Essays on professional education / By R.L. Edgeworth.

Contributors

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ESSAYS

ON

PROFESSIONAL EDUCATION

BY

R. L. EDGEWORTH, ESQ.

F. R. S. M. R. I. A. &c.

Gratum est quòd patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimùm enim intererit quibus artibus et quibus hunc tu
Moribus instituas.

JUVENAL.

SECOND EDITION.

LONDON:

PRINTED FOR J. JOHNSON AND CO.

ST. PAUL'S CHURCH-YARD.

1812.

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TO

EARL SPENCER, K. G. &c.

MY LORD,

THE good sense of two centuries has confirmed Bacon's opinion of dedications; "*that books, such "as are worthy the name of books, ought to have "no patrons but truth and reason.*" Your Lordship's name therefore is prefixed to these Essays, not as a propitiatory offering to the public, but as a tribute due to a great statesman, who is an illustrious example of the effects which may be expected from good education. Sir William Jones thirty years ago pronounced of his pupil, "This man will serve his country."

I have the honour to be,
My Lord,
With much respect and esteem,
Your Lordship's faithful Servant,

RICHARD LOVELL EDGEWORTH.

Edgeworthstown,
May, 1808.

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PREFACE

TO THE

SECOND EDITION.

From the great increase of publications, not only reviewers, but common readers, are obliged to skim over prefaces, that they may be enabled to write and talk about books, which they have not time to read. It is therefore prudent in the preface to a new edition of a book to say what it does not contain, to prevent that common mode of depreciation, the imputing to an author opinions contrary to his own, and then triumphantly combating those opinions.

The author of "Professional Education" *disclaims* the opinion, that all men are born with equal talents. He disclaims the idea, that artifice should be used in the education of children, or that petty contrivances should bias their early minds. The author disclaims the opinion, that

boys should be bred up from their infancy by conversation, instruction, and books *exclusively* adapted to peculiar professions. He utterly disclaims the doctrine, that the children of the same family should be taught *different* morality and religion.

In one word, he disclaims every thing that does not tend in education to general knowledge, and to the acquirement of that good sense, which he has perhaps too often said is

——————" of every art the soul."

The hypothetical fear that young men, bred at home, with a view to particular professions, must be continually in a state of jealousy and mean competition, has not been realized in the author's experience; he has seen a family of twenty-one children, where the sons bred to different professions have lived in childhood, and when men, in cordial amity. At sixteen or seventeen they were sent from home to different universities, free to choose their respective professions. They however have returned, determined to pursue those for which they had been originally designed.

Some of the author's best friends have urged him to write on the mercantile profession. Well aware of the difficulty and of the apparent presumption of writing on professions with which he has some acquaintance, he dares not write upon a profession with which he is less acquainted than with any other. He is aware, that universal knowledge, integrity, generosity, honour, and religion, should be early and always taught to merchants; these he has inculcated as necessary in every profession of which he has treated—what should be peculiar to a merchant he does not know, and therefore does not presume to teach.

RICHARD LOVELL EDGEWORTH.

January 10, 1812.

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ADVERTISEMENT TO THE READER.

It was difficult to find a proper title for the following Essays. That which has been adopted is confessedly liable to objection. The term Profession is usually confined to the Church, the Law, Physic, and Arms; but in fact, Gentlemen, Statesmen, and Princes, exercise functions of the highest consequence in the state: and no word seems more proper to designate their occupations than the term Profession.

Circumlocution is unfit for a title page: what a man wishes to purchase should have a distinct and short name, by which he may inquire for what he wants. "Professional Education" has therefore been chosen as the least objectionable, the shortest, and most comprehensive title for these Essays.

It will probably be thought, that the ideas which have been developed in "Practical Education" may be repeated in this volume, and that new form, instead of new substance, is now offered to the publick. The author hopes, that he has not hitherto given any just grounds for such a supposition. It is however impossible, to

write upon the education peculiarly adapted to the principal professions, without recommending for each of them such modes of instruction, and such habits, as are common to them all; or without alluding to circumstances that have been elsewhere detailed.

A writer is required, by the great authority of Dr. Johnson, to make his book a whole, which shall contain all that the reader wishes to be informed of upon the subject laid before him: and at the same time an author is liable to censure, if he *repeat* himself, or if he ostentatiously refer the reader to his former writings. To shun these extremes, I have carefully looked over the following sheets, to determine how much of what they contain may be traced to "Practical Education;" and the result of this examination induces me to believe, that the substance of about twenty of the subsequent pages are to be found in different parts of that work; and to save the reader trouble on this point, references are made by an asterisk to "Practical Education," whereever it is distinctly alluded to.

The first chapter of this book consists of general remarks upon the cultivation of those qualities and talents, which are necessary or useful in every profession; and it is consequently more analogous than any other chapter to what has been said in our former work. If this appear

as a redundance, the fault arises from want of skill, and not from want of care.

Another difficulty occurred. In writing didactically, the use of that disgusting pronoun I, or the more important We, saves much trouble and much circumlocution; this mode of writing therefore had been adopted; but by the advice of a judicious friend the whole has been revised, with no small expense of time and trouble, to expunge the obnoxious pronouns. This circumstance is mentioned to give an unequivocal proof of that industry, which never should relax, from an author's becoming more familiar with the press; and of that deference for the public, which its former favours should exalt into respectful gratitude.

RICHARD LOVELL EDGEWORTH.

Edgeworthstown,
April, 1808.

ERRATA.

P.	L.	
45		*Dele* the sentence beginning line 7, and ending line 10.
143,	2 & 3 note,	*Dele* (For the French see the Appendix.)
183	note	*Dele* See Appendix for the original.
188	note	
218	note	
267,	1	For Goffe read Gosse.
284,	12 from bottom	——arise——arose.
337,	4 from bottom	——*civil*——*civile*.

ESSAYS

ON

PROFESSIONAL EDUCATION.

INTRODUCTION.

On Genius and on the Choice of a Profession.

"THOSE, who attain any excellence, commonly "spend life in one pursuit; for excellence is not "often obtained upon easier terms. But to the "particular species of excellence men are directed, "not by an ascendant planet, or predominant "humour, but by the first book which they read, "some early conversation which they heard, or "some accident which excited ardour and emu-"lation." This opinion was not one of those, which Dr. Johnson defended in conversation merely for the sake of victory, but one by which he abided on reflection, and which he seems anxious to inculcate in his writings: not content with expressing it thus decidedly in his Life of

Pope, he repeats it in still stronger terms in the Life of Cowley:

"In the window of his mother's room lay "Spencer's Fairy Queen, in which Cowley took "very early delight to read, till by feeling the "charms of verse, he became, as he relates, ir- "recoverably a poet. Such are the accidents, "which, sometimes remembered, and perhaps "sometimes forgotten, produce that particular "designation of mind and propensity for some "certain science or employment, which is com- "monly called genius. The true genius is a mind "of large general powers, accidentally determined "to some particular direction."

Whether the circumstances which are likely to form the taste occur by chance, or result from design, the effect on the mind would probably be similar. If, instead of Cowley's chancing to find the Fairy Queen on the window-seat of his mother's room, it had been put into his hands by his mother or any of his friends, it would have given him the same pleasure, and would have equally tended to prepossess him in favour of poetry.

If such slight circumstances in childhood have decided youth to a particular pursuit, with how much more certainty might we expect that education, which is a continued series of motives directed to one purpose, should form the taste and habits to any employment or profession? If it were an established fact, that there really exists

such a thing as natural genius, parents would do wisely to wait till its indications appear, and they should let their children choose their own professions, in consequence of their predominating inclinations.

But if there be any doubt of the actual existence of peculiar genius, and if, on the contrary, there is reason to believe, that all the faculties of the mind can be directed by circumstances to any particular object, prudent parents would decide as early as possible what the professions of their children are to be, and would trust securely to the power of education. In this point of view it becomes necessary to examine the long-contested question concerning genius, not merely as a subject of curious speculation, but of immediate practical utility.

That all human beings are naturally equal in their capacities, is not asserted by any, even of those authors who deny the existence of peculiar genius; a difference in the power of attention, arising from the vivacity of the perceptions of pleasure or pain, and a difference in the acuteness or strength of the organs of the senses, must be admitted. Some children have peculiar delicacy of ear; others superior quickness and accuracy of eye; these are most likely, as far as natural disposition is concerned, to succeed as painters, those as musicians. The child who has well-formed limbs, and great bodily agility, is better calculated

to be a dancer, than one of a heavy, clumsy make, and of a dull spirit; and that some young people, from their naturally robust constitutions, are better suited than others of feeble health, to endure the fatigue of active professions, no reasonable person will deny. It is also admitted, that, even at an early age, some children show more memory, and some more imagination, than others. This difference is frequently attributed to a superiority or inferiority in particular organs of the mind. It has been allowed by some French anatomists, that different systems of nerves have been traced to distinct parts of the medullary substance of the brain; thus countenancing the belief, that the brain itself has different organs, appropriate to the different faculties of the understanding. Other persons deny the existence of such separate organs, and attribute all these intellectual varieties to an original difference in the vivacity of the perceptions of pleasure and pain. It is scarcely possible, and fortunately it is immaterial to our present business, to decide between them. To whichever cause this original difference be ascribed, it is by no means sufficient to account for the amazing superiority, or inferiority, which appears between the capacity of one individual and another, after education is completed. Infant prodigies are exceptions: there are dwarfs and giants in the intellectual as in the material world; but their stature never rises or descends to that of

the inhabitants of Brobdignag, or Lilliput. Here is nothing that should prevent a wise parent from determining early on the profession of his child; for call it natural vivacity, call it natural genius, the predisposition is of so inconsiderable an amount, that it cannot reasonably influence the decision. But the popular partisans of natural genius go far beyond all these nice metaphysicians, and boldly assert, that there is a natural predominant propensity in the mind for certain pursuits, arising from natural superiority in some particular faculty of the understanding.

The statements of these partizans are so vague, that it is impossible to follow them. The inaccuracy of common biography conspires with the ignorance of facts to increase the difficulty, and to support this species of empiricism. Biographers often begin by informing the world, that unfortunately nothing is known of the early education of the subjects of their memoirs; but that these eminent persons followed *the bent of their mind*, or the impulse of their genius; that this was done in opposition to the wishes of friends, by whom they had been destined to a line of life unsuited to their natural turn. Sometimes we are told, that the peculiar genius did not break out till late in life, and would never perhaps have been discovered, but for certain happy accidents; that the persons in question had not been distinguished

in childhood for any ingenuity; that they had rather been remarkable for dulness; so much so, that their preceptors and friends were afterwards astonished by the sudden blaze of their talents.

