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### Montaigne's Essays

In Three Books. With Notes and Quotations. And an Account of The Author's Life ; With a short Character of the Author and Translator, by the late Marquis of Halifax; With the Addition of A Complete Table to each Volume

**Montaigne, Michel Eyquem de**

**London, 1743**

Chap. 27. Of Friendship.

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## C H A P. XXVII.

*Of Friendship:*

HAVING considered the Fancy of a Painter I have that serves me, I had a Mind to imitate his Way; for he chooses the fairest Place, and Middle of any Wall, or Panel of Wainscot, wherein to draw a Picture which he finishes with his utmost Care and Art, and the Vacuity about it he fills with *Grotesque*; which are odd fantastick Figures, without any Grace, but what they derive from their Variety, and the Extravagancy of their Shapes. And in Truth, what are these Things I scribble, other than *Grotesques*, and monstrous Bodies, made of dissenting Parts, without any certain Figure, or any other than accidental Order, Coherence, or Proportion?

*Desinit in piscem mulier formosa superne\*.*

That a fair Woman's Face above doth show;  
But in a Fish's Tail doth end below.

In the 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 a brave Piece, finely painted, and set off according to Art. I have therefore thought fit to borrow one of *Esseus de Boitic*, and such a one as shall honour and adorn all the rest of my Work, namely, a Discourse that he called *The voluntary Servitude*, a Piece writ in his younger Years, by way of Essay, in Honour of Liberty against Tyranny, and which has since run through the Hands of several Men of great Learning and Judgment, not without singular and merited Commendation, for it is finely writ, and as full as any Thing can possibly be: Though a Man may confidently say, it is far short of what he is able to do; and if in that more mature Age, wherein I had the Happiness

\* *Hor. de Arte Poetica.*



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 rivall'd 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 two 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*, 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 bequeath'd 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 shew'd to me long before I had the good Fortune to know him, and gave me the first Knowledge of his Name; proving so the first Cause and Foundation of a Friendship, which he afterward improv'd, and maintain'd so long as God was pleas'd 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 requir'd 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 inclin'd as to Society; and *Aristotle* says, that the good *Legislators* had more Respect to Friendship, than to Justice. Now the most supreme Point of it's Perfection is this: For *Perfect Friendship, what.* generally all those that Pleasure, Profit, publick, or private Interest, create and nourish, are so much the less generous, and so much the less Friendships, by how much they mix another Cause and Design, than simple, and pure Friendship itself. Neither do the four ancient Kinds, Natural, Sociable, Hospitable and Venerean, either separately or jointly make up a true and perfect Friendship. That of Children to Parents is rather Respect: Friendship being nourish'd by Communication, which cannot, by Reason of the great Disparity betwixt them; but



would rather perhaps violate 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 ; neither can the Advices and Reproofs which is one of the principal Offices of Friendship, be properly perform'd by the Son to the Father. There are some Countries, where 'tis the Custom for Children to kill their Fathers ; and others where the Fathers kill their Children, to avoid being sometimes an Impediment to one another in their Designs ; and moreover, the Expectation of the one does naturally 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 prest home about the Affection he ow'd to his Children, as being come out of him, presently fell to spitting, saying, that that also came out of him, and that he did also breed Worms and Lice ; and that other, that *Plutarch* endeavour'd to reconcile to his Brother, I make never the more Account of him, said he, for coming out of the same Place. This Name of Brother does indeed carry with it an amicable and affectionate Sound, and for that Reason, he and I call my Brothers : But the Complication of Interest, the Division of Estates, and that the raising of the one should be the undoing of the other, does strangely unnerve and slacken this fraternal Tie : And Brothers pursuing their Fortune and Advancement by the same Path, 'tis hardly possible, but they must of Necessity often juggle and hinder one another. Besides, why is it necessary that the Correspondence of Manners, Parts and Inclinations, which beget these true and perfect Friendships, should always meet and concur in these Relations. The Father and the Son may be of quite contrary Humours, and Brothers without any Manner of Sympathy in their Natures. He is my Son, he is my Brother, or he and I are Cousin-Germans ; but he is passionate, Ill-natur'd, 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 nothing but that of Affection in Friendship, properly it's own. Not that I have not in my own Person experimented all can possibly be expected in that Kind, having had the best and most indulgent Father



even to an 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 he himself noted the rest above,  
Towards his Brothers for paternal Love.

