Of happiness in its relations to work and knowledge : an introductory lecture ; delivered before the members of the Chichester Literary Society and Mechanic's Institute ; October 25, 1850 and published at their request / by John Forbes.

HAPPINESS

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OF HAPPINESS IN ITS RELATIONS TO WORK AND KNOWLEDGE,

AN

INTRODUCTORY

LECTURE

DELIVERED BEFORE THE
MEMBERS OF THE CHICHESTER LITERARY SOCIETY
AND MECHANICS' INSTITUTE,

OCTOBER 25, 1850,

And Published at their Request.

BY JOHN FORBES, M.D. F.R.S.

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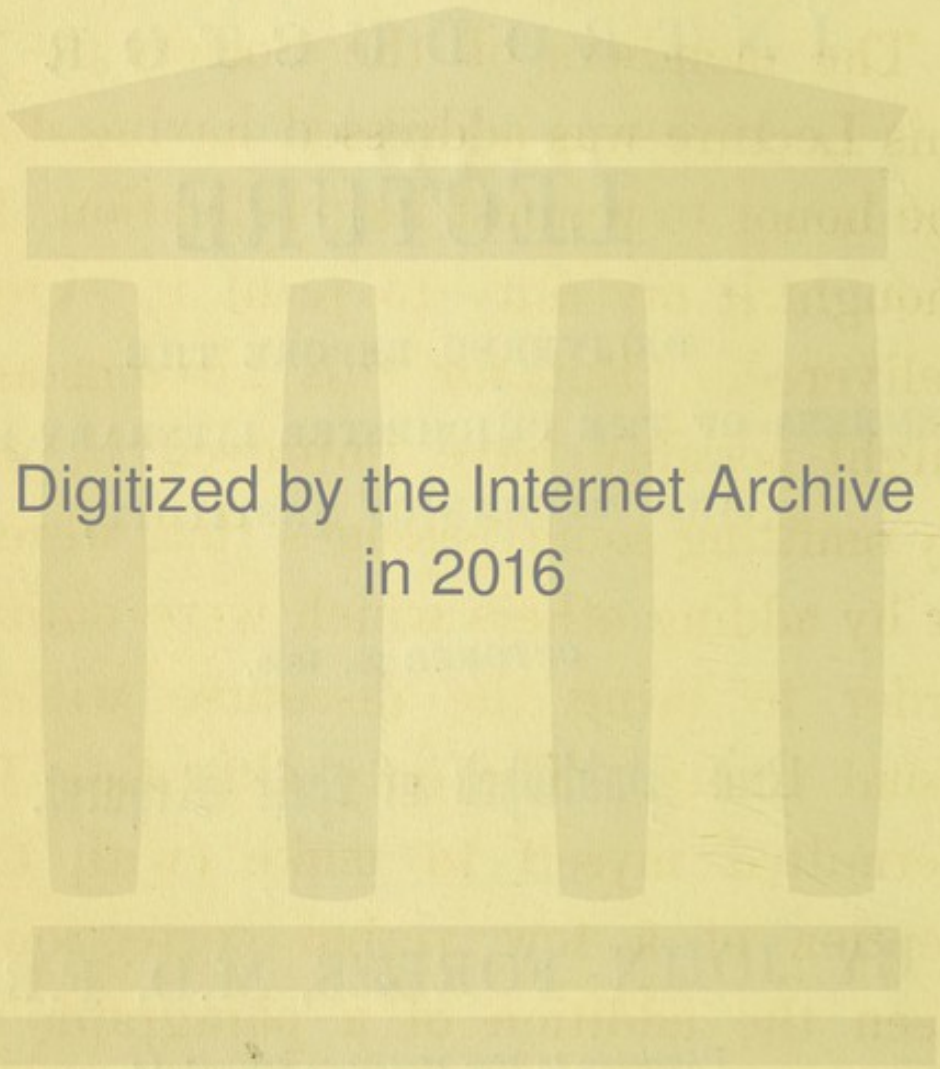
LONDON:
SMITH, ELDER AND CO., CORNHILL,
JOHN CHURCHILL, PRINCES STREET, SOHO.
CHICHESTER: W. HAYLEY MASON.

1850.



PREFACE.

The members of the Society to whom this Lecture was addressed having done me the honor to request its publication, I have thought it my duty to print it exactly as delivered. But for this circumstance, I might possibly have improved it, as well by omitting some passages that were read, as by adding others which were omitted in order to bring the discourse within the usual limits. The only alteration I have permitted myself to make (with the exception of a few verbal corrections) has been the addition of a paragraph to the section on the condition of the Labourer (pp. 34-8); and this, by way of distinction, is included between brackets.

I have ventured to place in an appendix some extracts from a Thesis printed by me

on the occasion of taking the degree in Medicine, at the University of Edinburgh, in the year 1817; partly because they supply additional illustrations of the main proposition advocated in the Lecture, and partly because they shew how strongly the Lecturer had been impressed with the same views, at an early period of his life.

Although I thought it necessary in addressing a popular auditory to avoid technicalities as much as possible, my phrenological friends will see in my discourse sufficient evidence that I have not over-looked some of their more important doctrines, however I may demur to others advocated by them. To the admirable work of my friend, Mr. George Combe, "The Constitution of Man," I would particularly refer such of my readers as take interest in the matters treated of in my little book.

London, Nov. 1, 1850.

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Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγαθ' οἱ Θεοί.
—EPICHARM.

Nil sine magno
Vita labore dedit mortalibus.—HORAT.

O mortal man who livest here by toil,
Do not complain of this thy hard estate;
That like an emmet thou must ever moil,
Is a sad sentence of an antient date;
And, certes, there is for it reason great;
For though sometimes it makes thee weep and wail,
And curse thy star, and early drudge and late;
Withouten that would come an heavier bale,
Loose life, unruly passions, and diseases pale.—THOMSON.

HAPPINESS

IN ITS RELATIONS TO

WORK AND KNOWLEDGE.

I.

In casting about how, with my limited powers, I might best perform the task I had undertaken, of addressing you on the present occasion, I speedily came to the conclusion that it would be well for both parties if I did not step beyond the old and common theme of Introductory Lectures, viz.—The Uses and Advantages of Literary and Scientific Institutions.

Trite as this subject is, I believe it is far from being exhausted; and, at any rate, it is so appropriate to an occasion like the present that no

apology seems necessary for introducing it, even if it should prove to be destitute of novelty in my hands.

Those among you who, like myself, are no longer young, and who have at all thought upon the subject on which I am about to address you, must have, at least, felt and acknowledged to yourselves, though you may not have expressed in words, the truths which it is my purpose principally to dwell on ; and if you should, therefore, miss in my Discourse that great source of interest referred to—Novelty—I hope you will, nevertheless, bear with me for the sake of others who have neither your years nor your experience.

It is to the YOUNG that I chiefly address myself; it is to the YOUNG that any old man may address himself with confidence, who professes to bring them from the book of his own experience, any observations or reflections—any scraps of knowledge, however small, which bear on the great subject of Human Life, of which their own life constitutes a part, or on the great field of Human Action on which they are just entering. It is, indeed, to the YOUNG that my successors in this chair must ever mainly address themselves, as the

class for whom such Institutions are especially founded. It is for them that the knowledge here to be poured out, will chiefly flow ; and it will be from them that, in after years, this knowledge will be again received, I trust with increase, once more to be distributed to those who shall then fill the seats which they themselves now occupy. If in what I am about to say, I can only succeed in agreeably interesting *them*, I shall be well satisfied ; and if I could indulge the hope that any words that fall from me, might alight on some tender and congenial soil, and grow up into the desire of Knowledge, and all the blessings that Knowledge brings, my gratification would be complete.

But in resorting to the old theme of the Utility of Institutions for the diffusion of Knowledge, it is not my intention to treat the subject generally or systematically. From the vast field of materials which it presents, I shall select a single point and dwell upon it, not without hope that its importance and intrinsic interest may make amends for the manner, however defective, in which it is brought before you.

It is my purpose, then, to confine myself to the consideration—How far a Society like this, whose object is to diffuse a taste for Scientific and Literary pursuits, and to provide materials for the gratification of this taste, is calculated to minister to the comfort and enjoyment—in other words, to the HAPPINESS—of the Members.

In order to place this question fairly before you, it will be necessary to consider somewhat in detail, the more general subject of the sources of man's happiness in this world; but before doing so, I wish to make one or two prefatory remarks, as well to prevent misconception of my meaning, as to guard against disappointment from my mode of treating so great a subject.

In the first place, I do not propose to enter into any speculations as to the nature or essence of Happiness, nor to attempt to define logically the meaning of the term. Whatever things excite in the mind a feeling of pleasure, comfort, satisfaction, whether by direct action on our faculties, or, indirectly, by excluding or removing pain, grief, uneasiness, distress, dissatisfaction, &c., are to me sources of happiness; and the feelings so excited are, *pro tanto*, elements of the mental state so

named. Taken separately, these elements may, perhaps, be more properly designated by the words Pleasure or Enjoyment, the more comprehensive term Happiness being restricted to the combination of more or fewer of the elements, and to their greater or less *permanence*, as mental states. This comes very near the definition of Dr. Thomas Brown: "Happiness may be defined to be, a state of continued agreeable feeling, differing from what is commonly termed pleasure, only as a whole differs from a part. Pleasure may be momentary, but to the pleasure of a moment we do not give the name of Happiness, which implies some degree of permanence of the pleasure.*" Locke's definition is not materially different: "Happiness," he says, "in its full extent is the utmost pleasure we are capable of; and the lowest degree of what can be called Happiness is so much ease from all pain, and so much present pleasure as without which any one cannot be content." †

If we were to go more minutely into the subject we might say with the Phrenologists that there is a Happiness belonging to each mental faculty,

* Lectures, Vol. IV.

† Human Understanding, B. II., Ch. 21.

consisting in its gratification by its proper object; or with Dr. Brown, that there is a distinct form of Happiness attaching to each of the four groups of faculties into which he divides the mind,—viz, a *sensitive*, an *intellectual*, a *moral*, and a *religious* Happiness.

