescis nullum fore morte alium te,
Qui possit vivus tibi to lugere peremptum,
Stansque jacentem.'

["Know you not that, when dead, there can be no other living self to
lament you dead, standing on your grave."—Idem., ibid., 898.]

"Nor shall you so much as wish for the life you are so concerned about:

"Nec sibi enim quisquam tum se vitamque requirit.

.....

"Nec desiderium nostri nos afficit ullum.'

"Death is less to be feared than nothing, if there could be anything less than nothing.

"Multo . . . mortem minus ad nos esse putandum,
Si minus esse potest, quam quod nihil esse videmus.'

"Neither can it any way concern you, whether you are living or dead: living, by reason that you are still in being; dead, because you are no more. Moreover, no one dies before his hour: the time you leave behind was no more yours than that was lapsed and gone before you came into the world; nor does it any more concern you.

"Respice enim, quam nil ad nos anteacta vetustas
Temporis aeterni fuerit.'

["Consider how as nothing to us is the old age of times past."
—Lucretius iii. 985]

Wherever your life ends, it is all there. The utility of living consists not in the length of days, but in the use of time; a man may have lived long, and yet lived but a little. Make use of time while it is present with you. It depends upon your will, and not upon the number of days, to have a sufficient length of life. Is it possible you can imagine never to arrive at the place towards which you are continually going? and yet there is no journey but hath its end. And, if company will make it more pleasant or more easy to you, does not all the world go the self-same way?

"Omnia te, vita perfuncta, sequentur.'

["All things, then, life over, must follow thee."
—Lucretius, iii. 981.]

"Does not all the world dance the same brawl that you do? Is there anything that does not grow old, as well as you? A thousand men, a thousand animals, a thousand other creatures, die at the same moment that you die:

"*Nam nox nulla diem, neque noctem aurora sequuta est,
Quae non audierit mistos vagitibus aegris
Ploratus, mortis comites et funeris atri.*"

["No night has followed day, no day has followed night, in which there has not been heard sobs and sorrowing cries, the companions of death and funerals."—Lucretius, v. 579.]

"To what end should you endeavour to draw back, if there be no possibility to evade it? you have seen examples enough of those who have been well pleased to die, as thereby delivered from heavy miseries; but have you ever found any who have been dissatisfied with dying? It must, therefore, needs be very foolish to condemn a thing you have neither experimented in your own person, nor by that of any other. Why dost thou complain of me and of destiny? Do we do thee any wrong? Is it for thee to govern us, or for us to govern thee? Though, peradventure, thy age may not be accomplished, yet thy life is: a man of low stature is as much a man as a giant; neither men nor their lives are measured by the ell. Chiron refused to be immortal, when he was acquainted with the conditions under which he was to enjoy it, by the god of time itself and its duration, his father Saturn. Do but seriously consider how much more insupportable and painful an immortal life would be to man than what I have already given him. If you had not death, you would eternally curse me for having deprived you of it; I have mixed a little bitterness with it, to the end, that seeing of what convenience it is, you might not too greedily and indiscreetly seek and embrace it: and that you might be so established in this moderation, as neither to nauseate life, nor have any antipathy for dying, which I have decreed you shall once do, I have tempered the one and the other betwixt pleasure and pain. It was I that taught Thales, the most eminent of your sages, that to live and to die were indifferent; which made him, very wisely, answer him, 'Why then he did not die?' 'Because,' said he, 'it is indifferent.'—[Diogenes Laertius, i. 35.]— Water, earth, air, and fire, and the other parts of this creation of mine, are no more instruments of thy life than they are of thy death. Why dost thou fear thy last day? it contributes no more to thy dissolution, than every one of the rest: the last step is not the cause of lassitude: it does not confess it. Every day travels towards death; the last only arrives at it." These are the good lessons our mother Nature teaches.

