

MICHEL DE MONTAIGNE

ESSAYS



Book 2 · Chapter 4

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Business Can Wait

I give, as it seems to me, with good reason the palm to Jacques Amyot of all our French writers, not only for the simplicity and purity of his language, wherein he excels all others, nor for his constancy in going through so long a work, nor for the depth of his knowledge, having been able so successfully to smooth and unravel so knotty and intricate an author (for let people tell me what they will, I understand nothing of Greek; but I meet with sense so well united and maintained throughout his whole translation, that certainly he either knew the true fancy of the author, or having, by being long conversant with him, imprinted a vivid and general idea of that of Plutarch in his soul, he has delivered us nothing that either derogates from or contradicts him), but above all, I am the most taken with him for having made so discreet a choice of a book so worthy and of so great utility wherewith to present his country. We ignorant fellows had been lost, had not this book raised us out of the dirt; by this favor of his we dare now speak and write; the ladies are able to read to schoolmasters; 'tis our breviary. If this good man be yet living, I would recommend to him Xenophon, to do as much by that; 'tis a much more easy task than the other, and consequently more proper for his age. And, besides, though I know not how, methinks he does briskly — and clearly enough trip over steps another would have stumbled at, yet nevertheless his style seems to be more his own where he does not encounter those difficulties, and rolls away at his own ease.

I was just now reading this passage where Plutarch says of himself, that Rusticus being present at a declamation of his at Rome, there received a packet from the emperor, and deferred to open it till all was done: for which, says he, all the company highly applauded the gravity of this person. 'Tis true, that being upon the subject of curiosity and of that eager passion for news, which makes us with so much indiscretion and impatience leave all to entertain a newcomer, and without any manner of respect or outcry, tear open on a sudden, in what company soever, the letters that are delivered to us, he had reason to applaud the gravity of Rusticus upon this occasion; and might moreover have added to it the commendation of his civility and courtesy, that would not interrupt the current of his declamation. But I doubt whether any one can commend his prudence; for receiving unexpected letters, and especially from an

emperor, it might have fallen out that the deferring to read them might have been of great prejudice.

The vice opposite to curiosity is negligence, to which I naturally incline, and wherein I have seen some men so extreme that one might have found letters sent them three or four days before, still sealed up in their pockets.

I never open any letters directed to another; not only those intrusted with me, but even such as fortune has guided to my hand; and am angry with myself if my eyes unawares steal any contents of letters of importance he is reading when I stand near a great man. Never was man less inquisitive or less prying into other men's affairs than I.

In our fathers' days, Monsieur de Boutieres had like to have lost Turin from having, while engaged in good company at supper, delayed to read information that was sent him of the treason plotted against that city where he commanded. And this very Plutarch has given me to understand, that Julius Caesar had preserved himself, if, going to the Senate the day he was assassinated by the conspirators, he had read a note which was presented to him by the way. He tells also the story of Archias, the tyrant of Thebes, that the night before the execution of the design Pelopidas had plotted to kill him to restore his country to liberty, he had a full account sent him in writing by another Archias, an Athenian, of the whole conspiracy, and that, this packet having been delivered to him while he sat at supper, he deferred the opening of it, saying, which turned afterward to a proverb in Greece, "Business to-morrow."

A wise man may, I think, out of respect to another, as not to disturb the company, as Rusticus did, or not to break off another affair of importance in hand, defer to read or hear any new thing that is brought him; but for his own interest or particular pleasure, especially if he be a public minister, that he will not interrupt his dinner or break his sleep is inexcusable. And there was anciently at Rome, the consular place, as they called it, which was the most honorable at the table, as being a place of most liberty, and of more convenient access to those who came in to speak to the person seated there; by which it appears, that being at meat, they did not totally abandon the concern of other affairs and incidents.

But when all is said, it is very hard in human actions to give so exact a rule upon moral reasons, that fortune will not therein maintain her own right.