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 which, I confess,

*(Neque enim est Dea nescia nostri  
Quæ dulcem curis, miscet amaritiam †.)*

(Nor is my Goddess ign'rant what I am,  
Who pleasing Sorrows mixes with my Flame.)

is more active, more eager, and more sharp ; but withal, 'tis more precipitous, fickle, moving, and inconstant : A Fever subject to Intermision, and Paroxysms, that has seiz'd but on one Part, one Corner of the Building ; whereas in Friendship, 'tis a general and universal Fire, but temperate and equal, a constant establish'd Heat, all easy and smooth, without Poinancy or Roughness. Moreover, in Love 'tis no other than frantick Desire, to that which flies from us,

*Com segue la lepre ill cacciatore  
Al freddo, al caldo, alla montagna, al litto :  
Ne piu l'estima poi, che presa vede,  
Et sol dietro à chi fugge affretta il piede †.*

Like Hunters that the flying Hare pursue  
O'er Hill and Dale, through Heat, and Morning Dew,  
Which being ta'en, the Quarry they despise,  
Being only pleas'd in following that which flies.

So soon as ever they enter into 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 enjoy'd proportionably, as it is desir'd, and only grows up, is nourish'd and improves by Enjoyment,

\* *Horat. l. 2. Ode 2.* † *Catullus.* ‡ *Ariosto. Canto. 10.*



as being of itself spiritual, and the Soul growing still more perfect by Practice. Under, and subservient to this perfect Friendship, I cannot deny, but that the other vain Affections have in my younger Years found some Place in my Thoughts, that I may say nothing of him, who himself 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 it's Flight 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 is only free, but the Continuance of it forc'd and compell'd, 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 Traffick with any but itself. Moreover, to say Truth, the ordinary Talent of Women, is not such, as is sufficient to maintain the Conference and Communication requir'd, to the Support of this Conjugal Tie; nor do they appear to be endu'd with Constancy of Mind, to endure 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 engag'd throughout, the Friendship would certainly be more full and perfect; but it is without Example, that this Sex could ever arrive at such Perfection, and by the ancient Schools is wholly rejected; as also the other *Græcian* Licence is justly abhorr'd by our Manners, which also for having, according to their Practice, a necessary Disparity of Age, and Difference of Offices betwixt the Lovers, hold no more Proportion with the perfect Union and Harmony that we here require, than the other. *Quis est enim iste amor amicitie? Cur neque adolescentem quisquam amat, neque formosum senem?* For what is the Love of Friendship? Why does no one love a deform'd Youth, or a comely old Man? Neither will that

\* Cicero lib. 4.



very Picture that the Academy presents of it, as I conceive, contradict me, when I say, that the first Fury inspir'd by the Son of *Venus* into the Heart of the Lover, upon the Sight of the Flower, and Prime of a springing and blossoming Youth, to whom they allow all the Insolencies and passionate Attempts that an immoderate Ardour can produce, was simply founded upon an external Beauty, the false Image of corporal Generation; for upon the Soul it could not ground this Love, the Sight of which, as yet lay conceal'd, was but now springing, and not of Maturity to blossom. Which Fury, if it seiz'd upon a mean Courage, the Means by which he prefer'd his 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 his Country; by Examples of Valour, Prudence and Justice, the Lover studying to render himself acceptable by the Grace and Beauty of his Soul, that of his Body being long since faded and decay'd, hoping by this mutual Society to establish a more firm and lasting Contract. When this Courtship came to affect 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 lov'd; forasmuch as he is to judge of an internal Beauty, of difficult Knowledge, and obscure Discovery) then there sprung in the Person lov'd the Desire of a spiritual Conception, by the Mediation of a spiritual Beauty. This was the Principal; the corporeal, accidental, and second Causes, are all the wrong Side of the Lover. For this Reason they prefer the Person below'd, maintaining, that the Gods in like Manner prefer him too, and very much blame the Poet *Æschylus*, for having, in the Loves of *Achilles* and *Patroclus*, given the Lover's Part to *Achilles*, who was in the first Flower and Pubescency of his Youth, and the handsomest of all the *Greeks*. After this general Familiarity, and mutual Community of Thoughts, is once settled, supposing the Sovereign and most worthy Part to preside and govern, and to perform it's proper Offices, they say, that from thence great Utility is deriv'd, both to private and publick Concerns; that the Force and Power of Countries receiv'd their Beginning from thence, and that it was the chiefest Security of Li-



