

## Of Friendship

by Michel de Montaigne

(Translated by Charles Cotton)

Having considered the proceedings of a painter that serves me, I had a mind to imitate his way. He chooses the fairest place and middle of any wall, or panel, wherein to draw a picture, which he finishes with his utmost care and art, and the vacuity about it he fills with grotesques, which are odd fantastic figures without any grace but what they derive from their variety, and the extravagance of their shapes. And in truth, what are these things I scribble, other than grotesques and monstrous bodies, made of various parts, without any certain figure, or any other than accidental order, coherence, or proportion?

"Desinit in piscem mulier formosa superne."

["A fair woman in her upper form terminates in a fish." --Horace, De Arte Poetica, v. 4.]

In this second part I go hand in hand with my painter; but fall very short of him in the first and the better, my power of handling not being such, that I dare to offer at a rich piece, finely polished, and set off according to art. I have therefore thought fit to borrow one of Estienne de la Boetie, and such a one as shall honour and adorn all the rest of my work--namely, a discourse that he called 'Voluntary Servitude'; but, since, those who did not know him have properly enough called it "Le contr Un." He wrote in his youth,--[ "Not being as yet eighteen years old."--Edition of 1588.] by way of essay, in honour of liberty against tyrants; and it has since run through the hands of men of great learning and judgment, not without singular and merited commendation; for it is finely written, and as full as anything can possibly be. And yet one may confidently say it is far short of what he was able to do; and if in that more mature age, wherein I had the happiness to know him, he had taken a design like this of mine, to commit his thoughts to writing, we should have seen a great many rare things, and such as would have gone very near to have rivalled the best writings of antiquity: for in natural parts especially, I know no man comparable to him. But he has left nothing behind him, save this treatise only (and that too by chance, for I believe he never saw it after it first went out of his hands), and some observations upon that edict of January--[1562, which granted to the Huguenots the public exercise of their religion.]--made famous by our civil-wars, which also shall elsewhere, peradventure, find a place. These were all I could recover of his remains, I to whom with so affectionate a remembrance,

upon his death-bed, he by his last will bequeathed his library and papers, the little book of his works only excepted, which I committed to the press. And this particular obligation I have to this treatise of his, that it was the occasion of my first coming acquainted with him; for it was showed to me long before I had the good fortune to know him; and the first knowledge of his name, proving the first cause and foundation of a friendship, which we afterwards improved and maintained, so long as God was pleased to continue us together, so perfect, inviolate, and entire, that certainly the like is hardly to be found in story, and amongst the men of this age, there is no sign nor trace of any such thing in use; so much concurrence is required to the building of such a one, that 'tis much, if fortune bring it but once to pass in three ages.

There is nothing to which nature seems so much to have inclined us, as to society; and Aristotle, says that the good legislators had more respect to friendship than to justice. Now the most supreme point of its perfection is this: for, generally, all those that pleasure, profit, public or private interest create and nourish, are so much the less beautiful and generous, and so much the less friendships, by how much they mix another cause, and design, and fruit in friendship, than itself. Neither do the four ancient kinds, natural, social, hospitable, venereal, either separately or jointly, make up a true and perfect friendship.

That of children to parents is rather respect: friendship is nourished by communication, which cannot by reason of the great disparity, be betwixt these, but would rather perhaps offend the duties of nature; for neither are all the secret thoughts of fathers fit to be communicated to children, lest it beget an indecent familiarity betwixt them; nor can the advices and reproofs, which is one of the principal offices of friendship, be properly performed by the son to the father. There are some countries where 'twas the custom for children to kill their fathers; and others, where the fathers killed their children, to avoid their being an impediment one to another in life; and naturally the expectations of the one depend upon the ruin of the other. There have been great philosophers who have made nothing of this tie of nature, as Aristippus for one, who being pressed home about the affection he owed to his children, as being come out of him, presently fell to spit, saying, that this also came out of him, and that we also breed worms and lice; and that other, that Plutarch endeavoured to reconcile to his brother: "I make never the more account of him," said he, "for coming out of the same hole." This name of brother does indeed carry with it a fine and delectable sound, and for that reason,

he and I called one another brothers but the complication of interests, the division of estates, and that the wealth of the one should be the property of the other, strangely relax and weaken the fraternal tie: brothers pursuing their fortune and advancement by the same path, 'tis hardly possible but they must of necessity often jostle and hinder one another. Besides, why is it necessary that the correspondence of manners, parts, and inclinations, which begets the true and perfect friendships, should always meet in these relations? The father and the son may be of quite contrary humours, and so of brothers: he is my son, he is my brother; but he is passionate, ill-natured, or a fool. And moreover, by how much these are friendships that the law and natural obligation impose upon us, so much less is there of our own choice and voluntary freedom; whereas that voluntary liberty of ours has no production more promptly and; properly its own than affection and friendship. Not that I have not in my own person experimented all that can possibly be expected of that kind, having had the best and most indulgent father, even to his extreme old age, that ever was, and who was himself descended from a family for many generations famous and exemplary for brotherly concord:

"Et ipse Notus in fratres animi paterni."

