

What is a Classical Education?

Selections from *Of the Education of Children*

Michel de Montaigne

In this essay, Montaigne responds to a Madame Diane de Foix who asked him how to educate a child. Montaigne begins by saying that he does not know how to educate children but then goes on to give a series of practical recommendations based on his philosophical positions on the nature of knowledge and teaching. His philosophical system is not entirely clear throughout the essay, but the reflection questions will ask you to investigate what might have been his underlying philosophical positions in traditional realms such as epistemology, ontology, and ethics.

It may also be important to note that in the original version each of the quotes that I have bolded is preceded by the Latin translation. I have not included the Latin here for the sake of brevity.

TO MADAME DIANE DE FOIX, Comtesse de Gurson

I never yet saw that father, but let his son be never so decrepit or deformed, would not, notwithstanding, own him: not, nevertheless, if he were not totally besotted, and blinded with his paternal affection, that he did not well enough discern his defects; but that with all defaults he was still his. Just so, I see better than any other, that all I write here are but the idle reveries of a man that has only nibbled upon the outward crust of sciences in his nonage, and only retained a general and formless image of them; who has got a little snatch of everything and nothing of the whole, 'a la Françoise'. For I know, in

general, that there is such a thing as physic, as jurisprudence: four parts in mathematics, and, roughly, what all these aim and point at; and, peradventure, I yet know farther, what sciences in general pretend unto, in order to the service of our life: but to dive farther than that, and to have cudgelled my brains in the study of Aristotle, the monarch of all modern learning, or particularly addicted myself to any one science, I have never done it; neither is there any one art of which I am able to draw the first lineaments and dead colour; insomuch that there is not a boy of the lowest form in a school, that may not pretend to be wiser than I, who am not able to examine him in his first lesson, which, if I am at any time forced upon, I am necessitated in my own defence, to ask him, unaptly enough, some universal questions, such as may serve to try his natural understanding; a lesson as strange and unknown to him, as his is to me...

Some one, then, having seen the preceding chapter, the other day told me at my house, that I should a little farther have extended my discourse on the education of children.—[“Which, how fit I am to do, let my friends flatter me if they please, I have in the meantime no such opinion of my own talent, as to promise myself any very good success from my endeavour.” This passage would appear to be an interpolation by Cotton. At all events, I do not find it in the original editions before me, or in Coste.]—

Now, madam, if I had any sufficiency in this subject, I could not possibly better employ it, than to present my best instructions to the little man that threatens you shortly with a happy birth (for you are too generous to begin otherwise than with a male); for, having had so great a hand in the treaty of your marriage, I have a certain particular right and interest in the greatness and prosperity of the issue that shall spring from it; beside that, your having had the best of my services so long in possession, sufficiently obliges me to desire the honour and advantage of all wherein you shall be concerned. But, in truth, all I understand as to that particular is only this, that the

greatest and most important difficulty of human science is the education of children.

Reflection Question

What might Montaigne mean by science? Whatever his notion of science, why would this be the hardest science?

For as in agriculture, the husbandry that is to precede planting, as also planting itself, is certain, plain, and well known; but after that which is planted comes to life, there is a great deal more to be done, more art to be used, more care to be taken, and much more difficulty to cultivate and bring it to perfection so it is with men; it is no hard matter to get children; but after they are born, then begins the trouble, solicitude, and care rightly to train, principle, and bring them up. The symptoms of their inclinations in that tender age are so obscure, and the promises so uncertain and fallacious, that it is very hard to establish any solid judgment or conjecture upon them. Look at Cimon, for example, and Themistocles, and a thousand others, who very much deceived the expectation men had of them. Cubs of bears and puppies readily discover their natural inclination; but men, so soon as ever they are grown up, applying themselves to certain habits, engaging themselves in certain opinions, and conforming themselves to particular laws and customs, easily alter, or at least disguise, their true and real disposition; and yet it is hard to force the propension of nature. Whence it comes to pass, that for not having chosen the right course, we often take very great pains, and consume a good part of our time in training up children to things, for which, by their natural constitution, they are totally unfit. In this difficulty, nevertheless, I am clearly of opinion, that they ought to be elemented in the best and most advantageous studies, without taking too much notice of, or being too superstitious in those light prognostics they give of themselves in their tender years, and to which Plato, in his Republic, gives, methinks, too much authority.