I have often considered with myself whence it should proceed, that in war the image of death, whether we look upon it in ourselves or in others, should, without comparison, appear less dreadful than at home in our own houses (for if it were not so, it would be an army of doctors and whining milksops), and that being still in all places the same, there should be, notwithstanding, much more assurance in peasants and the meaner sort of people, than in others of better quality. I believe, in truth, that it is those terrible ceremonies and preparations wherewith we set it out, that more terrify us than the thing itself; a new, quite contrary way of living; the cries of mothers, wives, and children; the visits of astounded and afflicted friends; the attendance of pale and blubbering servants; a dark room, set round with burning tapers; our beds environed with physicians and divines; in sum, nothing but ghostliness and horror round about us; we seem dead and buried already. Children are afraid even of those they are best acquainted with, when disguised in a visor; and so 'tis with us; the visor must be removed as well from things as from persons, that being taken away, we shall find nothing underneath but the very same death that a mean servant or a poor chambermaid died a day or two ago, without any manner of apprehension. Happy is the death that deprives us of leisure for preparing such ceremonials.

CHAPTER XX. OF THE FORCE OF IMAGINATION

"Fortis imaginatio generat casum," say the schoolmen.

["A strong imagination begets the event itself."—Axiom. Scholast.]

I am one of those who are most sensible of the power of imagination: every one is jostled by it, but some are

overthrown by it. It has a very piercing impression upon me; and I make it my business to avoid, wanting force to resist it. I could live by the sole help of healthful and jolly company: the very sight of another's pain materially pains me, and I often usurp the sensations of another person. A perpetual cough in another tickles my lungs and throat. I more unwillingly visit the sick in whom by love and duty I am interested, than those I care not for, to whom I less look. I take possession of the disease I am concerned at, and take it to myself. I do not at all wonder that fancy should give fevers and sometimes kill such as allow it too much scope, and are too willing to entertain it. Simon Thomas was a great physician of his time: I remember, that happening one day at Toulouse to meet him at a rich old fellow's house, who was troubled with weak lungs, and discoursing with the patient about the method of his cure, he told him, that one thing which would be very conducive to it, was to give me such occasion to be pleased with his company, that I might come often to see him, by which means, and by fixing his eyes upon the freshness of my complexion, and his imagination upon the sprightliness and vigour that glowed in my youth, and possessing all his senses with the flourishing age wherein I then was, his habit of body might, peradventure, be amended; but he forgot to say that mine, at the same time, might be made worse. Gallus Vibius so much bent his mind to find out the essence and motions of madness, that, in the end, he himself went out of his wits, and to such a degree, that he could never after recover his judgment, and might brag that he was become a fool by too much wisdom. Some there are who through fear anticipate the hangman; and there was the man, whose eyes being unbound to have his pardon read to him, was found stark dead upon the scaffold, by the stroke of imagination. We start, tremble, turn pale, and blush, as we are variously moved by imagination; and, being a-bed, feel our bodies agitated with its power to that degree, as even sometimes to expiring. And boiling youth, when fast asleep, grows so warm with fancy, as in a dream to satisfy amorous desires:—

"Ut, quasi transactis saepe omnibu rebus, profundant
Fluminis ingentes, fluctus, vestemque cruentent."

Although it be no new thing to see horns grown in a night on the forehead of one that had none when he went to bed, notwithstanding, what befell Cippus, King of Italy, is memorable; who having one day been a very delighted spectator of a bullfight, and having all the night dreamed that he had horns on his head, did, by the force of imagination, really cause them to grow there. Passion gave to the son of Croesus the voice which nature had denied him. And Antiochus fell into a fever, inflamed with the beauty of Stratonice, too deeply imprinted in his soul. Pliny pretends to have seen Lucius Cossitius, who from a woman was turned into a man upon her very wedding-day. Pontanus and others report the like metamorphosis to have happened in these latter days in Italy. And, through the vehement desire of him and his mother:

"Volta puer solvit, quae foemina voverat, Iphis."

Myself passing by Vitry le Francois, saw a man the Bishop of Soissons had, in confirmation, called Germain, whom all the inhabitants of the place had known to be a girl till two-and-twenty years of age, called Mary. He was, at the time of my being there, very full of beard, old, and not married. He told us, that by straining himself in a leap his male organs came out; and the girls of that place have, to this day, a song, wherein they advise one another not to take too great strides, for fear of being turned into men, as Mary Germain was. It is no wonder if this sort of accident frequently happen; for if imagination have any power in such things, it is so continually and vigorously bent upon this subject, that to the end it may not so often relapse into the same thought and violence of desire, it were better, once for all, to give these young wenches the things they long for.

