The Essays of Montaigne, V4

Michel de Montaigne

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CHAPTER XXII. OF CUSTOM, AND THAT WE SHOULD NOT EASILY CHANGE A LAW RECEIVED

He seems to me to have had a right and true apprehension of the power of custom, who first invented the story of a country−woman who, having accustomed herself to play with and carry a young calf in her arms, and daily continuing to do so as it grew up, obtained this by custom, that, when grown to be a great ox, she was still able to bear it. For, in truth, custom is a violent and treacherous schoolmistress. She, by little and little, slily and unperceived, slips in the foot of her authority, but having by this gentle and humble beginning, with the benefit of time, fixed and established it, she then unmasks a furious and tyrannic countenance, against which we have no more the courage or the power so much as to lift up our eyes. We see her, at every turn, forcing and violating the rules of nature:

> "Usus efficacissimus rerum omnium magister."
> ["Custom is the best master of all things."
> —Pliny, Nat. Hist.,xxvi. 2.]

I refer to her Plato's cave in his Republic, and the physicians, who so often submit the reasons of their art to her authority; as the story of that king, who by custom brought his stomach to that pass, as to live by poison, and the maid that Albertus reports to have lived upon spiders. In that new world of the Indies, there were found great nations, and in very differing climates, who were of the same diet, made provision of them, and fed them for their tables; as also, they did grasshoppers, mice, lizards, and bats; and in a time of scarcity of such delicacies, a toad was sold for six crowns, all which they cook, and dish up with several sauces. There were also others found, to whom our diet, and the flesh we eat, were venomous and mortal:

> "Consuetudinis magna vis est: pernoctant venatores in nive:
> in montibus uri se patiuntur: pugiles, caestibus contusi,
> ne ingemiscunt quidem."
> ["The power of custom is very great: huntsmen will lie out all night in the snow, or suffer themselves to be burned up by the sun on the mountains; boxers, hurt by the caestus, never utter a groan."—Cicero, Tusc., ii. 17]

These strange examples will not appear so strange if we consider what we have ordinary experience of, how much custom stupefies our senses. We need not go to what is reported of the people about the cataracts of the Nile; and what philosophers believe of the music of the spheres, that the bodies of those circles being solid and smooth, and coming to touch and rub upon one another, cannot fail of creating a marvellous harmony, the changes and cadences of which cause the revolutions and dances of the stars; but that the hearing sense of all creatures here below, being universally, like that of the Egyptians, deafened, and stupefied with the continual noise, cannot, how great soever, perceive it—[This passage is taken from Cicero, "Dream of Scipio"; see his De Republica, vi. II. The Egyptians were said to be stunned by the noise of the Cataracts.]— Smiths, millers, pewterers, forgemen, and armourers could never be able to live in the perpetual noise of their own trades, did it strike their ears with the same violence that it does ours.

My perfumed doublet gratifies my own scent at first; but after I have worn it three days together, 'tis only pleasing to the bystanders. This is yet more strange, that custom, notwithstanding long intermissions and intervals, should yet have the power to unite and establish the effect of its impressions upon our senses, as is manifest in such as live near unto steeples and the frequent noise of the bells. I myself lie at home in a tower, where every morning and evening a very great bell rings out the Ave Maria: the noise shakes my very tower, and at first seemed insupportable to me; but I am so used to it, that I hear it without any manner of offence, and often without awaking at it.

Plato —[Diogenes Laertius, iii. 38. But he whom Plato censured was not a boy playing at nuts, but a man throwing dice.]— reprehending a boy for playing at nuts, "Thou reprovest me," says the boy, "for a very little thing." "Custom," replied Plato, " is no little thing." I find that our greatest vices derive their first propensity from our most tender infancy, and that our principal education depends upon the nurse. Mothers are mightily pleased to see a child writhe off the neck of a chicken, or to please itself with hurting a dog or a cat; and such wise fathers there are in the world, who look upon it as a notable mark of a martial spirit, when they hear a son miscall, or see him domineer over a poor peasant, or a lackey, that dares not reply, nor turn again; and a great sign of wit, when they see him cheat and overreach his playfellow by some malicious treachery and deceit. Yet these are the true seeds and roots of cruelty, tyranny, and treason; they bud and put out there, and afterwards shoot up vigorously, and grow to prodigious bulk, cultivated by custom. And it is a very dangerous mistake to excuse these vile inclinations upon the tenderness of their age, and the triviality of the subject: first, it is nature that speaks, whose declaration is then more sincere, and inward thoughts more undisguised, as it is more weak and young; secondly, the deformity of cozenage does not consist nor depend upon the difference betwixt crowns and pins; but I rather hold it more just to conclude thus: why should he not cozen in crowns since he does it in pins, than as they do, who say they only play for pins, they would not do it if it were for money? Children should carefully be instructed to abhor vices for their own contexture; and the natural deformity of those vices ought so to be represented to them, that they may not only avoid them in their actions, but especially so to abominate them in their hearts, that the very thought should be hateful to them, with what mask soever they may be disguised.

I know very well, for what concerns myself, that from having been brought up in my childhood to a plain and straightforward way of dealing, and from having had an aversion to all manner of juggling and foul play in my childish sports and recreations (and, indeed, it is to be noted, that the plays of children are not performed in play, but are to be judged in them as their most serious actions), there is no game so small wherein from my own bosom naturally, and without study or endeavour, I have not an extreme aversion from deceit. I shuffle and cut and make as much clatter with the cards, and keep as strict account for farthings, as it were for double pistoles; when winning or losing against my wife and daughter, 'tis indifferent to me, as when I play in good earnest with others, for round sums. At all times, and in all places, my own eyes are sufficient to look to my fingers; I am not so narrowly watched by any other, neither is there any I have more respect to.

I saw the other day, at my own house, a little fellow, a native of Nantes, born without arms, who has so well taught his feet to perform the services his hands should have done him, that truly these have half forgotten their natural office; and, indeed, the fellow calls them his hands; with them he cuts anything, charges and discharges a

pistol, threads a needle, sews, writes, puts off his hat, combs his head, plays at cards and dice, and all this with as much dexterity as any other could do who had more, and more proper limbs to assist him. The money I gave him—for he gains his living by shewing these feats—he took in his foot, as we do in our hand. I have seen another who, being yet a boy, flourished a two−handed sword, and, if I may so say, handled a halberd with the mere motions of his neck and shoulders for want of hands; tossed them into the air, and caught them again, darted a dagger, and cracked a whip as well as any coachman in France.

But the effects of custom are much more manifest in the strange impressions she imprints in our minds, where she meets with less resistance. What has she not the power to impose upon our judgments and beliefs? Is there any so fantastic opinion (omitting the gross impostures of religions, with which we see so many great nations, and so many understanding men, so strangely besotted; for this being beyond the reach of human reason, any error is more excusable in such as are not endued, through the divine bounty, with an extraordinary illumination from above), but, of other opinions, are there any so extravagant, that she has not planted and established for laws in those parts of the world upon which she has been pleased to exercise her power? And therefore that ancient exclamation was exceeding just:

> "Non pudet physicum, id est speculatorem venatoremque naturae,
> ab animis consuetudine imbutis petere testimonium veritatis?"
> ["Is it not a shame for a natural philosopher, that is, for an observer and hunter of nature, to seek testimony of the truth from minds prepossessed by custom?"—Cicero, De Natura Deor., i. 30.]

I do believe, that no so absurd or ridiculous fancy can enter into human imagination, that does not meet with some example of public practice, and that, consequently, our reason does not ground and back up. There are people, amongst whom it is the fashion to turn their backs upon him they salute, and never look upon the man they intend to honour. There is a place, where, whenever the king spits, the greatest ladies of his court put out their hands to receive it; and another nation, where the most eminent persons about him stoop to take up his ordure in a linen cloth. Let us here steal room to insert a story.

A French gentleman was always wont to blow his nose with his fingers (a thing very much against our fashion), and he justifying himself for so doing, and he was a man famous for pleasant repartees, he asked me, what privilege this filthy excrement had, that we must carry about us a fine handkerchief to receive it, and, which was more, afterwards to lap it carefully up, and carry it all day about in our pockets, which, he said, could not but be much more nauseous and offensive, than to see it thrown away, as we did all other evacuations. I found that what he said was not altogether without reason, and by being frequently in his company, that slovenly action of his was at last grown familiar to me; which nevertheless we make a face at, when we hear it reported of another country. Miracles appear to be so, according to our ignorance of nature, and not according to the essence of nature the continually being accustomed to anything, blinds the eye of our judgment. Barbarians are no more a wonder to us, than we are to them; nor with any more reason, as every one would confess, if after having travelled over those remote examples, men could settle themselves to reflect upon, and rightly to confer them, with their own. Human reason is a tincture almost equally infused into all our opinions and manners, of what form soever they are; infinite in matter, infinite in diversity. But I return to my subject.

