

MICHEL DE MONTAIGNE

ESSAYS



Book 1 · Chapter 24

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On Pedantry

I was often, when a boy, wonderfully concerned to see, in the Italian farces, a pedant always brought in for the fool of the play, and that the title of Magister was in no greater reverence among us: for being delivered up to their tuition, what could I do less than be jealous of their honor and reputation? I sought indeed to excuse them by the natural incompatibility betwixt the vulgar sort and men of a finer thread, both in judgment and knowledge, forasmuch as they go a quite contrary way to one another: but in this, the thing I most stumbled at was, that the finest gentlemen were those who most despised them; witness our famous poet Du Bellay

Mais je hay par sur tout un scavoir pedantesque.

And 'twas so in former times; for Plutarch says that Greek and Scholar were terms of reproach and contempt among the Romans. But since, with the better experience of age, I find they had very great reason so to do, and that

Magis magnos clericos non sunt magis magnos sapientes.

But whence it should come to pass, that a mind enriched with the knowledge of so many things should not become more quick and sprightly, and that a gross and vulgar understanding should lodge within it, without correcting and improving itself, all the discourses and judgments of the greatest minds the world ever had, I am yet to seek. To admit so many foreign conceptions, so great, and so high fancies, it is necessary (as a young lady, one of the greatest princesses of the kingdom, said to me once, speaking of a certain person) that a man's own brain must be crowded and squeezed together into a less compass, to make room for the others; I should be apt to conclude, that as plants are suffocated and drowned with too much nourishment, and lamps with too much oil, so with too much study and matter is the active part of the understanding which, being embarrassed, and confounded with a great diversity of things, loses the force and power to disengage itself, and by the pressure of this weight, is bowed, subjected, and doubled up. But it is quite otherwise; for our soul stretches and dilates itself proportionably as it fills; and in the examples of elder times, we see, quite contrary, men

Of all things I hate pedantic learning.

The greatest clerks are not the wisest men. • RAB., G., 1.39

very proper for public business, great captains, and great statesmen very learned withal.

And, as to the philosophers, a sort of men remote from all public affairs, they have been sometimes also despised by the comic liberty of their times; their opinions and manners making them appear, to men of another sort, ridiculous. Would you make them judges of a lawsuit, of the actions of men? They are ready to take it upon them, and straight begin to examine if there be life, if there be motion, if man be any other than an ox; what it is to do and to suffer? what animals law and justice are? Do they speak of the magistrates, or to him, 'tis with a rude, irreverent, and indecent liberty. Do they hear their prince, or a king commended? He is but a shepherd to them; just an idle shepherd who milks and fleeces his flock, only much more harshly. Do you repute any man the greater for being lord of two thousand acres of land? they laugh at such a pitiful pittance, as laying claim themselves to the whole world for their possession. Do you boast of your nobility, as being descended from seven rich successive ancestors? they look upon you with an eye of contempt, as men who have not a right idea of the universal image of nature, and that do not consider how many predecessors every one of us has had, rich, poor, kings, slaves, Greeks, and barbarians; and though you were the fiftieth descendant from Hercules, they look upon it as a great vanity, so highly to value this, which is only a gift of fortune. And 'twas so the vulgar sort contemned them, as men ignorant of the most elementary and ordinary things; as presumptuous and insolent.

But this Platonic picture is far different from that these pedants are presented by. Those were envied for raising themselves above the common sort, for despising the ordinary actions and offices of life, for having assumed a particular and inimitable way of living, and for using a certain method of high-flight and obsolete language, quite different from the ordinary way of speaking: but these are contemned as being as much below the usual form, as incapable of public employment, as leading a life and conforming themselves to the mean and vile manners of the vulgar:

Odi ignava opera, philosopha sententia.