Some attribute the scars of King Dagobert and of St. Francis to the force of imagination. It is said, that by it bodies will sometimes be removed from their places; and Celsus tells us of a priest whose soul would be ravished into such an ecstasy that the body would, for a long time, remain without sense or respiration. St. Augustine makes mention of another, who, upon the hearing of any lamentable or doleful cries, would presently fall into a swoon, and be so far out of himself, that it was in vain to call, bawl in his ears, pinch or burn him, till he voluntarily came to himself; and then he would say, that he had heard voices as it were afar off, and did feel when they pinched and burned him; and, to prove that this was no obstinate dissimulation in defiance of his sense of feeling, it was manifest, that all the while he had neither pulse nor breathing.

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'Tis very probable, that visions, enchantments, and all extraordinary effects of that nature, derive their credit principally from the power of imagination, working and making its chiefest impression upon vulgar and more easy souls, whose belief is so strangely imposed upon, as to think they see what they do not see.

I am not satisfied whether those pleasant ligatures —[Les nouements d'aiguillettes, as they were called, knots tied by some one, at a wedding, on a strip of leather, cotton, or silk, and which, especially when passed through the wedding-ring, were supposed to have the magical effect of preventing a consummation of the marriage until they were untied. See Louandre, *La Sorcellerie*, 1853, p. 73. The same superstition and appliance existed in England.]— with which this age of ours is so occupied, that there is almost no other talk, are not mere voluntary impressions of apprehension and fear; for I know, by experience, in the case of a particular friend of mine, one for whom I can be as responsible as for myself, and a man that cannot possibly fall under any manner of suspicion of insufficiency, and as little of being enchanted, who having heard a companion of his make a relation of an unusual frigidity that surprised him at a very unseasonable time; being afterwards himself engaged upon the same account, the horror of the former story on a sudden so strangely possessed his imagination, that he ran the same fortune the other had done; and from that time forward, the scurvy remembrance of his disaster running in his mind and tyrannising over him, he was subject to relapse into the same misfortune. He found some remedy, however, for this fancy in another fancy, by himself frankly confessing and declaring beforehand to the party with whom he was to have to do, this subjection of his, by which means, the agitation of his soul was, in some sort, appeased; and knowing that, now, some such misbehaviour was expected from him, the restraint upon his faculties grew less. And afterwards, at such times as he was in no such apprehension, when setting about the act (his thoughts being then disengaged and free, and his body in its true and natural estate) he was at leisure to cause the part to be handled and communicated to the knowledge of the other party, he was totally freed from that vexatious infirmity. After a man has once done a woman right, he is never after in danger of misbehaving himself with that person, unless upon the account of some excusable weakness. Neither is this disaster to be feared, but in adventures, where the soul is overextended with desire or respect, and, especially, where the opportunity is of an unforeseen and pressing nature; in those cases, there is no means for a man to defend himself from such a surprise, as shall put him altogether out of sorts. I have known some, who have secured themselves from this mischance, by coming half sated elsewhere, purposely to abate the ardour of the fury, and others, who, being grown old, find themselves less impotent by being less able; and one, who found an advantage in being assured by a friend of his, that he had a counter-charm of enchantments that would secure him from this disgrace. The story itself is not, much amiss, and therefore you shall have it.

