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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

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Chap. XI. Of Cripples.

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Composition, that I would as willingly be *happy as wise*; and had rather owe my Successes purely to the Favour of *Almighty God*, than to any Industry or Operation of my own. I had sufficiently published to the World my Unfitness for such publick Offices; but I have something in me yet worse than Incapacity; which is, that I am not much displeas'd at it, and that I do not much go about to cure it, considering the Course of Life that I have propos'd to myself. Neither have I satisfi'd myself in this Employment, but I have very near arriv'd at what I expected from my own Performance, and have yet much surpass'd what I promis'd them with whom I had to do: For I am apt to promise something less than what I am able to do, and than what I am able to make good. I assure myself that I have left no Impressions of Offence or Hatred behind me, and to leave a Regret or Desire of me amongst them. I at least know very well that I did never much affect it.

—————*mène huic considerare monstro,
Mène salis placidi vultum, fluctusque quietos
Ignorare * ?*

Wouldst thou I should a quiet Sea believe,
To this inconstant Monster Credit give † ?



CHAP. XI.

Of Cripples.

*The Year cut ten
Days shorter.*

'TIS now two or three Years ago that they made the Years ten Days shorter in *France*. How many Changes may we expect should follow this Reformation! This was properly removing *Heaven and Earth* at once;

* *Virgil Æneid. l. 5.*

† *Mr. Ogilby.*

and yet nothing for all that stirs from it's Place: My Neighbours still find their Seasons of Sowing and Reaping, the Opportunities of doing their Business, with the hurtful and propitious Days, just at the same Time, where they had Time out of Mind assigned them. There was no more Error perceived in our old Custom, than there is Amendment found in this new Alteration. So great an Uncertainty there is throughout; so gross, obscure and dull is our Understanding. 'Tis said, that this Regulation might have been carried on with less Inconveniency, by subtracting, according to the Example of *Augustus*, the *Bissextile*, which is in some sort a Day of Trouble, 'till we had exactly satisfied that Debt; which is not performed neither by this Correction, and we yet remain some Days in Arrear: And yet by the same means such Order might be taken for the future, ordering, That after the Revolution of such a Year, or such a Number of Years, the supernumerary Day might be always thrown out, so that we could not henceforward err above four and twenty Hours in our Computation. We have no other Account of Time but Years; the World has for many Ages made use of that only, and yet it is a Measure that to this Day we are not agreed upon; such an one, that we still doubt what Form other Nations have variously given to it, and what was the true Use of it. What does this Saying of some mean, *That the Heavens, in growing old, bow themselves down nearer towards us, and put us to an Uncertainty even of Hours and Days?* And that which *Plutarch* says of the Months, *That Astrology had not, in his Time, determined the Motion of the Moon?* So, what a fine Condition are we in to keep *Records* of Things past! I was just now ruminating, as I often do, upon this, what a free and roving Thing human Judgment is. I ordinarily see, that Men, in Things proposed to them, more willingly study to find out the Reason than to find out the Truth: They slip over *Presuppositions*, but are curious in Examination of *Consequences*. They leave the *Things*, and fly to the *Causes*. Pleasant Praters! The Knowledge of *Causes* does only concern him who has the Conduct of Things, not us, who are only to undergo them, and who perfectly have full and accomplished Use of them

according to our Need, without penetrating into the Original and Essence. Neither is Wine more pleasant to him that knows it's first Faculties. On the contrary, both the Body and Soul alter and interrupt the Right they have of the Use of the World, and of themselves, by mixing with it the Opinion of Learning. Effects concern us, but the Means not at all. To determine and to distribute appertain to Superiority and Command, as it does to Subjection to accept it. Let me reprehend our Custom. They commonly begin thus: *How is such a Thing done?* Whereas they should say, *Is such a Thing done?* Our Prattle is able to create an hundred other Worlds, and to find out the Beginnings and Contexture; it needs neither Matter nor Foundation. Let it be run on, it builds as well in the *Air* as on the *Earth*; and with Inanity as well as Matter.

Dare pondus idonea fumo *.

