

MICHEL DE MONTAIGNE
ESSAYS

Book I · Chapter 3



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That Our Affections Carry Themselves beyond Us

SUCH AS ACCUSE MANKIND of the folly of gaping after future things, and advise us to make our benefit of those which are present, and to set up our rest upon them, as having no grasp upon that which is to come, even less than that which we have upon what is past, have hit upon the most universal of human errors, if that may be called an error to which nature herself has disposed us, in order to the continuation of her own work, prepossessing us, amongst several others, with this deceiving imagination, as being more jealous of our action than afraid of our knowledge. We are never present with, but always beyond ourselves: fear, desire, hope, still push us on towards the future, depriving us, in the meantime, of the sense and consideration of that which is to amuse us with the thought of what shall be, even when we shall be no more. *Calamitosus est animus futuri anxius.*

We find this great precept often repeated in Plato, “Do thine own work, and know thyself.” Of which two parts, both the one and the other generally, comprehend our whole duty, and do each of them in like manner involve the other; for who will do his own work aright will find that his first lesson is to know what he is, and that which is proper to himself; and who rightly understands himself will never mistake another man’s work for his own, but will love and improve himself above all other things, will refuse superfluous employments, and reject all unprofitable thoughts and propositions. As folly, on the one side, though it should enjoy all it desire, would notwithstanding never be content, so, on the other, wisdom, acquiescing in the present, is never dissatisfied with itself.

Epicurus dispenses his sages from all foresight and care of the future.

Amongst those laws that relate to the dead, I look upon that to be very sound by which the actions of princes are to be examined after their decease. They are equals with, if not masters of the laws, and, therefore, what justice could not inflict upon their persons, ‘tis but reason should be executed upon their reputations and the estates of their successors — things that we often value above life itself. ‘Tis a custom of singular

advantage to those countries where it is in use, and by all good princes to be desired, who have reason to take it ill, that the memories of the wicked should be used with the same reverence and respect with their own. We owe subjection and obedience to all our kings, whether good or bad, alike, for that has respect unto their office; but as to esteem and affection, these are only due to their virtue. Let us grant to political government to endure them with patience, however unworthy; to conceal their vices; and to assist them with our recommendation in their indifferent actions, whilst their authority stands in need of our support. But, the relation of prince and subject being once at an end, there is no reason we should deny the expression of our real opinions to our own liberty and common justice, and especially to interdict to good subjects the glory of having reverently and faithfully served a prince, whose imperfections were to them so well known; this were to deprive posterity of a useful example. And such as, out of respect to some private obligation, unjustly espouse and vindicate the memory of a faulty prince, do private right at the expense of public justice. Livy does very truly say, "That the language of men bred up in courts is always full of vain ostentation and false testimony, every one indifferently magnifying his own master, and stretching his commendation to the utmost extent of virtue and sovereign grandeur."

Some may condemn the freedom of those two soldiers who so roundly answered Nero to his beard; the one being asked by him why he bore him ill-will? "I loved thee," answered he, "whilst thou wert worthy of it, but since thou art become a parricide, an incendiary, a player, and a coachman, I hate thee as thou dost deserve." And the other, why he should attempt to kill him? "Because," said he, "I could think of no other remedy against thy perpetual mischiefs." But the public and universal testimonies that were given of him after his death (and so will be to all posterity, both of him and all other wicked princes like him), of his tyrannies and abominable deportment, who, of a sound judgment, can reprove them?

I am scandalised, that in so sacred a government as that of the Lacedaemonians there should be mixed so hypocritical a ceremony at the interment of their kings; where all their confederates and neighbours, and all sorts and degrees of men and women, as well as their slaves, cut and slashed their foreheads in token of sorrow, repeating in their cries and lamentations that that king (let him have been as wicked as the devil) was the best that ever they had; by this means attributing to his quality the praise that only belongs to merit, and that of right is due to supreme desert, though lodged in the lowest and most inferior subject. Aristotle, who will still have a hand in everything, makes a 'quaere' upon the saying of Solon, that none can be said to be happy until he is dead: "whether, then, he who has lived and died according to his heart's desire, if he have left an ill repute behind him, and that his posterity be miserable, can be said to be happy?" Whilst we have life and motion, we convey ourselves by fancy and preoccupation, whither and to what we please; but once out of being, we have no more any manner of communication with that which is, and it had therefore been better said by Solon that man is never happy, because never so, till he is no more.