A Count of a very great family, and with whom I was very intimate, being married to a fair lady, who had formerly been courted by one who was at the wedding, all his friends were in very great fear; but especially an old lady his kinswoman, who had the ordering of the solemnity, and in whose house it was kept, suspecting his rival would offer foul play by these sorceries. Which fear she communicated to me. I bade her rely upon me: I had, by chance, about me a certain flat plate of gold, whereon were graven some celestial figures, supposed good against sunstroke or pains in the head, being applied to the suture: where, that it might the better remain firm, it was sewed to a ribbon to be tied under the chin; a foppery cousin-german to this of which I am speaking. Jaques Pelletier, who lived in my house, had presented this to me for a singular rarity. I had a fancy to make some use of this knack, and therefore privately told the Count, that he might possibly run the same fortune other bridegrooms had sometimes done, especially some one being in the house, who, no doubt, would be glad to do him such a courtesy: but let him boldly go to bed. For I would do him the office of a friend, and, if need were, would not spare a miracle it was in my power to do, provided he would engage to me, upon his honour, to keep it to himself; and only, when they came to bring him his caudle,—[A custom in France to bring the bridegroom a caudle in the middle of the night on his wedding-night]— if matters had not gone well with him, to give me such a sign, and leave the rest to me. Now he had had his ears so battered, and his mind so prepossessed with the eternal tattle of this business, that when he came to't, he did really find himself tied with the trouble of his imagination, and, accordingly, at the time appointed, gave me the sign. Whereupon, I whispered him in the ear, that he should rise, under pretence of putting us out of the room, and after a jesting manner pull my nightgown from my shoulders—we were of much about the same height— throw it over his own, and there keep it till he had

performed what I had appointed him to do, which was, that when we were all gone out of the chamber, he should withdraw to make water, should three times repeat such and such words, and as often do such and such actions; that at every of the three times, he should tie the ribbon I put into his hand about his middle, and be sure to place the medal that was fastened to it, the figures in such a posture, exactly upon his reins, which being done, and having the last of the three times so well girt and fast tied the ribbon that it could neither untie nor slip from its place, let him confidently return to his business, and withal not forget to spread my gown upon the bed, so that it might be sure to cover them both. These ape's tricks are the main of the effect, our fancy being so far seduced as to believe that such strange means must, of necessity, proceed from some abstruse science: their very inanity gives them weight and reverence. And, certain it is, that my figures approved themselves more venereal than solar, more active than prohibitive. 'Twas a sudden whimsey, mixed with a little curiosity, that made me do a thing so contrary to my nature; for I am an enemy to all subtle and counterfeit actions, and abominate all manner of trickery, though it be for sport, and to an advantage; for though the action may not be vicious in itself, its mode is vicious.

Amasis, King of Egypt, having married Laodice, a very beautiful Greek virgin, though noted for his abilities elsewhere, found himself quite another man with his wife, and could by no means enjoy her; at which he was so enraged, that he threatened to kill her, suspecting her to be a witch. As 'tis usual in things that consist in fancy, she put him upon devotion, and having accordingly made his vows to Venus, he found himself divinely restored the very first night after his oblations and sacrifices. Now women are to blame to entertain us with that disdainful, coy, and angry countenance, which extinguishes our vigour, as it kindles our desire; which made the daughter-in-law of Pythagoras—[Theano, the lady in question was the wife, not the daughter-in-law of Pythagoras.]— say, "That the woman who goes to bed to a man, must put off her modesty with her petticoat, and put it on again with the same." The soul of the assailant, being disturbed with many several alarms, readily loses the power of performance; and whoever the imagination has once put this trick upon, and confounded with the shame of it (and she never does it but at the first acquaintance, by reason men are then more ardent and eager, and also, at this first account a man gives of himself, he is much more timorous of miscarrying), having made an ill beginning, he enters into such fever and despite at the accident, as are apt to remain and continue with him upon following occasions.

Married people, having all their time before them, ought never to compel or so much as to offer at the feat, if they do not find themselves quite ready: and it is less unseemly to fail of handselling the nuptial sheets, when a man perceives himself full of agitation and trembling, and to await another opportunity at more private and more composed leisure, than to make himself perpetually miserable, for having misbehaved himself and been baffled at the first assault. Till possession be taken, a man that knows himself subject to this infirmity, should leisurely and by degrees make several little trials and light offers, without obstinately attempting at once, to Force an absolute conquest over his own mutinous and indisposed faculties. Such as know their members to be naturally obedient, need take no other care but only to counterplot their fantasies.

