

MICHEL DE MONTAIGNE

ESSAYS



Book 3 · Chapter 2

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On Repentance

Others form man; I only report him: and represent a particular one, ill fashioned enough, and whom, if I had to model him anew, I should certainly make something else than what he is but that's past recalling. Now, though the features of my picture alter and change, 'tis not, however, unlike: the world eternally turns round; all things therein are incessantly moving, the earth, the rocks of Caucasus, and the pyramids of Egypt, both by the public motion and their own. Even constancy itself is no other but a slower and more languishing motion. I cannot fix my object; 'tis always tottering and reeling by a natural giddiness; I take it as it is at the instant I consider it; I do not paint its being, I paint its passage; not a passing from one age to another, or, as the people say, from seven to seven years, but from day to day, from minute to minute, I must accommodate my history to the hour: I may presently change, not only by fortune, but also by intention. 'Tis a counterpart of various and changeable accidents, and of irresolute imaginations, and, as it falls out, sometimes contrary: whether it be that I am then another self, or that I take subjects by other circumstances and considerations: so it is that I may peradventure contradict myself, but, as Demadessaid, I never contradict the truth. Could my soul once take footing, I would not essay but resolve: but it is always learning and making trial.

I propose a life ordinary and without lustre: 'tis all one; all moral philosophy may as well be applied to a common and private life, as to one of richer composition: every man carries the entire form of human condition.

Authors communicate themselves to the people by some especial and extrinsic mark; I, the first of any, by my universal being; as Michel de Montaigne, not as a grammarian, a poet, or a lawyer. If the world find fault that I speak too much of myself, I find fault that they do not so much as think of themselves.

But is it reason that, being so particular in my way of living, I should pretend to recommend myself to the public knowledge? And is it also reason that I should produce to the world, where art and handling have so much credit and authority, crude and simple effects of nature, and of a weak nature to boot? Is it not to build a wall without stone or brick, or

some such thing, to write books without learning and without art? The fancies of music are carried on by art; mine by chance. I have this, at least, according to discipline, that never any man treated of a subject he better understood and knew than I what I have undertaken, and that in this I am the most understanding man alive: secondly, that never any man penetrated farther into his matter, nor better and more distinctly sifted the parts and sequences of it, nor ever more exactly and fully arrived at the end he proposed to himself. To perfect it, I need bring nothing but fidelity to the work; and that is there, and the most pure and sincere that is anywhere to be found. I speak truth, not so much as I would, but as much as I dare; and I dare a little the more, as I grow older; for, methinks, custom allows to age more liberty of prating, and more indiscretion of talking of a man's self. That cannot fall out here, which I often see elsewhere, that the work and the artificer contradict one another: "Can a man of such sober conversation have written so foolish a book?" Or "Do so learned writings proceed from a man of so weak conversation?" He who talks at a very ordinary rate, and writes rare matter, 'tis to say that his capacity is borrowed and not his own. A learned man is not learned in all things: but a sufficient man is sufficient throughout, even to ignorance itself.

Here my book and I go hand in hand together. Elsewhere men may commend or censure the work, without reference to the workman; here they cannot: who touches the one, touches the other. He who shall judge of it without knowing him, will more wrong himself than me; he who does know him, gives me all the satisfaction I desire. I shall be happy beyond my desert, if I can obtain only thus much from the public approbation, as to make men of understanding perceive that I was capable of profiting by knowledge, had I had it; and that I deserved to have been assisted by a better memory.

Be pleased here to excuse what I often repeat, that I very rarely repent, and that my conscience is satisfied with itself, not as the conscience of an angel, or that of a horse, but as the conscience of a man; always adding this clause, not one of ceremony, but a true and real submission, that I speak inquiring and doubting, purely and simply referring myself to the common and accepted beliefs for the resolution. I do not teach; I only relate.