But it is of little moment whether we can satisfactorily define Happiness or not: we all feel and know what it is; and therefore, in treating of its sources, we need be under no apprehension of being misunderstood. We know when we are happy and when we are unhappy: in looking back to any period of past time, we can tell whether the hour, or day, or week, or month, or year, has been to us happy or unhappy.

I wish it to be understood also, that in all I have to say, I confine myself rigidly to man regarded as an individual, and as an inhabitant of this world. I have nothing to do with him in his social or political condition, much less in his more solemn relations to another state of existence. I leave these graver subjects to their proper expositors, the economist, the politician, the divine; consulting in this abstinence, no less the excellent laws of this Society which exclude such discus-

sions, than my own powers which forbid me to aspire to themes so high.

You will further please to keep in mind, that it is no part of my purpose to treat of *all* the sources of the happiness of man, even when considered as an individual. On the contrary, I shall, for the most part, restrict myself to the source indicated above, leaving almost entirely out of consideration, those unfailing and more sacred sources, derived from the higher moral sentiments and the affections, which, as we know, while powerful in themselves to bless, sweeten and sanctify all the other sources of happiness. In a word, you will understand that I confine myself almost exclusively to that form of Happiness termed *Intellectual* by Dr. Brown.

II.

Now, taking Happiness as thus defined and limited, I am led to consider its most constant, copious, and universal source to be—The due exercise of the faculties with which man has been endowed by the Creator. And if I can adduce sufficient evidence of the truth of this my First Proposition, it will only then be necessary for me

to shew how much Societies as this supply materials for such exercise, in order to establish my Second Proposition, viz.—Their utility in working to the same end, that is, in the production of Happiness.

The primary step in our investigation will naturally be, to take a review of the nature and more general relations of the faculties on whose exercise so much depends; and, in order to make it the more securely, it will be well, in the first place, to advert, in a cursory manner, to the more obvious faculties and functions of the body. The analogy between the bodily and mental faculties will be found to be very intimate; and if we were to commute the terms Health and Happiness, and call the well-being of the body its *Happiness*, and the well-being of the mind its *Health*—a use of the terms, though not common, yet hardly inappropriate—we might, to a considerable extent, apply our observations and our rules to both alike.

It has been said by a great authority, that "we are fearfully and wonderfully made;" fearfully,

because wonderfully; as it is impossible to contemplate the human microcosm in all its parts, in its infinite relations and perfect adaptation to all external things, without being impressed with a feeling of the profoundest awe reaching to actual fear, at the manifestations of a power and wisdom so inconceivably beyond all else that we know of power, and all that we term wisdom among the sons of men. Among the innumerable evidences of this power and wisdom, few strike the mind more forcibly than those arrangements so common in the animal economy, whereby the same part, organ, or function, while executing, in the best possible manner, what seems its own special office, ministers with equal accuracy and completeness to the necessary purposes of other parts, organs, or functions, however remote, or however numerous. Thus while all the organs are compelled, as it were, by a sort of necessity, absolute or virtual, to perform their various offices in the most perfect manner, they are, at the same time, preserving individual life, providing for the sure continuance of the race, and even working unerringly for its future welfare and progress. It is hardly necessary to add that while all these astonishing arrange-

ments bespeak a wisdom of inconceivable extent, they indicate, no less, a benevolence without bounds. It would have been, doubtless, easy for wisdom such as this to have ensured the same perfection of action, and to have attained the same ends, without attaching to the exercise of the functions any positive gratification or pleasure to the individual. We must, therefore believe that this gracious and gratuitous addition, spread as it is through every portion of sentient nature, has been the direct result of pure benevolence on the part of the Creator, willing that all the beings which He was pleased to frame, should not merely perform certain offices for certain ends, but that *in* performing them, they should have the consciousness of enjoyment and of happiness, according to their respective organization, and their relative position in the scale of being:

> The feet of hoary Time
> Through their eternal course have travel'd o'er
> No lifeless, speechless desert; but through scenes
> Cheerful with bounty still; among a pomp
> Of worlds, for gladness round the Maker's throne
> Loud-shouting.

A minute examination of all the machinery of our bodily frame, confirms these general views in

the most striking manner. In such an examination we see how each function is dependent on another; how all are mutually adjuvant; how their natural action is attended by gratified feelings; how all those of vital importance are, as I have said, either actually or virtually made compulsory; and how some others, important also but not vitally so, are left, in a great measure, to the will of the individual. With regard to these last, it is important to observe that they are all liable to be more or less abused through the heedlessness, ignorance, or perverseness of the individual. They may be abused by being made to exercise themselves too much, or too little, or in other ways at variance with the intentions of nature. In all these cases the same result invariably ensues, sooner or later, namely, uneasiness, pain, or suffering of some kind; in other words, Ill-health or bodily Unhappiness. On the contrary, the due and temperate and harmonious exercise of them, is as surely attended with feelings of habitual comfort and well-being, that is to say, with Health or bodily Happiness; insomuch that, barring accidents, and some other sources of inevitable illness, such as those derived from

extrinsic poisons communicated to the system, all our maladies, I believe, may be traced to some breach of the natural laws regulating the exercise of our faculties. If all men were fully aware of what constitutes the due and moderate exercise of their faculties, and if they were permitted by the conventional usages and restraints of our artificial modes of life, to regulate their conduct accordingly, and had the courage and constancy to do so under the guidance of their reason, I believe that they might pass through their allotted period of time, free from most of those maladies which now so grievously interrupt their comfort and usefulness, and so greatly abridge the natural period of their lives.

In turning to the mental part of the economy we find the same general arrangements existing in fully as marked a degree: the same perfect fitness of the faculties for their special purposes; the same wonderful exactitude of relation and adaptation of them, to one another and to external things; the same secondary ends flowing imperceptibly from every primary operation; the same irresistible impulse to self-action; the same

gratification and enjoyment accompanying every form of this action.

It will not be expected that I should here enter into any minute examination of the mental faculties, much less that I should attempt any systematic classification of them; this being a task in which our greatest metaphysicians have succeeded but very indifferently. It will suffice for my present purpose, if I notice the more conspicuous of them; satisfied if I convey my meaning to you, and caring little about the logical accuracy either of my definitions or my nomenclature.

The faculties that naturally engage our attention, in the first place, are those which have the most obvious connexion with our bodily organs, those, namely, which our external senses immediately subserve, and which are, therefore, commonly termed the Perceptive Faculties or Powers. The senses convey the primary impressions by which these faculties are excited, on which they operate (if I may say so), and from which they elaborate (so to speak) in combination with the next group, the Reflective Faculties, all

that stock of intellectual furniture or store of thoughts, which constitute what we commonly term KNOWLEDGE. These two groups are accordingly sometimes named the Knowing Faculties, and comprehend not merely the intellectual processes concerned in Sensation and Perception, but the other mental powers engaged in the formation of our secondary or more composite thoughts or notions, and in the processes of Comparing, Discriminating, Estimating, Combining, Judging of the qualities of things and all their relations.

Next in order come those faculties which mainly constitute man a moral and a social being; a being fitted not merely to search, to find, to know; but to feel, to enjoy, to possess, to act; a being qualified to sympathise with God, and man, and nature; a being of heart as well as of intellect. Taken conjointly these faculties may be said to constitute those diviner powers which connect us with a world above that of matter; and they seem to hold a sort of sovereignty over the other realms of mind. Whether we call them Emotions, Affections, Feelings, Sentiments, or by any other name or names, they would seem to be separable into two groups, the one having most reference to

man's conduct and duties, the other to his personal enjoyment. In the first group, we may place such emotions and feelings as Awe, Reverence, Adoration, Benevolence, Love, Hope, Sense of Right or Conscientiousness, Self-esteem, Love of Approbation, Gratitude, &c.; and in the second, those feelings or mental states which are commonly said to constitute our Ideal or Conceptional part, as Imagination, Fancy, Wonder, Sense of the Beautiful, the Grand, the Sublime, &c.; sense of the Ludicrous; Wit; taste for Music, &c.

Of the Activity of all the mental faculties, thus rapidly glanced at, when placed in relation to their proper objects or exciters, every one is sensible; as well as of the gratification and pleasure, often of the most intense kind, with which their action is accompanied. The degree of this activity is very different in different groups; but none of them can, in this respect, come near those which are termed the Perceptive and Reflective Faculties. Of the perpetual and boundless activity of these, every one is aware, as well from his own consciousness as from his observation of the actions and other manifestations of the thoughts of his fellow-

men. Except in cases of mental absorption from profound emotion or reverie, they are in ceaseless operation during the whole of man's waking life. They constitute an endless train or succession of thoughts which we can, as it were, feel passing through our brain, from the moment we open our eyes in the morning till we close them at night.

To see them, however, in their most energetic action, we should look at the Child, in whom they exist in a state of comparative isolation, or, at least, but very partially combined with other numerous and prominent mental operations which distinguish the mature man. What vivid and incessant action of every organ—what insatiable desire to see, to hear, to touch, to taste—what profound investigation of every thing that constitutes the materials and furniture of its little world—what questionings by the eye ere the tongue is yet marshalled for its task—what questionings with the tongue when it is so—what perpetuity of motion for the mere purpose of creating sensation, or for gratifying the senses more effectually—what measureless curiosity—what passion for novelty—what extatic wonder!—need I add, what happiness!

Tracing the child into the boy, we see the same irresistible impulses leading to actions still more energetic, and hardly less incessant; and when the boy has mellowed into man, though we find the impulses and the actions mellowed also, and mixed and sometimes temporarily superseded by more sedate and contemplative moods, we still find the same irrepressible spring welling from the same source, and ever prompting that hunger for work which gives an eternal zest for what constitutes the chief nutriment of the mind of man.