*["And I myself, known for paternal love toward my brothers." -- Horace, Ode, ii. 2, 6.]*

We are not here to bring the love we bear to women, though it be an act of our own choice, into comparison, nor rank it with the others. The fire of this, I confess,

"Neque enim est dea nescia nostri Quæ dulcem curis miscet amaritiam,"

*["Nor is the goddess unknown to me who mixes a sweet bitterness with my love."---Catullus, lxviii. 17.]*

is more active, more eager, and more sharp: but withal, 'tis more precipitant, fickle, moving, and inconstant; a fever subject to intermissions and paroxysms, that has seized but on one part of us. Whereas in friendship, 'tis a general and universal fire, but temperate and equal, a constant established heat, all gentle and smooth, without poignancy or roughness. Moreover, in love, 'tis no other than frantic desire for that which flies from us:

"Come segue la lepre il cacciatore Al freddo, al caldo, alla montagna, al lito; Ne piu l'estima poi the presa vede; E sol dietro a chi fugge affretta il piede"

*["As the hunter pursues the hare, in cold and heat, to the mountain, to the shore, nor cares for it farther when he sees it taken, and only delights in chasing that which flees from him."--Aristo, x. 7.]*

so soon as it enters unto the terms of friendship, that is to say, into a concurrence of desires, it vanishes and is gone, fruition destroys it, as having only a fleshly end, and such a one as is subject to satiety. Friendship, on the contrary, is enjoyed proportionably as it is desired; and only grows up, is nourished and improved by enjoyment, as being of itself spiritual, and the soul growing still more refined by practice. Under this perfect friendship, the other fleeting affections have in my younger years found some place in me, to say nothing of him, who himself so confesses but too much in his verses; so that I had both these passions, but always so, that I could myself well enough distinguish them, and never in any degree of comparison with one another; the first maintaining its flight in so lofty and so brave a place, as with disdain to look down, and see the other flying at a far humbler pitch below.

As concerning marriage, besides that it is a covenant, the entrance into which only is free, but the continuance in it forced and compulsory, having another dependence than that of our own free will, and a bargain commonly contracted to other ends, there almost always happens a thousand intricacies in it to unravel, enough to break the thread and to divert the current of a lively affection: whereas friendship has no manner of business or traffic with aught but itself. Moreover, to say truth, the ordinary talent of women is not such as is sufficient to maintain the conference and communication required to the support of this sacred tie; nor do they appear to be endued with constancy of mind, to sustain the pinch of so hard and durable a knot. And doubtless, if without this, there could be such a free and voluntary familiarity contracted, where not only the souls might have this entire fruition, but the bodies also might share in the alliance, and a man be engaged throughout, the friendship would certainly be more full and perfect; but it is without example that this sex has ever yet arrived at such perfection; and, by the common consent of the ancient schools, it is wholly rejected from it.

That other Grecian licence is justly abhorred by our manners, which also, from having, according to their practice, a so necessary disparity

of age and difference of offices betwixt the lovers, answered no more to the perfect union and harmony that we here require than the other:

"Quis est enim iste amor amicitiae? cur neque deformem adolescentem quisquam amat, neque formosum senem?"

*["For what is that friendly love? why does no one love a deformed youth or a comely old man?"--Cicero, Tusc. Quaes., iv. 33.]*

