

ture. We are the World! poses the most quoted author in the *Essays*, and his sincere personal ideal of more indifference and systematic selfness, often charitably addressed to friends or persons, has close to Montaigne's more (Pines 2007b) true We are the World! Journal supplies indignation and colorful imagery (Bushman 2007a). Finally, Pines not only understands the emptiness and meaning of life, an idea that appears dissonantly in Montaigne until the topic turns its own way, one of the longest and most accomplished in the work, "On vanity." But, also, Pines furnishes a powerful model of self-rehabilitation toward moral ends: "I offer my insight for steering" (1.22), compared to Montaigne's aim to "permeate the deeper depths of [the moral] common field" (CW 273), "who much myself no day very humble" (CW 464), and "regard[ed] myself even: my person is a calvary on which the veins, the muscles, and the tendons appear as a plume" (CW 274) (Pines 2007b). Whether mild or mordant, classical virtue displays a subjectivity that always proves rhetorical: the virtue "I does not arise prior to others, but, instead, emerges in the interaction and conflict between various propensities in one's society. This approach is unified as a reconstruction that requires one to "read" others, and would as another, promises Montaigne's work advantageously to speak to contemporary concerns of openness and sensitivity to difference.

The task of self-rehabilitation can, in essence, prove itself as a form of dissonance: "That I have placed among these virtues which are said to live still in the more freedom of nature's free laws, I assure you I should very gladly have portrayed myself here: more and wholly naked" (CW 23). A few pages later, however, Montaigne continues his reluctance to take his clothes off in front of someone or others: "I often am as bald-mouthed, and nevertheless by nature affected by this shame" (CW 14). A personal hint that he endures in a more philosophical view when, in the "Apology for Raymond Sebond," he divides humankind's pathetic physical carriage compared to that of animals, "I think we had more reason than any other animal to cover ourselves. We can be accused for [...] adorning] ourselves with this luxury" (CW 56b). If nudity serves as a figurative ideal for transparency, it hardly proves cause for celebration. Rather, dropping one's social "mask" requires effort, and he acknowledges the difficulty of self-revelation: "We cannot distinguish the skin from the clay" (CW 773). Ultimately, he will expose himself to admitting that the *Essays* do not so much expose as cover up, describing his portrait as a picture of "continually adorning myself" (CW 273). Montaigne does not, then, discuss the individual as a given, instead he considers the self as a fully constructed social creation.

Readers have long remarked how the specter of death haunts in Montaigne's essays. Although he began writing several years before the onset of the illness that would claim his life, his condition commenced itself as inevitable well before he was finished with the four volumes. Montaigne seems eager to finish his writing as he lies ailing (CW 2, 29, 279, 297, 480, 503, 597, 657), and his impending departure leads to the various mentions of "giving myself to the life" (CW 279). This was a phrase the time associated with penitence, commonly misinterpreted today as "portrayed from life," whereas Montaigne makes clear the project means no living "in" life moments of bare after-death. He is referring to a long-standing tradition in which penitence involved a Christian model of asceticism, an understanding of penitence all but lost today (Bushman 2000) and one which did not always mean to fulfill its penitence view in Montaigne's eyes, as when he disengages his back in a "dead and more portrait" (CW 59b).

Grim Reader Writings On Morality From Montaigne To Monty

Hussin A.Rothana



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