Whatever be the nature of this mental activity, it is not entirely confined to man, but exists, though in a very modified form, in animals. Every creature, we find, while awake or not torpid, or not recruiting its powers by rest, is more or less engaged in its own work; is active and busy in its own little world; exercising its limited faculties on the objects suited to them, according to the special laws imposed on its organism. Restrained, for the most part, within the narrow bounds of sense and instinct, and with only an infinitesimal endowment of the intellectual powers that distinguish and dignify man, the majority of the lower

animals find sufficient occupation for their faculties in the search for and assumption of their food, and in satisfying their other propensities and wants. But even in animals we often see that there is something more than this; that there exists in them manifestations of a love of action, of a desire to occupy their humble faculties, beyond what is necessary for the gratification of their mere corporeal instincts: and we cannot but believe that, in bestowing these gracious superfluities, the all-beneficent Creator has condescended to consult, even in this low estate, the happiness of his creatures, in the very same manner, and through the same medium, though in a very different measure, as he has provided for the happiness of the sovereign-animal Man.

III.

Such of you as have followed me in this brief review of our chief faculties, and have connected my rude delineation with your conscious experience of the operation of your own minds, will be ready, I hope, to admit, 1st. that much of the Happiness which it has been your lot to enjoy,

has been the result of that kind and degree of exercise of the faculties which is usually termed *work* or occupation; and 2nd. that the amount of Happiness has, *ceteris paribus*, been proportioned, to the activity of the exercise (under due limitation) and the number of the faculties so engaged.

In such a retrospect of life, I think you will find, as a general rule, that those years or months have been the happiest, in which you have been most busy, and those the unhappiest in which you have been most idle. Of course, I here confine my remarks, as in all other cases, to our ordinary average state, excluding from the comparison all those intercurrent seasons of high temporary enjoyment or deep sorrow, flowing from incidental causes, and powerfully affecting the emotional part of our mind, or the heart. I also mean *real* not apparent work. It is not when the hands are busiest, when the pen goes fastest, or the eye appears most intent on its object, that the mind is most engaged: on the contrary, it is often in periods of what is called relaxation from business, in our holidays, that most work is done. When the boy escapes from his books, *to play*, as he

terms it, in his brief spare-hours at school, or in his longer holidays at home, he, in reality, works harder, or, at least, with more energy and absorption of mind, than when he was at his forced tasks. When the tradesman, or shop-keeper, or clerk, or lawyer, or doctor, escapes, for a time, from the daily, perhaps dull, routine of his habitual business, to take his holiday by the sea-side, at the lakes, in Scotland, or on the continent, is not his mind more actively at work than it was before? Do not, therefore, in estimating the relative happiness or unhappiness of different portions of your time, imagine that your experience is in contradiction to my view, because you feel that your seasons of relaxation from business are to be marked with the whitest stone. If you keep this fundamental qualification in view, I have no fear that your experience will contravene the validity of my proposition; you will not, even, I think, exclude from the category of fortunate or happy times, many passages of your life, which, while they *were* passing, you did not appreciate as having a claim to such a position. But how often do we look back with a lingering regret for their loss, on particular scenes and events, and even on

long periods of our lives, which, at the time, were regarded by us with some discontent and dissatisfaction, but which, in the retrospect of *all* our past life, are now felt to have been, in comparison with other periods, or even with the whole, really periods of happiness? When this is the case, I think it will be found that such have been seasons of active labour and close mental occupation.

When leaving our individual personal experience, we review our past knowledge of the life of other men, or examine, with a critical eye, the present lives of our friends and acquaintance, I think we shall come to the conclusion that, speaking generally, and always excluding special cases, we have found those persons most happy who have been most occupied, and those least happy who have been most idle, without reference to rank or station, to wealth or poverty, except in so far as these imply a more or less cultivated mind, and furnish materials for mental occupation of a higher or lower kind. When the degree of mental cultivation and of knowledge is the same, and the condition of the individual allows of exercise and occupation of a congenial kind,

difference of social position, or worldly means, creates little or no difference in the amount of happiness; while difference of mental cultivation and mental exercise or occupation, creates enormous difference. They who have had opportunities of mixing with the different classes of society, they more especially who have had the means of looking into the interior of daily domestic life, must inevitably have come to this conclusion. How frequently have such observers had occasion to witness the contrast between the happiness of the poor and lowly, and the unhappiness of the rich and great, when it has chanced that the former have had cultivated, well-regulated and occupied minds, while the latter have had none of these advantages, or had them in an inferior degree! How often, also, have the circumstances been found reversed—happiness being the familiar and daily guest of the great and rich, while it was exiled from the home of the humble man: and simply because, while the conditions of fortune remained as before the conditions of the inner life were here reversed,—the mode of life of the rich family being as rational and busy, as that of the poor family was thoughtless and idle.

It may seem invidious to single out any classes of men to contrast as examples of lives happy or unhappy; and indeed no classes exist that are at all exclusively so; still I think it would be easy for all of us who have had long experience of life and some experience of the world to point to classes or bodies of individuals who are, generally speaking, more contented and happy, or more dissatisfied and discontented, that is to say, less happy than their neighbours, and for the very causes we are dwelling on—viz., the possession or the want of sufficient mental exercise or occupation. Out of the numerous illustrations of this fact which readily occur to the mind, I will content myself with two or three.

We have all of us had occasion to contrast the life of the honest artizan who gains his daily bread by his daily work, with that of some one of his own class who may have chanced to come into the possession of a little property, just sufficient to enable him to live without labour. What a contrast have we sometimes observed between the busy, bustling and happy workman, and the languid, listless, good-for-nothing idler!--too happy poor man, if he have escaped that worst of miseries,

habitual intemperance, impelled, almost *compelled* thereto by the impossibility of getting through the long day without it.

We have all had equal occasion to see instances of men who, without any change of mental condition, and it may be without any change of worldly means, have altered their social position —say from an active to an inactive life; as when a tradesman, or merchant, or professional man, retires from business with a fortune, or, at least, with a competency, and institutes a new course of life, unconstrained by any of those social necessities to occupy a certain portion of his time in bodily or mental labour, by which he had been previously bound. Common observation teaches us, that among men of this class numerous examples of great unhappiness are to be found. To many of them, more especially to those who have only just a sufficiency to live on (for the very expenditure of *great wealth* is a constant source of occupation in itself) when the novelty of the change has passed off, as it soon does, the hours are found to hang very heavy on hand. In their new sphere, Time (to use Rosalind's phrase) does not even amble

except on rare occasions; often does it stand stock still; never does it trot, much less gallop withal, as in the old shop, or ship, or chamber, or counting-house, or consulting-room.

It is no wonder if this new life occasionally becomes too intolerable to be submitted to, and we see the hapless experimenters escape by actual flight from the scene of their luxurious indolence to the happy drudgery of the old scene. The tallow chandler who, in the well-known popular myth, is represented to have expressly bargained with his successor to be allowed to attend the old concern he was resigning, on "melting days," was really a philosopher, and had a juster appreciation of his own capacities and powers than many of his brother tradesmen, or even others who might be expected to be his superiors in this respect. In my own profession I could mention more than one instance of men who, having realised a fortune, and retired to the country to enjoy it, were compelled, by the sheer misery of an unoccupied mind, to return to London, and resume their abandoned labours: not that they might not have been happy in the country if they had gone to it with minds properly prepared:

but they had, during their business-life, committed the great mistake of accustoming their faculties to no other kind of exercise but that supplied by the technicalities of their profession.

There is only one other class of men, whose condition as to happiness I would briefly advert to, before closing this part of my subject; and this class, I fear, will rather illustrate my position negatively than positively—rather by shewing how ignorance leads to unhappiness, than how Knowledge leads to Happiness. I refer to the lowest class of our labouring population, such as our agricultural labourers, and other working men of the same stamp. This is a most important section of Society, the condition of which is justly exciting, at the present moment, an anxious interest in the minds of all thoughtful men. The questions bearing on the subject of their happiness, present and prospective, are so numerous and of such momentous import that they would afford, in themselves, ample materials for many Lectures. I can only, in this place, give a rapid glance at one or two points that bear more particularly on the subject under discussion.

A Labourer's life, framed according to the *ideal* of it, which might be deduced from the principles discussed in this Lecture, ought to be a happy one; as it ought to supply, or might be made to supply in abundance, all the materials requisite for the production of happiness. The Bodily Labour which is its characteristic, is only another form of the forced occupation furnished by Professions generally, and which forced occupation I shall hereafter show to be one of the most important sources of happiness, as supplying that deficiency of Volition, which proves so injurious to many whose exertions are left entirely at their own disposal. That there is nothing in bodily labour itself to make it an unsuitable medium for supplying occupation to the mind, is abundantly evident from the fact, that it is voluntarily adopted as such by a large proportion of mankind, who are under no external compulsion to resort to it. Nay more, bodily labour, when regulated according to the general laws which govern all animal exertion, is immediately and positively gratifying to the feelings, and so important to the system at large, that it is hardly possible to keep either the bodily or mental part in health without it.

The only conditions requisite to ensure these beneficial results are—1st. that the bodily labour should not be too severe for the bodily powers; 2nd. that its duration should not be too long within a given period; 3rd. that it should be broken by occasional interruptions, to afford the necessary relaxation to the muscular system. When conducted under such limitations, bodily labour, so far from being shunned as an evil, ought to be sought as a good; nay, should be cherished and honored as one of those blessed necessities imposed on man, which compel him, while ministering to the amelioration of his own social lot and that of others, to work out, at the same time, his personal happiness.

It forms no part of my present office to enquire whether or not these conditions are fulfilled in the actual state of society; or if not fulfilled, in what respects they are most violated. It will be more in accordance with the general duties of this chair, and with my own particular subject, to confine the little I have time to say, to the consideration of what I believe to be the main cause why the actual state of the Labourer as to

Happiness, is so far below that of the ideal one just sketched.