Neither will that very picture that the Academy presents of it, as I conceive, contradict me, when I say, that this first fury inspired by the son of Venus into the heart of the lover, upon sight of the flower and prime of a springing and blossoming youth, to which they allow all the insolent and passionate efforts that an immoderate ardour can produce, was simply founded upon external beauty, the false image of corporal generation; for it could not ground this love upon the soul, the sight of which as yet lay concealed, was but now springing, and not of maturity to blossom; that this fury, if it seized upon a low spirit, the means by which it preferred its suit were rich presents, favour in advancement to dignities, and such trumpery, which they by no means approve; if on a more generous soul, the pursuit was suitably generous, by philosophical instructions, precepts to revere religion, to obey the laws, to die for the good of one's country; by examples of valour, prudence, and justice, the lover studying to render himself acceptable by the grace and beauty of the soul, that of his body being long since faded and decayed, hoping by this mental society to establish a more firm and lasting contract. When this courtship came to effect in due season (for that which they do not require in the lover, namely, leisure and discretion in his pursuit, they strictly require in the person loved, forasmuch as he is to judge of an internal beauty, of difficult knowledge and abstruse discovery), then there sprung in the person loved the desire of a spiritual conception; by the mediation of a spiritual beauty. This was the principal; the corporeal, an accidental and secondary matter; quite the contrary as to the lover. For this reason they prefer the person beloved, maintaining that the gods in like manner preferred him too, and very much blame the poet AEschylus for having, in the loves of Achilles and Patroclus, given the lover's part to Achilles, who was in the first and beardless flower of his adolescence, and the handsomest of all the Greeks. After this general community, the sovereign, and most worthy part presiding and governing, and performing its proper offices, they say, that thence great utility was derived, both by private and public concerns; that it constituted the force and power of the countries where it prevailed, and the chiefest security of liberty and justice. Of which the healthy

loves of Harmodius and Aristogiton are instances. And therefore it is that they called it sacred and divine, and conceive that nothing but the violence of tyrants and the baseness of the common people are inimical to it. Finally, all that can be said in favour of the Academy is, that it was a love which ended in friendship, which well enough agrees with the Stoical definition of love:

"Amorem conatum esse amicitiae faciendae ex pulchritudinis specie."

*["Love is a desire of contracting friendship arising from the beauty of the object."--Cicero, Tusc. Quaes., vi. 34.]*

I return to my own more just and true description:

"Omnino amicitiae, corroboratis jam confirmatisque, et ingeniis, et aetatibus, judicandae sunt."

*["Those are only to be reputed friendships that are fortified and confirmed by judgement and the length of time." --Cicero, De Amicit., c. 20.]*

For the rest, what we commonly call friends and friendships, are nothing but acquaintance and familiarities, either occasionally contracted, or upon some design, by means of which there happens some little intercourse betwixt our souls. But in the friendship I speak of, they mix and work themselves into one piece, with so universal a mixture, that there is no more sign of the seam by which they were first conjoined. If a man should importune me to give a reason why I loved him, I find it could no otherwise be expressed, than by making answer: because it was he, because it was I. There is, beyond all that I am able to say, I know not what inexplicable and fated power that brought on this union. We sought one another long before we met, and by the characters we heard of one another, which wrought upon our affections more than, in reason, mere reports should do; I think 'twas by some secret appointment of heaven. We embraced in our names; and at our first meeting, which was accidentally at a great city entertainment, we found ourselves so mutually taken with one another, so acquainted, and so endeared betwixt ourselves, that from thenceforward nothing was so near to us as one another. He wrote an excellent Latin satire, since printed, wherein he excuses the precipitation of our intelligence, so suddenly come to perfection, saying, that destined to have so short a continuance, as begun so late (for we were both full-grown men, and he some years the older), there was no time to lose, nor were we tied to conform to the example of

those slow and regular friendships, that require so many precautions of long preliminary conversation: This has no other idea than that of itself, and can only refer to itself: this is no one special consideration, nor two, nor three, nor four, nor a thousand; 'tis I know not what quintessence of all this mixture, which, seizing my whole will, carried it to plunge and lose itself in his, and that having seized his whole will, brought it back with equal concurrence and appetite to plunge and lose itself in mine. I may truly say lose, reserving nothing to ourselves that was either his or mine.--[All this relates to Estienne de la Boetie.]