For what concerns the philosophers, as I have said, if they were in science, they were yet much greater in action. And, as it is said of the geometrician of Syracuse,¹ who having been disturbed from his contemplation, to put some of his skill in practice for the defense of his country, that he suddenly set on foot dreadful and prodigious engines, that wrought effects beyond all human expectation; himself, notwithstanding, disdaining all his handiwork, and thinking in this he had played the mere mechanic, and violated the dignity of his art, of which these performances of his he accounted but trivial experiments and playthings so they, whenever they have been put upon the proof of action, have been seen to fly to so high a pitch, as made it very well appear, their souls were marvellously elevated, and enriched by the knowledge of things. But some of them, seeing the reins of government in the hands of incapable men, have avoided all management of political affairs; and he who demanded of Crates, how long it was necessary to philosophize, received this answer: "Till our armies are no more commanded by fools." Heraclitus resigned the royalty to his brother; and,

I hate men who jabber about
philosophy, but do nothing. •
GELL., 1.24

to the Ephesians, who reproached him that he spent his time in playing with children before the temple: "Is it not better," said he, "to do so, than to sit at the helm of affairs in your company?" Others having their imagination advanced above the world and fortune, have looked upon the tribunals of justice, and even the thrones of kings, as paltry and contemptible; insomuch, that Empedocles refused the royalty that the Agrigentines offered to him. Thales, once inveighing in discourse against the pains and care men put themselves to to become rich, was answered by one in the company, that he did like the fox, who found fault with what he could not obtain. Whereupon, he had a mind, for the jest's sake, to show them to the contrary; and having, for this occasion, made a muster of all his wits, wholly to employ them in the service of profit and gain, he set a traffic on foot, which in one year brought him in so great riches, that the most experienced in that trade could hardly in their whole lives, with all their industry, have raked so much together. That which Aristotle reports of some who called both him and Anaxagoras, and others of their profession, wise but not prudent, in not applying their study to more profitable things—though I do not well digest this verbal distinction—that will not, however, serve to excuse my pedants, for to see the low and necessitous fortune wherewith they are content, we have rather reason to pronounce that they are neither wise nor prudent.

But letting this first reason alone, I think it better to say, that this evil proceeds from their applying themselves the wrong way to the study of the sciences; and that, after the manner we are instructed, it is no wonder if neither the scholars nor the masters become, though more learned, ever the wiser, or more able. In plain truth, the cares and expense our parents are at in our education, point at nothing, but to furnish our heads with knowledge; but not a word of judgment and virtue. Cry out, of one that passes by, to the people: "O, what a learned man!" and of another, "O, what a good man!" they will not fail to turn their eyes, and address their respect to the former. There should then be a third crier, "O, the blockheads!" Men are apt presently to inquire, does such a one understand Greek or Latin? Is he a poet? or does he write in prose? But whether he be grown better or more discreet, which are qualities of principal concern, these are never thought of. We should rather examine, who is better learned, than who is more learned.

We only labor to stuff the memory, and leave the conscience and the understanding unfurnished and void. Like birds who fly abroad to forage for grain, and bring it home in the beak, without tasting it themselves, to feed their young; so our pedants go picking knowledge here and there, out of books, and hold it at the tongue's end, only to spit it out and distribute it abroad. And here I cannot but smile to think how I have paid myself in showing the foppery of this kind of learning, who myself am so manifest an example; for, do I not the same thing throughout almost this whole composition? I go here and there, culling out of several books the sentences that best please me, not to keep them (for I have no memory to retain them in), but to transplant them into this; where, to say the truth, they are no more mine than in their first places. We are, I conceive, knowing only in present knowledge, and not at all in what is past, or more than is that which is to come. But the worst on it is, their scholars and pupils are no better nourished by this kind of inspiration; and it makes no deeper impression upon them, but passes from hand to hand,

only to make a show to be tolerable company, and to tell pretty stories, like a counterfeit coin in counters, of no other use or value, but to reckon with, or to set up at cards:

Apud alios loqui didicerunt non ipsi secum.

Non est loquendum, Sed gubernandum.

Nature, to shew that there is nothing barbarous where she has the sole conduct, oftentimes, in nations where art has the least to do, causes productions of wit, such as may rival the greatest effect of art whatever. In relation to what I am now speaking of, the Gascon proverb, derived from a cornpipe, is very quaint and subtle:

Bouha prou bouha, mas a remuda lous dits quem.

We can say, Cicero says thus; these were the manners of Plato; these are the very words of Aristotle: but what do we say ourselves? What do we judge? A parrot would say as much as that.