This cause I believe to be Ignorance, or the want of Knowledge, and would be almost as operative as it is now, even if we could truly say, (would that we could!) that all the conditions above enunciated as requisite for making Labour suitable, were exactly fulfilled. From want of knowledge, or, to express my meaning more accurately, from want of mental cultivation, the Labourer is, at present, deprived of half the pleasure that should be the accompaniment of his bodily labour, and of much more than half the pleasure that ought to be his share in the hours of relaxation. It is, indeed, most melancholy to think that there should exist in any civilized nation, a large proportion of the population whose enjoyments can scarcely be said to partake of a mental character at all, or only of the lowest degree to which this epithet can apply. The subject is too painful to dwell on: but it is one, I hesitate not to say, which is a blot on the escutcheon of Humanity itself; and, next to actual Slavery, cries the loudest for redress. That the sole remedy to be found for such a giant evil,

EDUCATION, should be withheld for a single day, while civilized and instructed and Christian men are debating over trifles,—trifles, surely, when compared with the great thing at issue—is what requires to be seen and heard, to be believed.

As things now stand, however, it cannot be doubted that the daily corporeal labour which is the lot of this class of men, supplies that kind of occupation which is most suited to their capacity, and which is, consequently, more productive of happiness than any other would be. I even question if the diminution of the period of daily labour, when excessive, as, in many cases, it doubtless is, would add to their Happiness. Unable, for the most part, to read books of instruction or amusement, with understanding or profit; ignorant of all the sciences even in their very rudiments; uninstructed in any art that has relation to the higher faculties; with the imagination and the fancy and all the other ministers of Taste unawakened from their sleep; unaquainted even with most of the little arts having relation to their own domestic state; nay, unskilled in the very games which might innocently fill up a vacant hour—what could they do with more leisure?

Alas, I fear we have an answer in what we all see around us in the proceedings which too generally characterize the haunts most frequented by them during the intervals of their weekly labour by day; in their evenings; and even in their sundays and other holidays.

Is such a state of things as this to last for ever? Is it even to last long? I believe not: certainly not long, according to the measure by which we mete out time in relation to momentous changes in man's condition on earth: once fairly assailed, it must gradually vanish before that PROGRESS which has never yet ceased, in some degree or other, to animate and advance the race, and which, like material bodies in motion, will gain force as it proceeds. When this period arrives, LABOUR will then take its just place and degree, among the acknowledged elements of happiness; and the business of the world will be carried on, even in its lowest forms, not by unthinking, unreasoning, unenjoying machines in human form, but by men worthy of the name, men with minds as capable of labour as their bodies, and having the means and opportunity of exercising the one as well as the other in that

active, earnest, but *temperate* manner which seems to have been ordained as the best manner for man in all his relations.

The means whereby this happy change is to be brought about, as far as our feeble powers can foresee, seem, as I have already said, to lie mainly in the general cultivation of men's minds, in other words, in the imparting of knowledge to all those capable of receiving it. What our own short age has witnessed of wonderful progress in the means and methods regulating man's works on this earth, cannot but give strength and confidence to every aspiration that has for its object the more equable and juster diffusion of the burthens and blessings of life among all the members of the human family. Assuredly, a low state of mental cultivation is not a necessary condition of the lot of the labourer. There is no essential connexion between labour and ignorance: on the contrary, we are justified no less by experience than by reason, in believing that the value of the working man regarded simply as a worker, so far from being diminished by the cultivation of his mind, would be greatly

increased ; while his individual and personal happiness would be infinitely augmented. The progress that has been made in imparting instruction to the labouring classes, even in our own time, miserably small as that progress has been, sufficiently proves this. Nay, experience proves more than this : viz. that cultivation of a much more general and higher kind than has yet been attempted, so far from impairing the efficiency of the working man, encreases this efficiency.

The few notorious instances commonly quoted, of individuals of the lower classes who, with minds cultivated above their fellows, have, according to the common phrase, "gone wrong" and suffered shipwreck in the world, afford no criterion of what would be the effect of such cultivation if it were *general* among the class. It is no doubt natural for a working man of the present day, who is conscious of superior powers and acquirements, and feels himself capable of higher enjoyments than his own sphere supplies, to seek for a position among those whose minds and tastes are more congenial with his own. But if the degree of cultivation possessed by such

men were *general* in their sphere, there would be much less cause for their desiring any other position than their own. They would be much less tempted by their feeling of superiority, to seek a higher and wider field for their exertions, and less prompted by self-love to escape from associates who could neither understand them nor sympathise with them. Having once attained that knowledge and enlargement of intellect, which enable men to look beyond their own little sphere and their own petty prejudices, they would learn to regard the lot of those above them with less envy, and consequently their own with more complacency.—When once they were enabled to look into the *essentials* of human life, into the general elements of human happiness, and those conditions of the individual, bodily and mental, which constitute true respectability, LABOUR would assume in their eyes, a very different aspect from that which it now wears, and would be contentedly prosecuted as a necessary element in the beneficent arrangements of Providence, not reluctantly submitted to as a punishment inflicted by the injustice of man.

[*Seeing, as all men of cultivated intellect must

* The passage between brackets was omitted in the delivery of the Lecture.

see, that bodily labour must exist somewhere, they would not blindly fight against the peculiarities of their lot, because bodily labour was one of them, but would accept this condition of life with resignation, simply because the wise arrangements that regulate the world had so decreed it: with resignation, I say, and even with contentment; but not necessarily with that calm, undreaming, unaspiring contentment, which was evidently not intended by the author of nature to be the lot of the great majority of men. On the contrary, the progressive advance of human affairs towards a superior condition, seems to involve as an element, not merely the elevation of classes of men beyond their actual state, but the elevation of individuals beyond their actual class; and no arrangement could be either wise or just, even if it were possible, which should forbid the individuals of any one class to aspire to and attain any other level which they might prefer. I speak this of men in general; men of the ordinary standard of intellectual power and developement: as to those exceptional cases of men whose minds are much above the level of their fellows, we must estimate them by a scale of their own. Nothing

will confine genius to its native sphere, if this chance to be a low one, or prevent it from seeking the proper field whereon to exercise that power and authority which is its mission on earth.

It may appear to some that, in thus depicting what I believe will be the future condition of the labouring classes when the advance of Time and the progress of Education, have done what I believe them capable of doing, I am drawing more from the stores of imagination than from those of reason and experience. This, however, is by no means the case. In the course of my life I have had the pleasure of being acquainted with many individuals of the working classes, who had, by self-education, attained not merely a large amount of knowledge, but a high degree of mental cultivation and refinement. At this moment, I could name to you some half dozen of of my artizan friends whose acquirements and intellectual refinement would do honor to any scale of society. All these men are, to my knowledge, good and contented workmen, and regard their own position in relation to that of those above them, in the philosophical manner I have

pointed out. They all cherish the knowledge and the love of knowledge which has become part of their mental being, as the grand treasure of life, as a talisman which, by opening up an endless source of happiness to themselves and disclosing the real sources of happiness in others, has equalized to their view all differences and distinctions among men, of a merely worldly character. These men are all extremely temperate in their habits; and they are unanimous in the opinion, that the dreadful intemperance of the lower classes—at once the curse and the disgrace of this country—is mainly owing to their ignorance. The beershop and ginshop are frequented because they supply, in their degrading sociality, the materials for mental occupation which their frequenters have not within themselves, and too often cannot find in their own family at home.

To see how perfectly compatible is the existence of such a mental state, with the condition and habits of labourers of the very lowest class, we have only to refer to the lives and writings of those noble brothers, those heroic peasants, John and Alexander Bethune, whom I cannot but regard as casting a lustre on their country and even on

their age, by their matchless fortitude and independence, and indeed by every virtue that could adorn men in any station of life.*

But, indeed, I need not wander so far as to Fife for a practical illustration of my position. Will any of his fellow-citizens, who have known him from his boyhood, say that my friend the poet of Kingley Vale and the Lavant, has ever shewn himself, in his various situations as a working man, less humble, less industrious, less regardful of all his duties, domestic, social, and divine, because he has cheered his labours with the muse, and cultivated his mind to relish and enjoy the highest productions of human genius in literature and art ?]

Let us not, then, intermit our exertions for the mental improvement of the labourer, but rather increase them a thousand fold. The elevation of his condition seems imposed on all men of cultivated minds, as a duty of the most imperative kind; it is demanded of us by the very faculties which are the common possession of man; and seems almost essential (if I may so speak without

* See Life and Poems of John Bethune by Alexander Bethune. Also Life and Remains of Alexander Bethune. By W. Mc. Combie. Aberdeen, 1845.

irreverence) to the vindication of that surpassing Goodness towards all his creatures, which constitutes one of the most conspicuous features in the Divine Nature.

IV.

The natural course of my subject would now lead me to examine, somewhat more closely and minutely, the character and general relations of this Mental Exercise to which I attribute so important a share in the economy of man's happiness. I ought to shew what are the conditions essential to the development of its results; how it happens that men so often fail to obtain them; and how they may be best attained. My time, however, will not allow me to do this systematically or in detail; and I must therefore content myself with laying before you, in a fragmentary manner, only a few of the important observations that suggest themselves on this part of the discussion.

1. You will remember the superior activity attributed to that group of the mental faculties termed Knowing. This activity is so much greater than that of the other faculties, generally speaking,

that they might be termed the working portion of the mind; the others being, for the most part, only called into occasional operation, for particular purposes—to prompt, to excite, to regulate, to control, to intensify the action of *them*, or to superadd their own special influence when requisite. But this kind of operation shews that these faculties of occasional action, though less *busy* (so to speak) are, many of them at least, of higher importance in the mental economy. The knowing faculties are, as we have shown, the agents in working out what may be called our ordinary or every-day Happiness; but they are neither the source of our highest enjoyments, nor can they produce their own peculiar results quite independently of the higher faculties. The pleasure derived from the affections and from actions emanating from the highest of our moral sentiments, throw all the forms of mere Intellectual Happiness into the shade; while many of the emotions as well as our Judging Power can, as it were, annihilate, for the time, the whole of the working faculties. An actively-alarmed conscience infusing merely doubt or fear into the mind, still more, denouncing the work in hand as evil, will neu-

tralize all the good effects that the choicest forms of intellectual exercise can produce: amid the tumult of Joy, such humble elements of pleasure as flow from simple occupation are not needed and may be scorned; in the whirlwind of Passion, amid the horrors of Remorse, or in the abyss of Sorrow, they are unfelt and unheeded.