It is vain to attempt giving an accurate answer to such assertions. The terms *bent of mind, impulse of genius, natural turn,* &c., mean nothing, or take the subject in dispute for granted, unless we are told the accidents which are said to have brought these hidden talents to light, and unless we know the degree of penetration of the friends, who mistook early abilities for early dulness; unless, in short, we are made acquainted with the whole course of their education, and with each minute circumstance of their childish history, we must remain utterly incapable of forming any just judgment. Yet such are the assertions, and such the assumed facts, which pass from books into common conversation, and which are continually repeated in support of the argument in favour of peculiar natural genius. Even when definitions of original genius are attempted, they are often as unintelligible as poor Sir Richard Blackmore's:

"What we call genius, results," says the medical, metaphysical, and poetical knight, "from "the particular happy complexion in the first for- "mation of the person that enjoys it, and is na- "ture's gift, but diversified by various specific "characters and limitations, as its active fire is

" blinded and allayed by different proportions of " phlegm, or reduced and regulated by the con- " trast of opposite ferments."

Let us rather listen to the evidence and opinions of those, who have themselves been ac knowledged to be men of superior genius, and who have also been in the habits of philosophizing upon their own mental faculties. The great Newton assures us, that he knew of no difference between himself and other men, except in his habits of attention and application: the sagacious Locke says nearly the same thing. Poets we cannot call in evidence, because inspiration is part of their stock in trade. Their eyes roll in fine phrensy, which is something beyond reason; yet Pope, the poet both of reason and imagination, never made these pretences to inspiration; he corrected and corrected, and has left posterity traces of the slow, patient steps, by which he attained to that elevation of excellence, which seems, at first view, unattainable but by the flights of genius. Painters are men who also talk much of inspira tions; their evidence, as a body, would probably be given in favour of natural genius: but it must be considered, that artists, even the most celebrated, have not always been men habituated to reflect on the operations of their own minds, or capable of forming a judgment on a philosophical question, or able, when formed, to express it in accurate terms. The greatest English painter

of the present age, however, was a man, who united literary habits and philosophical reflection with those professional talents, to which none in popular language could deny the praise of genius. The evidence and opinion of Sir Joshua Reynolds must, from all these claims, be listened to with deference. Fortunately he recollected the slight circumstances, by which, in childhood, his love for his art was first excited. He attributes his early love of drawing to the pleasure he received when he was five or six years old from the prints in an old book of emblems, lent to him by his Dutch grandmother. When he was eight years old, he met with the Jesuit's Perspective; was pleased with it, and attempted to draw an elevation of a building; showed it to his father; and was delighted to hear his father exclaim, that it was *wonderful!* These trivial accidents, the pleasure of occupation, success, and praise, determined the direction of his industry and talents. His opinion on the subject of natural taste and genius is distinctly given. He acknowledges, that the first time he saw the pictures of Rafaelle at the Vatican, he was mortified because he was not struck with their excellencies; this led him to reflect upon the pretensions which are made to natural taste, and he says, that, after revolving the matter frequently in his mind, he was convinced that the perception of the higher excellencies of art is an acquired taste, which no man

ever possessed without long cultivation, and great labour and attention. "Nor does painting in "this respect differ from other arts," continues he. "A just poetical taste, and the acquisition of "a nice discriminative musical ear, are equally "the work of time. Even the eye, however per- "fect in itself, is often unable to distinguish be- "tween the brilliancy of two diamonds: the "experienced jeweller will be amazed at this "blindness, though his own powers of discrimi- "nation were acquired by slow and scarcely per- "ceptible degrees." Sir Joshua asserts[a], that not only a taste for painting, but that genius is the effect of close observation and experience; and not, as it is commonly supposed to be, a power of producing excellencies beyond the reach of rules, or a power, which is innate and incommunicable. It is, however, curious to observe, that the term is applied to different degrees of excellence in the course of the progress of an art. A man, who first drew and coloured a mackarel upon a board, obtained the honourable appellation of a man of genius; he or she who first drew the outline of a human figure was called a genius, and deserved the appellation; but, when it was discovered, that any person by practice, and by following certain rules, could draw an exact representation of the human figure, this was no longer honoured as a

[a] Sixth Discourse on Painting.

mark of genius; he only was a man of genius, who could add expression, and grace, and dignity to his figures; and when it was found, that this also could be taught and learned by rule, then the exclusive praise of genius was reserved for the man who could go a step beyond known rules, and who, by further observations and combinations, could produce something knew. In fact, genius seems to be nothing more than invention; the power of combining ideas in a new manner; a power which must be preceded by the habit of observation and of attention; so that it is an abuse of terms to call that natural, which is the result of cultivation, labour, precept, and the experience not only of the individual, but what he has obtained from the wisdom of past ages. If what is called genius were to be considered in the choice of any profession for a child, it should be in those arts where genius is supposed to have the greatest influence; such for instance as painting; but it has just been shown by the opinion and arguments of one of the greatest painters England can boast, that labour and observation, not genius, in the popular acceptation of the term, can ensure success and excellence in that art. And if this be allowed as to painters, how much less should parents be influenced by the notion of natural genius for the professions of law or medicine, for the church or for the army. Innate ideas of these professions, natural propensities for being bishops,

or generals, or physicians, or lawyers, cannot be born with children. "I hate," says Dr. Johnson, "to hear people ask children whether they will "be bishops, or chancellors, or generals, or what "profession their genius leads them to: do not "they know, that a boy of seven years old has a "genius for nothing but spinning a top and eating "apple pye?"

It is well worth the while of parents to bring the vague notions relative to genius within some definite boundaries. Beside the advantage of being at liberty to decide early upon the choice of a profession for a child, according to local circumstances and convenience, many other good consequences would ensue, and many pernicious practices in education would be prevented, by the refutation of this fundamental error. A father who is persuaded, that there is an immeasurable difference between the natural capacities of children, and who admits all the pretensions and all the prerogatives of genius, will act in consequence of this conviction, and, in the management and education of a family, would not perhaps hold an equal hand over his children; he probably would neglect those, whom he believed to be dunces, and thus create or confirm the inferiority that he presupposed: those, whom he fancied to be geniuses, he would on the contrary exalt so much in their own conceit, that he would run the risk of making them disdain that patient

labour, which is essential to the success and utility of even the greatest natural abilities. He may be led by his erroneous opinion into a still greater danger in moral education; the danger of exciting feelings which render their victims at once odious and wretched. No intellectual attainments, nor their most splendid rewards, wealth and celebrity, can compensate for such misery. Envy and jealousy may be easily excited among children, by a parent's showing his opinion that some are born with, and some without, *a genius;* none are envied for labour or perseverance; in these the competitor can be imitated, followed, and excelled. These efforts are acknowledged to depend upon the will; and the wages of industry are the same for all, by whom they are patiently earned: but if children, who have less natural vivacity than others, are taught that the success and facility of genius are the privileges, the unattainable privileges, of a favoured few, who are exempt from the necessity of perseverance and labour, this belief must induce either despair, or envy, or both. The unreasonable manner, in which the predestined dunce is usually treated, increases his sense of injustice: he is exhorted to labour without giving him motive, and even without his having the hope to reach what he is previously assured he never can attain. Instead of this cruel and absurd injustice, a perception of the truth would induce parents to pursue a more equal and

encouraging conduct, and thence would result the most beneficial effects on the temper and intellectual progress of the pupil. If one child has a more accurate or quicker eye or ear than another, or shows more natural vivacity or strength, or if, in consequence of this superiority of organization, he early exhibits greater powers of attention, memory, or imagination, let this be fairly acknowledged to him and to his competitors, but without making use of the mysterious and delusive term *genius*, to denote the difference of capacity. The human mind, even in childhood, submits to necessity; therefore it is much less dangerous to state explicitly the natural advantages which one child possesses over another, than to hint that any of his companions are superior to him in an indefinable, indescribable something, which he can neither see, feel, nor comprehend. But when a child hears the mortifying fact, that any of his senses are defective, that he wants natural vivacity or sensibility, and that consequently he shows less attention, memory, or imagination than his competitors, he should at least have the consolation of hearing the whole truth, and his parents should encourage him by the assurance, that these deficiencies may be amply compensated by patient perseverance, and by careful and judicious education.

Upon the whole it appears, that we often mistake the effect of accidental circumstances for

proofs of natural propensities; that there are original differences in the organs of the senses, or perhaps in the nerves of the brain, or in the vivacity of the perception of pain and pleasure, that hence arises a difference in the quickness and strength of the power of association, consequently in the memory, judgment, and imagination; but, that altogether the sum of this natural difference in minds is not nearly so great as it is commonly believed to be; that whatever it may originally be, it is subject so much to the influence of education, that it does not oppose insuperable difficulties to the attainment of eminence in any profession. Where there exist any natural defects of organization in children, these are obvious at an early age, and parents may be guided by these indications. No father, for instance, would be so absurd as to breed up a stuttering child for the bar, or a lame, or weakly boy for the army; but an early apparent inferiority in the memory or imagination of a child need not be considered as an irremediable objection to his being destined for any profession, in which memory or imagination is requisite.

The result of this examination into the nature of original genius does not, however, decide the question, whether the choice of professions should be made by parents, or left to children: for though it be admitted, that there is not such an original difference of talents, as should, independently of

education, and consequently of parental judgment, decide the professional destination of children, yet there are many other important points to be considered.