When Laelius,--[Cicero, De Amicit., c. II.]--in the presence of the Roman consuls, who after they had sentenced Tiberius Gracchus, prosecuted all those who had had any familiarity with him also; came to ask Caius Blossius, who was his chiefest friend, how much he would have done for him, and that he made answer: "All things."--"How! All things!" said Laelius. "And what if he had commanded you to fire our temples?"--"He would never have commanded me that," replied Blossius.--"But what if he had?" said Laelius.--"I would have obeyed him," said the other. If he was so perfect a friend to Gracchus as the histories report him to have been, there was yet no necessity of offending the consuls by such a bold confession, though he might still have retained the assurance he had of Gracchus' disposition. However, those who accuse this answer as seditious, do not well understand the mystery; nor presuppose, as it was true, that he had Gracchus' will in his sleeve, both by the power of a friend, and the perfect knowledge he had of the man: they were more friends than citizens, more friends to one another than either enemies or friends to their country, or than friends to ambition and innovation; having absolutely given up themselves to one another, either held absolutely the reins of the other's inclination; and suppose all this guided by virtue, and all this by the conduct of reason, which also without these it had not been possible to do, Blossius' answer was such as it ought to be. If any of their actions flew out of the handle, they were neither (according to my measure of friendship) friends to one another, nor to themselves. As to the rest, this answer carries no worse sound, than mine would do to one that should ask me: "If your will should command you to kill your daughter, would you do it?" and that I should make answer, that I would; for this expresses no consent to such an act, forasmuch as I do not in the least suspect my own will, and as little that of such a friend. 'Tis not in the power of all the eloquence in the world, to dispossess me of the certainty I have of the intentions and resolutions of my friend; nay, no one action of his, what face soever it might bear, could be presented to me, of which I could not presently, and at first sight, find out the moving cause. Our souls had drawn so unanimously

together, they had considered each other with so ardent an affection, and with the like affection laid open the very bottom of our hearts to one another's view, that I not only knew his as well as my own; but should certainly in any concern of mine have trusted my interest much more willingly with him, than with myself.

Let no one, therefore, rank other common friendships with such a one as this. I have had as much experience of these as another, and of the most perfect of their kind: but I do not advise that any should confound the rules of the one and the other, for they would find themselves much deceived. In those other ordinary friendships, you are to walk with bridle in your hand, with prudence and circumspection, for in them the knot is not so sure that a man may not half suspect it will slip. "Love him," said Chilo,--[Aulus Gellius, i. 3.]-- "so as if you were one day to hate him; and hate him so as you were one day to love him." This precept, though abominable in the sovereign and perfect friendship I speak of, is nevertheless very sound as to the practice of the ordinary and customary ones, and to which the saying that Aristotle had so frequent in his mouth, "O my friends, there is no friend," may very fitly be applied. In this noble commerce, good offices, presents, and benefits, by which other friendships are supported and maintained, do not deserve so much as to be mentioned; and the reason is the concurrence of our wills; for, as the kindness I have for myself receives no increase, for anything I relieve myself withal in time of need (whatever the Stoics say), and as I do not find myself obliged to myself for any service I do myself: so the union of such friends, being truly perfect, deprives them of all idea of such duties, and makes them loathe and banish from their conversation these words of division and distinction, benefits, obligation, acknowledgment, entreaty, thanks, and the like. All things, wills, thoughts, opinions, goods, wives, children, honours, and lives, being in effect common betwixt them, and that absolute concurrence of affections being no other than one soul in two bodies (according to that very proper definition of Aristotle), they can neither lend nor give anything to one another. This is the reason why the lawgivers, to honour marriage with some resemblance of this divine alliance, interdict all gifts betwixt man and wife; inferring by that, that all should belong to each of them, and that they have nothing to divide or to give to each other.

If, in the friendship of which I speak, one could give to the other, the receiver of the benefit would be the man that obliged his friend; for each of them contending and above all things studying how to be useful to the other, he that administers the occasion is the liberal man,



in giving his friend the satisfaction of doing that towards him which above all things he most desires. When the philosopher Diogenes wanted money, he used to say, that he redemanded it of his friends, not that he demanded it. And to let you see the practical working of this, I will here produce an ancient and singular example. Eudamidas, a Corinthian, had two friends, Charixenus a Sicyonian and Areteus a Corinthian; this man coming to die, being poor, and his two friends rich, he made his will after this manner. "I bequeath to Areteus the maintenance of my mother, to support and provide for her in her old age; and to Charixenus I bequeath the care of marrying my daughter, and to give her as good a portion as he is able; and in case one of these chance to die, I hereby substitute the survivor in his place." They who first saw this will made themselves very merry at the contents: but the legatees, being made acquainted with it, accepted it with very great content; and one of them, Charixenus, dying within five days after, and by that means the charge of both duties devolving solely on him, Areteus nurtured the old woman with very great care and tenderness, and of five talents he had in estate, he gave two and a half in marriage with an only daughter he had of his own, and two and a half in marriage with the daughter of Eudamidas, and on one and the same day solemnised both their nuptials.