There is no vice that is absolutely a vice which does not offend, and that a sound judgment does not accuse; for there is in it so manifest a deformity and inconvenience, that peradventure they are in the right who say that it is chiefly begotten by stupidity and ignorance: so hard is it to imagine that a man can know without abhorring it. Malice sucks up the greatest part of its own venom, and poisons itself. Vice leaves repentance in the soul, like an ulcer in the flesh, which is always scratching and lacerating itself: for reason effaces all other grief and sorrows, but it begets that of repentance, which is so much the more grievous, by reason it springs within, as the cold and heat of fevers are more sharp than those that only strike upon the outward skin. I hold for vices (but every one according to its proportion), not only those which reason and nature condemn, but those also which the opinion of men, though false and erroneous, have made such, if authorized by law and custom.

There is likewise no virtue which does not rejoice a well-descended nature: there is a kind of, I know not what, congratulation in well-doing that gives us an inward satisfaction, and a generous boldness that accompanies a good conscience: a soul daringly vicious may, peradventure, arm itself with security, but it cannot supply itself with this complacency and satisfaction. 'Tis no little satisfaction to feel a man's self preserved from the contagion of so depraved an age, and to say to himself: "Whoever could penetrate into my soul would not there find me guilty either of the affliction or ruin of any one, or of revenge or envy, or any offense against the public laws, or of innovation or disturbance, or failure of my word; and though the licence of the time permits and teaches every one so to do, yet have I not plundered any Frenchman's goods, or taken his money, and have lived upon what is my own, in war as well as in peace; neither have I set any man to work without paying him his hire." These testimonies of a good conscience please, and this natural rejoicing is very beneficial to us, and the only reward that we can never fail of.

To ground the recompense of virtuous actions upon the approbation of others is too uncertain and unsafe a foundation, especially in so corrupt and ignorant an age as this, wherein the good opinion of the vulgar is injurious: upon whom do you rely to show you what is recommendable? God defend me from being an honest man, according to the descriptions of honor I daily see every one make of himself. *Quæ fuerant vitia, mores sunt.* Some of my friends have at times schooled and scolded me with great sincerity and plainness, either of their own voluntary motion, or by me entreated to it as to an office, which to a well-composed soul surpasses not only in utility, but in kindness, all other offices of friendship: I have always received them with the most open arms, both of courtesy and acknowledgment; but to say the truth, I have often found so much false measure, both in their reproaches and praises, that I had not done much amiss, rather to have done ill, than to have done well according to their notions. We, who live private lives, not exposed to any other view than our own, ought chiefly to have settled a pattern within ourselves by which to try our actions: and according to that, sometimes to encourage and sometimes to correct ourselves. I have my laws and my judicature to judge of myself, and apply myself more to these than to any other rules: I do, indeed, restrain my actions according to others; but extend them not by any other rule than my own. You yourself only know if you are cowardly and cruel, loyal and devout: others see you not, and only guess at you by uncertain conjectures, and do not so much see your nature as your art; rely not therefore upon their opinions, but stick to your own. *Tuo tibi iudicio est utendum. — Virtutis et vitiorum grave ipsius conscientiae pondus est: qua sublata, iacent omnia.*

But the saying that repentance immediately follows the sin seems not to have respect to sin in its high estate, which is lodged in us as in its own proper habitation. One may disown and retract the vices that surprise us, and to which we are hurried by passions; but those which by a long habit are rooted in a strong and vigorous will are not subject to contradiction. Repentance is no other but a recanting of the will and an opposition to our fancies, which lead us which way they please. It makes this person disown his former virtue and continence:

What before had been vices are now manners. • SEN., EP., 39

Thou must employ thy own judgment upon thyself. • CIC., TUSC., 1.23

Great is the weight of thy own conscience in the discovery of virtues and vices: which taken away, all things are lost. • CIC., NAT. D., 3.35

*Quæ mens est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?*

What my mind is, why was it not the same, when I was a boy? or why do not the cheeks return to these feelings? • HOR., CARM., 10.7