And this puts me in mind of that rich gentleman of Rome, who had been solicitous, with very great expense, to procure men that were excellent in all sorts of science, whom he had always attending his person, to the end, that when among his friends any occasion fell out of speaking of any subject whatsoever, they might supply his place, and be ready to prompt him, one with a sentence of Seneca, another with a verse of Homer, and so forth, every one according to his talent; and he fancied this knowledge to be his own, because it was in the heads of those who lived upon his bounty; as they also do, whose learning consists in having noble libraries. I know one, who, when I question him what he knows, he presently calls for a book to shew me, and dares not venture to tell me so much, as that he has piles in his posteriors, till first he has consulted his dictionary, what piles and what posteriors are.

We take other men's knowledge and opinions upon trust; which is an idle and superficial learning. We must make it our own. We are in this very like him, who having need of fire, went to a neighbor's house to fetch it, and finding a very good one there, sat down to warm himself without remembering to carry any with him home. What good does it do us to have the stomach full of meat, if it do not digest, if it be not incorporated with us, if it does not nourish and support us? Can we imagine that Lucullus, whom letters, without any manner of experience, made so great a captain, learned to be so after this perfunctory manner? We suffer ourselves to lean and rely so strongly upon the arm of another, that we destroy our own strength and vigor. Would I fortify myself against the fear of death, it must be at the expense of Seneca: would I extract consolation for myself or my friend, I borrow it from Cicero. I might have found it in myself, had I been trained to make use of my own reason. I do not like this relative and mendicant understanding; for though we could become learned by other men's learning, a man can never be wise but by his own wisdom:

Μίσῶ σοφιστήν, ὅστις οὐχ αὐτῷ σοφός.

They have learned to speak from others, not from themselves. • CIC., TUSC., 5.103

Speaking is not so necessary as governing. • SEN., EP., 108

You may blow till your eyes start out; but if once you offer to stir your fingers, it is all over.

I hate the wise man, who in his own concern is not wise. • CIC.,

Whence Ennius: *Nequidquam sapere sapientem, qui ipse sibi prodesse non quiret.*

*Si cupidus, si
Vanus, et Euganea quantumvis mollior agna.*

Non enim paranda nobis solum, Sed fruenda sapientia est.

Dionysius² laughed at the grammarians, who set themselves to inquire into the miseries of Ulysses, and were ignorant of their own; at musicians, who were so exact in tuning their instruments, and never tuned their manners; at orators, who made it a study to declare what is justice, but never took care to do it. If the mind be not better disposed, if the judgment be no better settled, I had much rather my scholar had spent his time at tennis, for, at least, his body would by that means be in better exercise and breath. Do but observe him when he comes back from school, after fifteen or sixteen years that he has been there; there is nothing so unfit for employment; all you shall find he has got, is, that his Latin and Greek have only made him a greater coxcomb than when he went from home. He should bring back his soul replete with good literature, and he brings it only swelled and puffed up with vain and empty shreds and patches of learning; and has really nothing more in him than he had before.

These pedants of ours, as Plato says of the Sophists, their cousin-germans, are, of all men, they who most pretend to be useful to mankind, and who alone, of all men, not only do not better and improve that which is committed to them, as a carpenter or a mason would do, but make them much worse, and make us pay them for making them worse, to boot. If the rule which Protagoras proposed to his pupils were followed—either that they should give him his own demand, or make affidavit upon oath in the temple how much they valued the profit they had received under his tuition, and satisfy him accordingly—my pedagogues would find themselves sorely gruelled, if they were to be judged by the affidavits of my experience. My Perigordian patois very pleasantly calls these pretenders to learning, ‘lettre-ferits,’ as a man should say, letter-marked—men on whom letters have been stamped by the blow of a mallet. And, in truth, for the most part, they appear to be deprived even of common sense; for you see the husbandman and the cobbler go simply and fairly about their business, speaking only of what they know and understand; whereas these fellows, to make parade and to get opinion, mustering this ridiculous knowledge of theirs, that floats on the superficies of the brain, are perpetually perplexing, and entangling themselves in their own nonsense. They speak fine words sometimes, ’tis true, but let somebody that is wiser apply them. They are wonderfully well acquainted with Galen, but not at all with the disease of the patient; they have already deafened you with a long rattle-row of laws, but understand nothing of the case in hand; they have the theory of all things, let who will put it in practice.