It is here necessary to advert to the opinions of those, who object to the plan of a parent's choosing a child's profession, not because they believe in the innate force of genius, but because they imagine, that all restraint is unfavourable to the growth and developement of the mental powers. Under the term restraint they comprise a regular course of instruction; adopting the maxim, that people never learn any thing well but what they teach themselves. These disbelievers in the power or utility of education produce some examples of self-taught geniuses, as evidence in favour of their opinions. It is true, that some men born in the lowest ranks of society have, under many disadvantages, cultivated and formed uncommon talents: it is true, that in some instances the acquirements made by such undirected, unassisted exertions, have surpassed what has been produced by the solicitude of parents or the vigilance of preceptors: but a few meritorious, extraordinary examples of this kind are not sufficient, to form a decisive argument against regular modes of instruction. It is to be wished, that some of these self-taught prodigies would give the history of the progress of their own minds, including their mistakes, difficulties,

and disappointments, as well as their success: this might contribute materially to the improvement of the art of education; at present, we can judge of them only by the imperfect representations of their biographers: from these we learn, that they have generally been persons of profligate characters, and wayward tempers, incapable of directing themselves with common sense, frequently without common honesty, and shamelessly insolent and ungrateful to their benefactors. From Savage and Chatterton to Morland and Dermody, this, with few exceptions, has been their history. And after all, their talents have seldom risen to the first rank of excellence; the same conceit and wilfulness, which spoiled their moral characters, prevented their submitting, even in their chosen pursuits, to that steady course of perseverance, which alone can carry any design to perfection; they would work only how and when they pleased; they would admit no criticism, listen to no rules, and follow no judgment but their own. What would be the consequence of admiring and following such examples? If, instead of impressing by education the belief, that it is necessary to refer to the experience of age and the wisdom of preceding generations, each ignorant youth were suffered to fancy, that he could best instruct himself, human beings, instead of making any further progress in knowledge, must reiterate experiments to arrive at the same

conclusions, and die before they had time to advance one step. So much for the system of absolute freedom and self-taught genius. It may be thought, that such extravagances did not require a serious refutation; but, without being distinctly avowed, these opinions have gained ground with many.

There are others, who, though they do not object to the restraints of education altogether, nor yet believe in the innate force of genius, object to leaving the choice of a child's profession to a parent, because they think that the child would apply with more vigour and success to any pursuit of his own choosing, than to one predetermined for him even by the most judicious parent. In support of this opinion they cite instances of celebrated men, who, in direct opposition to the will and judgment of their parents, have risen to eminence in pursuits of their own selection, whilst they never could, or would make any progress in the professions to which they had been destined by parental authority. So that allowing that the poet might with equal application, and a different direction of his powers, have made a mathematician, or the mathematician a poet, the lawyer a physician, or the physician a lawyer, yet, if the will were wanting, the capability would be fruitless; and it comes to the same thing in the end, whether the youth would not, or could not succeed in a given profession.

In examining this objection, it is just to guard with equal care against the wilfulness of children, and the despotism of parents. The pleasure of acting in opposition to the will of others appears, undoubtedly, from several examples, to be a very strong motive; it has induced many to undergo great labour, and to make astonishing exertions; but it would be the height of imprudence to allow such wilfulness to become a governing motive. It is not a power that can be directed with certainty, or applied with facility; it is a force dangerous in its exertion, and dangerous in its recoil. It is only when the will is regulated by reason, that it possesses uniformly salutary power. Consequently it is the principal business of education to bring the will under the control of reason, and why not in the choice of a profession, as in all other cases? And if reason decides, no matter whose that reason may be, whether it be the parent's or the child's it will have the same effect, and will be equally conclusive and agreeable to the pupil. As far as the desire to follow any pursuit, merely because it is his own will to do so, appears in a child, it is a vice of temper, which, instead of being yielded to, or considered as a proof of genius, should be carefully, but gently corrected. As to the general question, it is an error in reasoning to argue from individual instances, as from a universal rule, that young people never feel the same ardour in the pursuit

of any object which their friends have suggested or approved, as is shown by theu ndisciplined and perverse, in following their own fancies. When the conviction of the understanding supports the wishes and advice of friends, and where affection and reason both tend to one and the same object, surely there is a probability of its being pursued with all the constancy as well as ardour of which the youthful mind is capable. The examples, in fact, are full as numerous on this side of the question as on the other. The caprice of the will in a diseased condition should not be taken as the history of the human mind in its healthy state. Virtuous enthusiasm, that enthusiasm which has in all ages animated men to the greatest exertions; that enthusiasm which has made patriots and orators, has not been raised by the wretched spirit of contradiction, but appears to have been the strong, resolute, permanent action of the will in obedience to the impulse of moral conviction, or to the dictates of the understanding. It would be a fatal error to set the idea of liberty and of reason in opposition to each other in education: in reality, all the pleasures of liberty can best be enjoyed in the course of a judicious education; for youth, who are not taught to yield to reason, must, in opposing it, expose themselves to more restraint and coercion from external circumstances, and from the crossing interests and wills

of different persons, than they would endure by rational submission to parental authority.

It is impossible that children, who are ignorant of the difficulties that occur in different professions, of the talents, knowledge, labour requisite in each, can be competent judges of what would probably suit even their tastes when they grow up to be men. A boy, who at eight years old might choose to be a lawyer, might change his mind when he found himself in a special pleader's laborious office; and what is then to be done? If the child choose, and choose ill in the first instance, is a parent to permit him to change, and how often to change his profession? It will not surely, on considering these difficulties, be further contended, that the first symptoms of childish inclination should be followed; and if, instead of letting boys decide for themselves in childhood, parents wait till their sons are of an age to compare different professions, and then to make their choice, much time must have been lost which might have formed the habits and furnished the knowledge essential to future success. The determining early in childhood on the choice of a profession would, in this point of view, be highly advantageous, because, supposing abilities and opportunities nearly equal, time becomes the measure of acquirements, and consequently affords an estimate of any individual's chance of

success. The sooner the desire to obtain information for a given purpose is excited, the sooner the pupils can begin to accumulate that sort of knowledge, which will most conduce to the object they have in view.

In each profession there are certain principles essentially conducive to success, particular talents and tastes, which should be cultivated with peculiar care; and the earlier this discipline is commenced, it will the sooner become easy and habitual; and the sooner the associations of pleasure are connected with the idea of the profession the pupil is to follow, the greater will be the chance, that he will pursue it with ardour and perseverance.

Beside the advantage of gaining time, there are other reasons, which may be urged for parents making the early choice of the professions of sons. In a family where there are more sons than one, this would prevent injurious competition. Whatever natural advantages each may have would be considered as peculiarly fit to secure success in his future profession; and as all the brothers would early know, that they were to pursue different modes of life, there could never be any crossing interests, or jealousy of particular talents, though there might, and ought to be amongst them, an emulation of general excellence.

In addition to these reasons, there are others of an economical and prudential kind, which must

have great weight in deciding upon a profession: these must be in the consideration of parents; and since the means of forwarding children in any line of life are in the hands of parents, it is necessary, and under certain limitations it is just, that they should have the choice.

When these reasons are stated as preponderating in favour of parents choosing early the professions of children, yet in giving this opinion, it is fit to guard against the abuse that may be made of it, in supporting the despotism of parents. A despotism, which might be more injurious, because far more powerful, than the wilfulness of children. Parents should observe, that the power of education, great as it is, cannot, even in the most judicious hands, and with the most vigilant care, command all those external, accidental circumstances, which, influencing early associations, produce taste and predilection for certain pursuits. In carrying into practice any plan of education, much must be left to the operation of what we call chance, that is, to events of which we do not know the cause, or have not the control. Therefore it would be unjust and cruel in parents, to attribute every failure of their own plans, and every prepossession their children may show, for or against a given profession, to that vice of temper, that wilfulness, which has been just described and reprobated. The greatest care should be taken by every parent, who values his child's

happiness, or his own peace of mind, to examine impartially, whenever any such prepossession appears, from what cause it arises; not to proceed hastily, upon the presumption that there is a design to oppose his authority, or a perversity of temper; and above all, not to give an example of the love of self-will, of the fault which he attributes to his child. If, notwithstanding all efforts in the course of a boy's education, it should appear, as he grows up, that there are many circumstances in his bodily health, or mental qualifications, which do not suit the profession for which he is intended, a good and prudent father would change his son's destination, and allow him, his judgment being sufficiently formed, to pursue that for which he shows a decided preference. Even supposing there might be some degree of wilfulness in the youth, it would not be prudent for the father to force his son into a profession which he disliked. The fault of temper should have been corrected in childhood, and if that was not done by those who had the care of the child's education, it is just that the parent should afterwards endure his share of the inconvenience: besides it is probable, that the whole sum of the evil will be lessened to all parties and to society by this parental yielding and moderation.

Further, with all due deference to parents, it is proper to observe, that, where they are not themselves both able and willing to pursue steadily a

system of education, or where they cannot procure preceptors who will undertake for them this charge, it will be much better not to attempt half measures. Parents thus situated, should *not* decide early upon the professions of their sons, because such a decision would be injurious, where no means are judiciously and uniformly taken to form the habits and tastes of the pupils for their destination. It will be more just to leave them to the course of school education, and to the chance of circumstances; it will be more prudent to wait to see the result of these, and then to choose whatever professions the talents and tastes of the youths, with proper consideration of the parent's convenience, may point out as most desirable. This average of expediency and prudence, of care and chance, is all, that in the generality of cases will be done, or ought, by those who know human nature, to be expected.

Those only, who feel that they are willing to take more than common care of the education of their children, should incur the responsibility of deciding early upon the choice of their professions, upon the fate of their future lives.

What the indications in children are, which should induce parents to prefer for them any particular profession, how the taste for each may be infused, and how the habits and qualifications essential to success in different pursuits may be taught, it is the object of the following essays to examine.

CHAPTER I.

On Preparatory Education.

It must be encouraging to those who have children to educate, to observe that knowledge on various subjects, both of literature and science, has been compressed into a compact form, convenient for those who are to learn, and for those who are to teach. In some arts and sciences such simple and expeditious methods of instruction, both analytic and synthetic, have been devised, that what cost a life of labour in the original attainment, may now be acquired by a pupil of common abilities before he is twenty. A boy of seventeen may now, without great labour, know all that the utmost stretch of the abilities of Newton discovered in the course of forty years. This general diffusion of knowledge makes it at once more shameful to be ignorant, and more difficult to excel. The little more (il poco piu) is now of arduous attainment. Numbers have arrived at a certain point; to surpass, requires still greater exertion or skill than when the standard of excellence was lower. This is the real cause of the complaints we sometimes hear of the mediocrity of modern times, and of the scarcity of men of *superior* talents: a scarcity which, instead of

being gratefully ascribed to the diffusion of knowledge, is erroneously attributed to the injurious effects of tuition and education. These complainants deplore a public benefit; for it can scarcely be doubted that it is better for society, that thousands should enjoy a certain portion of knowledge, and of mental power, than that a larger comparative share should be monopolized by a few individuals.