berty and Justice. Of which, the salutiferous Loves of *Harmodus* and *Arislogiton* is a good Instance; and therefore it is, that they call'd it sacred and divine, and do conceive, that nothing but the Violence of Tyrants, and the Baseness of the common People, is mimical to it: Finally, all that can be said in Favour of the Academy, is, that it was a Love which ended in Friendship; which also well enough agrees with the Stoical Definition of Love. *Amorem conatum esse amicitiae faciendae ex pulchritudinis specie* †. That Love is a Desire of contracting Friendship by the Beauty of the Object. I return to my own more just and true Description. *Omni no amicitiae, corroboratis jam confirmatis ingeniis, & aetatibus, judicandae sunt* \*. Those are only to be reputed Friendships, that are fortified and confirmed by Judgment, and Length of Time. For the rest, which we commonly call Friendships, 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 conjoin'd. If a Man should importune me to give a Reason why I lov'd him; I find it could no otherwise be express'd, than by making Answer, because it was he, because it was I. There is beyond what I am able to say, I know not what inexplicable and fatal 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 more upon our Affections, than in Reason, mere Reports should do, I think by some secret Appoinment of Heaven, we embrac'd 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 endear'd betwixt ourselves, that from thence-forward nothing was so near to us as one another. He writ an excellent *Latin* Satyr, which I since printed, wherein he excuses the Precipitation of our Intelligence, so suddenly come to Perfection, saying, that being to have so short Continuance, as being begun so late, (for we were both full grown Men, and he some Years the

† *Cicero lib. 4.*\* *Cicero Amic.*



older) there was no Time to lose; nor was tied to conform itself to the Example of those slow and regular Friendships, that require so many Precautions of a long preliminary Conversation. This has no other *Idea*, than that of itself: This is no one particular 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 Concurrency and Appetite, to plunge and lose itself in mine. I may truly say lose, reserving nothing to ourselves, that was either his or mine. When *Laelius*, in the Presence of the Roman Consuls (who, after they had sentenced *Tiberius Gracchus*, prosecuted all those who had any Familiarity with him also) came to ask *Cajus Blossus* (who was his chiefest Friend and Confident) 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 *Blossus*: But what if he had? said *Laelius*. Why, if he had, I would have obey'd, 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's* 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's* 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, and more Friends to one another than either Friends or Enemies 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, which also they govern'd by Virtue, and guided by the Conduct of Reason, (which also without these, it had not been possible to do) and therefore *Blossus's* Answer was such as it ought to be. If either 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,



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 mine; 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 have drawn so unanimously together, and we have with so mutual a Confidence laid open the very Bottom of our Hearts to one another's View, that I not only know 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 Friendship 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 then find themselves much deceived. In those other ordinary Friendships, you are to walk with a 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*) so, as if you were one Day to hate him; and hate him so, as you were one Day to love him. A Precept, that though abominable in the sovereign and perfect Friendship which I intend, is nevertheless very sound, as to the Practice of the ordinary ones, now in Fashion, 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. And this glorious Commerce of good Offices, Presents and Benefits, by which other Friendships are supported and maintained, do not deserve so much as to be mentioned here; and is by this Concurrence and Consent of Wills, totally taken away, and rendered of no Use; as the Kindness I have for myself receives no Increase, for any thing I relieve myself withal in Time of Need, (whatever the *Stoicks* say) and as I do not find myself obliged to myself, for any Service I do myself: So the Union of such Friends, being really perfect, deprives them of all Acknowledgment of such Duties, and makes them loath and banish from their Conversation these Words of Diversion, Distinction, Benefit,