Madam, science is a very great ornament, and a thing of marvellous use, especially in persons raised to that degree of fortune in which you are. And, in truth, in persons of mean and low condition, it cannot perform its true and genuine office, being naturally more prompt to assist in the conduct of war, in the government of peoples, in negotiating the leagues and friendships of princes and foreign nations, than in forming a syllogism in logic, in pleading a process in law, or in prescribing a dose of pills in physic. Wherefore, madam, believing you will not omit this so necessary feature in the education of your children, who yourself have tasted its sweetness, and are of a learned extraction (for we yet have the writings of the ancient Counts of Foix, from whom my lord, your husband, and yourself, are both of you descended, and Monsieur de Candale, your uncle, every day obliges the world with others, which will extend the knowledge of this quality in your family for so many succeeding ages), I will, upon this occasion, presume to acquaint your ladyship with one particular fancy of my own, contrary to the common method, which is all I am able to contribute to your service in this affair.

Reflection Question

What kind of obligation does an individual have to pass on the knowledge he or she has gained?

The charge of the tutor you shall provide for your son, upon the choice of whom depends the whole success of his education, has several other great and considerable parts and duties required in so important a trust, besides that of which I am about to speak: these, however, I shall not mention, as being unable to add anything of moment to the common rules: and in this, wherein I take upon me to advise, he may follow it so far only as it shall appear advisable.

Reflection Question

Montaigne is articulating his vision for the education of children based on the framework of one mentor to one child, does this limit the way his insights can be applied to public education. If so, how?

For a, boy of quality then, who pretends to letters not upon the account of profit (for so mean an object is unworthy of the grace and favour of the Muses, and moreover, in it a man directs his service to and depends upon others), nor so much for outward ornament, as for his own proper and peculiar use, and to furnish and enrich himself within, having rather a desire to come out an accomplished cavalier than a mere scholar or learned man; for such a one, I say, I would, also, have his friends solicitous to find him out a tutor, who has rather a well-made than a well-filled head...seeking, indeed, both the one and the other, but rather of the two to prefer manners and judgment to mere learning, and that this man should exercise his charge after a new method.

'Tis the custom of pedagogues to be eternally thundering in their pupil's ears, as they were pouring into a funnel, whilst the business of the pupil is only to repeat what the others have said: now I would have a tutor to correct this error, and, that at the very first, he should according to the capacity he has to deal with, put it to the test, permitting his pupil himself to taste things, and of himself to discern and choose them, sometimes opening the way to him, and sometimes leaving him to open it for himself; that is, I would not have him alone to invent and speak, but that he should also hear his pupil speak in turn. Socrates, and since him Arcesilaus, made first their scholars speak, and then they spoke to them—Diogenes Laertius, iv. 36.

"The authority of those who teach, is very often an impediment to those who desire to learn."

—Cicero, *De Natura Deor.*, i. 5.

Reflection Question

How does the authority of a teacher shape the possibility of collaboration between teachers and students?

It is good to make him, like a young horse, trot before him, that he may judge of his going, and how much he is to abate of his own speed, to accommodate himself to the vigour and capacity of the other. For want of which due proportion we spoil all; which also to know how to adjust, and to keep within an exact and due measure, is one of the hardest things I know, and 'tis the effect of a high and well-tempered soul, to know how to condescend to such puerile motions and to govern and direct them. I walk firmer and more secure uphill than down.

Such as, according to our common way of teaching, undertake, with one and the same lesson, and the same measure of direction, to instruct several boys of differing and unequal capacities, are infinitely mistaken; and 'tis no wonder, if in a whole multitude of scholars, there are not found above two or three who bring away any good account of their time and discipline. Let the master not only examine him about the grammatical construction of the bare words of his lesson, but about the sense and let him judge of the profit he has made, not by the testimony of his memory, but by that of his life. Let him make him put what he has learned into a hundred several forms, and accommodate it to so many several subjects, to see if he yet rightly comprehends it, and has made it his own, taking instruction of his progress by the pedagogic institutions of Plato. 'Tis a sign of crudity and indigestion to disgorge what we eat in the same condition it was swallowed; the stomach has not performed its office unless it have altered the form and condition of what was committed to it to concoct. Our minds work only upon trust, when bound and compelled to follow the appetite of another's fancy, enslaved and captivated under the authority of another's instruction; we have been so subjected to the

trammel, that we have no free, nor natural pace of our own; our own vigour and liberty are extinct and gone:

"They are ever in wardship."