This increased facility of obtaining instruction, and these improvements in the art of education, have arisen not from public schools and universities, but chiefly from the art of printing; the emulation and the competition excited by the press have contributed more than any other cause, to produce this melioration. Ancient establishments have, in the mean time, continued stationary; their rules have not been changed to adapt them to our times; their routine of instruction, such as it was centuries ago, continues with little alteration; and consequently many studies and many dogmas, which have long since been exploded, continue to make a customary, but burdensome and useless part of education. In our public schools there are considerable defects: a uniform course of instruction must there be pursued by youth intended for different professions, who waste much time in acquiring learning which will be of little use to them in real life, whilst they have no means of obtaining know-

ledge that would prepare them for their different situations in society, and which must be essential to success in their various professions. This subject has been of late so much discussed, that it is not necessary to recapitulate the arguments, which have been adduced against the learning usually taught at schools and universities; it seems on all hands to be agreed, that some change is necessary; but what that change should be, and how far it should extend, is a subject of great delicacy. It is prudent, in the first place, to take advantage of the experiments, that have been tried upon a large scale in other countries.

There was once a system of instruction established in Europe, the success of which, as far as the *intellectual* powers are considered, was exemplified in almost every country of the new and old word—The system of the Jesuits. Their morality is not here spoken of, but merely their knowledge, and their skill in communicating it to youth.

Of the little that has transpired, scarcely any thing can be adopted by us from the Jesuits' system of education, because it was founded on peculiar religious tenets, and on *l'esprit de corps*. That society acted as a body, and had colleges and schools in regular gradation, all subordinate to their head; quick and constant communication was maintained between the masters of these schools, that is to say, between all the inferiors

and superiors of the order; notes were kept of the ages, talents, dispositions, and acquirements of each of the pupils, and these were transmitted to the superior, so that he had a general knowledge of the rising generation; and whenever a young man of ability was wanted for any mission or employment, whenever any opportunity of placing a youth advantageously occurred, the Jesuits exerted themselves to seize it for their pupils. They had interest not only in private families, but they had insinuated themselves at courts into almost all public affairs; so that they had continual means of rewarding and providing for their most promising pupils. This assurance of reward, and this hope of advancement, made it the anxious wish of parents in all catholic countries to get their children admitted into the seminaries of the Jesuits. The studies and application required for success enured the youth to labour; and the certainty of immediate reward or punishment, proportioned to their merits or demerits, kept alive the spirit of emulation, and regulated the conduct of the whole. Great care was taken to admit none but promising youths, and none but those who had given proofs of learning or talents were advanced to public situations; for the honour and interest of the order were the governing principles, and thus supplied motives for industry and impartiality.

In our schools, which are not thus subordinate

to a corporation of masters, and where there are not the same means of communication, or power of rewarding and providing for pupils, no imitation of their rules can be of any use, nor would it be at all desirable, that mystery should be introduced into our free and open system of public education. Whatever its faults may be, its publicity is an invaluable advantage. Whatever peculiar and superior arts of instruction the Jesuits may have possessed, and that they had such may be presumed from the celebrity of their pupils, they would be purchased at too high a price by the introduction of any system of secret combination, of any inquisitorial spirit, or any political intrigue. But there are some particulars in their plan of education which might be advantageously imitated. For example, their custom of keeping notes and registers of all the facts, that could throw light upon the characters, moral and intellectual, of their pupils. The art of education might be improved, and might be exalted to the dignity and security of a science, by keeping such registers of facts relative to the early history of the human mind. All inconvenience to individuals might be avoided, by using initials or letters taken at hazard, to designate the children in such journals or *cases* in education, which might be kept in initiatory schools. Another peculiarity in the Jesuits' plan of instruction deserves our attention. They taught much by conversation:

each pupil was allowed to have the advantage of conversation with the superiors for a certain number of hours, and it was believed that much knowledge was communicated in a short time by this oral mode of instruction. It has been remarked, that the pupils of the Jesuits had more presence of mind in conversation, had more ready recollection of their knowledge, and, in short, were more men of the world, than youths brought up by any other preceptors; and this has justly been attributed to the habits of conversing, which they acquired by their early education.

In France, during the administration of M. de Lamoignon, there was a design to improve the national education, and something upon the plans of the Jesuits' schools and colleges, to use court language, was *in contemplation.* But the breaking out of the dreadful revolution put an end to these schemes. In the first national assembly there were many men of the highest reputation for literature, science, and real virtue, who desired only moderate reform, who little foresaw the consequences of some of their own attempts to improve: who did not, till it was too late to take measures either for their own safety or that of the nation, perceive the swelling tide of democracy, by which they were suddenly overwhelmed. Amongst these were many who produced plans of public instruction and of national education, full of eloquence and ability. In the enthusiasm of the

moment, they were all applauded, and all to be adopted; but they perished with their unfortunate authors. In the anarchy that ensued, almost all the universities and colleges in France were destroyed; the ancient school of medicine, and every other useful and venerable institution, were *suspended* or suppressed. Men of sense or virtue, however they deplored this destruction, had no possible means of preventing it; they had no power; their only safety was in remaining unknown, during the reign of terror; and for years afterwards, such was the fluctuation of party, that they could only snatch opportunities to obtain any useful vote in favour of education. This neglect of all instruction would probably have continued longer, and would have thrown the nation back into barbarism, if it had not been counteracted by extraordinary motives for exertion; motives created partly by the necessities and partly by the enthusiasm of the revolution. The ignorance of the rulers, and the *equality* of the people, soon threw every thing into confusion; but the rulers, to preserve their power, and indeed their lives, were obliged to have recourse to men of science.

Maps, and charts, and plans of fortifications were called for: the corps of geographical engineers was established; and it was found, that naval and military engineers must be employed.

These and other scientific men combining seized the moment, when facts spoke so loudly and incontrovertibly to the nation in their favour; and they insisted upon the necessity of establishing a national system of education, and they had grants of money, and power to do what they pleased. There were many errors in their first plan; some thought of providing appointments for their friends as professors; some produced vast and seemingly admirable schemes, which failed precisely because they were vast, and because they were disproportioned to the wants and wishes of the people. Such were the central schools. The magnificent edifices, the convents, monasteries, palaces, which were converted into central schools, with immense public libraries, botanic gardens, and museums of natural history, soon had the melancholy appearance of deserted grandeur.

The learned professors were seen walking up and down the desolate and cold halls and libraries, unable to fulfil the purposes of their appointment; few scholars appeared, and those few were not prepared by previous elementary instruction to profit by their lessons. The failure of these central schools has been ascribed by many of the late French writers to the want of intermediate seminaries for the early ages of youth: but, in fact, many circumstances contributed to this disappointment. The plans were on too extensive a

scale; many local circumstances had not been considered, and the effects of time and habit had not been taken into account[b].

Small difficulties in the execution of these great projects arose; then in the hurry of the moment successive alterations were suggested, and these continual changes were more pernicious than many of the habitual errors of the ancient routine. Of this the most sensible men in the nation were fully aware. But political parties, as well as the errors of projectors, continued these changes. One moment large sums were granted to lay the foundation of some new establishment; the next, the funds were withdrawn, the professors left without salaries, forgotten, or proscribed. Central schools, lyceums, academies, institutes, all appeared and vanished with transient splendour. *Les écoles normales* have, indeed, left a durable and useful monument of their existence; and it must for ever be regretted, that political animosities destroyed and discredited such a combination of the most solid and brilliant talents. No one can read the Journals of the Normal School[c], without admiring the knowledge and abilities of the lec-

[b] The author here speaks of what he *saw* in the year 1802, when he travelled through the Low Countries, and visited les Ecoles Centrales. During a residence of several months at Paris, in 1802 and 3, he had opportunities of obtaining information, from the best authorities, of the state of education in that kingdom.

[c] In ten volumes, 8vo, published at Paris, ann. X.

tures, and the skill and patience, with which the best means of teaching were investigated.

At length, under the auspices of Monge, Haüy, Hassenfraetz, la Place, la Grange, Fourcroy, Chaptal, Prony, and others, schools of science were established. Taught by the failure of their predecessors, and aware of the extreme mutability of public opinion, the founders of these schools proceeded with slow but certain steps. They tried their vast system at first for a fixed period, and upon a limited scale: they determined to convince themselves and the public, what could be done in three months by their modes of instruction. They classed their 1300 pupils: different professors took charge of them in their respective sciences, and in three months was performed the work of three years. The progress, the actual acquirements of the pupils surpassed all expectation. After this experiment, both the government and the public expressed just confidence in the means employed by the professors, and the Ecole Polytechnique was permanently established. It became the central point of all the education of France. These examples may show, that improvements in education, which have been cautiously made after trials of a reasonable time, have succeeded; while those which have been rashly attempted by theorists, and speculative men of the most enlightened genius, and the best intentions, have either failed at once, or have been gradually abandoned.

Without regard to the political animosities of the times, a writer on education should steadily endeavour to lay before the public whatever may be permanently useful. *Fas est et ab hoste doceri!* The example of France may be advantageous to this country, by many of her successful and unsuccessful experiments in education. For instance, at present there is in our own country a strong party for and against the learned languages. Both appear to have gone into extremes. In France the spirit of conquest led to utter neglect of all studies, which were not connected with military success. Mathematics, geometry, fortification, engineering, and all the sciences that could be useful in war, are taught admirably well in l'Ecole Polytechnique and other public establishments; but literature was so much neglected, that some of their ablest pupils could not write, or even spell with propriety. The study of the learned languages was absolutely discouraged; and if a few of the elegant scholars of former times, such as Suard, Morellet, la Harpe, and Delille, had not fortunately remained to support the cause of classical literature, ancient learning would perhaps have been neglected, the French language itself corrupted, and the literary taste of the nation utterly depraved. The French were right in preventing military youths, and pupils destined for certain other professions, from wasting their time in acquiring the learned languages, which could

be of little use in their peculiar pursuits; but it was rash and absurd to discourage altogether the study of the fine models of ancient excellence.

From these examples, and from the experience of others, Britain will profit; in all her attempts to improve, she will proceed with cautious prudence: she will never destroy ancient institutions. If they be not worth repairs or support, suffer them to moulder silently under the hand of Time; or if this be too tedious an operation, construct some new and better edifices, and the old fabrics will soon be deserted. Those who are interested in the preservation of certain ancient establishments will, it is to be hoped, have the good sense and candour to observe, that this can only be done by repairing them in time, and by adopting useful and popular improvements. Champagny, one of the most judicious of the late French writers on public education, observes, that the college of France, of which he was the director, escaped that general destruction, in which all the other colleges and universities were involved, by the timely adoption of improvements, of obvious utility[d].