There are peoples, where, his wife and children excepted, no one speaks to the king but through a tube. In one and the same nation, the virgins discover those parts that modesty should persuade them to hide, and the married women carefully cover and conceal them. To which, this custom, in another place, has some relation, where chastity, but in marriage, is of no esteem, for unmarried women may prostitute themselves to as many as they please, and being got with child, may lawfully take physic, in the sight of every one, to destroy their fruit. And, in another place, if a tradesman marry, all of the same condition, who are invited to the wedding, lie with the bride before him; and the greater number of them there is, the greater is her honour, and the opinion of her ability and strength: if an officer marry, 'tis the same, the same with a labourer, or one of mean condition; but then it belongs to the lord of the place to perform that office; and yet a severe loyalty during marriage is afterward strictly

enjoined. There are places where brothels of young men are kept for the pleasure of women; where the wives go to war as well as the husbands, and not only share in the dangers of battle, but, moreover, in the honours of command. Others, where they wear rings not only through their noses, lips, cheeks, and on their toes, but also weighty gimmals of gold thrust through their paps and buttocks; where, in eating, they wipe their fingers upon their thighs, genitories, and the soles of their feet: where children are excluded, and brothers and nephews only inherit; and elsewhere, nephews only, saving in the succession of the prince: where, for the regulation of community in goods and estates, observed in the country, certain sovereign magistrates have committed to them the universal charge and overseeing of the agriculture, and distribution of the fruits, according to the necessity of every one where they lament the death of children, and feast at the decease of old men: where they lie ten or twelve in a bed, men and their wives together: where women, whose husbands come to violent ends, may marry again, and others not: where the condition of women is looked upon with such contempt, that they kill all the native females, and buy wives of their neighbours to supply their use; where husbands may repudiate their wives, without showing any cause, but wives cannot part from their husbands, for what cause soever; where husbands may sell their wives in case of sterility; where they boil the bodies of their dead, and afterward pound them to a pulp, which they mix with their wine, and drink it; where the most coveted sepulture is to be eaten by dogs, and elsewhere by birds; where they believe the souls of the blessed live in all manner of liberty, in delightful fields, furnished with all sorts of delicacies, and that it is these souls, repeating the words we utter, which we call Echo; where they fight in the water, and shoot their arrows with the most mortal aim, swimming; where, for a sign of subjection, they lift up their shoulders, and hang down their heads; where they put off their shoes when they enter the king's palace; where the eunuchs, who take charge of the sacred women, have, moreover, their lips and noses cut off, that they may not be loved; where the priests put out their own eyes, to be better acquainted with their demons, and the better to receive their oracles; where every one makes to himself a deity of what he likes best; the hunter of a lion or a fox, the fisher of some fish; idols of every human action or passion; in which place, the sun, the moon, and the earth are the 'principal deities, and the form of taking an oath is, to touch the earth, looking up to heaven; where both flesh and fish is eaten raw; where the greatest oath they take is, to swear by the name of some dead person of reputation, laying their hand upon his tomb; where the newyear's gift the king sends every year to the princes, his vassals, is fire, which being brought, all the old fire is put out, and the neighbouring people are bound to fetch of the new, every one for themselves, upon pain of high treason; where, when the king, to betake himself wholly to devotion, retires from his administration (which often falls out), his next successor is obliged to do the same, and the right of the kingdom devolves to the third in succession: where they vary the form of government, according to the seeming necessity of affairs: depose the king when they think good, substituting certain elders to govern in his stead, and sometimes transferring it into the hands of the commonality: where men and women are both circumcised and also baptized: where the soldier, who in one or several engagements, has been so fortunate as to present seven of the enemies' heads to the king, is made noble: where they live in that rare and unsociable opinion of the mortality of the soul: where the women are delivered without pain or fear: where the women wear copper leggings upon both legs, and if a louse bite them, are bound in magnanimity to bite them again, and dare not marry, till first they have made their king a tender of their virginity, if he please to accept it: where the ordinary way of salutation is by putting a finger down to the earth, and then pointing it up toward heaven: where men carry burdens upon their heads, and women on their shoulders; where the women make water standing, and the men squatting: where they send their blood in token of friendship, and offer incense to the men they would honour, like gods: where, not only to the fourth, but in any other remote degree, kindred are not permitted to marry: where the children are four years at nurse, and often twelve; in which place, also, it is accounted mortal to give the child suck the first day after it is born: where the correction of the male children is peculiarly designed to the fathers, and to the mothers of the girls; the punishment being to hang them by the heels in the smoke: where they circumcise the women: where they eat all sorts of herbs, without other scruple than of the badness of the smell: where all things are open the finest houses, furnished in the richest manner, without doors, windows, trunks, or chests to lock, a thief being there punished double what they are in other places: where they crack lice with their teeth like monkeys, and abhor to see them killed with one's nails: where in all their lives they neither cut their hair nor pare their nails; and, in another place, pare those of the right hand only, letting the left grow for ornament and bravery: where they suffer the hair on the right side to grow as long as it will, and shave the other; and in the neighbouring provinces, some let their hair grow long before, and some behind,

shaving close the rest: where parents let out their children, and husbands their wives, to their guests to hire: where a man may get his own mother with child, and fathers make use of their own daughters or sons, without scandal: where, at their solemn feasts, they interchangeably lend their children to one another, without any consideration of nearness of blood. In one place, men feed upon human flesh; in another, 'tis reputed a pious office for a man to kill his father at a certain age; elsewhere, the fathers dispose of their children, whilst yet in their mothers' wombs, some to be preserved and carefully brought up, and others to be abandoned or made away. Elsewhere the old husbands lend their wives to young men; and in another place they are in common without offence; in one place particularly, the women take it for a mark of honour to have as many gay fringed tassels at the bottom of their garment, as they have lain with several men. Moreover, has not custom made a republic of women separately by themselves? has it not put arms into their hands, and made them raise armies and fight battles? And does she not, by her own precept, instruct the most ignorant vulgar, and make them perfect in things which all the philosophy in the world could never beat into the heads of the wisest men? For we know entire nations, where death was not only despised, but entertained with the greatest triumph; where children of seven years old suffered themselves to be whipped to death, without changing countenance; where riches were in such contempt, that the meanest citizen would not have deigned to stoop to take up a purse of crowns. And we know regions, very fruitful in all manner of provisions, where, notwithstanding, the most ordinary diet, and that they are most pleased with, is only bread, cresses, and water. Did not custom, moreover, work that miracle in Chios that, in seven hundred years, it was never known that ever maid or wife committed any act to the prejudice of her honour?

To conclude; there is nothing, in my opinion, that she does not, or may not do; and therefore, with very good reason it is that Pindar calls her the ruler of the world. He that was seen to beat his father, and reproved for so doing, made answer, that it was the custom of their family; that, in like manner, his father had beaten his grandfather, his grandfather his great−grandfather, "And this," says he, pointing to his son, "when he comes to my age, shall beat me." And the father, whom the son dragged and hauled along the streets, commanded him to stop at a certain door, for he himself, he said, had dragged his father no farther, that being the utmost limit of the hereditary outrage the sons used to practise upon the fathers in their family. It is as much by custom as infirmity, says Aristotle, that women tear their hair, bite their nails, and eat coals and earth, and more by custom than nature that men abuse themselves with one another.

The laws of conscience, which we pretend to be derived from nature, proceed from custom; every one, having an inward veneration for the opinions and manners approved and received amongst his own people, cannot, without very great reluctance, depart from them, nor apply himself to them without applause. In times past, when those of Crete would curse any one, they prayed the gods to engage him in some ill custom. But the principal effect of its power is, so to seize and ensnare us, that it is hardly in us to disengage ourselves from its gripe, or so to come to ourselves, as to consider of and to weigh the things it enjoins. To say the truth, by reason that we suck it in with our milk, and that the face of the world presents itself in this posture to our first sight, it seems as if we were born upon condition to follow on this track; and the common fancies that we find in repute everywhere about us, and infused into our minds with the seed of our fathers, appear to be the most universal and genuine; from whence it comes to pass, that whatever is off the hinges of custom, is believed to be also off the hinges of reason; how unreasonably for the most part, God knows.

If, as we who study ourselves have learned to do, every one who hears a good sentence, would immediately consider how it does in any way touch his own private concern, every one would find, that it was not so much a good saying, as a severe lash to the ordinary stupidity of his own judgment: but men receive the precepts and admonitions of truth, as directed to the common sort, and never to themselves; and instead of applying them to their own manners, do only very ignorantly and unprofitably commit them to memory. But let us return to the empire of custom.

Such people as have been bred up to liberty, and subject to no other dominion but the authority of their own will, look upon all other form of government as monstrous and contrary to nature. Those who are inured to monarchy do the same; and what opportunity soever fortune presents them with to change, even then, when with the greatest

difficulties they have disengaged themselves from one master, that was troublesome and grievous to them, they presently run, with the same difficulties, to create another; being unable to take into hatred subjection itself.

'Tis by the mediation of custom, that every one is content with the place where he is planted by nature; and the Highlanders of Scotland no more pant after Touraine; than the Scythians after Thessaly. Darius asking certain Greeks what they would take to assume the custom of the Indians, of eating the dead bodies of their fathers (for that was their use, believing they could not give them a better nor more noble sepulture than to bury them in their own bodies), they made answer, that nothing in the world should hire them to do it; but having also tried to persuade the Indians to leave their custom, and, after the Greek manner, to burn the bodies of their fathers, they conceived a still greater horror at the motion.—[Herodotus, iii. 38.]— Every one does the same, for use veils from us the true aspect of things.

"Nil adeo magnum, nec tam mirabile quidquam
Principio, quod non minuant mirarier omnes Paullatim."

["There is nothing at first so grand, so admirable, which by degrees people do not regard with less admiration."—Lucretius, ii. 1027]

Taking upon me once to justify something in use amongst us, and that was received with absolute authority for a great many leagues round about us, and not content, as men commonly do, to establish it only by force of law and example, but inquiring still further into its origin, I found the foundation so weak, that I who made it my business to confirm others, was very near being dissatisfied myself. 'Tis by this receipt that Plato — [Laws, viii. 6.]— undertakes to cure the unnatural and preposterous loves of his time, as one which he esteems of sovereign virtue, namely, that the public opinion condemns them; that the poets, and all other sorts of writers, relate horrible stories of them; a recipe, by virtue of which the most beautiful daughters no more allure their fathers' lust; nor brothers, of the finest shape and fashion, their sisters' desire; the very fables of Thyestes, OEdipus, and Macareus, having with the harmony of their song, infused this wholesome opinion and belief into the tender brains of children. Chastity is, in truth, a great and shining virtue, and of which the utility is sufficiently known; but to treat of it, and to set it off in its true value, according to nature, is as hard as 'tis easy to do so according to custom, laws, and precepts. The fundamental and universal reasons are of very obscure and difficult research, and our masters either lightly pass them over, or not daring so much as to touch them, precipitate themselves into the liberty and protection of custom, there puffing themselves out and triumphing to their heart's content: such as will not suffer themselves to be withdrawn from this original source, do yet commit a greater error, and subject themselves to wild opinions; witness Chrysippus,—[Sextus Empiricus, Pyyrhon. Hypotyp., i. 14.]— who, in so many of his writings, has strewed the little account he made of incestuous conjunctions, committed with how near relations soever.