I have sat by, when a friend of mine, in my own house, for sport-sake, has with one of these fellows counterfeited a jargon of Galimatias, patched up of phrases without head or tail, saving that he interlarded here and there some terms that had relation to their dispute, and held the coxcomb in play a whole afternoon together, who all the while thought he had

FAM., 13.15.2

That wise man knows nothing, who cannot profit himself by his wisdom. • CIC., OFF., 3.62

If he be grasping, or a boaster, and something softer than an Euganean lamb. • JUV., 8.14

For wisdom is not only to be acquired, but to be utilized. • CIC., FIN., 1.3

answered pertinently and learnedly to all his objections; and yet this was a man of letters, and reputation, and a fine gentleman of the long robe:

*Vos, ô patricius sanguis, quos vivere par est
Occipiti caeco, posticæ occurrite sannæ.*

Whosoever shall narrowly pry into and thoroughly sift this sort of people, wherewith the world is so pestered, will, as I have done, find, that for the most part, they neither understand others, nor themselves; and that their memories are full enough, but the judgment totally void and empty; some excepted, whose own nature has of itself formed them into better fashion. As I have observed, for example, in Adrian Turnebus, who having never made other profession than that of mere learning only, and in that, in my opinion, he was the greatest man that has been these thousand years, had nothing at all in him of the pedant, but the wearing of his gown, and a little exterior fashion, that could not be civilized to courtier ways, which in themselves are nothing. I hate our people, who can worse endure an ill-contrived robe than an ill-contrived mind, and take their measure by the leg a man makes, by his behavior, and so much as the very fashion of his boots, what kind of man he is. For within there was not a more polished soul upon earth. I have often purposely put him upon arguments quite wide of his profession, wherein I found he had so clear an insight, so quick an apprehension, so solid a judgment, that a man would have thought he had never practised any other thing but arms, and been all his life employed in affairs of State. These are great and vigorous natures,

*queis arte benigna
Et meliore luto finxit praeordia Titan.*

that can keep themselves upright in despite of a pedantic education. But it is not enough that our education does not spoil us; it must, moreover, alter us for the better.

Some of our Parliaments, when they are to admit officers, examine only their learning; to which some of the others also add the trial of understanding, by asking their judgment of some case in law; of these the latter, methinks, proceed with the better method; for although both are necessary, and that it is very requisite they should be defective in neither, yet, in truth, knowledge is not so absolutely necessary as judgment; the last may make shift without the other, but the other never without this. For as the Greek verse says

Ὡς οὐδέν ἢ μάθησις, ἢν μὴ νοῦς παρῇ,

Would to God that, for the good of our judicature, these societies were as well furnished with understanding and conscience as they are with knowledge.

Non vita, Sed scolæ discimus.

We are not to tie learning to the soul, but to work and incorporate them together: not to tincture it only, but to give it a thorough and perfect dye; which, if it will not take color, and meliorate its imperfect state, it were

O you, of patrician blood, to whom it is permitted to live with (out) eyes in the back of your head, beware of grimaces at you from behind. • PERS., 1.61

Whom benign Titan (Prometheus) has framed of better clay. • JUV., 14.34

To what use serves learning, if understanding be away, • MEN., MONO., 557

We do not study for life, but only for school. • SEN., EP., 106

without question better to let it alone. 'Tis a dangerous weapon, that will hinder and wound its master, if put into an awkward and unskilful hand:

Ut fuerit melius non didicisse.

So that it were better not to have learned. • CIC., TUSC., 2.12

And this, peradventure, is the reason why neither we nor theology require much learning in women; and that Francis, Duke of Brittany, son of John V., one talking with him about his marriage with Isabella the daughter of Scotland, and adding that she was homely bred, and without any manner of learning, made answer, that he liked her the better, and that a woman was wise enough, if she could distinguish her husband's shirt from his doublet. So that it is no so great wonder, as they make of it, that our ancestors had letters in no greater esteem, and that even to this day they are but rarely met with in the principal councils of princes; and if the end and design of acquiring riches, which is the only thing we propose to ourselves, by the means of law, physic, pedantry, and even divinity itself, did not uphold and keep them in credit, you would, with doubt, see them in as pitiful a condition as ever. And what loss would this be, if they neither instruct us to think well nor to do well?