2. If there be any truth in the general proposition that the exercise of every faculty is a source of pleasure, it would seem to follow as a necessary consequence that the greater the number exercised (at the same time or in succession) the greater must be the happiness. And, as a general rule, this may, perhaps, be admitted; but there are so many other considerations to be taken into account in estimating the results of mental exercise, that it cannot be broadly stated as true absolutely. It cannot, indeed, be doubted, that the happiness of that man is most complete, who calls into action *all* the *better* faculties; but there may be much happiness where many of the faculties are but little exercised. The habitual active exercise of one group may, in itself, afford much gratification, even if the others are left little exercised. All

the faculties cannot be exercised at once; but to accomplish the completest result they should all be exercised, in due season. A man who exercises habitually only one set of his faculties, to the neglect of the others, is only a fragment of a man, and his happiness though it may be great, cannot be complete. He who enjoys the completest happiness, may be said to be the man who knows all the faculties he possesses, good and bad; and who repressing the bad, exercises all the good in due season, in due succession and relation, and in due degree.*

3. Notwithstanding this, the naked proposition—That the active exercise of our faculties is productive of Pleasure or *Happiness*—still holds good in all cases where the Exercise (so to speak) has room and free scope for action. So true is this that the usual result follows as a matter of course, whatever be the motive, subject, or object of the Exercise, good or bad, sinful or praiseworthy. There is an old Scottish proverb to the effect, "That it is better to do ill than to sit idle": and, if we restrict its application to the

* I employ the terms "*good* and *bad* faculties," in compliance with custom, knowing their impropriety; I mean merely the right or wrong use or direction of our common faculties.

mere mental condition of the individual, for the moment, as to happiness or unhappiness, I believe like most proverbs it will be found to be strictly true. There can be no doubt that the wickedest man, eagerly engaged in the accomplishment of the basest purposes, may be happy* for the time; not merely happy comparatively with his own ordinary state, in which the pangs of remorse are probably added to the natural misery of idleness, but compared with the state of the virtuous and pious man, when that state is one of idleness and inaction. It is no imputation on God's goodness and justice to admit this. God acts by general not by partial laws; and if one of these general laws be, that mental exercise is a source of agreeable feeling, and mental inaction a source of disagreeable feeling, we have no more right to expect that this law should be suspended in any particular case out of regard for any individual man, than that the laws of external nature should be modified for a like reason.

Shall burning Ætna, if a sage requires,
Forget to thunder, and recal her fires?
On air or sea new motions be impressed,
O blameless Bethel, to relieve thy breast?

* *i.e.* according to the definition of Happiness given at p. 4.

When the loose mountain trembles from on high,
Shall gravitation cease if you go by?
Or some old temple nodding to its fall,
For Chartres' head reserve the hanging wall?

On the contrary, in the case supposed of the active rogue and the idle virtuous man, nature, in both, is only vindicating the truth and justice of the laws which Almighty wisdom has impressed upon her: the enjoyment, such as it is, being as well merited in the one case, as the non-enjoyment in the other.

4. Though all the mental faculties are, to a certain extent, put in action when placed in relation to their proper objects, yet as there are also in the mind powers to excite, direct and intensify their exercise, it is the proper management of these latter powers (call them, for the moment, *Volition* and *Attention*) that, after all, becomes the mainspring of Happiness. If a man in the average condition of mental tranquility, possessing the knowledge of the best mode of exercising his faculties, and with a conscience approving the same, has also the WILL of sufficient energy to enforce the exercise,—that man may be said to be master of his own Happiness. And I believe the most prolific

cause of Unhappiness in the world, is misapprehension or neglect of these simple principles. Many men are unhappy because they do not know that Occupation would make them otherwise; but more are so because they lack the Resolution to use the remedy which they know would cure them. It is in this respect that the obligations of a trade or profession, compelling the exercise of the faculties, constitute the means of Happiness to a large proportion of mankind who, deprived of such obligations, would be miserable.

5. The productiveness of mental exercise in the matter of Happiness, will be greatly influenced by the mode in which the exercise is gone about. Here, as in so many other cases, the analogies supplied by our bodily conditions, are most pertinent and pregnant. We all know that the great elements of bodily health are the proper regulation of the Food, Air and Exercise; but we know equally well that the improper regulation of these, instead of Health, produces Disease. In like manner, mental Exercise is only productive of mental Health when it is properly administered. Some of the more important con-

ditions relating to this point have been already noticed: I shall now conclude this part of my subject by noticing a few more:—

a. The kind and degree of exercise should be proportioned to the condition of the faculties whether this condition be original or the result of culture; the amount or intensity suitable and wholesome to one man, being injurious to another; just as the muscular exercise that is beneficial to a robust person may be injurious to one that is delicate; and *vice versa.*

b. It may be stated, as a general rule, that strenuous mental action, provided it is not disproportioned to the powers of the individual, is not only productive of better results, but is better borne, than feeble, dawdling action of very brief duration. Momentary spurts of exertion are defective in results, not merely because there is not time for many results, but because a certain persistence in action is requisite to bring the faculties into full play. All literary men know this; and I believe it may be stated as a general result of their experience that they can accomplish much more work in the second hour of composition than in the first.

Imperfect mental exercise of this sort, more particularly if directed to a multitude of objects, if persevered in, will often induce such a morbid condition of the mental faculties (or rather of their material organ, the brain) as to render the individual incapable of sound and vigorous exertions ; just as a man is sure to destroy his digestive powers, however good, by perpetually cockering and codling the stomach with little dainty morsels frequently taken, instead of treating it with hearty meals at more prolonged intervals.

c. Very prolonged mental exercise is still more injurious, and in nearly the same way. It not only produces immediate results of an inferior kind, but it incapacitates the faculties for the production of better results in future, even though the amount and degree of the exercise should then be only legitimate. The brain, or some part of it, becomes morbidly affected, functionally if not structurally ; and it may require years of repose for its restoration, if it can ever be restored to its pristine soundness. This is one of the most common diseases encountered by physicians among literary and professional men and men of business.

The danger of this excess of work might generally be avoided if men were more attentive to the known laws which regulate Health, whether bodily or mental. Indeed, in this instance, as in so many others, the rules applicable to both are identical. The chief of these rules are:—to intermit the labour after a certain reasonable time; to exercise the muscles in the open air during this intermission; and so to work, alternately, with body and mind.

I dare say my literary friends will say that it may be an easy matter for a man like me to break off his hum-drum work even in the height of its lukewarmness; but how resist the torrent of the *Verve* that is sweeping *them* before it, without being stranded? or how check their Pegasus in mid-career, without risking the fate of Bellerophon? I can only reply to them, such is the law of nature: and if they *will* break it, they must abide the penalty.

d. There is another form of exertion of the mind which leads to like results, although from a somewhat different cause. In this case, the total amount of mental work may not be overmuch relatively to the whole mind, though it is injuri-

ously extreme in relation to a part. Individual faculties or groups of faculties may be strained beyond the point of health and safety while others are only moderately exercised, or, what is much more common, not exercised enough. In this case, as in the other, the mental products in general, suffer—the esoteric product of Happiness and the exoteric product of Work. For instance, the too exclusive exercise of the intellectual faculties may not only directly injure them, but may, indirectly, enfeeble the imagination, the moral or the affective faculties, one and all; just as we see, in the animal body, in the case of particular trades or occupations, one set of muscles, or one organ, become deformed or diseased from over-exercise, while other muscles, or other organs are proportionably injured from inaction.

This mistake is committed by a large class of educated persons in the present day, old and young, who pamper their imagination and fancy by the perpetual perusal of works of fiction, often of a very inferior stamp. By this means they starve their preceptive and reflective faculties; they cheat their moral feelings with the shadow in place of the substance of nutriment; and in

a general sense, stimulate, and irritate, and fret the mind, but never satisfy it; supplying it with such food as necessarily leads to an intellectual *dyspepsia* ending in confirmed loss of its health, in other words, in *Unhappiness*. The consideration of cases of this sort naturally suggests the very important remark to which all men of experience will subscribe, namely, how very much more productive of good results is the same amount of Exercise when undertaken and prosecuted with a direct and decided object, than when prompted merely by accident or caprice, and followed solely for amusement. "He that is wise" says Lord Bacon, "let him pursue some desire or other; for he that doth not affect some one thing in chief, unto him all things are distasteful and tedious." (De Aug. Sc.)

V.

At length I come to the direct consideration of the Second Proposition enuntiated in the beginning of this Lecture, viz., the subserviency of Institutions like this to the promotion of human Happiness. And I trust you will not

be unprepared for the mode in which I propose to treat this part of my subject; nor think that in bestowing on it now but a comparatively brief notice, I am slurring over, with unbecoming haste, what must be admitted to be the very essence of the theme on which I have undertaken to discourse. The fact however is, as I hope you will at once see, that all the long and minute details which have been laid before you, are no less illustrative,—I hope I may say *demonstrative* —of the truth of this proposition, than they are of the other. If you reflect for a moment, that the object of this Society is to provide and present to its members, materials for the exercise of their mental faculties under the form of KNOWLEDGE, you will readily admit that, in the whole of the preceeding discussions on the sources of Happiness, I have been anticipating the inference which you yourselves must draw at once, if you are prepared, in any degree, to acknowledge the truth of the principles, the accuracy of the reasoning, or the logical sequence of the deductions which have been laid before you.

Your Institution may be said to consist of three parts; a Museum, a Library, and Lectures. The

object of all three is to communicate Knowledge and rational Amusement to the members: perhaps I ought rather to say Knowledge *with* rational amusement; as I believe there is nothing in your Museum, or in your Library, or will be in your Lectures, which does not and will not tend to communicate some knowledge. It may, however, be as well to give a glance, in the first place, at the *beatific* power, if I may so express myself, of the books in your Library and the Lectures to be delivered in your theatre, whose quality and purpose may be rather to amuse than to instruct.