'Tis an exact life that maintains itself in due order in private. Every one may juggle his part, and represent an honest man upon the stage: but within, and in his own bosom, where all may do as they list, where all is concealed, to be regular, there's the point. The next degree is to be so in his house, and in his ordinary actions, for which we are accountable to none, and where there is no study nor artifice. And therefore Bias, setting forth the excellent state of a private family, says: "of which a the master is the same within, by his own virtue and temper, that he is abroad, for fear of the laws and report of men." And it was a worthy saying of Julius Drusus, to the masons who offered him, for three thousand crowns, to put his house in such a posture that his neighbors should no longer have the same inspection into it as before; "I will give you," said he, "six thousand to make it so that everybody may see into every room." 'Tis honorably recorded of Agesilaus, that he used in his journeys always to take up his lodgings in temples, to the end that the people and the gods themselves might pry into his most private actions. Such a one has been a miracle to the world, in whom neither his wife nor servant has ever seen anything so much as remarkable; few men have been admired by their own domestics.

No one was ever a prophet, not merely in his own house, but in his own country, says the experience of histories: 'tis the same in things of nought, and in this low example the image of a greater is to be seen. In my country of Gascony, they look upon it as a drollery to see me in print; the further off I am read from my own home, the better I am esteemed. I purchase printers in Guyenne; elsewhere they purchase me. Upon this it is that they lay their foundation who conceal themselves present and living, to obtain a name when they are dead and absent. I had rather have a great deal less in hand, and do not expose myself to the world upon any other account than my present share; when I leave it I quit the rest.

See this functionary whom the people escort in state, with wonder and applause, to his very door; he puts off the pageant with his robe, and falls so much the lower by how much he was higher exalted: in himself within, all is tumult and degraded. And though all should be regular there, it will require a vivid and well-chosen judgment to perceive it in these low and private actions; to which may be added, that order is a dull, somber virtue. To enter a breach, conduct an embassy, govern a people, are actions of renown; to reprehend, laugh, sell, pay, love, hate, and gently and justly converse with a man's own family and with himself; not to relax, not to give a man's self the lie, is more rare and hard, and less remarkable. By which means, retired lives, whatever is said to the contrary, undergo duties of as great or greater difficulty than the others do; and private men, says Aristotle, serve virtue more painfully and highly than those in authority do: we prepare ourselves for eminent occasions, more out of glory than conscience. The shortest way to arrive at glory, would be to do that for conscience which we do for glory: and the virtue of Alexander appears to me of much less vigor in his great theater, than that of Socrates in his mean and obscure employment. I can easily conceive Socrates in the place of Alexander, but Alexander in that of Socrates, I cannot. Who shall ask the one what he can do, he will answer,

“Subdue the world”: and who shall put the same question to the other, he will say, “Carry on human life conformably with its natural condition;” a much more general, weighty, and legitimate science than the other. The virtue of the soul does not consist in flying high, but in walking orderly.

Its grandeur does not exercise itself in grandeur, but in mediocrity. As they who judge and try us within, make no great account of the lustre of our public actions, and see they are only streaks and rays of clear water springing from a slimy and muddy bottom so, likewise, they who judge of us by this gallant outward appearance, in like manner conclude of our internal constitution; and cannot couple common faculties, and like their own, with the other faculties that astonish them, and are so far out of their sight. Therefore it is that we give such savage forms to demons: and who does not give Tamerlane great eyebrows, wide nostrils, a dreadful visage, and a prodigious stature, according to the imagination he has conceived by the report of his name? Had any one formerly brought me to Erasmus, I should hardly have believed but that all was adage and apothegm he spoke to his man or his hostess. We much more aptly imagine an artisan upon his close-stool, or upon his wife, than a great president venerable by his port and sufficiency: we fancy that they, from their high tribunals, will not abase themselves so much as to live.