The indocile liberty of this member is very remarkable, so importunately unruly in its tumidity and impatience, when we do not require it, and so unseasonably disobedient, when we stand most in need of it: so imperiously contesting in authority with the will, and with so much haughty obstinacy denying all solicitation, both of hand and mind. And yet, though his rebellion is so universally complained of, and that proof is thence deduced to condemn him, if he had, nevertheless, feed me to plead his cause, I should peradventure, bring the rest of his fellow- members into suspicion of complotting this mischief against him, out of pure envy at the importance and pleasure especial to his employment; and to have, by confederacy, armed the whole world against him, by malevolently charging him alone, with their common offence. For let any one consider, whether there is any one part of our bodies that does not often refuse to perform its office at the precept of the will, and that does not often exercise its function in defiance of her command. They have every one of them passions of their own, that rouse and awaken, stupefy and benumb them, without our leave or consent. How often do the involuntary motions of the countenance discover our inward thoughts, and betray our most private secrets to the bystanders. The same cause that animates this member, does also, without our knowledge, animate the lungs, pulse, and heart, the sight

of a pleasing object imperceptibly diffusing a flame through all our parts, with a feverish motion. Is there nothing but these veins and muscles that swell and flag without the consent, not only of the will, but even of our knowledge also? We do not command our hairs to stand on end, nor our skin to shiver either with fear or desire; the hands often convey themselves to parts to which we do not direct them; the tongue will be interdict, and the voice congealed, when we know not how to help it. When we have nothing to eat, and would willingly forbid it, the appetite does not, for all that, forbear to stir up the parts that are subject to it, no more nor less than the other appetite we were speaking of, and in like manner, as unseasonably leaves us, when it thinks fit. The vessels that serve to discharge the belly have their own proper dilatations and compressions, without and beyond our concurrence, as well as those which are destined to purge the reins; and that which, to justify the prerogative of the will, St. Augustine urges, of having seen a man who could command his rear to discharge as often together as he pleased, Vives, his commentator, yet further fortifies with another example in his time,—of one that could break wind in tune; but these cases do not suppose any more pure obedience in that part; for is anything commonly more tumultuary or indiscreet? To which let me add, that I myself knew one so rude and ungoverned, as for forty years together made his master vent with one continued and unintermitted outbursting, and 'tis like will do so till he die of it. And I could heartily wish, that I only knew by reading, how often a man's belly, by the denial of one single puff, brings him to the very door of an exceeding painful death; and that the emperor,—[The Emperor Claudius, who, however, according to Suetonius (Vita, c. 32), only intended to authorise this singular privilege by an edict.]— who gave liberty to let fly in all places, had, at the same time, given us power to do it. But for our will, in whose behalf we prefer this accusation, with how much greater probability may we reproach herself with mutiny and sedition, for her irregularity and disobedience? Does she always will what we would have her to do? Does she not often will what we forbid her to will, and that to our manifest prejudice? Does she suffer herself, more than any of the rest, to be governed and directed by the results of our reason? To conclude, I should move, in the behalf of the gentleman, my client, it might be considered, that in this fact, his cause being inseparably and indistinctly conjoined with an accessory, yet he only is called in question, and that by arguments and accusations, which cannot be charged upon the other; whose business, indeed, it is sometimes inopportune to invite, but never to refuse, and invite, moreover, after a tacit and quiet manner; and therefore is the malice and injustice of his accusers most manifestly apparent. But be it how it will, protesting against the proceedings of the advocates and judges, nature will, in the meantime, proceed after her own way, who had done but well, had she endowed this member with some particular privilege; the author of the sole immortal work of mortals; a divine work, according to Socrates; and love, the desire of immortality, and himself an immortal demon.