*Quisquam
 Vix radicitus e vita se tollit, et eicit;
 Sed facit esse sui quiddam super inscius ipse,
 Nec remouet satis a projecto corpore sese, et
 Vindicat.*

Bertrand de Guesclin, dying at the siege of the Castle of Rancon, near unto Puy, in Auvergne, the besieged were afterwards, upon surrender, enjoined to lay down the keys of the place upon the corpse of the dead general.

Bartolommeo d'Alviano, the Venetian General, happening to die in the service of the Republic in Brescia, and his corpse being to be carried through the territory of Verona, an enemy's country, most of the army were inclined to demand safe-conduct from the Veronese; but Theodoro Trivulzio opposed the motion, rather choosing to make his way by force of arms, and to run the hazard of a battle, saying it was by no means fit that he who in his life was never afraid of his enemies should seem to apprehend them when he was dead.

In truth, in affairs of the same nature, by the Greek laws, he who made suit to an enemy for a body to give it burial renounced his victory, and had no more right to erect a trophy, and he to whom such suit was made was reputed victor. By this means it was that Nicias lost the advantage he had visibly obtained over the Corinthians, and that Agesilaus, on the contrary, assured that which he had before very doubtfully gained over the Boeotians.

These things might appear strange, had it not been a general practice in all ages not only to extend the concern of ourselves beyond this life, but, moreover, to fancy that the favour of Heaven does not only very often accompany us to the grave, but has also, even after life, a concern for our ashes. Of which there are so many ancient examples (to say nothing of those of our own observation), that it is not necessary I should longer insist upon it. Edward I., King of England, having in the long wars betwixt him and Robert, King of Scotland, had experience of how great importance his own immediate presence was to the success of his affairs, having ever been victorious in whatever he undertook in his own person, when he came to die, bound his son in a solemn oath that, so soon as he should be dead he should boil his body till the flesh parted from the bones, and bury the flesh, reserving the bones to carry continually with him in his army, so often as he should be obliged to go against the Scots, as if destiny had inevitably attached victory, even to his remains.

John Zisca, the same who, to vindication of Wicliffe's heresies, troubled the Bohemian state, left order that they should flay him after his death, and of his skin make a drum to carry in the war against his enemies, fancying it would contribute to the continuation of the successes he had always obtained in the wars against them. In like manner certain of the Indians, in their battles with the Spaniards, carried with them the bones of one of their captains, in consideration of the victories they had formerly obtained under his conduct. And other people of the same New World carry about with them, in their wars, the relics of valiant men who have died in battle, to incite their courage and advance their fortune.

Of which examples the first reserve nothing for the tomb but the reputation they have acquired by their former achievements, but these attribute to them a certain present and active power. The proceeding of Captain Bayard is of a better composition, who finding himself wounded to death with an harquebuss shot, and being importuned to retire out of the fight, made answer that he would not begin at the last gasp to turn his back to the enemy, and accordingly still fought on, till feeling himself too faint and no longer able to sit on his horse, he commanded his steward to set him down at the foot of a tree, but so that he might die with his face towards the enemy, which he did.

I must yet add another example, equally remarkable for the present consideration with any of the former. The Emperor Maximilian, great-grandfather to the now King Philip, was a prince endowed throughout with great and extraordinary qualities, and amongst the rest with a singular beauty of person, but had withal a humour very contrary to that of other princes, who for the despatch of their most important affairs convert their close-stool into a chair of State, which was, that he would never permit any of his bedchamber, how familiar soever, to see him in that posture, and would steal aside to make water as religiously as a virgin, shy to discover to his physician or any other whomsoever those parts that we are accustomed to conceal. I myself, who have so impudent a way of talking, am, nevertheless, naturally so modest this way, that unless at the importunity of necessity or pleasure, I scarcely ever communicate to the sight of any either those parts or actions that custom orders us to conceal, wherein I suffer more constraint than I conceive is very well becoming a man, especially of my profession. But he nourished this modest humour to such a degree of superstition as to give express orders in his last will that they should put him on drawers so soon as he should be dead; to which, methinks, he would have done well to have added that he should be blindfolded, too, that put them on. The charge that Cyrus left with his children, that neither they, nor any other, should either see or touch his body after the soul was departed from it, I attribute to some superstitious devotion of his; for both his historian and himself, amongst their great qualities, marked the whole course of their lives with a singular respect and reverence to religion.