[d] We may judge by the following, and many other passages of equal merit in the celebrated Biot's *Essay on the History of the Sciences during the French Revolution,* of the state of the public mind in France on this subject:

"Professors should be guided, not enslaved. When every "thing, even the smallest details, are regulated, no room is left "for emulation. Determine upon the object, arrange the general

Elementary schools are in all countries of the first and most immediate consequence: unless they are good, pupils cannot be well prepared for the higher class of schools. Our initiatory seminaries, our country schools, require improvement; and these will best be made in consequence of the conviction of parents, that they are necessary. The increased *demand* for good instruction and good masters will produce both without the interference of government; or the patronage of the great. As soon as the public is convinced, that certain alterations would be useful, and are feasible, parents will wish that these were put in practice; and as soon as that wish is generally, or even partially expressed, it will become the interest of many to establish new seminaries, or to reform the old. The first impulse therefore must be given to the minds of parents; and they must in the first place be convinced of the folly of treating children as mere playthings, as mere creatures to be fondled, humoured, and spoiled till they are eight or nine years old, and then to be hurried away to schools, when the bad habits, moral and intellectual, which they have by that

" plan. Let the whole be directed by the most enlightened men: " but let the manner of public instruction be free. Minds should " be excited to inquiry, not chained to dogmas. Let there be no " *corporation of teachers.* They are like those ancient statues, " which served as guides to travellers; their motionless fingers " still point out a road, that has ceased to exist these thousand " years."—*For the French, see Appendix.*

time acquired, begin to be too troublesome at home; when friends or acquaintance begin to be alarmed by the growth and the ignorance of the boys, by the vicious pronunciation and vulgar language, which they have learned from servants, by the bursts of passion, the fits of obstinacy, habits of idleness, or love of mischief, which break out in consequence of parental neglect, or cruel indulgence. The careful mother says, "Upon my word it is shameful, to let these chil-"dren grow up in this way; it is quite time to "think of sending them to school, and to give "them some education."

Time to think of giving them some education! That should have been thought of long before; but every thing is to be repaired by dispatching the children directly to some school or other; the parents are terrified by the idea of the immediate necessity of "*doing* something." They have not time or patience to inquire or deliberate; they listen to the first plausible recommendation which they hear of a country school, in haste to rid themselves of the trouble and responsibility of keeping such great boys at home. What these darlings, what these victims suffer, when they go to school, when their spoiled tempers and their idle habits are to be suddenly disciplined, when they are to be fixed on benches, in a crowded school-room, conning over unintelligible tasks without respite, relaxation, air, or exercise, for eight or

ten long hours of the day, when they are after all to be flogged for not knowing what they had never been taught, for not understanding words that had never been explained to them, these fond parents neither know nor inquire. They hear their children in the holidays complain of the miseries of school; but they settle the matter with their conscience, by the convenient axioms, that all boys hate school, and that this only makes them love home the more; that all boys must learn Latin, and must be flogged to make them learn it: that it is a sad thing to be sure, but children must suffer a great deal in being broken in at first, for they must not be let to grow up wild!

But children should not be thus suffered to run wild like colts for a certain time, and then be taken and broken in by the most harsh, violent, and unskilful methods. Parents should, with real kindness and affectionate foresight, begin as early as possible to prepare their children for school education; and even when they are properly prepared, parents should take time to deliberate, and to select the best schools: if they show themselves to be judges of what initiatory schools ought to be, and if they absolutely refrain from sending their children to vulgar, insufficient seminaries, they will excite and produce all the improvements, of which they thus demonstrate the necessity[c].

[c] Improvements have been made of late years; several pre-

A good initiatory school should, as much as possible, resemble a well regulated private family. Ten or twelve pupils, at the utmost, should be the limited number. Several of these seminaries will of course be requisite in every country town; and the competition that must necessarily arise amongst their masters will be advantageous. In towns, the boys should be day-scholars; their going to school from breakfast to dinner-time, will expose them only twice instead of six times a day to the hazard of the streets, and will continue their connexion with their parents and their domestic habits. They will gradually feel their powers strengthen, and their independence and courage increase, before they are turned loose into the *great world* of a large school.

Every reasonable person must be fully aware, that all parents cannot devote their time to the education of their children. Men who are employed in business have but few hours or minutes to themselves; therefore it would be absurd to recommend private education indiscriminately for all ranks of people. Hence the necessity for

paratory schools have been established: but these have too much followed the old routine, and have been imitations on a small scale of the larger existing establishments. But schools are now wanting, which shall avoid the faults of those that have preceded them, and shall provide for the new wants of instruction, for which there is now an imperious *demand*.

good initiatory schools, to receive children as early as possible from the nursery, or rather from the care of their mothers: mothers in most families must have time to attend to the habits of temper and early instruction of their children, till they are five or six years old, and if proper gradations of elementary schools were established, they need not be kept at home till they are nine or ten, as they now must be for want of such seminaries. In country places, the system of day scholars is impracticable; the pupils must be boarders, but the holidays should be more frequent in these schools, than they need be at a more advanced age. The first object should not be to teach them reading, or grammar, or Latin, or arithmetic, in any given quantities, or in any stated time; but gradually to give them the desire to learn, and the power to attend; their lessons should be made agreeable and short, their attention should be required and fixed for a short time; and then they should have intervals of recreation, air, and exercise. Most of what they learn should be first taught by conversation; and even their walks and hours of amusement may be usefully employed. Their masters should take them out into the fields; should let them run, and leap, and exercise their limbs, and make observations on the various objects they meet; from these objects, that strike their senses, he should lead to such knowledge, as will lay

the foundation of a love of instruction in their minds. Masters should proceed, in short, exactly as judicious parents would do with pupils of the same age in private education; and it is needless here to repeat what has been said elsewhere* of the early modes of instruction by conversation. Great attention should be paid to the accent and manner of speaking and reading English in Scotland, Ireland, and those parts of England, where there is a vicious pronunciation; schoolmasters should be brought from other places, where there is no peculiarity of tone or idiom. Much of the disgust and labour of learning to read may be saved by adopting in these schools Mr. Lancaster's, or rather Dr. Bell's method; the same may be used in teaching practical facility in arithmetic; and might perhaps be advantageously extended to grammar; parsing exercises might thus be given in classes. But all these technical methods must be accompanied with rational explanations of the lessons, and of the principles of the rules, in which the pupils are practised: otherwise this apparent expedition and facility will not really improve the pupils: they will only be arithmetical and reading machines; they must be taught to think, or they will not afterwards be able to make any further progress without the aid of their masters, their *keys*, and their rules. Instead of pressing forward the pupils to astonish parents by the rapidity of

their progress, masters should patiently and courageously conquer by delay. They should make the children understand, as much as possible, the reason of all they do; in arithmetic* they should give the rationale of the rules, and be content to go slowly, that they may proceed surely; in reading, they should not suffer a sentence or an idea to pass that is not understood: in grammar they should in the first schools explain merely the nature of verbs, nouns, substantives and the different parts of speech. In the secondary schools for boys of nine or ten years old, the principles of general grammar should be explained; and masters should avail themselves of the profound discoveries of Tooke[f], and of the practical experience of the ingenious Sicard[g]. It may be objected—it will and must be objected by hundreds of old schoolmasters, who have grown dull and positive in their own routine, that this explanation of the principles of grammar would not forward the pupils, and that it is much better, or at least safer, to go on regularly through old Lilly's *Quæ genus, Propria quæ maribus,* and *As in præsenti,* instead of plaguing them with metaphysical explanations.

There is something in the words *metaphysics* and *metaphysical,* which puts to flight the understand-

[f] Epea Pteroenta, or the Diversions of Purley.

[g] Grammaire par Sicard, the able and benevolent instructor of the deaf and dumb at Paris.

ing, and rouses the fears and prejudices of whole tribes of ushers and pedagogues, and of some parents, who have been subjugated to the belief, that nothing can be well or expeditiously taught, but what is learnt technically, that is, in most cases, without understanding in the least what is lodged in the safe custody of the memory. Frederick the Great was once inoculated by a certain ignorant General Buddenbrock with this diseased aversion to metaphysics. The general was superintending governor of Frederick's military school, and having quarrelled with one of the professors, revenged himself by complaining to the king, that the boys were taught grammar metaphysically, and that metaphysics would puzzle their understandings, and ruin the institution. The literary monarch sent for the professor, and in a most able and sarcastic declamation brought forth all the arguments, that ancient or modern times could produce against metaphysics. The professor's answer, if we make due allowance for the formal division of the subject into the *first place*, and the *second place*, and *third place*, is far superior in ability to the monarch's eloquent attack. The distinctions between useful and useless metaphysics, the necessity for having recourse to what are called refined explanations in teaching children general and rational grammar, were stated with so much perspicuity, that the imperious, but enlightened

Frederick sat in motionless attention for half an hour, and then exclaimed, "I have listened to you, "and I believe that I understand you perfectly, "Sir, and am happy to have given you an oppor- "tunity of convincing me by your reasons." General Buddenbrock was ordered to interfere no more with the explanation of grammar. Hoping that what convinced the understanding of Frederick may have some power over the attention of those who will be too modest to claim an equality with him in talents, the professor's defence is inserted in the appendix to this volume: and after having read it, parents and preceptors will probably no longer be alarmed by the species of metaphysical lessons, which are here recommended for initiatory schools.

It is sufficient here briefly to observe, that metaphysics are of two sorts: those which treat of subjects beyond the reach of mortal faculties, such as the nature of the soul when separate from the body; free-will and necessity, and such subjects as Milton makes the fallen angels discuss:

> "Fixed fate, free-will, fore-knowledge absolute,
> "And found no end in wand'ring mazes lost.
> * * * * * * * * * * * *
> "Vain wisdom all and false philosophy."