I find, that almost throughout we should say, *There is no such Thing*; and should myself often make Use of this Answer, but I dare not; for they cry, *It is a Defect produced from Ignorance and Weakness of Understanding*. And I am forced, for the most part, to juggle for Company, and prate of frivolous and idle Subjects, which I don't believe a single Word of. Besides that, in truth, 'tis a little rude and quarrelsome, flatly to deny a Proposition; and few People but will affirm, especially in Things hard to be believed, that they have seen them, or at least will name such Witnesses whose Authority will stop our Mouths from Contradictions. By this means we know the Foundations and Means of Things that never were; and the World scuffles about a thousand Questions, of which the *pro* and *con* are both false. *Ita finitima sunt falsa veris, ut in precipitem locum non debeat se sapiens committere* †. *False Things are so like the true, that a wise Man should not trust himself upon the Precipice*. Truth and Lies are faced alike, their Port, Taste and Proceedings are the same, and we look upon them with the same Eye. I

* *Perfius Sat.* 5.

† *Cicero Acad.* l. 4 find

find that we are not only remiss in defending ourselves from Deceit, but we seek and offer ourselves to be gulled; we love to entangle ourselves in Vanity, as a Thing conformable to our Being. I have seen the Birth of many Miracles of my Time, which altho' they were abortive, yet have we not failed to foresee what they would have come to, had they lived their full Age. 'Tis but finding the End of the *Clue*, and the Man may wind off as much as he will; and there is a greater Distance betwixt *Nothing*, and the least Thing in the World, than there is betwixt that and the greatest. Now, the first that are imbued with this Beginning of Novelty, when they set out their History, find, by Oppositions they meet with, where the Difficulty of Persuasion lies, and so caulk that Place with some false Piece. Besides that, *Insta hominibus libidine alendi de industria rumores*, Men having a natural Desire to nourish Reports, we naturally make a Conscience of restoring what has been lent us, without some Usury and Access of our Substance. Particular Error first makes the publick Error; and afterwards, in turn, the publick Error makes the particular one; so all this vast *Fabrick* goes forming and confounding itself from Hand to Hand, so that the remotest Testimony is better instructed than those that are nearest, and the last informed better persuaded than the first. 'Tis a natural Progress; For whoever believes any Thing, thinks it a Work of Charity to persuade another into the same Opinion. Which the better to do, he will make no Difficulty of adding as much of his own Invention, as he conceives necessary to encounter the Resistance or Want of Conception he meets with in others. I my self, who make a great Conscience of lying, and am not very solicitous of giving Credit and Authority to what I say, do yet find, that in the Arguments I have in Hand, being heated with Opposition of another, or by the proper Heat of my own Narration, I swell and puff up my Subject by Voice, Motion, Vigour and Force of Words; and moreover by Extention and Amplification, not without some Prejudice to the naked Truth: But I do it conditionally withal, that to the first who brings me to myself, and who asks me the plain and naked Truth, I presently

lently surrender my Passion, and deliver it to him without Exaggeration, without *Emphasis*, or any larding of my own. A quick and earnest Way of speaking, as mine is, is apt to run into *Hyperbole*. There is nothing to which Men commonly are more inclined, than to give way to their own Opinions. Where the ordinary Means fail us, we add Command and Force, Fire and Sword. 'Tis ill luck to be at that Pass, that the best Trial of Truth, must be the multitude of Believers, in a Crowd, where the Number of Fools so much exceeds the wise. *Quasi vero quidquam sit tam valde, quam nil sapere vulgare. Sanitatis patrocinium est, insanientium turba* *. As if any Thing were so common as Ignorance. The Multitude of Fools is a Protection to the Wise. 'Tis hard to resolve a Man's Judgment against the common Opinions. The first Persuasion, taken from the very Subject itself, possesses the simple, and from that diffuses itself to the wise, under the Authority of Number and Antiquity of the Witnesses. For my Part, what I should not believe from one, I should not believe from an hundred and one; and do not judge Opinions by the Years. 'Tis not long since one of our Princes, in whom the Gout had spoiled an excellent Nature and sprightly Disposition, suffered himself to be so far persuaded with

A Priest that cured all Sorts of Diseases by Words and Gestures.

the Report that was made of the wonderful Operations of a certain Priest; who by Words and Gestures cured all Sorts of Diseases, as to go a long Journey to seek him out; and by the Force of his Apprehension for some time, so persuaded and laid his Legs asleep, as to obtain that Service from them they had a long Time forgot. Had Fortune heaped five or six such like Accidents, it had been enough to have brought this Miracle into Nature. There was afterwards discovered so much *Simplicity*, and so little *Art* in the *Architecture* of such Operations, that they were thought too contemptible to be punished; as would be thought of most such Things, were they well examined. *Miramur ex intervallo fallentia* †. We ad-