Whoever would disengage himself from this violent prejudice of custom, would find several things received with absolute and undoubting opinion, that have no other support than the hoary head and rivelled face of ancient usage. But the mask taken off, and things being referred to the decision of truth and reason, he will find his judgment as it were altogether overthrown, and yet restored to a much more sure estate. For example, I shall ask him, what can be more strange than to see a people obliged to obey laws they never understood; bound in all their domestic affairs, as marriages, donations, wills, sales, and purchases, to rules they cannot possibly know, being neither written nor published in their own language, and of which they are of necessity to purchase both the interpretation and the use? Not according to the ingenious opinion of Isocrates, —[Discourse to Nicocles.]— who counselled his king to make the traffics and negotiations of his subjects, free, frank, and of profit to them, and their quarrels and disputes burdensome, and laden with heavy impositions and penalties; but, by a prodigious opinion, to make sale of reason itself, and to give to laws a course of merchandise. I think myself obliged to fortune that, as our historians report, it was a Gascon gentleman, a countryman of mine, who first opposed Charlemagne, when he attempted to impose upon us Latin and imperial laws.

What can be more savage, than to see a nation where, by lawful custom, the office of a judge is bought and sold, where judgments are paid for with ready money, and where justice may legitimately be denied to him that has not

wherewithal to pay; a merchandise in so great repute, as in a government to create a fourth estate of wrangling lawyers, to add to the three ancient ones of the church, nobility, and people; which fourth estate, having the laws in their own hands, and sovereign power over men's lives and fortunes, makes another body separate from nobility: whence it comes to pass, that there are double laws, those of honour and those of justice, in many things altogether opposite one to another; the nobles as rigorously condemning a lie taken, as the other do a lie revenged: by the law of arms, he shall be degraded from all nobility and honour who puts up with an affront; and by the civil law, he who vindicates his reputation by revenge incurs a capital punishment: he who applies himself to the law for reparation of an offence done to his honour, disgraces himself; and he who does not, is censured and punished by the law. Yet of these two so different things, both of them referring to one head, the one has the charge of peace, the other of war; those have the profit, these the honour; those the wisdom, these the virtue; those the word, these the action; those justice, these valour; those reason, these force; those the long robe, these the short;—divided betwixt them.

For what concerns indifferent things, as clothes, who is there seeking to bring them back to their true use, which is the body's service and convenience, and upon which their original grace and fitness depend; for the most fantastic, in my opinion, that can be imagined, I will instance amongst others, our flat caps, that long tail of velvet that hangs down from our women's heads, with its party−coloured trappings; and that vain and futile model of a member we cannot in modesty so much as name, which, nevertheless, we make show and parade of in public. These considerations, notwithstanding, will not prevail upon any understanding man to decline the common mode; but, on the contrary, methinks, all singular and particular fashions are rather marks of folly and vain affectation than of sound reason, and that a wise man, within, ought to withdraw and retire his soul from the crowd, and there keep it at liberty and in power to judge freely of things; but as to externals, absolutely to follow and conform himself to the fashion of the time. Public society has nothing to do with our thoughts, but the rest, as our actions, our labours, our fortunes, and our lives, we are to lend and abandon them to its service and to the common opinion, as did that good and great Socrates who refused to preserve his life by a disobedience to the magistrate, though a very wicked and unjust one for it is the rule of rules, the general law of laws, that every one observe those of the place wherein he lives.

["It is good to obey the laws of one's country."
—Excerpta ex Trag. Gyaecis, Grotio interp., 1626, p. 937.]

And now to another point. It is a very great doubt, whether any so manifest benefit can accrue from the alteration of a law received, let it be what it will, as there is danger and inconvenience in altering it; forasmuch as government is a structure composed of divers parts and members joined and united together, with so strict connection, that it is impossible to stir so much as one brick or stone, but the whole body will be sensible of it. The legislator of the Thurians —[Charondas; Diod. Sic., xii. 24.]— ordained, that whosoever would go about either to abolish an old law, or to establish a new, should present himself with a halter about his neck to the people, to the end, that if the innovation he would introduce should not be approved by every one, he might immediately be hanged; and he of the Lacedaemonians employed his life to obtain from his citizens a faithful promise that none of his laws should be violated.—[Lycurgus; Plutarch, in Vita, c. 22.]— The Ephoros who so rudely cut the two strings that Phrynis had added to music never stood to examine whether that addition made better harmony, or that by its means the instrument was more full and complete; it was enough for him to condemn the invention, that it was a novelty, and an alteration of the old fashion. Which also is the meaning of the old rusty sword carried before the magistracy of Marseilles.

For my own part, I have a great aversion from a novelty, what face or what pretence soever it may carry along with it, and have reason, having been an eyewitness of the great evils it has produced. For those which for so many years have lain so heavy upon us, it is not wholly accountable; but one may say, with colour enough, that it has accidentally produced and begotten the mischiefs and ruin that have since happened, both without and against it; it, principally, we are to accuse for these disorders:

"Heu! patior telis vulnera facta meis."
["Alas! The wounds were made by my own weapons."
—Ovid, Ep. Phyll. Demophoonti, vers. 48.]

They who give the first shock to a state, are almost naturally the first overwhelmed in its ruin the fruits of public commotion are seldom enjoyed by him who was the first motor; he beats and disturbs the water for another's net. The unity and contexture of this monarchy, of this grand edifice, having been ripped and torn in her old age, by this thing called innovation, has since laid open a rent, and given sufficient admittance to such injuries: the royal majesty with greater difficulty declines from the summit to the middle, then it falls and tumbles headlong from the middle to the bottom. But if the inventors do the greater mischief, the imitators are more vicious to follow examples of which they have felt and punished both the horror and the offence. And if there can be any degree of honour in ill−doing, these last must yield to the others the glory of contriving, and the courage of making the first attempt. All sorts of new disorders easily draw, from this primitive and ever−flowing fountain, examples and precedents to trouble and discompose our government: we read in our very laws, made for the remedy of this first evil, the beginning and pretences of all sorts of wicked enterprises; and that befalls us, which Thucydides said of the civil wars of his time, that, in favour of public vices, they gave them new and more plausible names for their excuse, sweetening and disguising their true titles; which must be done, forsooth, to reform our conscience and belief:

"Honesta oratio est;"
["Fine words truly."—Ter. And., i. I, 114.]

but the best pretence for innovation is of very dangerous consequence:

"Aden nihil motum ex antiquo probabile est."
["We are ever wrong in changing ancient ways."—Livy, xxxiv. 54]

And freely to speak my thoughts, it argues a strange self−love and great presumption to be so fond of one's own opinions, that a public peace must be overthrown to establish them, and to introduce so many inevitable mischiefs, and so dreadful a corruption of manners, as a civil war and the mutations of state consequent to it, always bring in their train, and to introduce them, in a thing of so high concern, into the bowels of one's own country. Can there be worse husbandry than to set up so many certain and knowing vices against errors that are only contested and disputable? And are there any worse sorts of vices than those committed against a man's own conscience, and the natural light of his own reason? The Senate, upon the dispute betwixt it and the people about the administration of their religion, was bold enough to return this evasion for current pay:

"Ad deos id magis, quam ad se, pertinere: ipsos visuros,
ne sacra sua polluantur;"
["Those things belong to the gods to determine than to them; let the gods, therefore, take care that their sacred mysteries were not profaned."—Livy, x. 6.]

according to what the oracle answered to those of Delphos who, fearing to be invaded by the Persians in the Median war, inquired of Apollo, how they should dispose of the holy treasure of his temple; whether they should hide, or remove it to some other place? He returned them answer, that they should stir nothing from thence, and only take care of themselves, for he was sufficient to look to what belonged to him. —[Herodotus, viii. 36.].—

The Christian religion has all the marks of the utmost utility and justice: but none more manifest than the severe injunction it lays indifferently upon all to yield absolute obedience to the civil magistrate, and to maintain and defend the laws. Of which, what a wonderful example has the divine wisdom left us, that, to establish the salvation of mankind, and to conduct His glorious victory over death and sin, would do it after no other way, but at the mercy of our ordinary forms of justice subjecting the progress and issue of so high and so salutiferous an effect, to the blindness and injustice of our customs and observances; sacrificing the innocent blood of so many of

His elect, and so long a loss of so many years, to the maturing of this inestimable fruit? There is a vast difference betwixt the case of one who follows the forms and laws of his country, and of another who will undertake to regulate and change them; of whom the first pleads simplicity, obedience, and example for his excuse, who, whatever he shall do, it cannot be imputed to malice; 'tis at the worst but misfortune:

> "Quis est enim, quem non moveat clarissimis monumentis
> testata consignataque antiquitas?"
> ["For who is there that antiquity, attested and confirmed by the fairest monuments, cannot move?"—Cicero, De Divin., i. 40.]

besides what Isocrates says, that defect is nearer allied to moderation than excess: the other is a much more ruffling gamester; for whosoever shall take upon him to choose and alter, usurps the authority of judging, and should look well about him, and make it his business to discern clearly the defect of what he would abolish, and the virtue of what he is about to introduce.