Some one, perhaps, by such an effect of imagination may have had the good luck to leave behind him here, the scrofula, which his companion who has come after, has carried with him into Spain. And 'tis for this reason you may see why men in such cases require a mind prepared for the thing that is to be done. Why do the physicians possess, before hand, their patients' credulity with so many false promises of cure, if not to the end, that the effect of imagination may supply the imposture of their decoctions? They know very well, that a great master of their trade has given it under his hand, that he has known some with whom the very sight of physic would work. All which conceits come now into my head, by the remembrance of a story was told me by a domestic apothecary of my father's, a blunt Swiss, a nation not much addicted to vanity and lying, of a merchant he had long known at Toulouse, who being a valetudinary, and much afflicted with the stone, had often occasion to take clysters, of which he caused several sorts to be prescribed him by the physicians, according to the accidents of his disease; which, being brought him, and none of the usual forms, as feeling if it were not too hot, and the like, being omitted, he lay down, the syringe advanced, and all ceremonies performed, injection alone excepted; after which, the apothecary being gone, and the patient accommodated as if he had really received a clyster, he found the same operation and effect that those do who have taken one indeed; and if at any time the physician did not find the operation sufficient, he would usually give him two or three more doses, after the same manner. And the fellow swore, that to save charges (for he paid as if he had really taken them) this sick man's wife, having sometimes made trial of warm water only, the effect discovered the cheat, and finding these would do no good, was fain to return to the old way.

The Essays of Montaigne, V3

A woman fancying she had swallowed a pin in a piece of bread, cried and lamented as though she had an intolerable pain in her throat, where she thought she felt it stick; but an ingenious fellow that was brought to her, seeing no outward tumour nor alteration, supposing it to be only a conceit taken at some crust of bread that had hurt her as it went down, caused her to vomit, and, unseen, threw a crooked pin into the basin, which the woman no sooner saw, but believing she had cast it up, she presently found herself eased of her pain. I myself knew a gentleman, who having treated a large company at his house, three or four days after bragged in jest (for there was no such thing), that he had made them eat of a baked cat; at which, a young gentlewoman, who had been at the feast, took such a horror, that falling into a violent vomiting and fever, there was no possible means to save her. Even brute beasts are subject to the force of imagination as well as we; witness dogs, who die of grief for the loss of their masters; and bark and tremble and start in their sleep; so horses will kick and whinny in their sleep.

Now all this may be attributed to the close affinity and relation betwixt the soul and the body intercommunicating their fortunes; but 'tis quite another thing when the imagination works not only upon one's own particular body, but upon that of others also. And as an infected body communicates its malady to those that approach or live near it, as we see in the plague, the smallpox, and sore eyes, that run through whole families and cities:—

"Dum spectant oculi laesos, laeduntur et ipsi;

Multaque corporibus transitione nocent."

["When we look at people with sore eyes, our own eyes become sore.

Many things are hurtful to our bodies by transition."

—Ovid, *De Rem. Amor.*, 615.]

—so the imagination, being vehemently agitated, darts out infection capable of offending the foreign object. The ancients had an opinion of certain women of Scythia, that being animated and enraged against any one, they killed him only with their looks. Tortoises and ostriches hatch their eggs with only looking on them, which infers that their eyes have in them some ejaculative virtue. And the eyes of witches are said to be assailant and hurtful:—

"Nescio quis teneros oculus mihi fascinat agnos."

["Some eye, I know not whose is bewitching my tender lambs."

—Virgil, *Eclog.*, iii. 103.]

Magicians are no very good authority with me. But we experimentally see that women impart the marks of their fancy to the children they carry in the womb; witness her that was brought to bed of a Moor; and there was presented to Charles the Emperor and King of Bohemia, a girl from about Pisa, all over rough and covered with hair, whom her mother said to be so conceived by reason of a picture of St. John the Baptist, that hung within the curtains of her bed.

It is the same with beasts; witness Jacob's sheep, and the hares and partridges that the snow turns white upon the mountains. There was at my house, a little while ago, a cat seen watching a bird upon the top of a tree: these, for some time, mutually fixing their eyes one upon another, the bird at last let herself fall dead into the cat's claws, either dazzled by the force of its own imagination, or drawn by some attractive power of the cat. Such as are addicted to the pleasures of the field, have, I make no question, heard the story of the falconer, who having earnestly fixed his eyes upon a kite in the air; laid a wager that he would bring her down with the sole power of his sight, and did so, as it was said; for the tales I borrow I charge upon the consciences of those from whom I have them. The discourses are my own, and found themselves upon the proofs of reason, not of experience; to which every one has liberty to add his own examples; and who has none, let him not forbear, the number and varieties of accidents considered, to believe that there are plenty of them; if I do not apply them well, let some other do it for me. And, also, in the subject of which I treat, our manners and motions, testimonies and instances; how fabulous soever, provided they are possible, serve as well as the true; whether they have really happened or no, at Rome or Paris, to John or Peter, 'tis still within the verge of human capacity, which serves me to good use. I see, and make my advantage of it, as well in shadow as in substance; and amongst the various readings thereof in history, I cull out the most rare and memorable to fit my own turn. There are authors whose only end and design it is to give an account of things that have happened; mine, if I could arrive unto it, should be to deliver of what may

