

MICHEL DE MONTAIGNE  
**ESSAYS**

**Book I · Chapter 12**



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## Of Constancy

THE LAW of resolution and constancy does not imply that we ought not, as much as in us lies, to decline and secure ourselves from the mischiefs and inconveniences that threaten us; nor, consequently, that we shall not fear lest they should surprise us: on the contrary, all decent and honest ways and means of securing ourselves from harms, are not only permitted, but, moreover, commendable, and the business of constancy chiefly is, bravely to stand to, and stoutly to suffer those inconveniences which are not possibly to be avoided. So that there is no supple motion of body, nor any movement in the handling of arms, how irregular or ungraceful soever, that we need condemn, if they serve to protect us from the blow that is made against us.

Several very warlike nations have made use of a retreating and flying way of fight as a thing of singular advantage, and, by so doing, have made their backs more dangerous to their enemies than their faces. Of which kind of fighting the Turks still retain something in their practice of arms; and Socrates, in Plato, laughs at Laches, who had defined fortitude to be a standing firm in the ranks against the enemy. "What!" says he, "would it, then, be a reputed cowardice to overcome them by giving ground?" urging, at the same time, the authority of Homer, who commends in AENEAS the science of flight. And whereas Laches, considering better of it, admits the practice as to the Scythians, and, in general, all cavalry whatever, he again attacks him with the example of the Lacedaemonian foot — a nation of all other the most obstinate in maintaining their ground — who, in the battle of Plataea, not being able to break into the Persian phalanx, bethought themselves to disperse and retire, that by the enemy supposing they fled, they might break and disunite that vast body of men in the pursuit, and by that stratagem obtained the victory.

As for the Scythians, 'tis said of them, that when Darius went his expedition to subdue them, he sent, by a herald, highly to reproach their king, that he always retired before him and declined a battle; to which Idanthyrses, for that was his name, returned answer, that it was not for fear of him, or of any man living, that he did so, but that it was the way of marching in practice with his nation, who had neither tilled fields, cities, nor houses to defend, or to fear the enemy should make any advantage of

but that if he had such a stomach to fight, let him but come to view their ancient places of sepulture, and there he should have his fill.

Nevertheless, as to cannon-shot, when a body of men are drawn up in the face of a train of artillery, as the occasion of war often requires, it is unhandsome to quit their post to avoid the danger, forasmuch as by reason of its violence and swiftness we account it inevitable; and many a one, by ducking, stepping aside, and such other motions of fear, has been, at all events, sufficiently laughed at by his companions. And yet, in the expedition that the Emperor Charles V. made against us into Provence, the Marquis de Guast going to reconnoitre the city of Arles, and advancing out of the cover of a windmill, under favour of which he had made his approach, was perceived by the Seigneurs de Bonneval and the Seneschal of Agenois, who were walking upon the *théâtre aux arènes*; who having shown him to the Sieur de Villiers, commissary of the artillery, he pointed a culverin so admirably well, and levelled it so exactly right against him, that had not the Marquis, seeing fire given to it, slipped aside, it was certainly concluded the shot had taken him full in the body. And, in like manner, some years before, Lorenzo de' Medici, Duke of Urbino, and father to the queen-mother laying siege to Mondolfo, a place in the territories of the Vicariat in Italy, seeing the cannoneer give fire to a piece that pointed directly against him, it was well for him that he ducked, for otherwise the shot, that only razed the top of his head, had doubtless hit him full in the breast. To say truth, I do not think that these evasions are performed upon the account of judgment; for how can any man living judge of high or low aim on so sudden an occasion? And it is much more easy to believe that fortune favoured their apprehension, and that it might be as well at another time to make them face the danger, as to seek to avoid it. For my own part, I confess I cannot forbear starting when the rattle of a harquebuse thunders in my ears on a sudden, and in a place where I am not to expect it, which I have also observed in others, braver fellows than I.

Neither do the Stoics pretend that the soul of their philosopher need be proof against the first visions and fantasies that surprise him; but, as to a natural subjection, consent that he should tremble at the terrible noise of thunder, or the sudden clatter of some falling ruin, and be affrighted even to paleness and convulsion; and so in other passions, provided his judgment remain sound and entire, and that the seat of his reason suffer no concussion nor alteration, and that he yield no consent to his fright and discomposure. To him who is not a philosopher, a fright is the same thing in the first part of it, but quite another thing in the second; for the impression of passions does not remain superficially in him, but penetrates farther, even to the very seat of reason, infecting and corrupting it, so that he judges according to his fear, and conforms his behaviour to it. In this verse you may see the true state of the wise Stoic learnedly and plainly expressed:

*Mens immota manet; lachrymae volvuntur inanes.*

The Peripatetic sage does not exempt himself totally from perturbations of mind, but he moderates them.