As vicious souls are often incited by some foreign impulse to do well, so are virtuous souls to do ill; they are therefore to be judged by their settled state, when they are at home, whenever that may be; and, at all events, when they are nearer repose, and in their native station. Natural inclinations are much assisted and fortified by education; but they seldom alter and overcome their institution: a thousand natures of my time have escaped toward virtue or vice, through a quite contrary discipline:

*Sic ubi, desuetæ silvis, in carcere clausæ
Mansuevere feræ, et vultus posuere minaces,
Atque hominem didicere pati, si torrida parvas
Venit in ora cruor, redeunt rabiesque furorque,
Admonitæque tument gustato sanguine fauces;
Fervet, et a trepido vix abstinet ira magistro.*

These original qualities are not to be rooted out; they may be covered and concealed. The Latin tongue is as it were natural to me; I understand it better than French; but I have not been used to speak it, nor hardly to write it, these forty years. Unless upon extreme and sudden emotions which I have fallen into twice or thrice in my life, and once seeing my father in perfect health fall upon me in a swoon, I have always uttered from the bottom of my heart my first words in Latin; nature deafened, and forcibly expressing itself, in spite of so long a discontinuation; and this example is said of many others.

They who in my time have attempted to correct the manners of the world by new opinions, reform seeming vices; but the essential vices they leave as they were, if indeed they do not augment them, and augmentation is therein to be feared; we defer all other well doing upon the account of these external reformatations, of less cost and greater show, and thereby expiate good cheap, for the other natural, consubstantial, and intestine vices. Look a little into our experience: there is no man, if he listen to

So savage beasts, when shut up in cages and grown unaccustomed to the woods, have become tame, and have laid aside their fierce looks, and submit to the rule of man; if again a slight taste of blood comes into their mouths, their rage and fury return, their jaws are erected by thirst of blood, and their anger scarcely abstains from their trembling masters. • LUC., 4.237

himself, who does not in himself discover a particular and governing form of his own, that jostles his education, and wrestles with the tempest of passions that are contrary to it. For my part, I seldom find myself agitated with surprises; I always find myself in my place, as heavy and unwieldy bodies do; if I am not at home, I am always near at hand; my dissipations do not transport me very far; there is nothing strange or extreme in the case; and yet I have sound and vigorous turns.

The true condemnation, and which touches the common practice of men, is that their very retirement itself is full of filth and corruption; the idea of their reformation composed, their repentance sick and faulty, very nearly as much as their sin. Some, either from having been linked to vice by a natural propension or long practice, cannot see its deformity. Others (of which constitution I am) do indeed feel the weight of vice, but they counterbalance it with pleasure, or some other occasion; and suffer and lend themselves to it for a certain price, but viciously and basely. Yet there might, haply, be imagined so vast a disproportion of measure, where with justice the pleasure might excuse the sin, as we say of utility; not only if accidental and out of sin, as in thefts, but in the very exercise of sin, or in the enjoyment of women, where the temptation is violent, and, 'tis said, sometimes not to be overcome.

Being the other day at Armaignac, on the estate of a kinsman of mine, I there saw a peasant who was by every one nicknamed the thief. He thus related the story of his life: that, being born a beggar, and finding that he should not be able, so as to be clear of indigence, to get his living by the sweat of his brow, he resolved to turn thief, and by means of his strength of body had exercised this trade all the time of his youth in great security; for he ever made his harvest and vintage in other men's grounds, but a great way off, and in so great quantities, that it was not to be imagined one man could have carried away so much in one night upon his shoulders; and, moreover, he was careful equally to divide and distribute the mischief he did, that the loss was of less importance to every particular man. He is now grown old, and rich for a man of his condition, thanks to his trade, which he openly confesses to every one. And to make his peace with God, he says, that he is daily ready by good offices to make satisfaction to the successors of those he has robbed, and if he do not finish (for to do it all at once he is not able), he will then leave it in charge to his heirs to perform the rest, proportionably to the wrong he himself only knows he has done to each. By this description, true or false, this man looks upon theft as a dishonest action, and hates it, but less than poverty, and simply repents; but to the extent he has thus recompensed he repents not. This is not that habit which incorporates us into vice, and conforms even our understanding itself to it; nor is it that impetuous whirlwind that by gusts troubles and blinds our souls, and for the time precipitates us, judgment and all, into the power of vice.