—*Seneca, Ep., 33.*

I was privately carried at Pisa to see a very honest man, but so great an Aristotelian, that his most usual thesis was: "That the touchstone and square of all solid imagination, and of all truth, was an absolute conformity to Aristotle's doctrine; and that all besides was nothing but inanity and chimera; for that he had seen all, and said all." A position, that for having been a little too injuriously and broadly interpreted, brought him once and long kept him in great danger of the Inquisition at Rome.

Let him make him examine and thoroughly sift everything he reads, and lodge nothing in his fancy upon simple authority and upon trust. Aristotle's principles will then be no more principles to him, than those of Epicurus and the Stoics: let this diversity of opinions be propounded to, and laid before him; he will himself choose, if he be able; if not, he will remain in doubt.

"I love to doubt, as well as to know."

—*Dante, Inferno, xi. 93*

Reflection Question

What kind of epistemic value should students assign to the instruction in class?

...For, if he embrace the opinions of Xenophon and Plato, by his own reason, they will no more be theirs, but become his own. Who follows another, follows nothing, finds nothing, nay, is inquisitive after

nothing.

Let him, at least, know that he knows. It will be necessary that he imbibe their knowledge, not that he be corrupted with their precepts; and no matter if he forget where he had his learning, provided he know how to apply it to his own use. Truth and reason are common to every one, and are no more his who spake them first, than his who speaks them after: 'tis no more according to Plato, than according to me, since both he and I equally see and understand them. Bees cull their several sweets from this flower and that blossom, here and there where they find them, but themselves afterwards make the honey, which is all and purely their own, and no more thyme and marjoram: so the several fragments he borrows from others, he will transform and shuffle together to compile a work that shall be absolutely his own; that is to say, his judgment: his instruction, labour and study, tend to nothing else but to form that. He is not obliged to discover whence he got the materials that have assisted him, but only to produce what he has himself done with them... 'Tis, says Epicharmus, the understanding that sees and hears, 'tis the understanding that improves everything, that orders everything, and that acts, rules, and reigns: all other faculties are blind, and deaf, and without soul. And certainly we render it timorous and servile, in not allowing it the liberty and privilege to do anything of itself. Whoever asked his pupil what he thought of grammar and rhetoric, or of such and such a sentence of Cicero? Our masters stick them, full feathered, in our memories, and there establish them like oracles, of which the letters and syllables are of the substance of the thing. To know by rote, is no knowledge, and signifies no more but only to retain what one has entrusted to our memory. That which a man rightly knows and understands, he is the free disposer of at his own full liberty, without any regard to the author from whence he had it, or fumbling over the leaves of his book. A mere bookish learning is a poor, paltry learning; it may serve for ornament, but there is yet no foundation for any superstructure to be built upon it, according to the opinion of Plato, who says, that constancy, faith, and sincerity, are the true philosophy,

and the other sciences, that are directed to other ends; mere adulterate paint...

Reflection Question

Based on the previous paragraph, what kind of factors influence Montaigne's hierarchy of knowledge?

I would that a boy should be sent abroad very young, and first, so as to kill two birds with one stone, into those neighbouring nations whose language is most differing from our own, and to which, if it be not formed betimes, the tongue will grow too stiff to bend.

And also 'tis the general opinion of all, that a child should not be brought up in his mother's lap. Mothers are too tender, and their natural affection is apt to make the most discreet of them all so overfond, that they can neither find in their hearts to give them due correction for the faults they may commit, nor suffer them to be inured to hardships and hazards, as they ought to be. They will not endure to see them return all dust and sweat from their exercise, to drink cold drink when they are hot, nor see them mount an unruly horse, nor take a foil in hand against a rude fencer, or so much as to discharge a carbine. And yet there is no remedy; whoever will breed a boy to be good for anything when he comes to be a man, must by no means spare him when young, and must very often transgress the rules of physic:

"Let him live in open air, and ever in movement about something."

—Horace, *Od. ii.*, 3, 5.