* Cicero de divo. l. 2. Item Aug. de Civit. Dei, lib. 6, cap. 10. † Senec. Ep. 118.

view at distance Things that deceive. So does our Sight represent to us strange Images at distance, that vanish in approaching near. *Nunquam ad liquidum fama perducitur**; Fame is never brought to be clear. 'Tis to be wondered at, from how many idle Beginnings and frivolous Causes such famous Impressions commonly proceed. This it is that obstructs the Information; for whilst we seek out the Causes, and the great and weighty Ends, worthy of so great a Name, we lose the true ones. They escape our Sight by their Littleness: And, in truth, a prudent, diligent, and subtle Inquisition is required in such Searches; indifferent and not prepossessed. To this very Hour all these Miracles and strange Events have concealed themselves from me; I have never seen a greater Monster or Miracle in the World than myself: A Man grows familiar with all strange Things by Time and Custom; but the more I frequent, and the better I know myself, the more does my own Deformity astonish me, and the less I understand myself. The principal Right of advancing and producing such Accidents, is reserved to *Fortune*. Riding the other Day through a Village, about two Leagues from my House, I found the Place yet hot with the Rumour of a Miracle lately happened there, wherewith the Neighbourhood had been several Months amused, and so, that neighbouring *Provinces* began to take the *Alarm*, and to run thither in great Companies of all Sorts of People. A young Fellow of the Town had one Night counterfeited the Voice of a Spirit in his own House, without any other Design at present, but only for Sport; but this having succeeded with him a little better than he expected, to illustrate his *Farce* with more *Actors*, he took a stupid silly Country Girl into the Scene, and at last they were three of the same Age and Understanding; and from domestick Lectures, proceeded to publick Preaching, hiding themselves under the *Altar* of the *Church*, never speaking but by Night, and forbidding any Light to be brought, Words which tended to the Conversion of the World, and Threats of the Day of Judgment (for these are Subjects under the Authority

* *Greec. lin. 9.*

and

and Reverence of which Imposture does most securely lurk and lye concealed) and thence proceeding to vicious and odd Gestures, so simple and ridiculous, that nothing could hardly be so gross and contemptible amongst little Children: Yet had Fortune never so little favoured the Design, who knows to what Height this Jugling might have at last arrived? These poor *Devils* are at present in Prison, and are like shortly to pay for their Folly, and I know not whether some Judge may not also make them smart for this. We see clearly in this which is discovered, but in many Things of the like Nature, that exceed our Knowledge, I am of Opinion, that we ought to suspend our Judgment, and to keep it in a Condition as fit to reject as to receive them. Great Abuse in the World is begot, or, to speak more boldly, all the Abuses of the World are begot by our being taught to be afraid of possessing our Ignorance, and that we are bound to accept all Things we are not able to refute. We speak of all Things by Precepts and Resolution. The Stile of *Rome* was, that even that which is a Witness deposed for having seen it with his own Eyes, and what a Judge determined with his most certain Knowledge, was couch'd in this Form of Speaking, *It seems*. They make me hate Things that are likely, when they impose them upon me for infallible. I love these Words which mollify and moderate the Temerity of our Propositions, *Perhaps, In some sort, 'Tis said, I think*, and the like: And had I been to train up my Children, I had so put this Way of Answering into their Mouths, inquiring, and not resolute, *What does this mean? I understand it not; It may be; It is true*; that they should rather have retained the Form of *Pupils* at threescore Years old, than to go out *Doctors*, as they now do, at ten. Whoever will be cured of Ignorance, must confess it. *Iris* is the Daughter of *Thaumantis*. *Admiration* is the Foundation of *Philosophy*, *Inquisition* the Progress, and *Ignorance* the End. Ay, but there is a Sort of Ignorance strong and generous, that yields nothing in *Honour* and *Courage* to Knowledge; an Ignorance, which to conceive, requires no less Knowledge than Knowledge it self. I saw in my younger Years, a Report of a *Process* that *Corras* a Counsellor