I customarily do what I do thoroughly and make but one step on't; I have rarely any movement that hides itself and steals away from my reason, and that does not proceed in the matter by the consent of all my faculties, without division or intestine sedition; my judgment is to have all the blame or all the praise; and the blame it once has, it has always; for almost from my infancy it has ever been one: the same inclination, the

same turn, the same force; and as to universal opinions, I fixed myself from my childhood in the place where I resolved to stick.

There are some sins that are impetuous, prompt, and sudden; let us set them aside: but in these other sins so often repeated, deliberated, and contrived, whether sins of complexion or sins of profession and vocation, I cannot conceive that they should have so long been settled in the same resolution, unless the reason and conscience of him who has them, be constant to have them; and the repentance he boasts to be inspired with on a sudden, is very hard for me to imagine or form.

I follow not the opinion of the Pythagorean sect, "that men take up a new soul when they repair to the images of the gods to receive their oracles," unless he mean that it must needs be extrinsic, new, and lent for the time; our own showing so little sign of purification and cleanness, fit for such an office.

They act quite contrary to the stoical precepts, who do indeed command us to correct the imperfections and vices we know ourselves guilty of, but forbid us therefore to disturb the repose of our souls: these make us believe that they have great grief and remorse within: but of amendment, correction, or interruption, they make nothing appear. It cannot be a cure if the malady be not wholly discharged; if repentance were laid upon the scale of the balance, it would weigh down sin. I find no quality so easy to counterfeit as devotion, if men do not conform their manners and life to the profession; its essence is abstruse and occult; the appearance easy and ostentatious.

For my own part, I may desire in general to be other than I am; I may condemn and dislike my whole form, and beg of Almighty God for an entire reformation, and that He will please to pardon my natural infirmity: but I ought not to call this repentance, methinks, no more than the being dissatisfied that I am not an angel or Cato. My actions are regular, and conformable to what I am and to my condition; I can do no better; and repentance does not properly touch things that are not in our power; sorrow does. I imagine an infinite number of natures more elevated and regular than mine; and yet I do not for all that improve my faculties, no more than my arm or will grow more strong and vigorous for conceiving those of another to be so. If to conceive and wish a nobler way of acting than that we have should produce a repentance of our own, we must then repent us of our most innocent actions, forasmuch as we may well suppose that in a more excellent nature they would have been carried on with greater dignity and perfection; and we would that ours were so. When I reflect upon the deportment of my youth, with that of my old age, I find that I have commonly behaved myself with equal order in both according to what I understand: this is all that my resistance can do. I do not flatter myself; in the same circumstances I should do the same things. It is not a patch, but rather an universal tincture, with which I am stained. I know no repentance, superficial, half-way, and ceremonious; it must sting me all over before I can call it so, and must prick my bowels as deeply and universally as God sees into me.

As to business, many excellent opportunities have escaped me for want of good management; and yet my deliberations were sound enough,

according to the occurrences presented to me: 'tis their way to choose always the easiest and safest course. I find that, in my former resolves, I have proceeded with discretion, according to my own rule, and according to the state of the subject proposed, and should do the same a thousand years hence in like occasions; I do not consider what it is now, but what it was then, when I deliberated on it.

The force of all counsel consists in the time; occasions and things eternally shift and change. I have in my life committed some important errors, not for want of good understanding, but for want of good luck. There are secret, and not to be foreseen, parts in matters we have in hand, especially in the nature of men; mute conditions, that make no show, unknown sometimes even to the possessors themselves, that spring and start up by incidental occasions; if my prudence could not penetrate into nor foresee them, I blame it not: 'tis commissioned no further than its own limits; if the event be too hard for me, and take the side I have refused, there is no remedy; I do not blame myself, I accuse my fortune, and not my work; this cannot be called repentance.