happen. There is a just liberty allowed in the schools, of supposing similitudes, when they have none at hand. I do not, however, make any use of that privilege, and as to that matter, in superstitious religion, surpass all historical authority. In the examples which I here bring in, of what I have heard, read, done, or said, I have forbidden myself to dare to alter even the most light and indifferent circumstances; my conscience does not falsify one tittle; what my ignorance may do, I cannot say.

And this it is that makes me sometimes doubt in my own mind, whether a divine, or a philosopher, and such men of exact and tender prudence and conscience, are fit to write history: for how can they stake their reputation upon a popular faith? how be responsible for the opinions of men they do not know? and with what assurance deliver their conjectures for current pay? Of actions performed before their own eyes, wherein several persons were actors, they would be unwilling to give evidence upon oath before a judge; and there is no man, so familiarly known to them, for whose intentions they would become absolute caution. For my part, I think it less hazardous to write of things past, than present, by how much the writer is only to give an account of things every one knows he must of necessity borrow upon trust.

I am solicited to write the affairs of my own time by some, who fancy I look upon them with an eye less blinded with passion than another, and have a clearer insight into them by reason of the free access fortune has given me to the heads of various factions; but they do not consider, that to purchase the glory of Sallust, I would not give myself the trouble, sworn enemy as I am to obligation, assiduity, or perseverance: that there is nothing so contrary to my style, as a continued narrative, I so often interrupt and cut myself short in my writing for want of breath; I have neither composition nor explanation worth anything, and am ignorant, beyond a child, of the phrases and even the very words proper to express the most common things; and for that reason it is, that I have undertaken to say only what I can say, and have accommodated my subject to my strength. Should I take one to be my guide, peradventure I should not be able to keep pace with him; and in the freedom of my liberty might deliver judgments, which upon better thoughts, and according to reason, would be illegitimate and punishable. Plutarch would say of what he has delivered to us, that it is the work of others: that his examples are all and everywhere exactly true: that they are useful to posterity, and are presented with a lustre that will light us the way to virtue, is his own work. It is not of so dangerous consequence, as in a medicinal drug, whether an old story be so or so.

CHAPTER XXI. THAT THE PROFIT OF ONE MAN IS THE DAMAGE OF ANOTHER

Demades the Athenian—[Seneca, *De Beneficiis*, vi. 38, whence nearly the whole of this chapter is taken.]—condemned one of his city, whose trade it was to sell the necessaries for funeral ceremonies, upon pretence that he demanded unreasonable profit, and that that profit could not accrue to him, but by the death of a great number of people. A judgment that appears to be ill grounded, forasmuch as no profit whatever can possibly be made but at the expense of another, and that by the same rule he should condemn all gain of what kind soever. The merchant only thrives by the debauchery of youth, the husband man by the dearness of grain, the architect by the ruin of buildings, lawyers and officers of justice by the suits and contentions of men: nay, even the honour and office of divines are derived from our death and vices. A physician takes no pleasure in the health even of his friends, says the ancient Greek comic writer, nor a soldier in the peace of his country, and so of the rest. And, which is yet worse, let every one but dive into his own bosom, and he will find his private wishes spring and his secret hopes grow up at another's expense. Upon which consideration it comes into my head, that nature does not in this swerve from her general polity; for physicians hold, that the birth, nourishment, and increase of every thing is the dissolution and corruption of another:

"*Nam quodcumque suis mutatum finibus exit,
Continuo hoc mors est illius, quod fuit ante.*"

["For, whatever from its own confines passes changed, this is at once the death of that which before it was."—Lucretius, ii. 752.]