of *Tholouse* put out in Print, of a strange Accident of two Men, who presented themselves the one for the other. I remember (and I hardly remember any Thing else) that he seemed to have rendered the Imposture of him whom he judged to be guilty, so wonderful, and so far exceeding both our Knowledge and his own, who was the Judge, that I thought it a very bold Sentence that condemn'd him to be hang'd. Let us take up some Form of *Arrest*, that says, *The Court understands nothing of the Matter*; more freely and ingenuously than the *Areopagites* did, who, finding themselves perplexed with a *Cause* they could not unravel, ordered the Parties to appear again after an hundred Years. The *Witches* of my Neighbourhood run a hazard of their Lives, upon the Intelligence of every new *Author*, that will give real *Body* to his *Dreams*. To accommodate the Examples that *Holy Writ* gives us of such Things, most certain and irrefragable Examples, and to tie them to our modern *Events*, being we neither see the *Causes* nor the *Means*, will require another Sort of Wit than ours. It perhaps only belongs to that sole all-pollent Testimony, to tell us, *This is, and that is, and not that other*. God ought to be believed, and certainly with *very good Reason*; but not one amongst us, for all that, who is astonished at his own Narration, and he must of necessity be astonished, if he be not out of his Wits) whether he employ it about other Mens Affairs, or against himself. I am plain and rude, and stick to the main Point, and that which is more likely, avoiding those ancient Reproaches. *Majorem fidem homines adhibent eis quæ non intelligunt. Cupidine humani ingenii libentius obscura creduntur**; Men are most apt to believe what they least understand; and thro' the Lust of Human Wit obscure things are more easily credited. I see very well that Men are angry, and that I am forbidden to doubt upon pain of execrable Injuries. A new way of persuading Mercy for God's sake. I am not to be cuff'd into Belief. Let them be angry with those that accuse their Opinion of Falsity I only accuse it of Difficulty and Boldness; and condemn the opposite Affirmation equally, if not so

* *Pliny*,

imperiously

imperiously with them. Who will establish his Discourse by Authority and Huffing, discovers his Reason to be very weak. For a verbal and scholastick Alteration, let them have as much Appearance as their Contradictors. *Videantur sanè, non affirmentur modò* *. But in the real Consequence they draw from it, these have much the Advantage. To kill Men, a clear and shining Light is required; and our Life is too real and essential to warrant these supernatural and fantastick Accidents. As to *Drugs* and *Poisons*, I throw them out of my Account, as being the worst Sorts of Homicides: Yet even in this, 'tis said, that Men are not always to insist upon the proper Confessions of these People; for they have sometimes been known to accuse themselves of the Murder of Persons who have afterwards been found living and well. In these other extravagant Accusations, I shall be apt to say, That it is sufficient, a Man, what Recommendation soever he may have, be believed in human Things; but of what is beyond his Conception and of supernatural Effect, he ought then only to be believed, when authorized by a supernatural Approbation. The Privilege it has pleased *Almighty God* to give to some of our Witnesses, ought not to be lightly communicated and made cheap. I have my Ears batter'd with a thousand such *Flim flams* as these. Three saw him such a Day in the *East*, three the next Day in the *West*; at such an Hour, in such a Place, and in such a Habit; in earnest, I should not believe myself. How much more natural and likely do I find it that two Men should lie, than that one Man, in twelve Hours time, should fly with the Wind from *East* to *West*? How much more natural that our Understanding should be carried from it's Place, by the Volubility of our disorder'd Minds, than this, That one of us should be carried, by a strong Spirit upon a Broom-staff, Flesh and Bones as we are, up the Shaft of a Chimney? Let us not seek Illusions from without and unknown, who are perpetually agitated with Illusions domestick and our own. Methinks a Man is pardonable in disbelieving a Miracle, as much at least as he can divert and elude the Verification