I was by no means pleased with a story, told me by a man of very great quality of a relation of mine, and one who had given a very good account of himself both in peace and war, that, coming to die in a very old age, of excessive pain of the stone, he spent the last hours of his life in an extraordinary solicitude about ordering the honour and ceremony of his funeral, pressing all the men of condition who came to see him to engage their word to attend him to his grave: importuning this very prince, who came to visit him at his last gasp, with a most earnest supplication that he would order his family to be there, and presenting before him several reasons and examples to prove that it was a respect due to a man of his condition; and seemed to die content, having obtained this promise, and appointed the method and order of his funeral parade. I have seldom heard of so persistent a vanity.

Another, though contrary curiosity (of which singularity, also, I do not want domestic example), seems to be somewhat akin to this, that a man shall cudgel his brains at the last moments of his life to contrive his obsequies to so particular and unusual a parsimony as of one servant with a lantern, I see this humour commended, and the appointment of Marcus. Emilius Lepidus, who forbade his heirs to bestow upon his hearse even the common ceremonies in use upon such occasions. Is it yet temperance and frugality to avoid expense and pleasure of which the use and knowledge are imperceptible to us? See, here, an easy and cheap reformation. If instruction were at all necessary in this case, I should be of opinion that in this, as in all other actions of life, each person should regulate the matter according to his fortune; and the philosopher Lycon prudently ordered his friends to dispose of his body where they should think most fit, and as to his funeral, to order it neither too superfluous nor too mean. For my part, I should wholly refer the ordering of this ceremony to custom, and shall, when the time comes, accordingly leave it to their discretion to whose lot it shall fall to do me that last office. *Totus hic locus est contemnendus in nobis, non negligendus in nostris*; and it was a holy saying of a saint, *Curatio funeris, conditio sepultura: pompa exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum*. Which made Socrates answer Crito, who, at death, asked him how he would be buried: "How you will," said he. "If I were to concern myself beyond the present about this affair, I should be most tempted, as the greatest satisfaction of this kind, to imitate those who in their lifetime entertain themselves with the ceremony and honours of their own obsequies beforehand, and are pleased with beholding their own dead countenance in marble. Happy are they who can gratify their senses by insensibility, and live by their death!"

I am ready to conceive an implacable hatred against all popular domination, though I think it the most natural and equitable of all, so oft as I call to mind the inhuman injustice of the people of Athens, who, without remission, or once vouchsafing to hear what they had to say for themselves, put to death their brave captains newly returned triumphant from a naval victory they had obtained over the Lacedaemonians near the Arginusian Isles, the most bloody and obstinate engagement that ever the Greeks fought at sea; because (after the victory) they followed up the blow and pursued the advantages presented to them by the rule of war, rather than stay to gather up and bury their dead. And the execution is yet rendered more odious by the behaviour of Diomedon, who, being one of the condemned, and a man of most eminent virtue, political and military, after having heard the sentence, advancing to speak, no audience till then having been allowed, instead of laying before them his own cause, or the impiety of so cruel a sentence, only expressed a solicitude for his judges' preservation, beseeching the gods to convert this sentence to their good, and praying that, for neglecting to fulfil the vows which he and his companions had made (with which he also acquainted them) in acknowledgment of so glorious a success, they might not draw down the indignation of the gods upon them; and so without more words went courageously to his death. Fortune, a few years after, punished them in the same kind; for Chabrias, captain-general of their naval forces, having got the better of Pollis, Admiral of Sparta, at the Isle of Naxos, totally lost the fruits of his victory, one of very great importance to their affairs, in order

not to incur the danger of this example, and so that he should not lose a few bodies of his dead friends that were floating in the sea, gave opportunity to a world of living enemies to sail away in safety, who afterwards made them pay dear for this unseasonable superstition:

*Quaeris, quo jaceas, post obitum, loco?
Quo non nata jacent.*

This other restores the sense of repose to a body without a soul:

*Neque sepulcrum, quo recipiatur, habeat: portum corporis,
ubi, remissa human, vita, corpus requiescat a malis.*

As nature demonstrates to us that several dead things retain yet an occult relation to life; wine changes its flavour and complexion in cellars, according to the changes and seasons of the vine from whence it came; and the flesh of — venison alters its condition in the powdering-tub, and its taste according to the laws of the living flesh of its kind, as it is said.