I will state broadly at once, that I think it is just as much a part of man's business in this world, to exercise and gratify the faculties subservient to these pleasurable feelings, as it is to exercise and gratify those which have mainly for their office the acquisition of Knowledge. If it had not been God's will that these faculties should be used, he would not have bestowed them; and surely we are only speaking in accordance with the voice of universal nature, when we say, that He did not make any of his creatures—least of all

the sovereign creature Man—to be mere passive machines for work only, but sentient organisms to enjoy as well as to work.

It is manifest that there are both in the body and mind of man, faculties whose principal office is to convey gratification to the individual; although, undoubtedly, in accordance with the general providence of nature, they do more than this—"touching some spring, or verging to some goal," to aid in the general scheme of the whole organism. Clearly of this sort are those mental endowments which fit us to receive the varied impressions capable of exciting in us the feelings which have been usually classed under the head of Taste: as ministering to these, we may reckon the sense of the Beautiful, the Grand, the Sublime; the emotions derived from Painting, Sculpture, and the Fine Arts generally; the feelings which are gratified by Wit, Humour, by the Ludicrous, &c.; likewise the taste for Music. Filled as this outer world of ours is with objects to gratify many of these feelings, and stored with objects to charm others as are the

writings of the great men who have most dignified our race, it would be, in my mind, no less foolish and absurd—not to say ungrateful and wicked—to shut the doors of the mind against the enchantments last named, than it would be to refuse to gaze on the mountains, the ocean, or the sky—to see and smell the flowers—to taste the fruits—to listen to the songs of birds, or to eschew any of the other innocent delights which are spread so profusely and so benignantly over and around our path of life.

Here, as in all our actions, we have Reason to teach us how we are to use, not abuse, Nature's gifts; and so long as we follow this guide, let us rest assured that we are not acting in opposition to God's will. When I formerly mentioned to you the injurious effects of light, desultory reading and over-indulgence in fictitious narrative, I was speaking of an abuse; and now, when I not merely sanction but recommend the perusal of such narratives, as well as of Poetry, Plays, and other works of Wit and Fancy, I mean, of course, that such perusal is to be enforced under the proper limits and restrictions.

Looking at the plan of nature throughout, and at the organization of the human mind, more particularly, it appears to me as evident that the great works of Imagination, Fancy, and Wit, produced by man, were as much pre-ordained by the framer of the mind to gratify certain of our faculties, as many of the works of his own material creation, were planned for the gratification of others; and whether we go to Homer, to Shakespeare, to Milton, to Cervantes, to Moliere, Scott, or Dickens, or to "the Alps and Appenines, the Pyrenæan and the river Po," in order that we may enjoy some of our highest and purest emotions, we are equally following the wise promptings of nature, and equally conforming to that benignant law which ever binds man's best pleasures with his duties. The master minds of this class, according to my judgment, should be regarded by us not merely with respect and love, but with the utmost reverence; seeing that the Father of all has been pleased to constitute them—so to speak—his delegates to his other children; endowing them with "the vision and the faculty divine," the power to create materials for the exercise of faculties for the full gratifi-

cation of which He has not himself chosen to provide in his own immediate creation :—

> "But the chief
> Are Poets ; eloquent men who dwell on earth
> To clothe whate'er the soul admires or loves,
> With language and with numbers. Hence to these
> A field is opened, wide as Nature's sphere ;
> Nay wider ; various as the sudden acts
> of human wit, and vast as the demands
> Of human will. The bard, nor length, nor depth,
> Nor place, nor form controls. To eyes, to ears,
> To every organ of the copious mind
> He offereth all its treasures. Him the hours,
> The seasons him obey ; and changeful Time
> Sees him at will keep measure with his flight,
> At will outstrip it.

So much for amusement. The means furnished by a Society like this for exercising the mental faculties which are most concerned in the production of ordinary Happiness, are matchless : and they are so on the simple ground that they are means for communicating KNOWLEDGE. In the first place, these means may be said to be a source of happiness even before the perceptive or reflective faculties are engaged upon them. The desire of Knowledge has been considered by most philosophers as one of the inherent or constituent

parts of our minds; certain it is that this desire constitutes an active principle in every mind possessing any cultivation. Now, as the gratification of any desire is invariably pleasurable, it may be said that the very setting about the acquisition of knowledge, is, in itself, a source of gratification, and so far, of happiness.

Secondly, the process of acquiring Knowledge, when once begun, must, on the principles already exposed, be a most certain and copious source of happiness, inasmuch as it supplies the very best materials for exercising the mental faculties, for exercising them thoroughly, and for exercising them in the most agreeable way.

In the third place, Knowledge when acquired is, in its very nature, a gratification or happiness to the mind; and not merely at the time of its acquisition but ever after. Its very possession would be a great happiness if it remained a mere unproductive capital-stock as deposited; but it is far more than this: it is a perpetual living and moving presence in the mind's recesses; ever stimulating the faculties to fresh intellectual acts, and thus ever adding to and multiplying the primary sum of happiness in endless progression.

The acquisition of knowledge exercises a larger proportion of our faculties at once than any other form of mental action; so that it comes nearest our view of what may be said to be the *beau ideal* of a material for the elaboration of happiness, one, namely, which, engaging all the faculties, gives rise to the largest amount of products. Certain it is, at least, that in acquiring knowledge we conjoin in one process, both the intellectual and the moral faculties, whereas in many other forms of mental exertion, we exercise only one of these groups, or even have the other acting on the opposite side.

There are many other aspects in which Knowledge as a source of human happiness may be viewed; but I must take no cognisance of them here; as I know that I have already exceeded the limits usually assigned to your lectures, and fear that I have also over-passed the limits of your patience. Before concluding, however, I hope I may be allowed just to glance at one other of the relations of knowledge to our mental faculties, which appears to me particularly interesting: I mean the relation which it bears to those feelings

or emotions which are denominated Curiosity, the Desire of Novelty, and Wonder. We all know and feel of what great potency among our active powers these are; how they long, as it were, with a perpetual hunger, for gratification; and with what feelings of delight the appeasing of this hunger is accompanied. It cannot be doubted that these faculties were intentionally so endowed, in order that they might be, what we know they are, the great pioneers of knowledge. If things that are new and strange had excited in us no livelier or more agreeable feelings than things with which we are familiar, we should be equally regardful or regardless of both, and be content to dwell amid the things which we had already made our own, without further inquiry. But provided as we are with the faculty to derive pleasure from what is new, and prompted by the desire for novelty, continually to gratify it, we have an unceasing stimulus to make fresh acquisitions; and fresh acquisitions are thereby perpetually made.

Now, Knowledge, and especially those departments of knowledge classed under the head of SCIENCE, must be regarded as constituting the

only inexhaustible source of novelty and wonder to the minds of men, and consequently as alone supplying endless materials for ministering to human happiness. When all the ordinary phenomena of external nature or art are made part of our mental furniture in the store-house of memory; or, at least, when they have ceased to present us with subjects capable of gratifying our faculties any further, SCIENCE steps in and, placing them in her magic crucible, purges them of all their dross, destroys all their familiar and tiresome features, and reproduces them in new forms of beauty and usefulness, fraught with the charms of novelty and wonder in greater profusion than before.

And Science, with its novelties and wonders, has this additional and most striking peculiarity, that the more it unfolds and produces, the larger becomes the field of new discovery, in the ever-multiplying and ever-widening relations thus created. This is shewn by the actual condition of almost every department of Science, and by the condition of the thousand forms of Art flowing from and resting on Science. The further we proceed, the more do we become convinced of

how little we really know, and how boundless is the sum of that which remains to be known. To the most profoundly learned men of the present day, most of our Sciences seem to be as yet in their merest infancy; all that they have accomplished during the long or short period of their existence, being calculated rather to give an idea of their purpose and powers, than an earnest of what may be expected from them. In the eye of Philosophy, the mere physical frame of things amid which we are placed—nay the earth alone with its surrounding atmosphere—may be regarded as supplying a stock of materials for man's study, co-ordinate with the sum of the powers of the race; and the fancy may, perhaps, be forgiven, that only then it will have its end when man has investigated it in all its relations, as completely as his faculties permit; when, like an institution which has fulfilled its destined purpose, it will, in its present form, cease to be, and a new race of wondering pupils, with other capacities, perhaps, be placed by the All-wise on its renovated bosom, to work out the great ends for which he may be pleased to create them:

Magnus ab integro sæclorum nascitur ordo;
Jam nova progenies cœlo demittitur alto.

It is when regarded in this point of view, as ministering, in so many and in such powerful modes, to the glory of God and to the happiness of man, that Science assumes its true dignity in our estimation; and it is especially as promoting Science, that Institutions like this, assert their claim to be supported by all who have regard for the present and future welfare of their fellow-men. It is by Knowledge in general, and by Science strictly so called, more particularly, that all the great ameliorations that have hitherto taken place among men, have been effected; (I here speak of things merely human;) and it is to Knowledge that we have to look for those yet greater ameliorations which it would be impious not to believe to be yet in store for man on earth.

And now, my Young Friends, I turn once more to you, begging pardon of your seniors for the egotism in which, on *your* account, I am about to indulge. But knowing well how much more what may be called a *living illustration* of a fact or principle, impresses the mind, than a mere didactic enunciation or even demonstration of it, I wish you all to understand that what you have

heard to night, is, in some respects, a transcript from the book of my own life. In no slight degree owing to the practical influence on my mind of the principles enunciated, my life has been, thank Heaven, a happy one; insomuch that I am prepared to say with the great Franklin, that if the impossible could be made possible and it were offered me to begin my mortal career anew, I would not hesitate to accept the boon, desiring no other alteration in its course and quality but the correction (as Franklin said) of those *errata* of conduct which, on looking back, I regret to see disfiguring not a few of its otherwise fair pages.