Postquam docti prodierunt, boni desunt.

Now that the learned have turned up, the good people have gone missing. • SEN., EP., 95

All other knowledge is hurtful to him who has not the science of goodness.

But the reason I glanced upon but now, may it not also hence proceed, that, our studies in France having almost no other aim but profit, except as to those who, by nature born to offices and employments rather of glory than gain, addict themselves to letters, if at all, only for so short a time (being taken from their studies before they can come to have any taste of them, to a profession that has nothing to do with books), there ordinarily remain no others to apply themselves wholly to learning, but people of mean condition, who in that only seek the means to live; and by such people, whose souls are, both by nature and by domestic education and example, of the basest alloy the fruits of knowledge are immaturely gathered and ill digested, and delivered to their recipients quite another thing. For it is not for knowledge to enlighten a soul that is dark of itself, nor to make a blind man see. Her business is not to find a man's eyes, but to guide, govern, and direct them, provided he have sound feet and straight legs to go upon. Knowledge is an excellent drug, but no drug has virtue enough to preserve itself from corruption and decay, if the vessel be tainted and impure wherein it is put to keep. Such a one may have a sight clear enough who looks askint, and consequently sees what is good, but does not follow it, and sees knowledge, but makes no use of it. Plato's principal institution in his Republic is to fit his citizens with employments suitable to their nature. Nature can do all, and does all. Cripples are very unfit for exercises of the body, and lame souls for exercises of the mind. Degenerate and vulgar souls are unworthy of philosophy. If we see a shoemaker with his shoes out at the toes, we say, 'tis no wonder; for, commonly, none go worse shod than they. In like manner, experience often presents us a physician worse physicked, a divine less reformed, and (constantly) a scholar of less sufficiency, than other people.

Old Aristo of Chios had reason to say that philosophers did their auditors harm, forasmuch as most of the souls of those that heard them were not capable of deriving benefit from instruction, which, if not applied to good, would certainly be applied to ill:

asotos ex Aristippi, acerbos ex Zenonis schola exire.

In that excellent institution that Xenophon attributes to the Persians, we find that they taught their children virtue, as other nations do letters. Plato tells us that the eldest son in their royal succession was thus brought up; after his birth he was delivered, not to women, but to eunuchs of the greatest authority about their kings for their virtue, whose charge it was to keep his body healthful and in good plight; and after he came to seven years of age, to teach him to ride and to go a-hunting. When he arrived at fourteen he was transferred into the hands of four, the wisest, the most just, the most temperate, and most valiant of the nation; of whom the first was to instruct him in religion, the second to be always upright and sincere, the third to conquer his appetites and desires, and the fourth to despise all danger.

It is a thing worthy of very great consideration, that in that excellent, and, in truth, for its perfection, prodigious form of civil regimen set down by Lycurgus, though so solicitous of the education of children, as a thing of the greatest concern, and even in the very seat of the Muses, he should make so little mention of learning; as if that generous youth, disdaining all other subjection but that of virtue, ought to be supplied, instead of tutors to read to them arts and sciences, with such masters as should only instruct them in valor, prudence, and justice; an example that Plato has followed in his laws. The manner of their discipline was to propound to them questions in judgment upon men and their actions; and if they commended or condemned this or that person or fact, they were to give a reason for so doing; by which means they at once sharpened their understanding, and learned what was right. Astyages, in Xenophon, asks Cyrus to give an account of his last lesson; and thus it was, "A great boy in our school, having a little short cassock, by force took a longer from another that was not so tall as he, and gave him his own in exchange: whereupon I, being appointed judge of the controversy, gave judgment, that I thought it best each should keep the coat he had, for that they both of them were better fitted with that of one another than with their own: upon which my master told me, I had done ill, in that I had only considered the fitness of the garments, whereas I ought to have considered the justice of the thing, which required that no one should have anything forcibly taken from him that is his own." And Cyrus adds that he was whipped for his pains, as we are in our villages for forgetting the first aorist of τύπτω.