Benefit, Obligation, 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 any thing to one another. This is the Reason why the Law-givers, to honour Marriage with some imaginary 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. 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 one another, 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 does most desire. 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 effectual Practice of this, I will here produce an ancient and a rare Example ; *Eudamidas*, a *Corinthian*, had two Friends, *Charixenus* a *Syconian*, and *Aretheus* a *Corinthian* ; this Man coming to die, being poor, and his two Friends rich, he made his Will after this Manner, I bequeath to *Aretheus* the Maintainance 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 Executors being made acquainted with it, accepted the Legacies with very great Content ; and one of them, *Charixenus*, dying within five Days after, and *Aretheus* by that Means having the Charge of both devolved solely to him, he nourished that old Woman with very great Care and Tenderness, and of five Talents he had in Estate, he gave two and an half in Marriage with an only Daughter he had of his own, and two and an half in Marriage with the Daughter of *Eudamidas*, and in one and the same Day solemnized both their Nuptials. This Example is very full, if one thing were



were not to be objected, namely, the Multitude of Friends: For the perfect Friendship I speak of, is indivisible, every one gives himself so entirely to his Friend, that he has nothing left to distribute to others: But, 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 Subject. Common Friendships will admit of Division, one may love the Beauty of this, the good Humour of that Person, the Liberty 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, can possibly admit of no 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 Secrecy, that it were of Importance to the other to know, how would you disingage yourself? A singular and particular Friendship disunites and 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 it's like; and who shall presuppose, that of two, I love one as much as the other, that they love one another too, and love me as much as I love them; does multiply in Friendship, the most single and united of all Things, and wherein movever, one alone, is the hardest Thing in the World to find. The remaining Part of this Story suits very well with what I said before; 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 *Aretheus*. In short, these are Effects not to be imagined nor comprehended by such as have no 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 Course, and whether he would exchange him



him for a Kingdom? No, truly, Sir, said he, but I would give him with all my Heart, to find a true Friend, could I find out any Man worthy of that Relation. He did not say ill in saying, could I find, for though a Man may almost every where 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 neatly and truly wrought, and perfectly sure. In Leagues 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, provided the one be a good Lawyer, and the other a good Physician; this Consideration hath nothing in common with the Offices of Friendship, and I am of the same Indifferency in the domestick Acquaintance my Servants must necessarily contract with me; I never enquire when I am to take a Footman, if he be chaste, but if he be diligent; and am not solicitous, if my Chairman be given to Gaming, as if he be strong and able, or if my Cook be a Swearer, or a good Cook. I do not however take upon me to direct what other Men should do in the Government of their Families, there are enow that meddle enough with that; but only give an Account of my Method in my own.

*Mibi sic usus est: Tibi, ut opus est facto, face\*.*

This has my Practice been; but thou may'st do,  
What thy Affairs or Fancy prompt thee to.

In Table-talk, I prefer the Pleasant and Witty before the Learned and the Grave: In Bed, Beauty before Modesty; and in common Discourse, Eloquence, whether or no there be Sincerity in that Case. And, as he that was found astride upon a Hobby-Horse, playing with his Children, entreated the Person who had surprized him in that Posture, to say nothing of it, till himself came to be a Father, supposing that the Fondness that would then possess his own Soul, would render him a more equal Judge of such an Action: So I also could wish to speak to such as have had Experience of what I say; though, knowing

\* Terence Heaut. Act. 1. Scen. 1.

how



how remote a Thing such a Friendship is from the common Practice, and how rarely such are to be found, I despair of meeting with any one qualified to such a Degree of Competency. For even these Discourses left us by Antiquity upon this Subject, seem to me flat and low, in Comparison of the Sense I have of it, and in this Particular, the Effects surpass the very Precepts of Philosophy.

*Nil ego contulerim jucundo sanus amico* \*.

I nothing to myself can recommend,  
Like the Delight of a facetious Friend.

The ancient *Menander* declared him to be happy that 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 always 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 Conveniencies, 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, but an obscure and tedious Night, from the Day that I lost him.

*Quem semper acerbum,  
Semper honoratum (sic Dii voluistis) habebo* †.

