

MICHEL DE MONTAIGNE

ESSAYS



Book 3 · Chapter 7

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On the Inconvenience of High Status

Since we cannot attain unto it, let us revenge our selves by railing at it; and yet it is not absolutely railing against anything to proclaim its defects, because they are in all things to be found, how beautiful or how much to be coveted soever. Greatness has, in general, this manifest advantage, that it can lower itself when it pleases, and has, very near, the choice of both the one and the other condition; for a man does not fall from all heights; there are several from which one may descend without falling down. It does, indeed, appear to me that we value it at too high a rate, and also overvalue the resolution of those whom we have either seen or heard have contemned it, or displaced themselves of their own accord: its essence is not so evidently commodious that a man may not, with out a miracle, refuse it. I find it a very hard thing to undergo misfortunes, but to be content with a moderate measure of fortune, and to avoid greatness, I think a very easy matter. 'Tis, methinks, a virtue to which I, who am no conjuror, could without any great endeavor arrive. What, then, is to be expected from them that would yet put into consideration the glory attending this refusal, wherein there may lurk worse ambition than even in the desire itself, and fruition of greatness? Forasmuch as ambition never comports itself better, according to itself, than when it proceeds by obscure and unfrequented ways.

I incite my courage to patience, but I rein it as much as I can toward desire. I have as much to wish for as another, and allow my wishes as much liberty and indiscretion; but yet it never befell me to wish for either empire or royalty, or the eminency of those high and commanding fortunes: I do not aim that way; I love myself too well. When I think to grow greater, 'tis but very moderately, and by a compelled and timorous advancement, such as is proper for me in resolution, in prudence, in health, in beauty, and even in riches too; but this supreme reputation, this mighty authority, oppress my imagination; and, quite contrary to that other, I should, peradventure, rather choose to be the second or third in Perigord than the first at Paris at least, without lying, rather the third at Paris than the first. I would neither dispute with a porter, a miserable unknown, nor make crowds open in adoration as I pass. I am trained up to a moderate condition, as well by my choice as fortune; and have made it appear, in the whole conduct of my life and enterprises, that

I have rather avoided than otherwise the climbing above the degree of fortune wherein God has placed me by my birth; all natural constitution is equally just and easy.

My soul is such a poltroon, that I measure not good fortune by the height, but by the facility.

But if my heart be not great enough, 'tis open enough to make amends, at any one's request, freely to lay open its weakness. Should any one put me upon comparing the life of L. Thorius Balbus, a brave man, handsome, learned, healthful, understanding, and abounding in all sorts of conveniences and pleasures, leading a quiet life, and all his own, his mind well prepared against death, superstition, pain, and other incumbrances of human necessity, dying, at last, in battle, with his sword in his hand, for the defense of his country, on the one part; and on the other part, the life of M. Regulus, so great and high as is known to every one, and his end admirable; the one without name and without dignity, the other exemplary and glorious to a wonder. I should doubtless say, as Cicerodid, could I speak as well as he. But if I was to compare them with my own, I should then also say that the first is as much according to my capacity, and from desire, which I conform to my capacity, as the second is far beyond it; that I could not approach the last but with veneration, the other I could readily attain by use.

Let us return to our temporal greatness, from which we are digressed.

I disrelish all dominion, whether active or passive. Otanes, one of the seven who had right to pretend to the kingdom of Persia, did as I should willingly have done, which was, that he gave up to his competitors his right of being promoted to it, either by election or by lot, provided that he and his might live in the empire out of all authority and subjection, those of the ancient laws excepted, and might enjoy all liberty that was not prejudicial to these, being as impatient of commanding as of being commanded.

The most painful and difficult employment in the world, in my opinion, is worthily to discharge the office of a king. I excuse more of their mistakes than men commonly do, in consideration of the intolerable weight of their function, which astounds me. 'Tis hard to keep measure in so immeasurable a power; yet so it is that it is, even to those who are not of the best nature, a singular incitement to virtue to be seated in a place where you cannot do the least good that shall not be put upon record, and where the least benefit redounds to so many men, and where your talent of administration, like that of preachers, principally addresses itself to the people, no very exact judge, easy to deceive, and easily content. There are few things wherein we can give a sincere judgment, by reason that there are few wherein we have not, in some sort, a private interest. Superiority and inferiority, dominion and subjection are bound to a natural envy and contest, and must of necessity perpetually intrench upon one another. I believe neither the one nor the other touching the rights of the other party; let reason therefore, which is inflexible and without passion, determine when we can avail ourselves of it. 'Tis not above a month ago that I read over, two Scottish authors contending upon this subject, of whom he who stands for the people

makes the king to be in a worse condition than a carter; he who writes for monarchy places him some degrees above God in power and sovereignty.