This so vulgar consideration is that which settled me in my station, and kept even my most extravagant and ungoverned youth under the rein, so as not to burden my shoulders with so great a weight, as to render myself responsible for a science of that importance, and in this to dare, what in my better and more mature judgment, I durst not do in the most easy and indifferent things I had been instructed in, and wherein the temerity of judging is of no consequence at all; it seeming to me very unjust to go about to subject public and established customs and institutions, to the weakness and instability of a private and particular fancy (for private reason has but a private jurisdiction), and to attempt that upon the divine, which no government will endure a man should do, upon the civil laws; with which, though human reason has much more commerce than with the other, yet are they sovereignly judged by their own proper judges, and the extreme sufficiency serves only to expound and set forth the law and custom received, and neither to wrest it, nor to introduce anything, of innovation. If, sometimes, the divine providence has gone beyond the rules to which it has necessarily bound and obliged us men, it is not to give us any dispensation to do the same; those are masterstrokes of the divine hand, which we are not to imitate, but to admire, and extraordinary examples, marks of express and particular purposes, of the nature of miracles, presented before us for manifestations of its almightiness, equally above both our rules and force, which it would be folly and impiety to attempt to represent and imitate; and that we ought not to follow, but to contemplate with the greatest reverence: acts of His personage, and not for us. Cotta very opportunely declares:

> "Quum de religione agitur, Ti. Coruncanium, P. Scipionem,
> P. Scaevolam, pontifices maximos, non Zenonem, aut Cleanthem,
> aut Chrysippum, sequor."
> ["When matter of religion is in question, I follow the high priests T. Coruncanius, P. Scipio, P. Scaevola, and not Zeno, Cleanthes, or Chrysippus."—Cicero, De Natura Deor., iii. 2.]

God knows, in the present quarrel of our civil war, where there are a hundred articles to dash out and to put in, great and very considerable, how many there are who can truly boast, they have exactly and perfectly weighed and understood the grounds and reasons of the one and the other party; 'tis a number, if they make any number, that would be able to give us very little disturbance. But what becomes of all the rest, under what ensigns do they march, in what quarter do they lie? Theirs have the same effect with other weak and ill−applied medicines; they have only set the humours they would purge more violently in work, stirred and exasperated by the conflict, and left them still behind. The potion was too weak to purge, but strong enough to weaken us; so that it does not work, but we keep it still in our bodies, and reap nothing from the operation but intestine gripes and dolours.

So it is, nevertheless, that Fortune still reserving her authority in defiance of whatever we are able to do or say, sometimes presents us with a necessity so urgent, that 'tis requisite the laws should a little yield and give way; and when one opposes the increase of an innovation that thus intrudes itself by violence, to keep a man's self in so doing, in all places and in all things within bounds and rules against those who have the power, and to whom all things are lawful that may in any way serve to advance their design, who have no other law nor rule but what

serves best to their own purpose, 'tis a dangerous obligation and an intolerable inequality:

"Aditum nocendi perfido praestat fides,"
["Putting faith in a treacherous person, opens the door to harm." —Seneca, OEdip., act iii., verse 686.]

forasmuch as the ordinary discipline of a healthful state does not provide against these extraordinary accidents; it presupposes a body that supports itself in its principal members and offices, and a common consent to its obedience and observation. A legitimate proceeding is cold, heavy, and constrained, and not fit to make head against a headstrong and unbridled proceeding. 'Tis known to be to this day cast in the dish of those two great men, Octavius and Cato, in the two civil wars of Sylla and Caesar, that they would rather suffer their country to undergo the last extremities, than relieve their fellow−citizens at the expense of its laws, or be guilty of any innovation; for in truth, in these last necessities, where there is no other remedy, it would, peradventure, be more discreetly done, to stoop and yield a little to receive the blow, than, by opposing without possibility of doing good, to give occasion to violence to trample all under foot; and better to make the laws do what they can, when they cannot do what they would. After this manner did he—[Agesilaus.]— who suspended them for four−and−twenty hours, and he who, for once shifted a day in the calendar, and that other —[Alexander the Great.]— who of the month of June made a second of May. The Lacedaemonians themselves, who were so religious observers of the laws of their country, being straitened by one of their own edicts, by which it was expressly forbidden to choose the same man twice to be admiral; and on the other side, their affairs necessarily requiring, that Lysander should again take upon him that command, they made one Aratus admiral; 'tis true, but withal, Lysander went general of the navy; and, by the same subtlety, one of their ambassadors being sent to the Athenians to obtain the revocation of some decree, and Pericles remonstrating to him, that it was forbidden to take away the tablet wherein a law had once been engrossed, he advised him to turn it only, that being not forbidden; and Plutarch commends Philopoemen, that being born to command, he knew how to do it, not only according to the laws, but also to overrule even the laws themselves, when the public necessity so required.

CHAPTER XXIII. VARIOUS EVENTS FROM THE SAME COUNSEL

Jacques Amiot, grand almoner of France, one day related to me this story, much to the honour of a prince of ours (and ours he was upon several very good accounts, though originally of foreign extraction),—[The Duc de Guise, surnamed Le Balafre.]—that in the time of our first commotions, at the siege of Rouen,—[In 1562]— this prince, having been advertised by the queen−mother of a conspiracy against his life, and in her letters particular notice being given him of the person who was to execute the business (who was a gentleman of Anjou or of Maine, and who to this effect ordinarily frequented this prince's house), discovered not a syllable of this intelligence to any one whatever; but going the next day to the St. Catherine's Mount,—[An eminence outside Rouen overlooking the Seine. D.W.]— from which our battery played against the town (for it was during the time of the siege), and having in company with him the said lord almoner, and another bishop, he saw this gentleman, who had been denoted to him, and presently sent for him; to whom, being come before him, seeing him already pale and trembling with the conscience of his guilt, he thus said, "Monsieur," such an one, "you guess what I have to say to you; your countenance discovers it; 'tis in vain to disguise your practice, for I am so well informed of your business, that it will but make worse for you, to go about to conceal or deny it: you know very well such and such passages" (which were the most secret circumstances of his conspiracy), "and therefore be sure, as you tender your own life, to confess to me the whole truth of the design." The poor man seeing himself thus trapped and convicted (for the whole business had been discovered to the queen by one of the accomplices), was in such a taking, he knew not what to do; but, folding his hands, to beg and sue for mercy, he threw himself at his prince's feet, who taking him up, proceeded to say, "Come, sir; tell me, have I at any time done you offence? or have I, through private hatred or malice, offended any kinsman or friend of yours? It is not above three weeks that I have known you; what inducement, then, could move you to attempt my death?" To which the gentleman with a trembling voice replied, "That it was no particular grudge he had to his person, but the general interest and

concern of his party, and that he had been put upon it by some who had persuaded him it would be a meritorious act, by any means, to extirpate so great and so powerful an enemy of their religion." "Well," said the prince, "I will now let you see, how much more charitable the religion is that I maintain, than that which you profess: yours has counselled you to kill me, without hearing me speak, and without ever having given you any cause of offence; and mine commands me to forgive you, convict as you are, by your own confession, of a design to kill me without reason.—[Imitated by Voltaire. See Nodier, Questions, p. 165.]— Get you gone; let me see you no more; and, if you are wise, choose henceforward honester men for your counsellors in your designs." —[Dampmartin, La Fortune de la Coup, liv. ii., p. 139]—

The Emperor Augustus,—[This story is taken from Seneca, De Clementia, i. 9.]— being in Gaul, had certain information of a conspiracy L. Cinna was contriving against him; he therefore resolved to make him an example; and, to that end, sent to summon his friends to meet the next morning in counsel. But the night between he passed in great unquietness of mind, considering that he was about to put to death a young man, of an illustrious family, and nephew to the great Pompey, and this made him break out into several passionate complainings. "What then," said he, "is it possible that I am to live in perpetual anxiety and alarm, and suffer my would−be assassin, meantime, to walk abroad at liberty? Shall he go unpunished, after having conspired against my life, a life that I have hitherto defended in so many civil wars, in so many battles by land and by sea? And after having settled the universal peace of the whole world, shall this man be pardoned, who has conspired not only to murder, but to sacrifice me?"—for the conspiracy was to kill him at sacrifice. After which, remaining for some time silent, he began again, in louder tones, and exclaimed against himself, saying: "Why livest thou, if it be for the good of so many that thou shouldst die? must there be no end of thy revenges and cruelties? Is thy life of so great value, that so many mischiefs must be done to preserve it?" His wife Livia, seeing him in this perplexity: "Will you take a woman's counsel?" said she. "Do as the physicians do, who, when the ordinary recipes will do no good, make trial of the contrary. By severity you have hitherto prevailed nothing; Lepidus has followed Salvidienus; Murena, Lepidus; Caepio, Murena; Egnatius, Caepio. Begin now, and try how sweetness and clemency will succeed. Cinna is convict; forgive him, he will never henceforth have the heart to hurt thee, and it will be an act to thy glory." Augustus was well pleased that he had met with an advocate of his own humour; wherefore, having thanked his wife, and, in the morning, countermanded his friends he had before summoned to council, he commanded Cinna all alone to be brought to him; who being accordingly come, and a chair by his appointment set him, having ordered all the rest out of the room, he spake to him after this manner: "In the first place, Cinna, I demand of thee patient audience; do not interrupt me in what I am about to say, and I will afterwards give thee time and leisure to answer. Thou knowest, Cinna, —[This passage, borrowed from Seneca, has been paraphrased in verse by Corneille. See Nodier, Questions de la Literature llgale, 1828, pp. 7, 160. The monologue of Augustus in this chapter is also from Seneca. Ibid., 164.]— that having taken thee prisoner in the enemy's camp, and thou an enemy, not only so become, but born so, I gave thee thy life, restored to thee all thy goods, and, finally, put thee in so good a posture, by my bounty, of living well and at thy ease, that the victorious envied the conquered. The sacerdotal office which thou madest suit to me for, I conferred upon thee, after having denied it to others, whose fathers have ever borne arms in my service. After so many obligations, thou hast undertaken to kill me." At which Cinna crying out that he was very far from entertaining any so wicked a thought: "Thou dost not keep thy promise, Cinna," continued Augustus, "that thou wouldst not interrupt me. Yes, thou hast undertaken to murder me in such a place, on such a day, in such and such company, and in such a manner." At which words, seeing Cinna astounded and silent, not upon the account of his promise so to be, but interdict with the weight of his conscience: "Why," proceeded Augustus, "to what end wouldst thou do it? Is it to be emperor? Believe me, the Republic is in very ill condition, if I am the only man betwixt thee and the empire. Thou art not able so much as to defend thy own house, and but t'other day was baffled in a suit, by the opposed interest of a mere manumitted slave. What, hast thou neither means nor power in any other thing, but only to undertake Caesar? I quit the throne, if there be no other than I to obstruct thy hopes. Canst thou believe that Paulus, that Fabius, that the Cossii and the Servilii, and so many noble Romans, not only so in title, but who by their virtue honour their nobility, would suffer or endure thee?" After this, and a great deal more that he said to him (for he was two long hours in speaking), "Now go, Cinna, go thy way: I give thee that life as traitor and parricide, which I before gave thee in the quality of an enemy. Let friendship from this time forward begin betwixt us, and let us show whether I have

given, or thou hast received thy life with the better faith"; and so departed from him. Some time after, he preferred him to the consular dignity, complaining that he had not the confidence to demand it; had him ever after for his very great friend, and was, at last, made by him sole heir to all his estate. Now, from the time of this accident which befell Augustus in the fortieth year of his age, he never had any conspiracy or attempt against him, and so reaped the due reward of this his so generous clemency. But it did not so happen with our prince, his moderation and mercy not so securing him, but that he afterwards fell into the toils of the like treason,—[The Duc de Guise was assassinated in 1563 by Poltrot.]—so vain and futile a thing is human prudence; throughout all our projects, counsels and precautions, Fortune will still be mistress of events.