This example is very full, if one thing were not to be objected, namely the multitude of friends for the perfect friendship I speak of is indivisible; each one gives himself so entirely to his friend, that he has nothing left to distribute to others: on the contrary, is sorry that he is not double, treble, or quadruple, and that he has not many souls and many wills, to confer them all upon this one object. Common friendships will admit of division; one may love the beauty of this person, the good-humour of that, the liberality of a third, the paternal affection of a fourth, the fraternal love of a fifth, and so of the rest: but this friendship that possesses the whole soul, and there rules and sways with an absolute sovereignty, cannot possibly admit of a rival. If two at the same time should call to you for succour, to which of them would you run? Should they require of you contrary offices, how could you serve them both? Should one commit a thing to your silence that it were of importance to the other to know, how would you disengage yourself? A unique and particular friendship dissolves all other obligations whatsoever: the secret I have sworn not to reveal to any other, I may without perjury communicate to him who is not another, but myself. 'Tis miracle enough certainly, for a man to double himself, and those that talk of tripling, talk they know not of what. Nothing is extreme, that has its like; and he who shall suppose, that of two, I love one as much as the other, that they mutually love one another

too, and love me as much as I love them, multiplies into a confraternity the most single of units, and whereof, moreover, one alone is the hardest thing in the world to find. The rest of this story suits very well with what I was saying; for Eudamidas, as a bounty and favour, bequeaths to his friends a legacy of employing themselves in his necessity; he leaves them heirs to this liberality of his, which consists in giving them the opportunity of conferring a benefit upon him; and doubtless, the force of friendship is more eminently apparent in this act of his, than in that of Areteus. In short, these are effects not to be imagined nor comprehended by such as have not experience of them, and which make me infinitely honour and admire the answer of that young soldier to Cyrus, by whom being asked how much he would take for a horse, with which he had won the prize of a race, and whether he would exchange him for a kingdom? --"No, truly, sir," said he, "but I would give him with all my heart, to get thereby a true friend, could I find out any man worthy of that alliance."--[Xenophon, Cyropadia, viii. 3.]--He did not say ill in saying, "could I find": for though one may almost everywhere meet with men sufficiently qualified for a superficial acquaintance, yet in this, where a man is to deal from the very bottom of his heart, without any manner of reservation, it will be requisite that all the wards and springs be truly wrought and perfectly sure.

In confederations that hold but by one end, we are only to provide against the imperfections that particularly concern that end. It can be of no importance to me of what religion my physician or my lawyer is; this consideration has nothing in common with the offices of friendship which they owe me; and I am of the same indifference in the domestic acquaintance my servants must necessarily contract with me. I never inquire, when I am to take a footman, if he be chaste, but if he be diligent; and am not solicitous if my muleteer be given to gaming, as if he be strong and able; or if my cook be a swearer, if he be a good cook. I do not take upon me to direct what other men should do in the government of their families, there are plenty that meddle enough with that, but only give an account of my method in my own:

"Mihi sic usus est: tibi, ut opus est facto, face."

["This has been my way; as for you, do as you find needful. --  
"Terence, Heaut., i. I., 28.]

For table-talk, I prefer the pleasant and witty before the learned and the grave; in bed, beauty before goodness; in common discourse the ablest speaker, whether or no there be sincerity in the case. And, as

he that was found astride upon a hobby-horse, playing with his children, entreated the person who had surprised him in that posture to say nothing of it till himself came to be a father,--[Plutarch, Life of Agesilaus, c. 9.]--supposing that the fondness that would then possess his own soul, would render him a fairer judge of such an action; so I, also, could wish to speak to such as have had experience of what I say: though, knowing how remote a thing such a friendship is from the common practice, and how rarely it is to be found, I despair of meeting with any such judge. For even these discourses left us by antiquity upon this subject, seem to me flat and poor, in comparison of the sense I have of it, and in this particular, the effects surpass even the precepts of philosophy.

"Nil ego contulerim jucundo sanus amico."

*["While I have sense left to me, there will never be anything more acceptable to me than an agreeable friend." --Horace, Sat., i. 5, 44.]*

The ancient Menander declared him to be happy that had had the good fortune to meet with but the shadow of a friend: and doubtless he had good reason to say so, especially if he spoke by experience: for in good earnest, if I compare all the rest of my life, though, thanks be to God, I have passed my time pleasantly enough, and at my ease, and the loss of such a friend excepted, free from any grievous affliction, and in great tranquillity of mind, having been contented with my natural and original commodities, without being solicitous after others; if I should compare it all, I say, with the four years I had the happiness to enjoy the sweet society of this excellent man, 'tis nothing but smoke, an obscure and tedious night. From the day that I lost him:

"Quern semper acerbum, Semper honoratum (sic, di, voluistis) habebo,"

*["A day for me ever sad, for ever sacred, so have you willed ye gods."--AEneid, v. 49.]*

I have only led a languishing life; and the very pleasures that present themselves to me, instead of administering anything of consolation, double my affliction for his loss. We were halves throughout, and to that degree, that methinks, by outliving him, I defraud him of his part.