* *Sic. vel Sen.*

by no wonderful Ways. And I am of St. *Augustine's* Opinion, That 'tis better to lean towards Doubt than Assurance, in things hard to prove and dangerous to believe. 'Tis now some Years ago, that I travell'd through the Territories of a sovereign *Prince*, who, in my Favour, and to abate my Incredulity, did me the Honour to let me see in his own Presence and in a particular Place, ten or twelve Prisoners of this Kind; and amongst others, an old *Hag*, a real Witch in Foulness and Deformity, who long had been famous in that *Profession*. I saw both *Proofs* and *free Con-* *Witchmarks.*
essions, and I know not what *insensible Mark* upon the miserable Creature: I examin'd and talk'd with her, and the rest, as much and as long as I would, and made the best and soundest Observations I could, neither am I a Man to suffer my Judgment to be captivated by *Prepossession*; and, in the End, should in Conscience sooner have prescribed them *Hellebore* than *Hemlock*. *Captisque res magis mentibus, quam consceleratis similis visa* *; *The thing was rather to be attributed to Madness than Malice.* Justice has Correction proper for such Maladies. As to the Oppositions and Arguments that honest Men have made me, both there and oft in other Places, I have met with none that have convinced me, and that have not admitted a more likely *Solution* than their *Conclusions*. It is true indeed, that the *Proofs* and *Reasons* that are founded upon Experience and Matter of Fact, I do not go about to untie, neither have they any End, I often cut them, as *Alexander* did the *Gordian Knot*. After all, 'tis the setting a Man's Conjectures at a very high Price upon them, to cause a Man to be roasted alive. We are told by several Examples (and particularly *Prestantius*, of his Father) that being more profoundly asleep than Men usually are, he fancied himself to be a *Mare*, and that he served the Soldiers for a *Sumpter*; and what he fancied himself to be, he really prov'd. If Sorcerers dream so materially; if Dreams can sometimes so incorporate themselves with Effects, I cannot believe that therefore our Wills should be accountable to Justice; which I say, as a Man, who

* *Livius.*

am neither *Judge* nor *Privy Counsellor*; and that think my self by many Degrees unworthy so to be, but a Man of the common sort born, and vow'd to the Obedience of the publick Reason both in Words and Acts. He that should record my idle Talk to the Prejudice of the most paltry *Law*, *Opinion*, or *Custom* of his Parish, would do himself a great deal of Wrong, and me much more. For in what I say, I warrant no other Certainty, but that 'tis what I had then in my Thought. Tumultuous and wavering Thought. All I say is by way of Discourse, and nothing by way of Advice. *Nec me pudet ut istos, fateri nescire, quod nesciam**; Neither am I ashamed, as they are, to confess my Ignorance of what I do not know. I should not speak so boldly, if it were my Due to be believed. And so I told a great Man, who complain'd of the Tartness and Contention of my Advices. Perceiving you to be ready and prepar'd on one Part, I propose to you the other, with all the Diligence and Care I can, to clear your Judgment, not to oblige it. God has your Hearts in his Hand. and will furnish you with Choice. I am not so presumptuous as to desire that my Opinions should so much as incline you to a thing of so great Importance. My Fortune has not train'd them up to so potent and elevated Conclusions. Truly I have not only a great many Humours, but also a great many Opinions, that I would endeavour to make my Son dislike, if I had one. What? If the truest are not always the most commodious to Man, being of too wild a Composition. Whether it be to the purpose, or not, 'tis no great matter. 'Tis a common Proverb in *Italy*, That he knows not *Venus* in her perfect Sweetness, who has never lain with a lame Mistress. Fortune, or some particular Accident, has long ago put this Saying into the Mouths of the People; and the same is said of the Men as well as of Women; for the Queen of the *Amazons* answered the *Scythians*, who courted her to love, ἀγιστον χαλδος οἰφείβ, *Lame Men perform best*. In this Feminine Republick, to evade the Dominion of the Males, they lamed them in their

*Lame People
best at the Sport
of Venus.*

* *Cicero Acad.*

Infancy, both Arms, Legs, and other Members that gave them Advantage over them, and only made use of Men in that wherein we in the other Parts of the World make use of Women. I should have been apt to think that the shuffling Pace of the lame Mistress added some new Pleasure to the Work, and some extraordinary Titillation to those who were at the Sport; but that I have lately learnt, that ancient *Philosophy* has it self determin'd it, which says, that the Legs and Thighs of lame Women, not receiving, by reason of their Imperfection, their due Aliment, it falls out, that the genital Parts above, are fuller, and better supplied, and much more vigorous. Or else, that this Defect hindring Exercise, they who are engaged in it, less disperse their Forces, and come more intire to the Sports of *Venus*. Which also is the Reason why the *Greeks* decry'd the Women Weavers, as being more hot than other Women, by reason of their sedentary Trade; which they do without any great Motion or Exercise of the Body. What is it we

Women Weavers more lustful than other Women.