We repute physicians fortunate when they hit upon a lucky cure, as if there was no other art but theirs that could not stand upon its own legs, and whose foundations are too weak to support itself upon its own basis; as if no other art stood in need of Fortune's hand to help it. For my part, I think of physic as much good or ill as any one would have me: for, thanks be to God, we have no traffic together. I am of a quite contrary humour to other men, for I always despise it; but when I am sick, instead of recanting, or entering into composition with it, I begin, moreover, to hate and fear it, telling them who importune me to take physic, that at all events they must give me time to recover my strength and health, that I may be the better able to support and encounter the violence and danger of their potions. I let nature work, supposing her to be sufficiently armed with teeth and claws to defend herself from the assaults of infirmity, and to uphold that contexture, the dissolution of which she flies and abhors. I am afraid, lest, instead of assisting her when close grappled and struggling with disease, I should assist her adversary, and burden her still more with work to do.

Now, I say, that not in physic only, but in other more certain arts, fortune has a very great part.

The poetic raptures, the flights of fancy, that ravish and transport the author out of himself, why should we not attribute them to his good fortune, since he himself confesses that they exceed his sufficiency and force, and acknowledges them to proceed from something else than himself, and that he has them no more in his power than the orators say they have those extraordinary motions and agitations that sometimes push them beyond their design. It is the same in painting, where touches shall sometimes slip from the hand of the painter, so surpassing both his conception and his art, as to beget his own admiration and astonishment. But Fortune does yet more evidently manifest the share she has in all things of this kind, by the graces and elegances we find in them, not only beyond the intention, but even without the knowledge of the workman: a competent reader often discovers in other men's writings other perfections than the author himself either intended or perceived, a richer sense and more quaint expression.

As to military enterprises, every one sees how great a hand Fortune has in them. Even in our counsels and deliberations there must, certainly, be something of chance and good−luck mixed with human prudence; for all that our wisdom can do alone is no great matter; the more piercing, quick, and apprehensive it is, the weaker it finds itself, and is by so much more apt to mistrust itself. I am of Sylla's opinion; —["Who freed his great deeds from envy by ever attributing them to his good fortune, and finally by surnaming himself Faustus, the Lucky.—Plutarch, How far a Man may praise Himself, c. 9.]— and when I closely examine the most glorious exploits of war, I perceive, methinks, that those who carry them on make use of counsel and debate only for custom's sake, and leave the best part of the enterprise to Fortune, and relying upon her aid, transgress, at every turn, the bounds of military conduct and the rules of war. There happen, sometimes, fortuitous alacrities and strange furies in their deliberations, that for the most part prompt them to follow the worst grounded counsels, and swell their courage beyond the limits of reason. Whence it happened that several of the great captains of old, to justify those rash resolutions, have been fain to tell their soldiers that they were invited to such attempts by some inspiration, some sign and prognostic.

Wherefore, in this doubt and uncertainty, that the shortsightedness of human wisdom to see and choose the best (by reason of the difficulties that the various accidents and circumstances of things bring along with them) perplexes us withal, the surest way, in my opinion, did no other consideration invite us to it, is to pitch upon that

wherein is the greatest appearance of honesty and justice; and not, being certain of the shortest, to keep the straightest and most direct way; as in the two examples I have just given, there is no question but it was more noble and generous in him who had received the offence, to pardon it, than to do otherwise. If the former —[The Duc de Guise.]— miscarried in it, he is not, nevertheless, to be blamed for his good intention; neither does any one know if he had proceeded otherwise, whether by that means he had avoided the end his destiny had appointed for him; and he had, moreover, lost the glory of so humane an act.

You will read in history, of many who have been in such apprehension, that the most part have taken the course to meet and anticipate conspiracies against them by punishment and revenge; but I find very few who have reaped any advantage by this proceeding; witness so many Roman emperors. Whoever finds himself in this danger, ought not to expect much either from his vigilance or power; for how hard a thing is it for a man to secure himself from an enemy, who lies concealed under the countenance of the most assiduous friend we have, and to discover and know the wills and inward thoughts of those who are in our personal service. 'Tis to much purpose to have a guard of foreigners about one, and to be always fenced about with a pale of armed men; whosoever despises his own life, is always master of that of another man.—[Seneca, Ep., 4.]— And moreover, this continual suspicion, that makes a prince jealous of all the world, must of necessity be a strange torment to him. Therefore it was, that Dion, being advertised that Callippus watched all opportunities to take away his life, had never the heart to inquire more particularly into it, saying, that he had rather die than live in that misery, that he must continually stand upon his guard, not only against his enemies, but his friends also;—[Plutarch, Apothegms.]— which Alexander much more vividly and more roundly manifested in effect, when, having notice by a letter from Parmenio, that Philip, his most beloved physician, was by Darius' money corrupted to poison him, at the same time he gave the letter to Philip to read, drank off the potion he had brought him. Was not this to express a resolution, that if his friends had a mind to despatch him out of the world, he was willing to give them opportunity to do it? This prince is, indeed, the sovereign pattern of hazardous actions; but I do not know whether there be another passage in his life wherein there is so much firm courage as in this, nor so illustrious an image of the beauty and greatness of his mind.

Those who preach to princes so circumspect and vigilant a jealousy and distrust, under colour of security, preach to them ruin and dishonour: nothing noble can be performed without danger. I know a person, naturally of a very great daring and enterprising courage, whose good fortune is continually marred by such persuasions, that he keep himself close surrounded by his friends, that he must not hearken to any reconciliation with his ancient enemies, that he must stand aloof, and not trust his person in hands stronger than his own, what promises or offers soever they may make him, or what advantages soever he may see before him. And I know another, who has unexpectedly advanced his fortunes by following a clear contrary advice.

Courage, the reputation and glory of which men seek with so greedy an appetite, presents itself, when need requires, as magnificently in cuerpo, as in full armour; in a closet, as in a camp; with arms pendant, as with arms raised.

This over−circumspect and wary prudence is a mortal enemy to all high and generous exploits. Scipio, to sound Syphax's intention, leaving his army, abandoning Spain, not yet secure nor well settled in his new conquest, could pass over into Africa in two small ships, to commit himself, in an enemy's country, to the power of a barbarian king, to a faith untried and unknown, without obligation, without hostage, under the sole security of the grandeur of his own courage, his good fortune, and the promise of his high hopes.—[Livy, xxviii. 17.]

"Habita fides ipsam plerumque fidem obligat."

["Trust often obliges fidelity."—Livy, xxii. 22.]

In a life of ambition and glory, it is necessary to hold a stiff rein upon suspicion: fear and distrust invite and draw on offence. The most mistrustful of our kings —[Louis XI.]— established his affairs principally by voluntarily committing his life and liberty into his enemies' hands, by that action manifesting that he had absolute confidence in them, to the end they might repose as great an assurance in him. Caesar only opposed the authority of his countenance and the haughty sharpness of his rebukes to his mutinous legions in arms against him:

"Stetit aggere fulti
Cespitis, intrepidus vultu: meruitque timeri,
Nil metuens."
["He stood on a mound, his countenance intrepid, and merited to be feared, he fearing nothing."—Lucan, v. 316.]

But it is true, withal, that this undaunted assurance is not to be represented in its simple and entire form, but by such whom the apprehension of death, and the worst that can happen, does not terrify and affright; for to represent a pretended resolution with a pale and doubtful countenance and trembling limbs, for the service of an important reconciliation, will effect nothing to purpose. 'Tis an excellent way to gain the heart and will of another, to submit and intrust one's self to him, provided it appear to be freely done, and without the constraint of necessity, and in such a condition, that a man manifestly does it out of a pure and entire confidence in the party, at least, with a countenance clear from any cloud of suspicion. I saw, when I was a boy, a gentleman, who was governor of a great city, upon occasion of a popular commotion and fury, not knowing what other course to take, go out of a place of very great strength and security, and commit himself to the mercy of the seditious rabble, in hopes by that means to appease the tumult before it grew to a more formidable head; but it was ill for him that he did so, for he was there miserably slain. But I am not, nevertheless, of opinion, that he committed so great an error in going out, as men commonly reproach his memory withal, as he did in choosing a gentle and submissive way for the effecting his purpose, and in endeavouring to quiet this storm, rather by obeying than commanding, and by entreaty rather than remonstrance; and I am inclined to believe, that a gracious severity, with a soldierlike way of commanding, full of security and confidence, suitable to the quality of his person, and the dignity of his command, would have succeeded better with him; at least, he had perished with greater decency and, reputation. There is nothing so little to be expected or hoped for from this many−headed monster, in its fury, as humanity and good nature; it is much more capable of reverence and fear. I should also reproach him, that having taken a resolution (in my judgment rather brave than rash) to expose himself, weak and naked, in this tempestuous sea of enraged madmen, he ought to have stuck to his text, and not for an instant to have abandoned the high part he had undertaken; whereas, coming to discover his danger nearer hand, and his nose happening to bleed, he again changed that demiss and fawning countenance he had at first put on, into another of fear and amazement, filling his voice with entreaties and his eyes with tears, and, endeavouring so to withdraw and secure his person, that carriage more inflamed their fury, and soon brought the effects of it upon him.

