

MICHEL DE MONTAIGNE

ESSAYS



Book 1 · Chapter 57

Translation by Charles Cotton (1685, Public domain) · Last updated on June 18, 2026

HYPERESSAYS is a project to create a modern and accessible online edition of the *Essays* of Michel de Montaigne. More information at www.hyperessays.net

ESSAYS-1-57-20260831-212156

On Age

I cannot allow of the way in which we settle for ourselves the duration of our life. I see that the sages contract it very much in comparison of the common opinion: "what," said the younger Cato to those who would stay his hand from killing himself, "am I now of an age to be reproached that I go out of the world too soon?" And yet he was but eight-and-forty years old. He thought that to be a mature and advanced age, considering how few arrive unto it. And such as, soothing their thoughts with I know not what course of nature, promise to themselves some years beyond it, could they be privileged from the infinite number of accidents to which we are by a natural subjection exposed, they might have some reason so to do. What an idle conceit is it to expect to die of a decay of strength, which is the effect of extremest age, and to propose to ourselves no shorter lease of life than that, considering it is a kind of death of all others the most rare and very seldom seen? We call that only a natural death; as if it were contrary to nature to see a man break his neck with a fall, be drowned in shipwreck, be snatched away with a pleurisy or the plague, and as if our ordinary condition did not expose us to these inconveniences. Let us no longer flatter ourselves with these fine words; we ought rather, peradventure, to call that natural which is general, common, and universal. To die of old age is a death rare, extraordinary, and singular, and, therefore, so much less natural than the others; 'tis the last and extremest sort of dying: and the more remote, the less to be hoped for. It is, indeed, the bourn beyond which we are not to pass, and which the law of nature has set as a limit, not to be exceeded; but it is, withal, a privilege she is rarely seen to give us to last till then. 'Tis a lease she only signs by particular favor, and it may be to one only in the space of two or three ages, and then with a pass to boot, to carry him through all the traverses and difficulties she has strewed in the way of this long career.

And therefore my opinion is, that when once forty years we should consider it as an age to which very few arrive. For seeing that men do not usually proceed so far, it is a sign that we are pretty well advanced; and since we have exceeded the ordinary bounds, which is the just measure of life, we ought not to expect to go much further; having escaped so many precipices of death, whereinto we have seen so many other men fall, we should acknowledge that so extraordinary a fortune as that which has

hitherto rescued us from those eminent perils, and kept us alive beyond the ordinary term of living, is not like to continue long.

'Tis a fault in our very laws to maintain this error: these say that a man is not capable of managing his own estate till he be five-and-twenty years old, whereas he will have much ado to manage his life so long. Augustus cut off five years from the ancient Roman standard, and declared that thirty years old was sufficient for a judge. Servius Tullius superseded the knights of above seven-and-forty years of age from the fatigues of war; Augustus dismissed them at forty-five; though methinks it seems a little unreasonable that men should be sent to the fireside till five-and-fifty or sixty years of age. I should be of opinion that our vocation and employment should be as far as possible extended for the public good: I find the fault on the other side, that they do not employ us early enough. This emperor was arbiter of the whole world at nineteen, and yet would have a man to be thirty before he could be fit to determine a dispute about a gutter.

For my part, I believe our souls are adult at twenty as much as they are ever like to be, and as capable then as ever. A soul that has not by that time given evident earnest of its force and virtue will never after come to proof. The natural qualities and virtues produce what they have of vigorous and fine, within that term or never:

Si l'espine rion picque quand nai, a pene que picque jamai.

as they say in Dauphiny.

Of all the great human actions I ever heard or read of, of what sort soever, I have observed, both in former ages and our own, more were performed before the age of thirty than after; and this oftentimes in the very lives of the same men. May I not confidently instance in those of Hannibal and his great rival Scipio?

The better half of their lives they lived upon the glory they had acquired in their youth; great men after, 'tis true, in comparison of others; but by no means in comparison of themselves. As to my own particular, I do certainly believe that since that age, both my understanding and my constitution have rather decayed than improved, and retired rather than advanced. 'Tis possible, that with those who make the best use of their time, knowledge and experience may increase with their years; but vivacity, promptitude, steadiness, and other pieces of us, of much greater importance, and much more essentially our own, languish and decay.

*Ubi jam validis quassatum est viribus ævi
Corpus, et obtusis ceciderunt viribus artus,
Claudicat ingenium, delirat linguaque, ménsque.*

Sometimes the body first submits to age, sometimes the mind; and I have seen enough who have got a weakness in their brains before either in their legs or stomach; and by how much the more it is a disease of no great pain to the sufferer, and of obscure symptoms, so much greater is the danger. For this reason it is that I complain of our laws, not that they keep us too long to our work, but that they set us to work too late. For the

If the thorn does not prick at its birth, 'twill hardly ever prick at all.

Once the force of time cracks the body, blood and vigor ebb away, judgment falters, and tongue and mind stop making sense. • LUCR., 3.451

frailty of life considered, and to how many ordinary and natural rocks it is exposed, one ought not to give up so large a portion of it to childhood, idleness, and apprenticeship.

MONTAIGNE'S SOURCES

Lucr. Lucretius, *On the Nature of Things*