Now, the incommmodity of greatness that I have taken to remark in this place, upon some occasion that has lately put it into my head, is this: there is not, peradventure, anything more pleasant in the commerce of many than the trials that we make against one another, out of emulation of honor and worth, whether in the exercises of the body or in those of the mind, wherein sovereign greatness can have no true part. And, in earnest, I have often thought that by force of respect itself men use princes disdainfully and injuriously in that particular; for the thing I was infinitely offended at in my childhood, that they who exercised with me forbore to do their best because they found me unworthy of their utmost endeavor, is what we see happen to them daily, every one finding himself unworthy to contend with them. If we discover that they have the least desire to get the better of us, there is no one who will not make it his business to give it them, and who will not rather betray his own glory than offend theirs; and will therein employ so much force only as is necessary to save their honor. What share have they, then, in the engagement, where every one is on their side? Methinks I see those paladins of ancient times presenting themselves to jousts and battle with enchanted arms and bodies. Brisson, running against Alexander, purposely missed his blow, and made a fault in his career; Alexander chid him for it, but he ought to have had him whipped. Upon this consideration Carneades said, that "the sons of princes learned nothing right but to manage horses; by reason that, in all their other exercises, every one bends and yields to them; but a horse, that is neither a flatterer nor a courtier, throws the son of a king with no more ceremony than he would throw that of a porter." Homer was fain to consent that Venus, so sweet and delicate a goddess as she was, should be wounded at the battle of Troy, thereby to ascribe courage and boldness to her qualities that cannot possibly be in those who are exempt from danger. The gods are made to be angry, to fear, to run away, to be jealous, to grieve, to be transported with passions, to honor them with the virtues that, among us, are built upon these imperfections.

Who does not participate in the hazard and difficulty, can claim no interest in the honor and pleasure that are the consequents of hazardous actions. 'Tis pity a man should be so potent that all things must give way to him; fortune therein sets you too remote from society, and places you in too great a solitude. This easiness and mean facility of making all things bow under you, is an enemy to all sorts of pleasure: 'tis to slide, not to go; 'tis to sleep, and not to live. Conceive man accompanied with omnipotence: you overwhelm him; he must beg disturbance and opposition as an alms: his being and his good are in indigence.

Their good qualities are dead and lost; for they can only be perceived by comparison, and we put them out of this: they have little knowledge of true praise, having their ears deafened with so continual and uniform an approbation. Have they to do with the stupidest of all their subjects? they have no means to take any advantage of him; if he but say: "'Tis because he is my king," he thinks he has said enough to express that he therefore suffered himself to be overcome. This quality stifles and consumes the other true and essential qualities: they are sunk in the royalty, and leave

them nothing to recommend themselves with but actions that directly concern and serve the function of their place; 'tis so much to be a king, that this alone remains to them. The outer glare that environs him conceals and shrouds him from us; our sight is there repelled and dissipated, being filled and stopped by this prevailing light. The senate awarded the prize of eloquence to Tiberius; he refused it, esteeming that though it had been just, he could derive no advantage from a judgment so partial, and that was so little free to judge.

As we give them all advantages of honor, so do we soothe and authorize all their vices and defects, not only by approbation, but by imitation also. Every one of Alexander's followers carried his head on one side, as he did; and the flatterers of Dionysius ran against one another in his presence, and stumbled at and overturned whatever was under foot, to shew they were as purblind as he. Hernia itself has also served to recommend a man to favor; I have seen deafness affected; and because the master hated his wife, Plutarch has seen his courtiers repudiate theirs, whom they loved; and, which is yet more, uncleanness and all manner of dissoluteness have so been in fashion; as also disloyalty, blasphemy, cruelty, heresy, superstition, irreligion, effeminacy, and worse, if worse there be; and by an example yet more dangerous than that of Mithridates's flatterers, who, as their master pretended to the honor of a good physician, came to him to have incisions and cauteries made in their limbs; for these others suffered the soul, a more delicate and noble part, to be cauterized.

But to end where I began: the Emperor Hadrian, disputing with the philosopher Favorinus about the interpretation of some word, Favorinus soon yielded him the victory; for which his friends rebuking him, "You talk simply," said he; "would you not have him wiser than I, who commands thirty legions?" Augustus wrote verses against Asinius Pollio, and "I," said Pollio, "say nothing, for it is not prudence to write in contest with him who has power to proscribe." And they were right. For Dionysius, because he could not equal Philoxenus in poetry and Plato in discourse, condemned the one to the quarries, and sent the other to be sold for a slave into the island of Aegina.