It was upon a time intended that there should be a general muster of several troops in arms (and that is the most proper occasion of secret revenges, and there is no place where they can be executed with greater safety), and there were public and manifest appearances, that there was no safe coming for some, whose principal and necessary office it was to review them. Whereupon a consultation was held, and several counsels were proposed, as in a case that was very nice and of great difficulty; and moreover of grave consequence. Mine, amongst the rest, was, that they should by all means avoid giving any sign of suspicion, but that the officers who were most in danger should boldly go, and with cheerful and erect countenances ride boldly and confidently through the ranks, and that instead of sparing fire (which the counsels of the major part tended to) they should entreat the captains to command the soldiers to give round and full volleys in honour of the spectators, and not to spare their powder. This was accordingly done, and served so good use, as to please and gratify the suspected troops, and thenceforward to beget a mutual and wholesome confidence and intelligence amongst them.

I look upon Julius Caesar's way of winning men to him as the best and finest that can be put in practice. First, he tried by clemency to make himself beloved even by his very enemies, contenting himself, in detected conspiracies, only publicly to declare, that he was pre−acquainted with them; which being done, he took a noble resolution to await without solicitude or fear, whatever might be the event, wholly resigning himself to the protection of the gods and fortune: for, questionless, in this state he was at the time when he was killed.

A stranger having publicly said, that he could teach Dionysius, the tyrant of Syracuse, an infallible way to find out and discover all the conspiracies his subjects could contrive against him, if he would give him a good sum of

money for his pains, Dionysius hearing of it, caused the man to be brought to him, that he might learn an art so necessary to his preservation. The man made answer, that all the art he knew, was, that he should give him a talent, and afterwards boast that he had obtained a singular secret from him. Dionysius liked the invention, and accordingly caused six hundred crowns to be counted out to him. —[Plutarch, Apothegms.]— It was not likely he should give so great a sum to a person unknown, but upon the account of some extraordinary discovery, and the belief of this served to keep his enemies in awe. Princes, however, do wisely to publish the informations they receive of all the practices against their lives, to possess men with an opinion they have so good intelligence that nothing can be plotted against them, but they have present notice of it. The Duke of Athens did a great many foolish things in the establishment of his new tyranny over Florence: but this especially was most notable, that having received the first intimation of the conspiracies the people were hatching against him, from Matteo di Morozzo, one of the conspirators, he presently put him to death, to suppress that rumour, that it might not be thought any of the city disliked his government.

I remember I have formerly read a story—[In Appian's Civil Wars, book iv..]— of some Roman of great quality who, flying the tyranny of the Triumvirate, had a thousand times by the subtlety of as many inventions escaped from falling into the hands of those that pursued him. It happened one day that a troop of horse, which was sent out to take him, passed close by a brake where he was squat, and missed very narrowly of spying him: but he considering, at this point, the pains and difficulties wherein he had so long continued to evade the strict and incessant searches that were every day made for him, the little pleasure he could hope for in such a kind of life, and how much better it was for him to die once for all, than to be perpetually at this pass, he started from his seat, called them back, showed them his form,—[as of a squatting hare.]— and voluntarily delivered himself up to their cruelty, by that means to free both himself and them from further trouble. To invite a man's enemies to come and cut his throat, seems a resolution a little extravagant and odd; and yet I think he did better to take that course, than to live in continual feverish fear of an accident for which there was no cure. But seeing all the remedies a man can apply to such a disease, are full of unquietness and uncertainty, 'tis better with a manly courage to prepare one's self for the worst that can happen, and to extract some consolation from this, that we are not certain the thing we fear will ever come to pass.

CHAPTER XXIV. OF PEDANTRY

I was often, when a boy, wonderfully concerned to see, in the Italian farces, a pedant always brought in for the fool of the play, and that the title of Magister was in no greater reverence amongst us: for being delivered up to their tuition, what could I do less than be jealous of their honour and reputation? I sought indeed to excuse them by the natural incompatibility betwixt the vulgar sort and men of a finer thread, both in judgment and knowledge, forasmuch as they go a quite contrary way to one another: but in this, the thing I most stumbled at was, that the finest gentlemen were those who most despised them; witness our famous poet Du Bellay—

> "Mais je hay par sur tout un scavoir pedantesque."
> [Of all things I hate pedantic learning."—Du Bellay]

And 'twas so in former times; for Plutarch says that Greek and Scholar were terms of reproach and contempt amongst the Romans. But since, with the better experience of age, I find they had very great reason so to do, and that—

> "Magis magnos clericos non sunt magis magnos sapientes."]
> ["The greatest clerks are not the wisest men." A proverb given in Rabelais' Gargantua, i. 39.]

But whence it should come to pass, that a mind enriched with the knowledge of so many things should not become more quick and sprightly, and that a gross and vulgar understanding should lodge within it, without correcting and improving itself, all the discourses and judgments of the greatest minds the world ever had, I am yet to seek. To admit so many foreign conceptions, so great, and so high fancies, it is necessary (as a young lady,

one of the greatest princesses of the kingdom, said to me once, speaking of a certain person) that a man's own brain must be crowded and squeezed together into a less compass, to make room for the others; I should be apt to conclude, that as plants are suffocated and drowned with too much nourishment, and lamps with too much oil, so with too much study and matter is the active part of the understanding which, being embarrassed, and confounded with a great diversity of things, loses the force and power to disengage itself, and by the pressure of this weight, is bowed, subjected, and doubled up. But it is quite otherwise; for our soul stretches and dilates itself proportionably as it fills; and in the examples of elder times, we see, quite contrary, men very proper for public business, great captains, and great statesmen very learned withal.

And, as to the philosophers, a sort of men remote from all public affairs, they have been sometimes also despised by the comic liberty of their times; their opinions and manners making them appear, to men of another sort, ridiculous. Would you make them judges of a lawsuit, of the actions of men? they are ready to take it upon them, and straight begin to examine if there be life, if there be motion, if man be any other than an ox; —["If Montaigne has copied all this from Plato's Theatetes, p.127, F. as it is plain by all which he has added immediately after, that he has taken it from that dialogue), he has grossly mistaken Plato's sentiment, who says here no more than this, that the philosopher is so ignorant of what his neighbour does, that he scarce knows whether he is a man, or some other animal:—Coste."]—what it is to do and to suffer? what animals law and justice are? Do they speak of the magistrates, or to him, 'tis with a rude, irreverent, and indecent liberty. Do they hear their prince, or a king commended? they make no more of him, than of a shepherd, goatherd, or neatherd: a lazy Coridon, occupied in milking and shearing his herds and flocks, but more rudely and harshly than the herd or shepherd himself. Do you repute any man the greater for being lord of two thousand acres of land? they laugh at such a pitiful pittance, as laying claim themselves to the whole world for their possession. Do you boast of your nobility, as being descended from seven rich successive ancestors? they look upon you with an eye of contempt, as men who have not a right idea of the universal image of nature, and that do not consider how many predecessors every one of us has had, rich, poor, kings, slaves, Greeks, and barbarians; and though you were the fiftieth descendant from Hercules, they look upon it as a great vanity, so highly to value this, which is only a gift of fortune. And 'twas so the vulgar sort contemned them, as men ignorant of the most elementary and ordinary things; as presumptuous and insolent.

But this Platonic picture is far different from that these pedants are presented by. Those were envied for raising themselves above the common sort, for despising the ordinary actions and offices of life, for having assumed a particular and inimitable way of living, and for using a certain method of high−flight and obsolete language, quite different from the ordinary way of speaking: but these are contemned as being as much below the usual form, as incapable of public employment, as leading a life and conforming themselves to the mean and vile manners of the vulgar:

> "Odi ignava opera, philosopha sententia."
>
> ["I hate men who jabber about philosophy, but do nothing."
> —Pacuvius, ap Gellium, xiii. 8.]

For what concerns the philosophers, as I have said, if they were in science, they were yet much greater in action. And, as it is said of the geometrician of Syracuse,—[Archimedes.]— who having been disturbed from his contemplation, to put some of his skill in practice for the defence of his country, that he suddenly set on foot dreadful and prodigious engines, that wrought effects beyond all human expectation; himself, notwithstanding, disdaining all his handiwork, and thinking in this he had played the mere mechanic, and violated the dignity of his art, of which these performances of his he accounted but trivial experiments and playthings so they, whenever they have been put upon the proof of action, have been seen to fly to so high a pitch, as made it very well appear, their souls were marvellously elevated, and enriched by the knowledge of things. But some of them, seeing the reins of government in the hands of incapable men, have avoided all management of political affairs; and he who demanded of Crates, how long it was necessary to philosophise, received this answer: "Till our armies are no more commanded by fools." —[Diogenes Laertius, vi. 92.]— Heraclitus resigned the royalty to his brother; and, to the Ephesians, who reproached him that he spent his time in playing with children before the temple: "Is it not

better," said he, "to do so, than to sit at the helm of affairs in your company?" Others having their imagination advanced above the world and fortune, have looked upon the tribunals of justice, and even the thrones of kings, as paltry and contemptible; insomuch, that Empedocles refused the royalty that the Agrigentines offered to him. Thales, once inveighing in discourse against the pains and care men put themselves to to become rich, was answered by one in the company, that he did like the fox, who found fault with what he could not obtain. Whereupon, he had a mind, for the jest's sake, to show them to the contrary; and having, for this occasion, made a muster of all his wits, wholly to employ them in the service of profit and gain, he set a traffic on foot, which in one year brought him in so great riches, that the most experienced in that trade could hardly in their whole lives, with all their industry, have raked so much together.—[Diogenes Laertius, Life of Thales, i. 26; Cicero, De Divin., i. 49.]— That which Aristotle reports of some who called both him and Anaxagoras, and others of their profession, wise but not prudent, in not applying their study to more profitable things—though I do not well digest this verbal distinction—that will not, however, serve to excuse my pedants, for to see the low and necessitous fortune wherewith they are content, we have rather reason to pronounce that they are neither wise nor prudent.