It is not enough to fortify his soul; you are also to make his sinews strong; for the soul will be oppressed if not assisted by the members, and would have too hard a task to discharge two offices alone...

“Labour hardens us against pain.”

—*Cicero, Tusc. Quaes., ii. 15.*

A boy is to be broken in to the toil and roughness of exercise, so as to be trained up to the pain and suffering of dislocations, cholics, cauteries, and even imprisonment and the rack itself; for he may come by misfortune to be reduced to the worst of these, which (as this world goes) is sometimes inflicted on the good as well as the bad. As for proof, in our present civil war whoever draws his sword against the laws, threatens the honestest men with the whip and the halter...

If his governor be of my humour, he will form his will to be a very good and loyal subject to his prince, very affectionate to his person, and very stout in his quarrel; but withal he will cool in him the desire of having any other tie to his service than public duty. Besides several other inconveniences that are inconsistent with the liberty every honest man ought to have, a man's judgment, being bribed and prepossessed by these particular obligations, is either blinded and less free to exercise its function, or is blemished with ingratitude and indiscretion. A man that is purely a courtier, can neither have power nor will to speak or think otherwise than favourably and well of a master, who, amongst so many millions of other subjects, has picked out him with his own hand to nourish and advance; this favour, and the profit flowing from it, must needs, and not without some show of reason, corrupt his freedom and dazzle him; and we commonly see these people speak in another kind of phrase than is ordinarily spoken by others of the same nation, though what they say in that courtly language is not much to be believed...Let him examine every man's talent; a peasant, a bricklayer, a passenger: one may learn something from every one of these in their several capacities, and something will be picked out of their discourse whereof some use may be made at one time or another; nay, even the folly and impertinence of others will contribute to his instruction. By observing the graces and manners of all he sees, he will create to himself an emulation of the

good, and a contempt of the bad...

In this conversing with men, I mean also, and principally, those who only live in the records of history; he shall, by reading those books, converse with the great and heroic souls of the best ages. 'Tis an idle and vain study to those who make it so by doing it after a negligent manner, but to those who do it with care and observation, 'tis a study of inestimable fruit and value; and the only study, as Plato reports, that the Lacedaemonians reserved to themselves. What profit shall he not reap as to the business of men, by reading the Lives of Plutarch? But, withal, let my governor remember to what end his instructions are principally directed, and that he do not so much imprint in his pupil's memory the date of the ruin of Carthage, as the manners of Hannibal and Scipio; nor so much where Marcellus died, as why it was unworthy of his duty that he died there. Let him not teach him so much the narrative parts of history as to judge them; the reading of them, in my opinion, is a thing that of all others we apply ourselves unto with the most differing measure. I have read a hundred things in Livy that another has not, or not taken notice of at least; and Plutarch has read a hundred more there than ever I could find, or than, peradventure, that author ever wrote; to some it is merely a grammar study, to others the very anatomy of philosophy, by which the most abstruse parts of our human nature penetrate...

Human understanding is marvellously enlightened by daily conversation with men, for we are, otherwise, compressed and heaped up in ourselves, and have our sight limited to the length of our own noses. One asking Socrates of what country he was, he did not make answer, of Athens, but of the world;—Cicero, *Tusc. Quaes.*, v. 37; Plutarch, *On Exile*, c. 4.— he whose imagination was fuller and wider, embraced the whole world for his country, and extended his society and friendship to all mankind; not as we do, who look no further than our feet...

Reflection Question

Montaigne speaks several times about the importance of the classics and history. What kind of knowledge do humans gain from reading stories and histories?

This great world which some do yet multiply as several species under one genus, is the mirror wherein we are to behold ourselves, to be able to know ourselves as we ought to do in the true bias. In short, I would have this to be the book my young gentleman should study with the most attention. So many humours, so many sects, so many judgments, opinions, laws, and customs, teach us to judge aright of our own, and inform our understanding to discover its imperfection and natural infirmity, which is no trivial speculation...

To examples may fitly be applied all the profitable discourses of philosophy, to which all human actions, as to their best rule, ought to be especially directed: a scholar shall be taught to know—

“Learn what it is right to wish; what is the true use of coined money; how much it becomes us to give in liberality to our country and our dear relations; whom and what the Deity commanded thee to be; and in what part of the human system thou art placed; what we are and to what purpose engendered.”