The other class of metaphysics is popular: it unfolds the general principles upon which arts and sciences are founded; it leads the uuderstanding

to deduce, by a regular chain of reasoning, those formulas by which technical knowledge may commodiously be taught to numbers. The uncouth terms of logic, and the crabbed rules of grammar, are founded upon principles that are not beyond the capacities of children. The impatience of youth submits to labour, the end and use of which is explained, though even imperfectly explained to them. Taught by reason, they become reasonable: under the continued slavery of unintelligible dogmas, they lose in understanding what they acquire in words. Hence the disgust which the first rudiments of Latin usually inspire. Happy the children whose parents or preceptors have taught them in a few hours of their early years the simple easy explanation of the eight tremendous parts of speech! After the principles of universal grammar have been thus taught, Latin grammar will be learned so much more readily than when it is learned without any previous explanation, that the time which seems to have been lost will really be gained. People are sometimes surprised at the difference between children who have been well and ill taught, and they do not know exactly in what that difference consists; they observe that some children do not spend so many hours of the day at their books as others do, therefore it cannot be merely from hard labour, that they acquire their facility; they seemed perhaps rather *backwarder in learning* than

others of their age, and yet suddenly they spring forward and surpass their competitors. The difference consists in this; the successful pupils learned the first principles of knowledge clearly; the others were taught only by rote. Those were taught to reflect and understand; these merely to repeat and remember. The repeaters made a greater figure at first, because they had words put into their mouths; but, as there was no source of thoughts, the words soon ceased to flow.

In these initiatory schools where there are few pupils, and where the preceptor's attention may be directed to each individual, as well as to the good of the whole, it would be as easy as in a large private family to continue to direct professional education. In conversation or in reading, subjects which might exercise young lawyers in their powers of recollective and retentive memory might be introduced, without rendering pupils disputatious. Experiments in chemistry, and some knowledge of natural history, would be useful, not only to the young physician, but to pupils of every description: and without difficulty they might acquire some knowledge of botany and of anatomy. Children are not easily fatigued when their senses are actively employed; if they do not see too many objects at a time, they retain clear ideas, and thus their power of memory is cultivated.

whilst they advance in the knowledge both of things and names. In towns, and even in country places, whenever a sufficient number of these small schools are established, it would be worth while for a lecturer to attend successively by the week or month, to exhibit experiments with an apparatus, that need not be costly, and that would answer all the purposes of the most expensive instruments. Thus, preliminary lectures given quietly to a few pupils at once, when there is time and leisure to explain difficulties and answer questions, and to see and touch the subjects of experiment, will prepare young people to hear public lectures on natural history afterwards with advantage. The trials which have been made in some elementary schools, to introduce experiments in natural history, have proved, that these are peculiarly suited to the taste and capacities of children. But the very success of these trials, and the delight expressed by the pupils, alarmed some silly parents, who apprehended, that their children would never make any progress in the Latin grammar, if they were thus entertained with foolish experiments! And will it be believed, these sagacious parents threatened to take their children away from school, unless the pupils were again confined to their *book-learning*. All this folly arises from cowardice; but where a few examples of success in any new method have been

given, people will be enthusiastically or fashionably eager, to follow that, which they dare not be the first to try.

Not only the intellectual, but the moral education, the temper and habits of young people, might be as well conducted in such schools, as in a happy private family.

These improvements in initiatory seminaries will conduce in the most certain and effectual manner to the improvement of those of a higher class. The principal defect in the present system of our great schools is, that they devote too large a portion of time to Latin and Greek. It is true, that the attainment of classical literature is highly desirable; but it should not, or rather it need not, be the exclusive object of boys during eight or nine years.

Much less time, judiciously managed, would give them an acquaintance with the classics sufficient for all useful purposes, and would make them as good scholars, as gentlemen or professional men need to be. It is not requisite, that every man should make Latin or Greek verses; therefore a knowledge of prosody beyond the structure of hexameter and pentameter verses is as worthless an acquisition, as any which folly or fashion has introduced amongst the higher classes of mankind. It must indeed be acknowledged, that there are some rare exceptions; but even party prejudice would allow, that the persons alluded to

must have risen to eminence though they had never written sapphics or iambics. Though preceptors, parents, and the publick in general, may be convinced of the absurdity of making boys spend so much of life in learning what can be of no use to them; such are the difficulties of making any change in the ancient rules of great establishments, that masters themselves, however reasonable, dare not, and cannot make sudden alterations.

The only remedies that can be suggested might be, perhaps, to take those boys, who are not intended for professions in which deep scholarship is necessary, away from school before they reach the highest classes, where prosody and Greek and Latin verses are required.

In the college of Dublin, where an admirable course of instruction has been long established, where this course is superintended by men of acknowledged learning and abilities, and pursued by students of uncommon industry, such is the force of example, and such the fear of appearing inferior in trifles to English universities, that much pains have been lately taken, to introduce the practice of writing Greek and Latin verses, and much solicitude has been shown about the prosody of the learned languages, without any attention being paid to the prosody of our own.

New schools, that are not restricted to any established routine, should give a fair trial to such

experiments in education, as afford a rational prospect of success. If nothing can be altered in the old schools, leave them as they are. Destroy nothing—injure none—but let the public try whether they cannot have something better. If the experiment do not succeed, the public will be convinced, that they ought to acquiesce in the established methods of instruction, and parents will send their children to the ancient seminaries with increased confidence. The Royal Institution in London, and the city Institution which has been lately established, are such unequivocal proofs of the liberality, the love for knowledge of all sorts, and the splendid munificence of Britain, that there is reason to suppose, that any plans of improvement, which promise to be really useful, will be supported by the solid good sense and efficient spirit of the nation. Under the direction of an association of gentlemen, of which no professed schoolmaster should be a member, a number of schools for the instruction of youth might be established in the principal towns in the empire; and preparatory schools, under well-chosen masters, might be set up in places where there is sufficient demand for them: these schools should all be subordinate to the principal institution in London, by which means a unity of design might be carried on.

In the next class of schools, it should be the object, to give to all the pupils a certain portion

of classical literature. How much this should be, must be regulated by the professions, which the pupils are to follow. The methods of teaching the languages, and the preparation in the initiatory schools, might abridge considerably the time commonly devoted to these studies. The time thus saved might be usefully employed in giving all the boys some knowledge of natural history, and of general literature. They might read the biography of celebrated men in ancient and modern times, and from biography, by degrees, extend their knowledge to history. Priestley's biographical chart, or the far superior charts of le Sage, will give a view of the great men, who were contemporaries at different eras; but in treating of modern history, small stress should be laid on that of the middle ages: a general sketch of the state of the world at the time, when certain great men flourished, will, by the interest their characters excite, be fixed in the minds of youth. The dates of the few great events of the history of empires, the periods of their prosperity and decline, should be fixed early in the mind; but none of inferior consequence should load the memory. No particular histories of Rome, Greece, France, or England, should be read till the pupils are familiarized with this outline of the history of the world. A general account of the principal discoveries and inventions in the arts and sciences should also be given, marking the state of the countries in which

they were made, and pointing out their general influence on human happiness. Thus history will not be confined merely to a knowledge of wars and revolutions, but will comprise an acquaintance with the history of human nature, of governments, trades, manufactures, arts, and science. From time to time the pupils should be called upon, to give an account of what they have heard or read: they should be permitted to ask questions, where they have not fully understood the master's explanations: in short, they should be excited to converse on the subjects of their lessons, and this will fix them in their memory, and render their pursuit more interesting. The cultivation of the memory should at these times be attended to; and, according to the principles which have elsewhere* been suggested, the pupils should be led to recollect by reasoning and analogy, not by mere technical methods. For instance, they should give reasons why an event was likely to have happened at a given time, from the state of manners, from preceding circumstances, or from contemporary causes. Trained in this manner, they would become not merely proficients in history, but acquainted with the progress of mankind from barbarism to civilization; and they would have their knowledge so arranged in their minds, that it would be useful to them for all the purposes of conversation, oratory, and science, or for the conduct of their lives. Particular histories of the prin-

cipal ancient and modern states should next be given in short portions; dwelling only on great events, and omitting every small detail. Of course, the history of our own country, and of those kingdoms immediately connected with ours, will claim the largest share of attention. But in all these lessons on the rudiments of history, there is more danger of saying too much, than too little. The reason why young people remember so little of history is, that they read too much of it, and that they have not a distinct idea of the state of the world at the time of the accounts, which they hear of separate parts of it. Joining biography and science in this new course will render both of them more interesting to pupils of different tastes. If the foundation be well laid, they may at any future time add to their knowledge of particular history, without confusing their general notion of the whole.

After gaining some knowledge of the history of discoveries in the arts and sciences, the pupils may have their own inventions exercised; they may be told the necessary facts, and be led to a certain point, and thus excited to reinvent, what has been previously discovered: thus their minds will be kept in action, their faculties will be strengthened, and they will acquire, by education, what some people fancy is only the gift of nature, the power of invention. The emulation and interest, which would by these methods be excited,

even on the most difficult and abstruse subjects, would astonish those, who have been used only to the dull passive faces, with which children listen to pedagogues and public lecturers.—On this part of his subject, the author speaks from long and certain experience.

The elementary knowledge of arithmetic, given in the first class of schools, should be enlarged and applied to use in the next class; and from common arithmetic, masters should lead gradually to vulgar fractions, the only difficult part of the science: whoever clearly understands these, will easily pass on to decimal arithmetic; to the principles of algebra, and mathematics. These elements of all useful knowledge, and this general education of the memory, judgment, and imagination, should be common to boys of all professions; to this point they should all be educated in the same manner: but from this point let them diverge according to their several destinations in society. Let other schools be now ready to forward the young physician, lawyer, or country gentleman, in the pursuits necessary for their professions; and let these schools prepare them to hear, with advantage, public lectures on law, medicine, or divinity.

The advancement from one class of these schools to another should not be left to accident, or to the choice of parents, or the will of masters, nor yet to the recommendation or favour of the gentlemen who have established, and who patro-

nize the schools. Advancement should be the certain consequence of knowledge and merit. Public examinations, prize exercises, in which all possibility of assistance should be precluded, ought to precede and decide the election, and an honorary medal should be the ticket of admission into the higher schools. If strict impartiality were maintained, a noble spirit of emulation might thus be excited; and the publicity of the examinations, and the adjudgment of the prizes, would, in fact, serve to register all the talents of the rising generation. Thus, without its dangers, the advantages of the Jesuits' system of education might in this respect be obtained. Youths known to have obtained prizes would in some degree establish a character for industry and abilities among their competitors, which would forward them in life in their several professions.