"Nec fas esse ulla me voluptate hic frui Decrevi, tantisper dum ille abest meus particeps."

*["I have determined that it will never be right for me to enjoy any pleasure, so long as he, with whom I shared all pleasures is away." -- Terence, Heaut., i. I. 97.]*

I was so grown and accustomed to be always his double in all places and in all things, that methinks I am no more than half of myself:

"Illam meae si partem anima tulit Maturior vis, quid moror altera? Nec carus aequae, nec superstes Integer? Ille dies utramque Duxit ruinam."

*["If that half of my soul were snatch away from me by an untimely stroke, why should the other stay? That which remains will not be equally dear, will not be whole: the same day will involve the destruction of both."]*

or:

*["If a superior force has taken that part of my soul, why do I, the remaining one, linger behind? What is left is not so dear, nor an entire thing: this day has wrought the destruction of both." --Horace, Ode, ii. 17, 5.]*

There is no action or imagination of mine wherein I do not miss him; as I know that he would have missed me: for as he surpassed me by infinite degrees in virtue and all other accomplishments, so he also did in the duties of friendship:

"Quis desiderio sit pudor, aut modus Tam cari capitis?"

["What shame can there, or measure, in lamenting so dear a friend?" - Horace, Ode, i. 24, I.]

"O misero frater adempte mihi! Omnia tecum una perierunt gaudia nostra, Quae tuus in vita dulcis alebat amor. Tu mea, tu moriens fregisti commoda, frater; Tecum una tota est nostra sepulta anima Cujus ego interitu tota de mente fugavi Haec studia, atque omnes delicias animi. Alloquar? audiero nunquam tua verba loquentem? Nunquam ego te, vita frater amabilior Aspiciam posthac; at certe semper amabo;"

*["O brother, taken from me miserable! with thee, all our joys have vanished, those joys which, in thy life, thy dear love nourished. Dying, thou, my brother, hast destroyed all my happiness. My whole soul is buried with thee. Through whose death I have banished from my mind*

*these studies, and all the delights of the mind. Shall I address thee? I shall never hear thy voice. Never shall I behold thee hereafter. O brother, dearer to me than life. Nought remains, but assuredly I shall ever love thee."--Catullus, lxxviii. 20; lxxv.]*

But let us hear a boy of sixteen speak:

*--[In Cotton's translation the work referred to is "those Memoirs upon the famous edict of January," of which mention has already been made in the present edition. The edition of 1580, however, and the Variorum edition of 1872-1900, indicate no particular work; but the edition of 1580 has it "this boy of eighteen years" (which was the age at which La Boetie wrote his "Servitude Volontaire"), speaks of "a boy of sixteen" as occurring only in the common editions, and it would seem tolerably clear that this more important work was, in fact, the production to which Montaigne refers, and that the proper reading of the text should be "sixteen years." What "this boy spoke" is not given by Montaigne, for the reason stated in the next following paragraph.]*

"Because I have found that that work has been since brought out, and with a mischievous design, by those who aim at disturbing and changing the condition of our government, without troubling themselves to think whether they are likely to improve it: and because they have mixed up his work with some of their own performance, I have refrained from inserting it here. But that the memory of the author may not be injured, nor suffer with such as could not come near-hand to be acquainted with his principles, I here give them to understand, that it was written by him in his boyhood, and that by way of exercise only, as a common theme that has been hackneyed by a thousand writers. I make no question but that he himself believed what he wrote, being so conscientious that he would not so much as lie in jest: and I moreover know, that could it have been in his own choice, he had rather have been born at Venice, than at Sarlac; and with reason. But he had another maxim sovereignty imprinted in his soul, very religiously to obey and submit to the laws under which he was born. There never was a better citizen, more affectionate to his country; nor a greater enemy to all the commotions and innovations of his time: so that he would much rather have employed his talent to the extinguishing of those civil flames, than have added any fuel to them; he had a mind fashioned to the model of better ages. Now, in exchange of this serious piece, I will present you with another of a more gay and frolic air, from the same hand, and written at the same age."