—*Persius, iii. 69*

what it is to know, and what to be ignorant; what ought to be the end and design of study; what valour, temperance, and justice are; the difference betwixt ambition and avarice, servitude and subjection, licence and liberty; by what token a man may know true and solid contentment; how far death, affliction, and disgrace are to be apprehended;

“And how you may shun or sustain every hardship.”

—*Virgil, Aeneid, iii. 459.*

by what secret springs we move, and the reason of our various agitations and irresolutions: for, methinks the first doctrine with which one should season his understanding, ought to be that which regulates his manners and his sense; that teaches him to know himself, and how both well to dig and well to live. Amongst the liberal sciences, let us begin with that which makes us free; not that they do not all serve in some measure to the instruction and use of life, as all other things in some sort also do; but let us make choice of that which directly and professedly serves to that end. If we are once able to restrain the offices of human life within their just and natural limits, we shall find that most of the sciences in use are of no great use to us, and even in those that are, that there are many very unnecessary cavities and dilatations which we had better let alone, and, following Socrates' direction, limit the course of our studies to those things only where is a true and real utility...

Anaximenes writing to Pythagoras, "To what purpose," said he, "should I trouble myself in searching out the secrets of the stars, having death or slavery continually before my eyes?" for the kings of Persia were at that time preparing to invade his country. Every one ought to say thus, "Being assaulted, as I am by ambition, avarice, temerity, superstition, and having within so many other enemies of life, shall I go ponder over the world's changes?"

After having taught him what will make him more wise and good, you may then entertain him with the elements of logic, physics, geometry, rhetoric, and the science which he shall then himself most incline to, his judgment being beforehand formed and fit to choose, he will quickly make his own. The way of instructing him ought to be sometimes by discourse, and sometimes by reading; sometimes his governor shall put the author himself, which he shall think most proper for him, into his hands, and sometimes only the marrow and substance of it; and if himself be not conversant enough in books to

turn to all the fine discourses the books contain for his purpose, there may some man of learning be joined to him, that upon every occasion shall supply him with what he stands in need of, to furnish it to his pupil. And who can doubt but that this way of teaching is much more easy and natural than that of Gaza,—Theodore Gaza, rector of the Academy of Ferrara.—in which the precepts are so intricate, and so harsh, and the words so vain, lean; and insignificant, that there is no hold to be taken of them, nothing that quickens and elevates the wit and fancy, whereas here the mind has what to feed upon and to digest. This fruit, therefore, is not only without comparison, much more fair and beautiful; but will also be much more early ripe...

Since philosophy is that which instructs us to live, and that infancy has there its lessons as well as other ages, why is it not communicated to children betimes?

“The clay is moist and soft: now, now make haste, and form the pitcher on the rapid wheel.”

—*Persius, iii. 23.*

They begin to teach us to live when we have almost done living. A hundred students have got the pox before they have come to read Aristotle’s lecture on temperance. Cicero said, that though he should live two men’s ages, he should never find leisure to study the lyric poets; and I find these sophisters yet more deplorably unprofitable. The boy we would breed has a great deal less time to spare; he owes but the first fifteen or sixteen years of his life to education; the remainder is due to action. Let us, therefore, employ that short time in necessary instruction. Away with the thorny subtleties of dialectics; they are abuses, things by which our lives can never be amended: take the plain philosophical discourses, learn how rightly to choose, and then rightly to apply them; they are more easy to be understood than one of Boccaccio’s novels; a child from nurse is much more capable of them, than of learning to read or to write. Philosophy has discourses

proper for childhood, as well as for the decrepit age of men.

I am of Plutarch's mind, that Aristotle did not so much trouble his great disciple with the knack of forming syllogisms, or with the elements of geometry; as with infusing into him good precepts concerning valour, prowess, magnanimity, temperance, and the contempt of fear; and with this ammunition, sent him, whilst yet a boy, with no more than thirty thousand foot, four thousand horse, and but forty-two thousand crowns, to subjugate the empire of the whole earth. For the other acts and sciences, he says, Alexander highly indeed commended their excellence and charm, and had them in very great honour and esteem, but not ravished with them to that degree as to be tempted to affect the practice of them In his own person:

"Young men and old men, derive hence a certain end to the mind, and stores for miserable grey hairs."