What the exercises and courses of study or employment in the different professions should be, need not here be pointed out; some of these will be suggested in the course of the following essays, or at least they may be readily deduced from the principles laid before the reader. It must not be concealed, that the present system of parliamentary interest and cabal must thwart, and in some degree palsy, every effort to give to real merit the precedence, which it deserves; but every firm and judicious mind will be convinced, that this wretched system must destroy itself. The pressure of dan-

ger, of fiscal as well as military danger, will force these petty means and worn-out resources from the political system. Some great man will be created by circumstances, who can dare to spurn the sordid crew of political adventurers. Financiers and ordinary statesmen, familiar with a certain set of causes and effects, which, in given circumstances, continue for a length of time to act uniformly, are apt to believe, that affairs will for ever proceed in the same regular course; and that there is nothing extraneous, by which this routine can possibly be deranged: they understand, perhaps, every nicety of the intricate mechanism of society, the force and produce of which they can calculate with admirable precision; but they are not always aware, that even from the ready and rapid obedience of the vast machine to their will, even from the continuity and swiftness of its action, it is the more exposed to danger from extraneous violence and internal collision.

CHAPTER II.

On Clerical Education.

In the reign of Queen Elizabeth, Bernard Gilpin, rector of Houghton, refused the bishopric of Carlisle. The following is an account of a visit paid to him by Lord Burleigh:

"The statesman began to unbend; and he could "scarcely avoid comparing with an envious eye "the unquiet scenes of vice and vanity, in which "he was engaged, with the calmness of this amiable "retreat. * * * * * When he got to Rainton Hill, "which rises about a mile from Houghton, and "commands the vale, he turned his horse to take "one more view, and having kept his eye fixed "upon it for some time, his reverie broke out in "this exclamation: 'There is the enjoyment of "'life indeed! who can blame that man for not "'accepting of a bishopric! What doth he want "'to make him greater, or happier, or more "useful?'"

It is a curious fact, that one of the greatest and most favoured statesmen, that England ever produced, should, in the zenith of his power, have cast a longing, lingering look at a retired parsonage; that his mind should have paused in the career of ambition, to contemplate the happiness,

and to admire the humble virtues, of a country clergyman. This picture, and all the descriptions of the life of a good country clergyman, from the time of Chaucer to the days of Goldsmith, represent it as the happiest, most useful, and most respectable, that can be imagined. Such delineations, joined to the sense, which all good and wise people must have of the importance and dignity of the clerical profession, would naturally dispose parents to educate their children for the church: and it was obviously the original intention of our constitution, that not only a decent competence should be secured to all deserving clergymen, but that men of superior learning, talents, and conduct, should, without any assistance, or recommendation, but what their own merit afford, rise to the highest dignities of the church. The regulations and endowments of our universities, and the gifts of many generous individuals, provided a fund, which put it into the power of any man to pursue his studies at college, and to make his way in the church, without any expense to his family, and without requiring the assistance of patronage, or the advantages of a private fortune. But, though our universities, and their endowments, continue the same, yet such has been the change in the value of money, and in the real and imaginary necessities, which alterations in manners have produced, that it is now scarcely possible for any man to go through college without some aid from private fortune.—Even after

the expenses of education are defrayed, and when a young man is ordained, his salary, as a curate, is so small, that he can hardly support the becoming rank and appearance of a gentleman. He has not, like men in other professions, various means of improving and advancing his fortune by his own exertions or merit. He may, indeed, become a schoolmaster, and the press is open to him. Some young men of great talents have, by their mode of preaching, and by their publications, whilst they were yet curates, brought themselves into public notice, and have in consequence obtained preferment. Some have become tutors in the families of noblemen, and, after a course of years, have been justly remunerated for their services by benefices in the church. Some, unconnected with the great, have been distinguished by royal discernment and justice, and, without any species of solicitation, have most unexpectedly been appointed to bishoprics. But they were men of very extraordinary merit; and these are not cases of probable recurrence. It is obvious, that, in all these instances, a considerable length of time was necessary to obtain distinction by exemplary conduct, or by literary superiority. In the mean while, curates must live; if they marry, they cannot support a family decently; and to enjoy the comforts of life, must often be utterly impracticable. Some curates in the remote parts of England, and especially in Wales, have such small salaries, and such hard duty to perform, that it seems scarcely

possible for them and their families literally *to exist*. Nor is their poverty, as amongst mendicant and ascetic orders of former times, a circumstance to be avowed and gloried in; but to be concealed as something criminal: something, the acknowledgement of which must lead to a loss of worldly respect, and to an actual degradation of rank; and the attempts at concealment must produce what is worse than degradation of rank, degradation of character. Placed in such difficult situations, curates may be tempted to have recourse to all the petty subterfuges, which arise from servile habits of dependence. This is the extreme line of human misery; in comparison with these evils, the privations and humiliations to which a poor man is exposed, who owns his poverty, are easy to be endured.

"Do you know," said a country curate, "I "am so intimate with my Lord ****'s butler, that "*I can say any thing to him?*"

This state of degradation is very different from the rector of Houghton's felicity, or from any of the descriptions of Chaucer, Pope, or Goldsmith: therefore poetry must not make us forget realities. How far it may be consistent with the policy of the legislature, and how far it may be for the interests of the church, to meliorate the present condition of curates, and of the lower orders of clergy, it is not the object of this essay to discuss. It was necessary, however, to advert to facts,

which ought to be full in the view of all parents, who have thoughts of educating their sons for the church. Prudence should prevent them from choosing the clerical profession for a son, unless they are fully able not only to defray the very considerable expenses of his education at a university, but to add to his income, perhaps for many years, what may be sufficient to render him at least independent whilst he continues to be a curate. Some exceptions may be made, where extraordinary indications of talents and application, joined to a decided preference for the clerical profession, are seen in a young man of inferior rank or fortune: where this is the case, his parents will do wisely to let him follow his own wishes; for probably he will have fortitude and exertion to endure or overcome all difficulties: he may raise himself and his family from indigence and obscurity to affluence and honourable stations; and it is within the verge of possibility, though not of probability, that this may be accomplished without the aid of parliamentary connexions.

The share, which parliamentary interest is known to have in disposing of ecclesiastical preferments, is, according to the manner in which it is obtained, either beneficial or injurious to the church, and to national morality. Parliamentary interest, influencing the distribution of clerical honours and emoluments, is beneficial, as it tempts

parents of good families and fortunes to educate younger sons for the church; they give, as it were, a family pledge for the good conduct of their children, who at the same time may, by their manners and rank, raise the whole profession in the esteem and respect of the public. Church benefices may thus be considered as a fund, for the provision of the younger sons of our gentry and nobles; and in this point of view, it cannot surely be a matter of complaint to any of the higher and middle classes in the community, that the clergy enjoy a large portion of the riches of the state. If this wealth, if these benefices are bestowed as rewards to merit, it is well employed for the nation, and none have any cause to be dissatisfied; and if we look at the present bench of bishops, and at the highest dignitaries of the church, it must be acknowledged, that, with few exceptions, the public has just reason to approve of the manner in which clerical honours have been dispensed: and though parliamentary influence may have had considerable share in the selection, yet still, where the persons rewarded are of eminent merit, upon the whole, candidates for church preferments have no just cause to be dissatisfied.

But parliamentary interest is not always employed in this manner; it is sometimes exerted to obtain livings for the mean hanger-on of one lord, or the drinking, or the profligate companion

of another. Wherever this species of influence is permitted, it is extremely injurious, both to the immediate and the remote interests of the church; injurious, by introducing into it men, whose morals disgrace religion, and whose example lowers its members in the esteem both of the pious and the unbeliever; injurious, by lessening the confidence, which prudent parents and meritorious young clergymen ought to feel, that they shall meet with temporal rewards proportioned to the labour and expense of their education, and their talents, and moral conduct. Those who educate sons to be dependant on such patronage, and to employ any of the mean arts of servility and flattery, by which some have risen in the world, deserve the obloquy and disappointment which they frequently experience. By dependance is not meant that deference, which the subordination of rank, of wealth, of age, and of merit requires in all professions, and in all society. Where the connexions of any family put it into the power of parents, or even give them reason to hope, that they may be able to provide for their sons, after a due season of probation, according to their merits, it is perfectly reasonable, that this should have its weight in determining them in favour of the clerical profession.

To put a young man of dull understanding, or of unfixed principles, into the church, would be folly or wickedness: but those who are con-

vinced, that education can form the habits and principles, and successfully cultivate the understanding, will feel little apprehension, that a youth, judiciously educated, should fail to do honour to that sacred profession, for which he has been early destined.

Before education can be adapted to a given purpose, a clear and precise idea must be formed of the object to be attained. The object of clerical education is to produce men, who shall be worthy members of the established church, as curates, rectors, and prelates. These offices and dignities have appropriate duties; and it may be useful to consider, what are the characters most desirable in each of these situations.

A good curate is not the man who boasts of being the boon companion of the jolly squire, who is seen following him and his hounds at full cry, leaping five-barred gates, the admiration of the hallooing heroes of the chase, or, floundering in the mud, their sport and derision: he is not the man set officially at the foot of his patron's table, "to smack his wine, and rule his roast:" he neither drinks nor swears: he scorns to be the buffoon, and never can become the butt of the company, Indeed, he does not feel it absolutely necessary to be continually in company. Far from thinking, that it is only the wicked, who love to be alone, he is convinced, that it is only the good who can endure solitude. He does

not fly from society as a misanthrope, incapable of tasting its pleasures; but he has the courage to withdraw, and the fortitude to refrain, from all situations and all amusements, which are unsuited to his circumstances, or which must deprive him of "leisure to be good." He is persuaded that Paley is right[i], in pronouncing *re-*

[i] "Advice, addressed to the young Clergy of the Diocese of "Carlisle, in a sermon preached at a General Ordination at Rose-"castle, July 29, 1781, by William Paley, A. M. Archdeacon of "Carlisle."

This short sermon contains the clearest and simplest exposition of the duties of young clergymen, that we have ever seen. It was recommended to our perusal by Paley's most intimate and valuable friend, Dr. Law, Bishop of Elphin:—

"And the first virtue (for so I will call it) which appears to me "of importance for this purpose, is *frugality*—if there be a situa-"tion in the world, in which profusion is without excuse, it is that "of a young clergyman, who has little beside his profession to "depend upon for his support. It is *folly*, it is *ruin*.—* * * * "The habit I would next recommend, as the foundation of almost "all other good ones, is *retirement*. Were I required to comprise "my advice to young clergymen in one sentence, it should be in "this, learn to live alone. Half of your faults originate from the "want of this faculty. It is impatience of solitude, which car-"ries you continually from your parishes, your home, and your "duty; makes you foremost in every party of pleasure, and place "of diversion; dissipates your thoughts, distracts your studies, "leads you into expense, keeps you in distress, puts you out of "humour with your profession, causes you to place yourself at "the head of some low company, or to fasten yourselves as despi-"cable retainers to the house and society of the rich. Whatever "may be the case with those, whose fortunes and opportunities "can command a constant succession of company, in situations

tirement and economy to be the first virtues of a curate; those, without which they cannot long practise any others, or sustain independence, or preserve respect. A good curate has ample employment for his time and thoughts: he has the most important, and unremitting succession of duties to perform. It is his first duty to instruct his parishioners fully in the doctrines of the Christian religion; and to impress on their minds the belief, that the practice of moral virtue is essential to their salvation. Every means, which benevolent and prudent zeal can suggest to inculcate these plain doctrines, he assiduously employs.