My pedant must make me a very learned oration, *in genere demonstrativo*, before he can persuade me that his school is like unto that. They knew how to go the readiest way to work; and seeing that science, when most rightly applied and best understood, can do no more but teach us prudence, moral honesty, and resolution, they thought fit, at first hand, to initiate their children with the knowledge of effects, and to instruct them, not by hearsay and rote, but by the experiment of action, in lively forming and moulding them; not only by words and precepts, but chiefly

They proceeded effeminate debauchees from the school of Aristippus, cynics from that of Zeno. • CIC., NAT. D., 3.77

by works and examples; to the end it might not be a knowledge in the mind only, but its complexion and habit: not an acquisition, but a natural possession. One asking to this purpose, Agesilaus, what he thought most proper for boys to learn? "What they ought to do when they come to be men," said he. It is no wonder, if such an institution produced so admirable effects.

They used to go, it is said, to the other cities of Greece, to inquire out rhetoricians, painters, and musicians; but to Lacedaemon for legislators, magistrates, and generals of armies; at Athens they learned to speak well: here to do well; there to disengage themselves from a sophistical argument, and to unravel the imposture of captious syllogisms; here to evade the baits and allurements of pleasure, and with a noble courage and resolution to conquer the menaces of fortune and death; those cudgelled their brains about words, these made it their business to inquire into things; there was an eternal babble of the tongue, here a continual exercise of the soul. And therefore it is nothing strange if, when Antipater demanded of them fifty children for hostages, they made answer, quite contrary to what we should do, that they would rather give him twice as many full-grown men, so much did they value the loss of their country's education. When Agesilaus courted Xenophon to send his children to Sparta to be bred, "it is not," said he, "there to learn logic or rhetoric, but to be instructed in the noblest of all sciences, namely, the science to obey and to command."

It is very pleasant to see Socrates, after his manner, rallying Hippias, who recounts to him what a world of money he has got, especially in certain little villages of Sicily, by teaching school, and that he made never a penny at Sparta: "What a sottish and stupid people," said Socrates, "are they, without sense or understanding, that make no account either of grammar or poetry, and only busy themselves in studying the genealogies and successions of their kings, the foundations, rises, and declensions of states, and such tales of a tub!" After which, having made Hippias from one step to another acknowledge the excellency of their form of public administration, and the felicity and virtue of their private life, he leaves him to guess at the conclusion he makes of the inutilities of his pedantic arts.

Examples have demonstrated to us that in military affairs, and all others of the like active nature, the study of sciences more softens and untampers the courages of men than it in any way fortifies and excites them. The most potent empire that at this day appears to be in the whole world is that of the Turks, a people equally inured to the estimation of arms and the contempt of letters. I find Rome was more valiant before she grew so learned. The most warlike nations at this time in being are the most rude and ignorant: the Scythians, the Parthians, Tamerlane, serve for sufficient proof of this. When the Goths overran Greece, the only thing that preserved all the libraries from the fire was, that some one possessed them with an opinion that they were to leave this kind of furniture entire to the enemy, as being most proper to divert them from the exercise of arms, and to fix them to a lazy and sedentary life. When our King Charles VIII, almost without striking a blow, saw himself possessed of the kingdom of Naples and a considerable part of Tuscany, the nobles about him attributed this unexpected facility of conquest to

this, that the princes and nobles of Italy, more studied to render themselves ingenious and learned, than vigorous and warlike.

NOTES

- 1 Archimedes
- 2 It was not Dionysius, but Diogenes the Cynic.

MONTAIGNE'S SOURCES

Cic., Fam.	Cicero, <i>Letters to Friends</i>
Cic., Fin.	Cicero, <i>On Ends</i>
Cic., Nat. D.	Cicero, <i>On the Nature of the Gods</i>
Cic., Off.	Cicero, <i>On Duties</i>
Cic., Tusc.	Cicero, <i>Tusculan Disputations</i>
Gell.	Aulus Gellius, <i>Attic Nights</i>
Juv.	Juvenal, <i>Satires</i>
Men., Mono.	Menander, <i>Monostichoi</i>
Pers.	Persius, <i>Satires</i>
Rab., G.	Rabelais, François, <i>Gargantua</i>
Sen., Ep.	Seneca, <i>Epistles</i>