But letting this first reason alone, I think it better to say, that this evil proceeds from their applying themselves the wrong way to the study of the sciences; and that, after the manner we are instructed, it is no wonder if neither the scholars nor the masters become, though more learned, ever the wiser, or more able. In plain truth, the cares and expense our parents are at in our education, point at nothing, but to furnish our heads with knowledge; but not a word of judgment and virtue. Cry out, of one that passes by, to the people: "O, what a learned man!" and of another, "O, what a good man!" —[Translated from Seneca, Ep., 88.]— they will not fail to turn their eyes, and address their respect to the former. There should then be a third crier, "O, the blockheads!" Men are apt presently to inquire, does such a one understand Greek or Latin? Is he a poet? or does he write in prose? But whether he be grown better or more discreet, which are qualities of principal concern, these are never thought of. We should rather examine, who is better learned, than who is more learned.

We only labour to stuff the memory, and leave the conscience and the understanding unfurnished and void. Like birds who fly abroad to forage for grain, and bring it home in the beak, without tasting it themselves, to feed their young; so our pedants go picking knowledge here and there, out of books, and hold it at the tongue's end, only to spit it out and distribute it abroad. And here I cannot but smile to think how I have paid myself in showing the foppery of this kind of learning, who myself am so manifest an example; for, do I not the same thing throughout almost this whole composition? I go here and there, culling out of several books the sentences that best please me, not to keep them (for I have no memory to retain them in), but to transplant them into this; where, to say the truth, they are no more mine than in their first places. We are, I conceive, knowing only in present knowledge, and not at all in what is past, or more than is that which is to come. But the worst on't is, their scholars and pupils are no better nourished by this kind of inspiration; and it makes no deeper impression upon them, but passes from hand to hand, only to make a show to be tolerable company, and to tell pretty stories, like a counterfeit coin in counters, of no other use or value, but to reckon with, or to set up at cards:

> "Apud alios loqui didicerunt non ipsi secum."
> ["They have learned to speak from others, not from themselves."
> —Cicero, Tusc. Quaes, v. 36.]
>
> "Non est loquendum, sed gubernandum."
> ["Speaking is not so necessary as governing." —Seneca, Ep., 108.]

Nature, to shew that there is nothing barbarous where she has the sole conduct, oftentimes, in nations where art has the least to do, causes productions of wit, such as may rival the greatest effect of art whatever. In relation to what I am now speaking of, the Gascon proverb, derived from a cornpipe, is very quaint and subtle:

> "Bouha prou bouha, mas a remuda lous dits quem."
> ["You may blow till your eyes start out; but if once you offer to
> stir your fingers, it is all over."]

We can say, Cicero says thus; these were the manners of Plato; these are the very words of Aristotle: but what do we say ourselves? What do we judge? A parrot would say as much as that.

And this puts me in mind of that rich gentleman of Rome,—[Calvisius Sabinus. Seneca, Ep., 27.]— who had been solicitous, with very great expense, to procure men that were excellent in all sorts of science, whom he had always attending his person, to the end, that when amongst his friends any occasion fell out of speaking of any subject whatsoever, they might supply his place, and be ready to prompt him, one with a sentence of Seneca, another with a verse of Homer, and so forth, every one according to his talent; and he fancied this knowledge to be his own, because it was in the heads of those who lived upon his bounty; as they also do, whose learning consists in having noble libraries. I know one, who, when I question him what he knows, he presently calls for a book to shew me, and dares not venture to tell me so much, as that he has piles in his posteriors, till first he has consulted his dictionary, what piles and what posteriors are.

We take other men's knowledge and opinions upon trust; which is an idle and superficial learning. We must make it our own. We are in this very like him, who having need of fire, went to a neighbour's house to fetch it, and finding a very good one there, sat down to warm himself without remembering to carry any with him home.—[Plutarch, How a Man should Listen.]— What good does it do us to have the stomach full of meat, if it do not digest, if it be not incorporated with us, if it does not nourish and support us? Can we imagine that Lucullus, whom letters, without any manner of experience, made so great a captain, learned to be so after this perfunctory manner? —[Cicero, Acad., ii. I.]— We suffer ourselves to lean and rely so strongly upon the arm of another, that we destroy our own strength and vigour. Would I fortify myself against the fear of death, it must be at the expense of Seneca: would I extract consolation for myself or my friend, I borrow it from Cicero. I might have found it in myself, had I been trained to make use of my own reason. I do not like this relative and mendicant understanding; for though we could become learned by other men's learning, a man can never be wise but by his own wisdom:

["I hate the wise man, who in his own concern is not wise."
— Euripides, ap. Cicero, Ep. Fam., xiii. 15.]

Whence Ennius:

"Nequidquam sapere sapientem, qui ipse sibi prodesse non quiret."
["That wise man knows nothing, who cannot profit himself by his wisdom."—Cicero, De Offic., iii. 15.]

"Si cupidus, si
Vanus, et Euganea quantumvis mollior agna."
["If he be grasping, or a boaster, and something softer than an Euganean lamb."—Juvenal, Sat., viii. 14.]
"Non enim paranda nobis solum, sed fruenda sapientia est."
[" For wisdom is not only to be acquired, but to be utilised."
—Cicero, De Finib., i. I.]

Dionysius —[It was not Dionysius, but Diogenes the cynic. Diogenes Laertius, vi. 27.]— laughed at the grammarians, who set themselves to inquire into the miseries of Ulysses, and were ignorant of their own; at musicians, who were so exact in tuning their instruments, and never tuned their manners; at orators, who made it a study to declare what is justice, but never took care to do it. If the mind be not better disposed, if the judgment be no better settled, I had much rather my scholar had spent his time at tennis, for, at least, his body would by that means be in better exercise and breath. Do but observe him when he comes back from school, after fifteen or sixteen years that he has been there; there is nothing so unfit for employment; all you shall find he has got, is, that his Latin and Greek have only made him a greater coxcomb than when he went from home. He should bring back his soul replete with good literature, and he brings it only swelled and puffed up with vain and empty shreds and patches of learning; and has really nothing more in him than he had before.—[Plato's Dialogues: Protagoras.]

These pedants of ours, as Plato says of the Sophists, their cousin− germans, are, of all men, they who most pretend to be useful to mankind, and who alone, of all men, not only do not better and improve that which is committed to them, as a carpenter or a mason would do, but make them much worse, and make us pay them for making them worse, to boot. If the rule which Protagoras proposed to his pupils were followed—either that they should give him his own demand, or make affidavit upon oath in the temple how much they valued the profit they had received under his tuition, and satisfy him accordingly—my pedagogues would find themselves sorely gravelled, if they were to be judged by the affidavits of my experience. My Perigordin patois very pleasantly calls these pretenders to learning, 'lettre−ferits', as a man should say, letter−marked—men on whom letters have been stamped by the blow of a mallet. And, in truth, for the most part, they appear to be deprived even of common sense; for you see the husbandman and the cobbler go simply and fairly about their business, speaking only of what they know and understand; whereas these fellows, to make parade and to get opinion, mustering this ridiculous knowledge of theirs, that floats on the superficies of the brain, are perpetually perplexing, and entangling themselves in their own nonsense. They speak fine words sometimes, 'tis true, but let somebody that is wiser apply them. They are wonderfully well acquainted with Galen, but not at all with the disease of the patient; they have already deafened you with a long ribble−row of laws, but understand nothing of the case in hand; they have the theory of all things, let who will put it in practice.

I have sat by, when a friend of mine, in my own house, for sport−sake, has with one of these fellows counterfeited a jargon of Galimatias, patched up of phrases without head or tail, saving that he interlarded here and there some terms that had relation to their dispute, and held the coxcomb in play a whole afternoon together, who all the while thought he had answered pertinently and learnedly to all his objections; and yet this was a man of letters, and reputation, and a fine gentleman of the long robe:

> "Vos, O patricius sanguis, quos vivere par est
> Occipiti caeco, posticae occurrite sannae."
> ["O you, of patrician blood, to whom it is permitted to live
> with(out) eyes in the back of your head, beware of grimaces at you
> from behind."—Persius, Sat., i. 61.]

Whosoever shall narrowly pry into and thoroughly sift this sort of people, wherewith the world is so pestered, will, as I have done, find, that for the most part, they neither understand others, nor themselves; and that their memories are full enough, but the judgment totally void and empty; some excepted, whose own nature has of itself formed them into better fashion. As I have observed, for example, in Adrian Turnebus, who having never made other profession than that of mere learning only, and in that, in my opinion, he was the greatest man that has been these thousand years, had nothing at all in him of the pedant, but the wearing of his gown, and a little exterior fashion, that could not be civilised to courtier ways, which in themselves are nothing. I hate our people, who can worse endure an ill−contrived robe than an ill−contrived mind, and take their measure by the leg a man makes, by his behaviour, and so much as the very fashion of his boots, what kind of man he is. For within there was not a more polished soul upon earth. I have often purposely put him upon arguments quite wide of his profession, wherein I found he had so clear an insight, so quick an apprehension, so solid a judgment, that a man would have thought he had never practised any other thing but arms, and been all his life employed in affairs of State. These are great and vigorous natures,

> "Queis arte benigna
> Et meliore luto finxit praecordia Titan."
> ["Whom benign Titan (Prometheus) has framed of better clay."
> —Juvenal, xiv. 34.]

that can keep themselves upright in despite of a pedantic education. But it is not enough that our education does not spoil us; it must, moreover, alter us for the better.