If you would further desire to know to what besides I am chiefly indebted for so enviable a lot, I would say:—1st. Because I had the good fortune to come into the world with a healthful frame, and with a sanguine temperament. 2nd. Because I had no patrimony, and was therefore obliged to trust to my own exertions for a livelihood. 3rd. Because I was born in a land where instruction is greatly prized and readily accessible. 4th. Because I was brought up to a profession which not only compelled mental

exercise but supplied for its use materials of the most delightful and varied kind. And Lastly and principally, because the good man to whom I owe my existence, had the foresight to know what would be best for his children. He had the wisdom, and the courage, and the exceeding love, to bestow all that could be spared of his worldly means, to purchase for his sons, that which is beyond price, EDUCATION; well-judging that the means so expended, if hoarded for future use, would be, if not valueless, certainly evanescent, while the precious treasure for which they were exchanged, a cultivated and instructed mind, would not only last through life, but might be the fruitful source of treasures far more precious than itself. So equipped, he sent them forth into the world to fight Life's battle, leaving the issue in the hand of God; confident, however, that though they might fail to achieve renown or to conquer Fortune, they possessed *that* which, if rightly used, could win for them the yet higher prize of HAPPINESS.

APPENDIX.

EXTRACTS FROM

" Tentamen Inaugurale De Mentis Exercitatione et Felicitate exinde derivanda : Auctore Joanne Forbes. Edin. 1817."

I.—DE BARBARO.

INCULTIS atque barbaris hominibus, quales antiquissimis temporibus in omni extiterunt regione, et quales in Africâ, Americâ, et quibusdam Australasiæ insulis hodie existunt,—quorum mentes summâ sunt obrutæ ignorantiâ, et inter quos, omnes ferè artes quæ in regionibus humanioribus indoctos detinent adultos, penitùs sunt ignotæ,—certè tempus pueritiæ, spatium vitæ longè felicissimum. In vita maturiori enim, eadem cupiditas aliquid semper agendi, menti hæret qualitas immota;

illa autem voluptatis facilitas, illa proclivitas ad delectationem ex omni, vel minimâ, suscipiendam re, nunc in perpetuum evanuit. Quocircà in hâc vitæ humanæ conditione, artium inopia ferè absoluta multam in ætate provectiore parit miseriam; et affirmare haud dubito, tam magnam ex hoc fonte his incultis profluere infelicitatem, quàm ex reliquis omnibus malis quibus sunt obnoxii. In iis, reverà, regionibus, in quibus incolæ barbari in bellis, in venatu, in re piscatoriâ admodùm versantur, haud paullo felicitatis hi subinde fruantur. Verùm cùm talia munera nunquam sint perpetua, longéque absint quin materiam sufficientem ad vitam totam occupandam præbeant,—eorum felicitatem, necesse est, multis maximisque diruptam esse lacunis. In acie vel oceanum super, hostem premendo prædamve consectando, Barbari penitùs intenditur animus; consequiturque voluptas quæ cum parvâ mentis culturâ rationem habeat:—sed inter pacis ingloria tempora, inter æstatis meridionalis redundantem fertilitatem, vel in hiemis borealis solitudinibus subterraneis, unde expectet pabulum ad animum exercendum, unde voluptatem, felicitatem quærat?

II.—DE PRÆFECTIS CLASSIARIIS.

Si, ut sæpissime fuit dictum, verum sit, omnium operum quæ arte humanâ effecta sunt nullum esse, quod miras dotes quibus præditus est homo meliùs magnificentiús-

que demonstret, quàm populata navis, quæ, ventos tempestatesque aspernans, sedem sibi vindicat inter Oceani fluctus; haud certè dubitandum est humanitatem nusquam effecisse vitæ conditionem ullam, quæ a naturali cultu magis abhorret quàm vivendi ratio eorum qui nave vehuntur. Cùm tamen magna scientiæ humanæ pars a conjunctione vel misturâ rerum non naturâ congruentium, fluxerit; sic quoque vita factitia nautarum pro grandi habeatur experimento, ex quo attentiùs observando, scientiae et doctrinae haud paullum, aliàs non facilè detegendae, deducatur. In tali saltem loco, Spectator multas poterit videre res, puriores, minùs complicatas ideoque penitiùs, quàm in communioribus vitae conditionibus observare queat. Medico, exempli gratiâ, artem suam inter nautas exercenti, licebit, conditiones varias corporis et sani et aegrotantis observare, et causas exquirere legesque sanitatis et valetudinis constituere, cum facilitate et fide vix aliàs reperiendis. Simili ratione ii, qui vitam in nave agunt, quum ad Philosophiae humanae mentis studium se accinxerint, multis sibi propriis fruentur commodis. Talibus enim studiosis, si non contingat magna et fertilia lustrare arva, qualia suppeditantur iis qui cum cœtibus magnis semperque variantibus civium se immiscuerunt; arvum certè possidebunt (si ita loqui permissum est), in quo etsi stirpes minores et rariores sint, diutiùs firmiúsque speculanti ante oculos manebunt; minoremque idcircò difficultatem, naturam suam investigauti praebebunt.

Has ob causas, felicitatis fontes in omni hominum genere exquirentibus, nusquam certè patet vitae conditio quae hos tam apertè tamque facilè recludat, quàm vitae genus in nave clausum. In vita enim civili seu privatâ observandâ, tam multae considerandae interveniunt res, antequàm certum vel etiam verisimile de humanae felicitatis origine et causis statuere possimus judicium, ut saepe difficillimum foret, harum unicuique causarum, pondus verum tribuere atque vim quae cuique reverà insit. Cui tamen scrutanda patet simplex et factitia nautarum vita, judicare de hâc re perfacile est. Primo equidem intuitu videbitur, animi Exercitationem, his multò maximum, immò fere unicum Felicitatis existere fontem.

Nautam videmus, maximâ parte voluptatum quae homines ferè omnes occupant et delectant, ex ipso in Oceanum situ, necessariò orbatum. Ex eo ipso tempore, quo inter bellatorum nomina inscripserit suum, ab omnibus penè rebus quae hominem *domi* beant, omnibusque ferè privatae vitae caritatibus se subduxit.

> At jam non domus accipiet te laeta neque uxor
> Optima, nec dulces occurrent oscula nati
> Praeripere, et tacita pectus dulcedine tangent;
> Non poteris factis tibi fortibus esse, tuisque
> Praesidio: Miser! O miser!———omnia ademit
> Una dies infesta tibi tot praemia vitae.

Neque vitae caritates solummodo, voluptatesque pectori cariores,—sed omnes equidem occupationes delectationesque communes, quae, tam multae tamque variae,

homines privatos perpetuò implicant, in pauxillo nautarum mundo desiderantur! Nec verum est, ut quidam effutiunt, vitam nautarum, aliquam sibi propriam felicitatis materiam jactare posse, quae voluptatum jam memoratarum satis superque compenset absentiam.† Non equidem negandum est, inter varios belli casus saepenumerò occurrere res, quae animum nautae vividissimè afficiunt et occupant, omnia alia loca et tempora, —omne taedium et luctum a mente longè fugantes. Tales tamen res et rarae et fluxae sunt; et quotidiana munera nullo modo valent ad totum vitae spatium satis occupandum. Quod ad *hoc* itaque, constat, vitam nautarum, vitam jam expositam Barbarorum multùm referre. Amborum mentes nunc sunt maximè excitatae, gratissimisque laboribus obstrictae; nunc, labore omni vacuae, in otio infestissimo torpent.

Et nisi Nautae, humanitas doctrinaeque disciplina, modum atque materiam exercendi mentem praebuissent, haud Barbaro, in laboris sui intervallis, existeret felicior. Hâc autem mentis exercitatione, ut saepius, neglectâ, nautarum nostrorum vita longè, heu longissimè, a felici dissidet vitâ! Quibus fruuntur voluptates debiles ferè sunt miniméque sincerae; haud rarò cruciantur miseri luctu taedioque vitae acerbissimo. *Vitæ tædium*, equi-

† Exempli gratiâ, vide Piratarum carmen, quod egregium poëma *The Corsair* éxorditur:—

O'er the glad waters of the dark blue sea, &c.

dem,—mali genus quod ignavos et otiosos, quasi suam praedam, constantissimè infestat,—hîc gestit regnare, terribilesque edit strages. Praefectos inter navales hi soli felices, vel, ut modestiùs veriúsque loquar, hi soli non sunt miseri, qui dant operam ut tota illa temporis spatia, quae diversa eorum munera inter se dividunt, aliquo labore vel exercitatione compleant. In nullâ aliâ vitae humanae conditione, haec magna veritas—hominum scilicet felicitatem seipsis non fortunâ inniti—clarius illucere potest, quàm in eorum vitâ qui in classe regali degunt. Quod ad vitae commoda pertinet, nullus equidem locus majores differentias inter homines pandit; cûm tamen, ut diximus, necesse est, omnes ibi degentes suam felicitatem a mentis exercitatione quaerere, et a hâc solâ;—sequitur, ut haec quasi necessitas omnes assimilet et adaequet. Felicissimus ille, vel, ut suprà diximus—solus ille felix, qui hanc necessitatem ad suum vertere commodum apprimè cognoverit; et hoc quia non cognoscant, loca suprema tenentes, omniaque vitae externa commoda soli possidentes, haud rarò infelicissi existunt omnium!

Quâm multa hujusce rei dolenda exempla inter Classis nostrae Duces observare licet! Praefecti inferiores, qui, plurimi saepè, simul convivunt, ex ipsâ consortione aliquid semper qualecunque ad mentem plùs minùs exercendam, inveniunt; et hoc, aliquo in modo, fit, etsi nec literas nec artem ullam scientiamve prosequi soleant. Sed summi duces qui, magnâ ex parte, a communi consortio aliorum praefectorum vitam degunt, si neque

literas ament nec alicui arti (ut saepius fit) sint dediti,—quomodo possint Hi collocare horas, vel mentem justâ exercitatione donare? Quibus ex causis *tales* duces animum tranquillum et aequabilem, ad suam et consortium felicitatem tàm necessarium, non certè possidebunt. Non itaque mirandum est si, in hâc exercitationis et occupationis egestate, navium duces morosi et iracundiores aliquando fiunt; et injuriis se, conviciis vellicationibus in ceteros praefectos inferiores, plùs quàm justo dent. Hanc equidem egestatem in animo tenens semper cogitavi, ducem classiarium, qui nativam suam hilaritatem et bonam indolem adhuc infractam, post longum imperium, conservaverat,—laudes, multò majores merere quàm suavissimis moribus praeditum virum, cui inter socios aequales et privatae vitae exercitationes, consenescere licuerat.