Which ever till I step into my Grave,  
I shall in sad, but kind Remembrance have,

I have only led a sorrowful and languishing Life; and the very Pleasures that present themselves to me, instead of administering any thing of Consolation, double my Affliction for his Loss. We were Halves throughout, and to that Degree, that, methinks, by out-living him, I defraud him of his Part.

*Nec jus esse ulla me voluptate hic frui  
Decrevi, tantisper dum ille abest meus particeps* †.

\* *Horat. l. 1. Sat. 5.*  
† *Terence Heaut. Act. 1. Sc. 1.*

† *Virg. Æn. 1. 5.*



And this against myself I have decreed,  
Nothing of Pleasure shall my Fancy feel,  
Since he is gone, for ever gone alas!  
Who in all Joys my dear Co-partner was.

I was so accustomed to be always his Second in all  
Places, and in all Interests too, that, methinks, I am no  
more than half a Man, and have but half a Being.

*Illum meæ si partem animæ tulit  
Maturior vis, quid moror altera,  
Nec charius æque nec superstes  
Integer? Ille dies utramque  
Duxit ruinam\*.*

Since that half of my Soul was snatch'd away  
By riper Age, why does the other stay?  
Which now's not dear, nor truly does survive  
That Day our double Ruin did contrive.

There is no Action or Imagination of mine, wherein I do  
not want them: I know that his Advice and Assistance  
would be useful to me: For as he surpassed me by infinite  
Degrees in Virtue and all other Accomplishments, so he  
also did in all Offices of Friendship.

*Quis desiderio si pudor, aut modus  
Tam chari capitis †.*

A moderate Mourning were a Scandal here,  
Where I lament a Friend so truly dear.

*O misero, frater adempte, mihi!  
Omnia tecum una perierunt gaudia nostra,  
Quæ 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  
Hæc studia, atque omnes delicias animi.  
Alloquor? audiero nunquam tua verba loquentem?  
Nunquam ego te vita, frater amabilior,  
Aspiciam posthac? at certe semper amabo †.*

Ah! Brother, what a Life did I commence,  
From that sad Day that thou were ravish'd hence!

\* Horat. l. 12. Ode 4. † Ibid. l. 1. Ode 1. ‡ Catullus.  
Those



Those Joys are gone, which whilst thou tarriedst here  
 By thy sweet Conversation nourish'd were.  
 With thee, when dying, my good Fortune fled,  
 And in thy Grave my Soul was buried.  
 The Muses at thy Funerals I forsook,  
 And of thy Joy my Leave for ever took.  
 Dearer than Life, am I so wretched then,  
 Never to see, nor speak to thee agen,  
 Nor hear thy Voice, now frozen up by Death?  
 Yet will I love thee to my latest Breath.

But let us hear a little Boy of sixteen speak.

*In this Place I did once intend to have inserted those Memoirs upon that famous Edict of January; but being I find that they are already printed, and with a malicious Design, by some who make it their Business to molest, and endeavour to subvert the State of our Government, not caring whether they mend and reform it or no; and that they have con-*  
 Apology of *founded this Writing of his with others of their*  
 Estienne de *own Leaven, I desist from that Purpose: But*  
 Boëtie. *that the Memory of the Father may not be interested, nor suffer with such as could not come near Hand to be acquainted with his Principles; I here give them truly to understand, that it was writ by him in his very green Years, and that by Way of Exercise only, as a common Theme that has been tumbled and tossed by a thousand Writers. I make no Question, but that he himself believed what he writ, being so conscientious that Way, that he would not so much as lie in jest: And do moreover know, that could it have been in his own Choice, he would rather have been born at Venice, than at Soarlac, and he had Reason: But he had another Maxim sovereignly imprinted in his Soul, very religiously to obey, and submit to the Laws under which he was born. There never was a better Citizen, nor a Man more affectionate to his Country; neither was there ever a greater Enemy to all the Com-motions and Innovations of his Time: So that he would, without Doubt, much rather have employed his Talent to the extinguishing of those civil Flames, than have added any Fuel to them: For he had a Mind framed to the Model of better Ages. But in Exchange of this serious Piece, I will present you with another of a more gay and frolick Air, from the same Hand, and writ at the same Age.*

The END of the FIRST PART.