Some of our Parliaments, when they are to admit officers, examine only their learning; to which some of the others also add the trial of understanding, by asking their judgment of some case in law; of these the latter, methinks, proceed with the better method; for although both are necessary, and that it is very requisite they should be defective in neither, yet, in truth, knowledge is not so absolutely necessary as judgment; the last may make shift without the other, but the other never without this. For as the Greek verse says—

["To what use serves learning, if understanding be away."
—Apud Stobaeus, tit. iii., p. 37 (1609).]

Would to God that, for the good of our judicature, these societies were as well furnished with understanding and conscience as they are with knowledge.

"Non vita, sed scolae discimus."

["We do not study for life, but only for the school."
—Seneca, Ep., 106.]

We are not to tie learning to the soul, but to work and incorporate them together: not to tincture it only, but to give it a thorough and perfect dye; which, if it will not take colour, and meliorate its imperfect state, it were without question better to let it alone. 'Tis a dangerous weapon, that will hinder and wound its master, if put into an awkward and unskilful hand:

"Ut fuerit melius non didicisse."

["So that it were better not to have learned."
—Cicero, Tusc. Quaes., ii. 4.]

And this, peradventure, is the reason why neither we nor theology require much learning in women; and that Francis, Duke of Brittany, son of John V., one talking with him about his marriage with Isabella the daughter of Scotland, and adding that she was homely bred, and without any manner of learning, made answer, that he liked her the better, and that a woman was wise enough, if she could distinguish her husband's shirt from his doublet. So that it is no so great wonder, as they make of it, that our ancestors had letters in no greater esteem, and that even to this day they are but rarely met with in the principal councils of princes; and if the end and design of acquiring riches, which is the only thing we propose to ourselves, by the means of law, physic, pedantry, and even divinity itself, did not uphold and keep them in credit, you would, with doubt, see them in as pitiful a condition as ever. And what loss would this be, if they neither instruct us to think well nor to do well?

"Postquam docti prodierunt, boni desunt."

[Seneca, Ep., 95. "Since the 'savans' have made their appearance among us, the good people have become eclipsed."
—Rousseau, Discours sur les Lettres.]

All other knowledge is hurtful to him who has not the science of goodness.

But the reason I glanced upon but now, may it not also hence proceed, that, our studies in France having almost no other aim but profit, except as to those who, by nature born to offices and employments rather of glory than gain, addict themselves to letters, if at all, only for so short a time (being taken from their studies before they can come to have any taste of them, to a profession that has nothing to do with books), there ordinarily remain no others to apply themselves wholly to learning, but people of mean condition, who in that only seek the means to live; and by such people, whose souls are, both by nature and by domestic education and example, of the basest alloy the fruits of knowledge are immaturely gathered and ill digested, and delivered to their recipients quite another thing. For it is not for knowledge to enlighten a soul that is dark of itself, nor to make a blind man see. Her business is not to find a man's eyes, but to guide, govern, and direct them, provided he have sound feet and straight legs to go upon. Knowledge is an excellent drug, but no drug has virtue enough to preserve itself from corruption and decay, if the vessel be tainted and impure wherein it is put to keep. Such a one may have a sight clear enough who looks asquint, and consequently sees what is good, but does not follow it, and sees knowledge, but makes no use of it. Plato's principal institution in his Republic is to fit his citizens with employments suitable

to their nature. Nature can do all, and does all. Cripples are very unfit for exercises of the body, and lame souls for exercises of the mind. Degenerate and vulgar souls are unworthy of philosophy. If we see a shoemaker with his shoes out at the toes, we say, 'tis no wonder; for, commonly, none go worse shod than they. In like manner, experience often presents us a physician worse physicked, a divine less reformed, and (constantly) a scholar of less sufficiency, than other people.

Old Aristo of Chios had reason to say that philosophers did their auditors harm, forasmuch as most of the souls of those that heard them were not capable of deriving benefit from instruction, which, if not applied to good, would certainly be applied to ill:

["They proceeded effeminate debauchees from the school of Aristippus, cynics from that of Zeno."
—Cicero, De Natura Deor.,iii., 31.]

In that excellent institution that Xenophon attributes to the Persians, we find that they taught their children virtue, as other nations do letters. Plato tells us that the eldest son in their royal succession was thus brought up; after his birth he was delivered, not to women, but to eunuchs of the greatest authority about their kings for their virtue, whose charge it was to keep his body healthful and in good plight; and after he came to seven years of age, to teach him to ride and to go a−hunting. When he arrived at fourteen he was transferred into the hands of four, the wisest, the most just, the most temperate, and most valiant of the nation; of whom the first was to instruct him in religion, the second to be always upright and sincere, the third to conquer his appetites and desires, and the fourth to despise all danger.

It is a thing worthy of very great consideration, that in that excellent, and, in truth, for its perfection, prodigious form of civil regimen set down by Lycurgus, though so solicitous of the education of children, as a thing of the greatest concern, and even in the very seat of the Muses, he should make so little mention of learning; as if that generous youth, disdaining all other subjection but that of virtue, ought to be supplied, instead of tutors to read to them arts and sciences, with such masters as should only instruct them in valour, prudence, and justice; an example that Plato has followed in his laws. The manner of their discipline was to propound to them questions in judgment upon men and their actions; and if they commended or condemned this or that person or fact, they were to give a reason for so doing; by which means they at once sharpened their understanding, and learned what was right. Astyages, in Xenophon, asks Cyrus to give an account of his last lesson; and thus it was, "A great boy in our school, having a little short cassock, by force took a longer from another that was not so tall as he, and gave him his own in exchange: whereupon I, being appointed judge of the controversy, gave judgment, that I thought it best each should keep the coat he had, for that they both of them were better fitted with that of one another than with their own: upon which my master told me, I had done ill, in that I had only considered the fitness of the garments, whereas I ought to have considered the justice of the thing, which required that no one should have anything forcibly taken from him that is his own." And Cyrus adds that he was whipped for his pains, as we are in our villages for forgetting the first aorist of ———.

[Cotton's version of this story commences differently, and includes a passage which is not in any of the editions of the original before me:
"Mandane, in Xenophon, asking Cyrus how he would do to learn justice, and the other virtues amongst the Medes, having left all his masters behind him in Persia? He made answer, that he had learned those things long since; that his master had often made him a judge of the differences amongst his schoolfellows, and had one day whipped him for giving a wrong sentence."— W.C.H.]

My pedant must make me a very learned oration, 'in genere demonstrativo', before he can persuade me that his school is like unto that. They knew how to go the readiest way to work; and seeing that science, when most rightly applied and best understood, can do no more but teach us prudence, moral honesty, and resolution, they

thought fit, at first hand, to initiate their children with the knowledge of effects, and to instruct them, not by hearsay and rote, but by the experiment of action, in lively forming and moulding them; not only by words and precepts, but chiefly by works and examples; to the end it might not be a knowledge in the mind only, but its complexion and habit: not an acquisition, but a natural possession. One asking to this purpose, Agesilaus, what he thought most proper for boys to learn? "What they ought to do when they come to be men," said he.—[Plutarch, Apothegms of the Lacedamonians. Rousseau adopts the expression in his Diswuys sur tes Lettres.]— It is no wonder, if such an institution produced so admirable effects.

They used to go, it is said, to the other cities of Greece, to inquire out rhetoricians, painters, and musicians; but to Lacedaemon for legislators, magistrates, and generals of armies; at Athens they learned to speak well: here to do well; there to disengage themselves from a sophistical argument, and to unravel the imposture of captious syllogisms; here to evade the baits and allurements of pleasure, and with a noble courage and resolution to conquer the menaces of fortune and death; those cudgelled their brains about words, these made it their business to inquire into things; there was an eternal babble of the tongue, here a continual exercise of the soul. And therefore it is nothing strange if, when Antipater demanded of them fifty children for hostages, they made answer, quite contrary to what we should do, that they would rather give him twice as many full−grown men, so much did they value the loss of their country's education. When Agesilaus courted Xenophon to send his children to Sparta to be bred, "it is not," said he, "there to learn logic or rhetoric, but to be instructed in the noblest of all sciences, namely, the science to obey and to command." —[Plutarch, Life of Agesilaus, c. 7.]

It is very pleasant to see Socrates, after his manner, rallying Hippias, —[Plato's Dialogues: Hippias Major.]— who recounts to him what a world of money he has got, especially in certain little villages of Sicily, by teaching school, and that he made never a penny at Sparta: "What a sottish and stupid people," said Socrates, "are they, without sense or understanding, that make no account either of grammar or poetry, and only busy themselves in studying the genealogies and successions of their kings, the foundations, rises, and declensions of states, and such tales of a tub!" After which, having made Hippias from one step to another acknowledge the excellency of their form of public administration, and the felicity and virtue of their private life, he leaves him to guess at the conclusion he makes of the inutilities of his pedantic arts.

Examples have demonstrated to us that in military affairs, and all others of the like active nature, the study of sciences more softens and untempers the courages of men than it in any way fortifies and excites them. The most potent empire that at this day appears to be in the whole world is that of the Turks, a people equally inured to the estimation of arms and the contempt of letters. I find Rome was more valiant before she grew so learned. The most warlike nations at this time in being are the most rude and ignorant: the Scythians, the Parthians, Tamerlane, serve for sufficient proof of this. When the Goths overran Greece, the only thing that preserved all the libraries from the fire was, that some one possessed them with an opinion that they were to leave this kind of furniture entire to the enemy, as being most proper to divert them from the exercise of arms, and to fix them to a lazy and sedentary life. When our King Charles VIII., almost without striking a blow, saw himself possessed of the kingdom of Naples and a considerable part of Tuscany, the nobles about him attributed this unexpected facility of conquest to this, that the princes and nobles of Italy, more studied to render themselves ingenious and learned, than vigorous and warlike.