may not reason of at this rate? I might also say of these, that this jogging their Breeches, whilst so sitting at work, rouzes and provokes their Desire, as the swinging and jolting of Coaches does that of our *Ladies*. Do not these Examples serve to make good what I said at first, That our Reasons often anticipate the Effect, and have so infinite an Extent of Jurisdiction, that they judge and exercise themselves, even in Inanity and where there is no Being? Besides, the Flexibility of our Invention to forge Reasons of all sorts of Dreams, our Imagination is equally facile to receive Impressions of Falsity, by very frivolous Appearances. For by the sole Authority of the ancient and common use of this *Proverb*, I have formerly made my self believe, that I have had more Pleasure in a Woman by reason she was not strait, and accordingly reckoned that Deformity amongst her Graces. *Torquato Tasso*, in the Comparison he makes betwixt *France* and *Italy*, says, he has observed, that our Legs are generally smaller than those of the *Italian Gen-*

The French Gentlemens Legs smaller than others, and why.

tlemen:

temen: And attributes the Cause of it to our being continually on Horse-back, which is the very same from which *Suetonius* draws a quite contrary Conclusion; for he says on the contrary, that *Germanicus* had made his Legs bigger by the Continuation of the same Exercise. Nothing is so supple and wandering as our Understanding. 'Tis like the Shoe of *Theramenes*,
Theramenes fit for all Feet. 'Tis double and various, and the Matters are double and diverse too. Give me a Drachm of Silver, said a Cynick Philosopher to *Antigonus*; that is not a present befitting a King, reply'd he; Give me then a Talent, said the other; there is not a Present befitting a Cynick.

*Seu plures calor ille vias, & cæca relaxat
 Spiramenta novas veniat qua succus in herbas:
 Seu durat magis, & venas astringit hiantes,
 Ne tenues pluviae rapidive potentia solis
 Acrior, aut Boreæ penetrabile frigus adurat*.*

Whether from this new Force and Nourishment The Earth receives, or else all Venom spent, By Fire and Froth superfluous Moisture sweat, Or many dark hid breathing lax'd by Heat, By which fresh Sap the springing Corn sustains, Or more condens'd it binds the gaping Veins, Lest soaking Show'rs or Sol's more potent Beam, Or *Boreas* piercing Cold should wither them †.

Ogni medaglie ha il suo reverso, Every Medal has its reverse. This is the Reason why *Clitomachus* said of old, that *Carneades* had out-done the Labours of *Hercules*, in having fixed the Consent of Man, that is to say, their Opinion, and the Liberty of judging. This so strong Fancy of *Carneades* sprung, in my Opinion, anciently from the Impudence of those who made Profession of Knowledge and their immeasurable Self-conceit. *Aesop* was to set sale with two other Slaves, the Buyer ask'd the first, *What he could do*; who, to enhance his own Value, promised Mountains and Mira-

* *Virg. Georg. lib. 1.*

cles, saying, *He could do this, and that, and I know not what*; the second as much of himself and more: When it came to *Æsop's* turn, and that he was also ask'd, *What he could do?* *Nothing*, said he, *for these two have taken up all before me; they can do every thing.* So has it happened in the *School of Philosophy.* The Pride of those who attributed the Capacity of all things to human Wit, created in others, out of Spite and Emulation, this Opinion, that it is capable of nothing. The one maintain the same Extreme in Ignorance that the others do in Knowledge. To make it undeniably manifest, that Man is immoderate throughout, can give no other positive Sentence but that of Necessity, and the Want of Ability to proceed farther.



CHAP. XII.

Of Physiognomy.

ALMOST all the Opinions we have are derived from Authority, and taken upon trust; and 'tis not amiss. We could not chuse worse than by ourselves in so weak an *Age.* That Image of the Discourses of *Socrates*, which his Friends have transmitted to us, we approve upon no other account, but merely the Reverence to publick Approbation. 'Tis not according to our own Knowledge, they are not after our way. If any thing of this Kind should spring up new, few Men would value them. We discern not the Graces, otherwise than by certain Features, touch'd up, and illustrated by Art. Such as glide on in their own Purity and Simplicity, easily escape so gross a Sight as ours; they have a delicate and conceal'd Beauty, such as required a clear and purified Sight to discover so secret a Light. Is not Simplicity, as we accept it, Cousin-german to Folly, and a Quality of Reproach? *Socrates*