Phocion, having given the Athenians an advice that was not followed, and the affair nevertheless succeeding contrary to his opinion, some one said to him, "Well, Phocion, art thou content that matters go so well?"—"I am very well content," replied he, "that this has happened so well, but I do not repent that I counselled the other." When any of my friends address themselves to me for advice, I give it candidly and clearly, without sticking, as almost all other men do, at the hazard of the thing's falling out contrary to my opinion, and that I may be reproached for my counsel; I am very indifferent as to that, for the fault will be theirs for having consulted me, and I could not refuse them that office.

I, for my own part, can rarely blame any one but myself for my oversights and misfortunes, for indeed I seldom solicit the advice of another, if not by honor of ceremony, or excepting where I stand in need of information, special science, or as to matter of fact. But in things wherein I stand in need of nothing but judgment, other men's reasons may serve to fortify my own, but have little power to dissuade me; I hear them all with civility and patience; but, to my recollection, I never made use of any but my own. With me, they are but flies and atoms, that confound and distract my will; I lay no great stress upon my opinions; but I lay as little upon those of others, and fortune rewards me accordingly: if I receive but little advice, I also give but little. I am seldom consulted, and still more seldom believed, and know no concern, either public or private, that has been mended or bettered by my advice. Even they whom fortune had in some sort tied to my direction, have more willingly suffered themselves to be governed by any other counsels than mine. And as a man who am as jealous of my repose as of my authority, I am better pleased that it should be so; in leaving me there, they humor what I profess, which is to settle and wholly contain myself within myself. I take a pleasure in being uninterested in other men's affairs, and disengaged from being their warranty, and responsible for what they do.

In all affairs that are past, be it how it will, I have very little regret; for this imagination puts me out of my pain, that they were so to fall out they are in the great revolution of the world, and in the chain of stoical causes:

your fancy cannot, by wish and imagination, move one tittle, but that the great current of things will not reverse both the past and the future.

As to the rest, I abominate that incidental repentance which old age brings along with it. He, who said of old, that he was obliged to his age for having weaned him from pleasure, was of another opinion than I am; I can never think myself beholden to impotency for any good it can do to me. *Nec tam aversa unquam videbitur ab opere suo providentia, ut debilitas inter optima inventa sit.* Our appetites are rare in old age; a profound satiety seizes us after the act; in this I see nothing of conscience; chagrin and weakness imprint in us a drowsy and rheumatic virtue. We must not suffer ourselves to be so wholly carried away by natural alterations as to suffer our judgments to be imposed upon by them. Youth and pleasure have not formerly so far prevailed with me, that I did not well enough discern the face of vice in pleasure; neither does the distaste that years have brought me, so far prevail with me now, that I cannot discern pleasure in vice. Now that I am no more in my flourishing age, I judge as well of these things as if I were. I, who narrowly and strictly examine it, find my reason the very same it was in my most licentious age, except, perhaps, that 'tis weaker and more decayed by being grown older; and I find that the pleasure it refuses me upon the account of my bodily health, it would no more refuse now, in consideration of the health of my soul, than at any time heretofore. I do not repute it the more valiant for not being able to combat; my temptations are so broken and mortified, that they are not worth its opposition; holding but out my hands, I repel them. Should one present the old concupiscence before it, I fear it would have less power to resist it than heretofore; I do not discern that in itself it judges anything otherwise now than it formerly did, nor that it has acquired any new light: wherefore, if there be convalescence, 'tis an enchanted one.