Mentis exercitationis, reverà, vis insignis in felicitate hominum promovendâ, inter nautas manifestissimè apparet. Sine hac exercitatione, navis quae carcer fuerat,—aedes quasi natalis seu domestica, hâc adhibitâ, evadit;—quem exercitationis effectum felicissimum, persaepe cum admiratione nosmetipsi vidimus, haud raro cum animo gratissimo nosmetipsi sensimus. Tam magnam, immo tamque mirificam credo Mentis Exercitatoni inesse vim in felicitate nautarum promovendâ,—ut gloriam, quam sibi acquisiverunt homines cum, naturâ subactâ, domum suam inter Oceani fluctus statuerunt, haud multo majoris aestimem, quàm illam gloriam quâ potiuntur, cum, invitâ fortunâ, suam vindicant

felicitatem inter res tam infestas, in situ tam prodigioso!

Hoc in loco intelligere et designare volo exercitationis genus literarum studiis editum; quod genus solum tantum pollere credo, ut ad magnos jam memoratos effectus edendos valeat. Literarum et doctrinae in felicitate comparandâ vires, omni in loco permagnas esse, rite judicatur; quo tamen eas, quàm maximae possint esse, vires sentiamus, necesse erit ut, cum nautâ et captivo, in sedibus locemur, quae omnibus ceteris fere vitae voluptatibus et commodis destitutae sunt. Talibus in locis unusquisque nostrûm brevi sentiet quod inter res adversas sentiebat Cicero; illiusque summi viri verbis utetur: "Sed est *unum* perfugium, doctrinae ac literae, quibus semper usi sumus: quae secundis rebus delectationem modo habere videbantur, nunc vero etiam salutem."‡

Doctrinae literarumque studiosus nauta, suae vitae non solum res domesticas ac privatas, sed etiam totius naturae faciem et spectaculum, longè aliter ac ille, talibus studiis non imbutus, videt. Sibi sufficiens sêque contenta mens rebus arridet externis, ei vicissim arridentibus; et pleraque vitae navalis incommoda, quasi Magi spectra, evanescunt. Et fortasse fingere liceat Exercitationem, quasi Deam Servatricem, hujusmodi Nautas studiosos, (et hos solos inter navium incolas) in verbis Poëtarum sic alloquentem:

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‡ Epist. ad Familiar.

Entrate.....o fortunati, in questa
Nave, ond' io l'ocean sicura varco,
Cui destro e ciascun vento, ogni tempesta
Tranquilla, e lieve ogni gravoso incarco.
Per ministra e per duce or mi v'appresta
Il mio Signor, dei favor suo non parco.*

————mine to stray
The friend and soother of thy watery way;
In the heart's solitude, more mute and drear
For all that howls and clamours on the ear,
With one kind voice that desert to dispel,
And turn to home a cabin's joyless cell.†

Et novus ille felicitatis fons, qui,—literarum studiis longè ab illo neglectis seróque assumptis,—tandem praefecto classiario recluditur, optimê illis gaudiis comparari potest, quae, immenso oceano trajecto ac insulâ quâdem viridante ridenteque tandem visâ, nautae aegrotantis pectus totum complent: vel nova ejus voluptas illam aequiparabit, quâcum fontem aquae dulcis adiret, inter oceani fluctus, ut ferunt fabulae, aliquandò reperiendum.

Quod genus Aradius spirat fons, dulcis aquai
Qui scatit, et salsas circum se dimovet undas:
Et multis aliis præbet regionibus æquor
Utilitatem opportunam sitientibu' nautis
Quod dulceis inter salsas intervomit undas.

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*Tasso. † T. Brown, M.D.

III.—DE CAPTIVO.

Pluribus in rebus nautae et captivi sortes inter se similes sunt; et hanc similitudinem existere credamus, etiamsi contumelia JOHNSONI contra nautas nedum sit admissa: Hic enim dixisse fertur—*hoc* solùm inter navem et carcerem existere *discrimen*, navem scilicet nobis nequiores socios, et mortis aquosae insuper facultatem, subministrare!—Et nauta et captivus omnibus vitae communioribus orbatur commodis; multis etiam miseriis, illi ignotis, hic insuper obnoxius est. In hâc praesertim magni momenti re, nautae et captivi discrepant conditiones: cùm enim Nauta, aliqua tantummodo laboris habeat intervalla, in quibus, *si velit*, torpore possit,—Captivus non solum ab omni laborandi necessitudine solutus est, sed ab omni se exercendi facultate prorsùs restringitur. Et haec laboris immunitas,—haec rerum seu materiarum quae mentem exerceant privatio, vinculis et carcere gravior, reverà, est! Et mali genus cui hic subjicitur est eò gravius, quòd omnia alia mala graviora reddit et longiora. Mentis exercitatio enim, magna etsi parens multae felicitatis a se recte profluentis,—maximos forsan suos felicissimosque edit effectus, non tam voluptates pariendo, quàm miserias, undecunque oriundas, pellendo. Et hoc in modo praesertim, tam magnis viribus pollet in felicitatem nautae captivique promovendo.

Ille impetus naturalis quo ducitur mens ad res confugere, quae, suas dotes exercendo, pellant curas,—et

talis exercitationis in hâc re vis mirabilis,—in multorum scriptis, praesertim in captivorum a se narratis historiis, insigniter demonstrantur. In his autem temporibus nobis ipsis testibus, hujus rei insigne maximumque illuxit exemplum, in vivendi ratione Gallicorum militum et nautarum, tam multos annos in carceribus nostris detentorum. Ea animi insita inquietudo, eaque necessitudo semper aliquid agendi, hos ad aleae tractationem perditissimam saepissime traducebat; et multis equidem fœdiora scelera suggerebat. In plurimis aliis modis etiam, honestioribus et felicîtate feracioribus, haec animi non compescenda vis insigniter clarescebat. Universis in regni regionibus,ut puto, vix ullus est, ad quem varia ingeniosissimaque crepundia, aliave artificia utiliora, ab his confecta captivis, non venerunt; attamen illi soli, quibus observandi intimiùs horum vivendi rationem dabatur facultas, cognoscere, vel etiam credere possint, quàm magnam miramque felicitatem, hoc laboris sive exercitationis genus his peperit exulibus.

Retenus dans les fers, prives de leur patrie,
Leurs epouses, leurs fils, leurs amis sont absents,
Mais d'un travail heureux les soins divertissants
Consolent leurs regrets. . . .
Chaque heure a son emploi; ces simples bagatelles
Vont charmer les amis, les amants et les belles;
Et le bonheur oisif, en depit des verroux,
De l'addresse captive est luimeme jaloux.

W. HAYLEY MASON, PRINTER, CHICHESTER.

A PHYSICIAN'S HOLIDAY; OR A MONTH IN SWITZERLAND, IN THE SUMMER OF 1848. BY JOHN FORBES, M.D. F.R.S. Second Edition. Murray, Albemarle-street; and Churchill, Princes-street. Price, 8s. 6d.

THE PHYSICIAN'S HOLIDAY.—As it might have been at the time reasonably anticipated, the delightful account by Dr. Forbes of his month's tour in Switzerland, which, immediately on its publication, elicited such marked commendation from nearly all the organs of public opinion, and rose so rapidly into public favour, has reached a second edition, the first impression being exhausted. The existence of these "short tours" is generally ephemeral: they flutter their season in the circulating libraries, and then sink, in common with the fashionable novels of the day, into cold oblivion. Some few, indeed, are of better metal than the platitudes and egotisms which have defaced much fair paper in the guise of "Excursions," "Sojourns," "Trips," and "Tours." Among the best of these is Dr. Forbes' journal of his month's holiday, which must always be read with pleasure as an entertaining book of travels, written in graceful and scholarly style, and will also be in demand by every future tourist in Switzerland, as a useful guide or hand-book, to the economy of both time and money, in visiting the best points of the country; and, also, as including a few medical hints on diet, clothing, regimen, and other sanitary precautions, which, coming from so high an authority, cannot fail to be valuable in travelling emergencies and transitions of climate.—*Morning Chronicle, Sept.* 26, 1850.

"In the dedication to his instructive and interesting volume, Dr. Forbes apologises for addressing himself to a subject upon which so much has already been written. The remark was unnecessary, inasmuch as few subjects present themselves to an author, however often they may have been discussed and exhibited, to which new interest may not be given by the happy combination of a cultivated and reflecting mind, a kindly disposition, and a style at once scholarly and unaffected. These qualifications our physician evidently possesses, and if on commencing the narrative of his holiday tour we were not over sanguine of novelty or amusement, it was our gratification to suffer disappointment long before we arrived at its close.

"It abounds with hints and precepts, both to those who would preserve, and to those who would recover health; to the sturdy pedestrian who with baggage on back will cover his 20 miles a-day of mountain and valley, and feel the lighter for the labour: and to the more delicate wanderer who has his mule and *char-a-banc* at hand, reserving his feet for an occasional stretch down hill or along the level turf."—*Times.*

"Dr. Forbes's tour unites the practical usefulness of a 'hand-book' with the entertainment and instruction of the best books of travels, together with the homely directions as to baggage, inns, meals, prices, routes, and all pains-taking and accurate local information, such as the actual traveller desiderates. There are descriptions vivified by imagination and feeling,—not cold outlines, but glowing with life, so that the reader not only sees what an observant thoughtful eye indicates, but sympathises with the warm feelings which natural scenes of beauty and grandeur excite in a capacious human heart."—*Provincial Medical and Surgical Journal*, June 27, 1849.

"Those who contemplate a thorough or a partial tour through Switzerland will find 'A Physician's Holiday' very useful. Dr. Forbes gives some good general advice to the tourist, economical, hyglenic, viatorial; he carries him through good ways, by good modes of locomotion, to good inns; he shows him the best out-of-door sights, and takes him to places less known, while he will stimulate the lazy or sauntering traveller by precept and example."—*The Spectator*, May 19, 1849.