—*Persius, v. 64.*

Epicurus, in the beginning of his letter to Meniceus,—Diogenes Laertius, x. 122.—says, "That neither the youngest should refuse to philosophise, nor the oldest grow weary of it." Who does otherwise, seems tacitly to imply, that either the time of living happily is not yet come, or that it is already past. And yet, a for all that, I would not have this pupil of ours imprisoned and made a slave to his book; nor would I have him given up to the morosity and melancholic humour of a sour ill-natured pedant.

I would not have his spirit cowed and subdued, by applying him to the rack, and tormenting him, as some do, fourteen or fifteen hours a day, and so make a pack-horse of him. Neither should I think it good, when, by reason of a solitary and melancholic complexion, he is discovered to be overmuch addicted to his book, to nourish that humour in him; for that renders him unfit for civil conversation, and diverts him from better employments. And how many have I seen in my time totally brutified by an immoderate thirst after knowledge?

Carneades was so besotted with it, that he would not find time so much as to comb his head or to pare his nails. Neither would I have his generous manners spoiled and corrupted by the incivility and barbarism of those of another...

As to the rest, this method of education ought to be carried on with a severe sweetness, quite contrary to the practice of our pedants, who, instead of tempting and alluring children to letters by apt and gentle ways, do in truth present nothing before them but rods and ferules, horror and cruelty. Away with this violence! away with this compulsion! than which, I certainly believe nothing more dulls and degenerates a well-descended nature. If you would have him apprehend shame and chastisement, do not harden him to them: inure him to heat and cold, to wind and sun, and to dangers that he ought to despise; wean him from all effeminacy and delicacy in clothes and lodging, eating and drinking; accustom him to everything, that he may not be a Sir Paris, a carpet-knight, but a sinewy, hardy, and vigorous young man. I have ever from a child to the age wherein I now am, been of this opinion, and am still constant to it. But amongst other things, the strict government of most of our colleges has evermore displeased me; peradventure, they might have erred less perniciously on the indulgent side. 'Tis a real house of correction of imprisoned youth. They are made debauched by being punished before they are so. Do but come in when they are about their lesson, and you shall hear nothing but the outcries of boys under execution, with the thundering noise of their pedagogues drunk with fury. A very pretty way this, to tempt these tender and timorous souls to love their book, with a furious countenance, and a rod in hand! A cursed and pernicious way of proceeding! Besides what Quintilian has very well observed, that this imperious authority is often attended by very dangerous consequences, and particularly our way of chastising. How much more decent would it be to see their classes strewed with green leaves and fine flowers, than with the bloody stumps of birch and willows?...

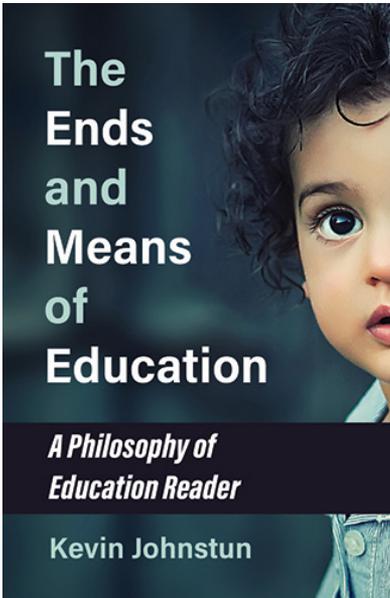
To return to my subject, there is nothing like alluring the appetite and affections; otherwise you make nothing but so many asses laden with books; by dint of the lash, you give them their pocketful of learning to keep; whereas, to do well you should not only lodge it with them, but make them espouse it.

Reflection Question

After reviewing Montaigne's comments on education, what do you think is his vision for the ends of education?

Attributions

You can find a complete copy of this essay through this [Wikisource page](https://edtechbooks.org/-ao). [<https://edtechbooks.org/-ao>]



Montaigne, M. (2018). What is a Classical Education? : Selections from Of the Education of Children. In K. Johnstun (Ed.), *The Ends and Means of Education*. EdTech Books. Retrieved from <https://edtechbooks.org/philosophyofed/Montaigne>



CC0: This work is in the public domain, which means that you may print, share, or remix its contents as you please without concern for copyright and without seeking permission.