Nor can Providence ever seem so averse to her own work, that debility should be found to be among the best things. • QUINT., INST., 12

Miserable kind of remedy, to owe one's health to one's disease! 'Tis not that our misfortune should perform this office, but the good fortune of our judgment. I am not to be made to do anything by persecutions and afflictions, but to curse them: that is, for people who cannot be roused but by a whip. My reason is much more free in prosperity, and much more distracted, and put to it to digest pains than pleasures: I see best in a clear sky; health admonishes me more cheerfully, and to better purpose, than sickness. I did all that in me lay to reform and regulate myself from pleasures, at a time when I had health and vigor to enjoy them; I should be ashamed and envious that the misery and misfortune of my old age should have credit over my good healthful, sprightly, and vigorous years, and that men should estimate me, not by what I have been, but by what I have ceased to be. In my opinion, 'tis the happy living, and not (as Antisthenes said) the happy dying, in which human felicity consists. I have not made it my business to make a monstrous addition of a philosopher's tail to the head and body of a libertine; nor would I have this wretched remainder give the lie to the pleasant, sound, and long part of my life: I would present myself uniformly throughout. Were I to live my life over again, I should live it just as I have lived it; I neither complain of the past, nor do I fear the future; and if I am not much deceived, I am the same within that I am without. 'Tis one main obligation I have to my fortune, that the succession of my bodily estate has been carried on according to the natural seasons; I have seen the grass, the blossom, and

the fruit, and now see the withering; happily, however, because naturally. I bear the infirmities I have the better, because they came not till I had reason to expect them, and because also they make me with greater pleasure remember that long felicity of my past life.

My wisdom may have been just the same in both ages, but it was more active, and of better grace whilst young and sprightly, than now it is when broken, peevish, and uneasy. I repudiate, then, these casual and painful reformatations.

God must touch our hearts; our consciences must amend of themselves, by the aid of our reason, and not by the decay of our appetites; pleasure is, in itself, neither pale nor discolored, to be discerned by dim and decayed eyes. We ought to love temperance for itself, and because God has commanded that and chastity; but that which we are reduced to by catarrhs, and for which I am indebted to the stone, is neither chastity nor temperance; a man cannot boast that he despises and resists pleasure if he cannot see it, if he knows not what it is, and cannot discern its graces, its force, and most alluring beauties; I know both the one and the other, and may therefore the better say it. But; methinks, our souls in old age are subject to more troublesome maladies and imperfections than in youth; I said the same when young and when I was reproached with the want of a beard; and I say so now that my grey hairs give me some authority. We call the difficulty of our humors and the disrelish of present things wisdom; but, in truth, we do not so much forsake vices as we change them, and in my opinion, for worse. Besides a foolish and feeble pride, an impertinent prating, froward and insociable humors, superstition, and a ridiculous desire of riches when we have lost the use of them, I find there more envy, injustice, and malice. Age imprints more wrinkles in the mind than it does on the face; and souls are never, or very rarely seen, that, in growing old, do not smell sour and musty. Man moves all together, both toward his perfection and decay.

In observing the wisdom of Socrates, and many circumstances of his condemnation, I should dare to believe that he in some sort himself purposely, by collusion, contributed to it, seeing that, at the age of seventy years, he might fear to suffer the lofty motions of his mind to be cramped and his wonted lustre obscured.

What strange metamorphoses do I see age every day make in many of my acquaintance! 'Tis a potent malady, and that naturally and imperceptibly steals into us; a vast provision of study and great precaution are required to evade the imperfections it loads us with, or at least to weaken their progress. I find that, notwithstanding all my entrenchments, it gets foot by foot upon me: I make the best resistance I can, but I do not know to what at last it will reduce me. But fall out what will, I am content the world may know, when I am fallen, from what I fell.

MONTAIGNE'S SOURCES

Cic., Nat. D.	Cicero, <i>On the Nature of the Gods</i>
Cic., Tusc.	Cicero, <i>Tusculan Disputations</i>
Hor., Carm.	Horace, <i>Odes</i>
Luc.	Lucan, <i>Civil War</i>
Quint., Inst.	Quintilian, <i>Orator's Education</i>
Sen., Ep.	Seneca, <i>Epistles</i>