The church service he reads in a distinct voice, and in an unaffected manner; when he preaches, he does not declaim to display his own eloquence, nor does he, to show his orthodoxy or his learning, quote tomes of casuistry, or discuss nice points of polemic dispute; he does not, by defending and proving what none of his parishioners would question or attack, suggest doubts and cavils to those, who are quiet and happy in the possession of undisturbed belief. His sermons are plain discourses, suited to the capacities, situation, and characters of his congregation. In his mode of preaching, he does not aim at the graces of an

" like onrs, to be able to pass our time with satisfaction alone, " and at home, is not only a preservative of character, but the " very secret of happiness."

orator; for he is aware, that in pulpit eloquence, the chief thing is to be thought in earnest. Being in earnest, he is sure to be thought so, and consequently secure of making a salutary impression upon the minds of his auditors: after listening to his sermons, they are better informed, and better disposed: he is rewarded, not by the vain celebrity of the day, but by the certainty, that he is of service to his flock. He does not, perhaps, hear his plain sermons quoted in the drawing-rooms of the opulent, but he finds his intelligible instructions remembered in the cottages of the poor—and he is a man who does visit the poor, and his visits are always welcome; for if he cannot bring with him pecuniary relief, he ever brings kindness and consolation. He takes an interest in all the temporal as well as spiritual affairs of his parishioners, and by this honest sympathy he wins his way to their hearts, and to their confidence. He has it consequently in his power to suggest useful advice, and to render reproof efficacious. Our good curate is peculiarly attentive to the children of the poor; he does not content himself with hearing them on Sundays repeat by rote their catechisms, nor, if he keeps a school, does he confine his attention merely to the tasks of the day; but whenever he happens to meet his little pupils in their homes, at their plays, in those happy moments, when the heart of childhood is open to the warmest and

the best impressions, he seizes the opportunity to instruct, while he delights them. The little children come, and are never forbidden. Age, as well as youth, sees his approach with pleasure, and the feelings of misery are suspended whilst he is near. As far as he is able, he administers to the wants of the sick; he has some knowledge of medicine, and of surgery, so that upon sudden emergencies, he is able to counsel or assist; but he is no quack, no dabbler in medicine. Nor is he skilled in law; yet he knows enough of its evils, to warn his parishioners against law-suits, and enough of its salutary forms, to be able to settle equitably their trifling quarrels: enough too, in cases of emergency, to direct how to dispose of their property by will, without leaving behind them a source of vexatious litigation. His neighbours all look upon him as a peace-maker; yet he is no meddler in their families, no spy upon their actions or conversation; they resort to him for advice in all their affairs, and he gives it with affectionate sincerity. But his principal concern is to prepare them for another world: to console them for their misfortunes in this life, by pointing to a better; by the precepts of religion he sustains indigent virtue, sooths incurable disease, and charms agony with words of peace and hope. He does not despair, even where he meets with persons of vicious dispositions and refractory tempers; he hopes, that

truth and mild benevolence will in time have power to persuade and convince.

> To threats the stubborn sinner oft is hard,
> Wrapp'd in his crimes against the storm prepar'd;
> But when the milder beams of mercy play,
> He melts, and throws his cumbrous cloak away.
>
> DRYDEN'S, from CHAUCER.

A curate so occupied, so intent upon his duties, and with duties so extensive, cannot probably have much leisure; but whatever time he has for reading or society, he devotes to the best books, and to the best company; to such his character will introduce him, and will ensure him its respect; and if his rector be a man of worth and talents, his friendship will be the necessary consequence of the curate's merit. In all his conduct and manners he will show becoming deference and attention to his superior clergy, and he will conform to their regulations with cheerful and punctual obedience: he will thus recommend himself to the esteem and good will of his superiors, without practising any servile arts, to obtain their patronage, or to accelerate his own advancement.

There should be no difference between the mind and general conduct of a good rector and a good curate, except the distinction, which must necessarily arise from the rector's superior station and affluence. He will, in the first place, treat his curate as he, when a curate, wished to be

treated by his rector. As his curate will relieve him from some part of his most laborious duties, he will have more leisure to cultivate society and literature. He may give greater attention to the composition of his sermons, in which he may, if he be of a suitable age, assume a more pastoral tone to direct his flock: he may, whenever he sees occasion, advert to particular circumstances among the higher classes of his parishioners, which it would be shameful in him to countenance, but in which it would in some cases not be proper for a curate to interfere. It is not by public exhortations, it is not from the pulpit, that a minister of the gospel has it most in his power to be of service to those, who boast superior affluence, or fashion, or what they deem superior information. It is often in the freedom and familiarity of the domestic circle, that a clergyman of winning manners and benevolence, whose mind is imbued with classical literature, and tinctured with various knowledge, may, if he possess the happy arts of conversation, infuse into the minds both of men of the world and of academic learning, a taste for true philosophy, for virtue, and piety; even in mixed companies, in the careless hours of gayety and festivity, he may seize fortunate occasions, to soften the animosities of party, to infuse a liberal, tolerant spirit into the open heart, and to improve the feelings of casual conviviality into the principles of permanent be-

nevolence: a few well-timed words have made peace between enemies, who have been supposed to be irreconcilable. A judicious hint, an inference, an allusion, has sometimes excited reflection in the minds of the most thoughtless, and has operated changes in the conduct of many, whose pride would have resisted direct counsel, or open exhortation.

> Know there are words and spells, which can control,
> Between the fits, the fever of the soul.

It is scarcely necessary to say, that a good clergyman should not interfere in county politics, or meddle with the intrigues of elections, or with any species of intrigue. It is scarcely necessary to observe, that he should never, in his external appearance, sacrifice to fashion any of the decencies of his order. An appropriate dress is becoming in a clergyman. These are things, which to trifling people seem trivial, but which to the truly wise always appear important, from the effect they produce on the public mind.

There is no reason why a clergyman, who has sufficient leisure, should not cultivate any branch of polite literature, or any science, for which he may have a taste. Watson, the celebrated Bishop of Llandaff, gave up his favourite study of chemistry, in compliance with the notions of some, who thought it unsuited to the clerical character. This sacrifice was certainly made

from good motives, and therefore it should be treated with respect: but it was not surely a reasonable concession; it was rather an amiable weakness, than an example of strength of mind proper for imitation. Unless he devotes an undue portion of his time to them, can the study of chemistry, of mineralogy, of mathematics, of astronomy, of any part of natural history, be unbecoming a clergyman?—he, who is "to look through nature up to nature's God!"—How agreeably, and how *curiously* (in the happiest sense of the word) did that amiable clergyman, White, of Selborne, employ his leisure hours! Few naturalists have published a more amusing work than his. If clergymen were more frequently to apply themselves to the topographical history of their respective parishes, much valuable and accurate knowledge would be preserved; and this might supply the deficiencies of those crude, hasty, and imperfect masses called *histories*, that discredit so many counties.

No amusements can be better suited to a clergyman, who resides in the country, than botany and gardening. Agriculture also is allowable, as far as it is confined within certain limits. Farming his glebe, for instance, is preferable to taking a farm of other lands: because mensal lands were originally intended for the support of the house, and of a hospitable table. A rector is suitably employed in cultivating his glebe to the utmost

perfection of neatness; he does service by setting his country neighbours an example of the best modes of culture and rural economy; but further he should not go. He should in this, as in all other things, avoid excess; and where the fashion, as at present, is in extremes, he should guard against countenancing it by his example. A clergyman should never enter, as a farmer, into competition with his parishioners; he should never farm for *profit*, so far as to attend markets, or to *become a professed grazier or breeder of cattle.* These are not times of primitive pastoral simplicity, when the occult mysteries of breeding were the only science of a patriarch. It is not becoming, that a clergyman's talk should be of bullocks; or that he should value himself upon his breed of pigs. It is not decorous for a clergyman to be a frequenter of fairs, a driver of bargains, or a *buncher*[k] of oxen. It is not decorous, that he should be found, like parson Trulliber, in his sty, or with his dung-cart. We may talk of Virgil's throwing about his dung with an air of majesty, but this can be done only by a poet, and by poetic licence: the times are past, and the manners are changed, since Cincinnatus held the plough, and princesses washed linen. In our

[k] A *Buncher* of oxen—a person who feels their ribs to determine how fat they are. *Buncher*, perhaps from *puncher*. Some of our English dukes have been famous *bunchers*; but this taste or fashion is now declining.

days, mean occupations lower the dignity of those by whom they are practised; even where no bodily share is taken in these, the mind, that is continually intent upon mercenary views and petty gains, grows sordid, and its thoughts descend to what is vulgar. Clergymen, who become professed farmers, too often forget that they are clergymen; they are so much engrossed by their low concerns, that they have no leisure for the high duties of the clerical profession: they are so bound to earth, that they cannot lift their thoughts to Heaven, or spare time to think of eternity.—As a sincere friend to the church, the author of this essay, even in a temporal point of view, prefers what he thinks must tend to their credit and dignity, though it may be at some sacrifice of their convenience and emolument. On this principle, he wishes that their revenues were raised, and *certain;* that thus they might be emancipated from all cares about gain, from taking thought about provision for the day or the year. Then they might devote themselves to the duties of their sacred function, and to literature and science.

If a country clergyman have much leisure, and no peculiar taste for any of the liberal sciences, yet the vast field of literature lies open to him; he may employ his hours profitably for himself, and usefully for the public, in writing on any subject of belles-lettres, or morality. Many in-

stances might be mentioned of clergymen, who have distinguished themselves by their literary productions, and many instances could be cited, in which this exertion of talents has obtained rewards and dignities of the church.

In these countries every man, who goes into the church, has at least a possibility of rising to its dignities; and, as few learn late in life to fill stations of great responsibility in a becoming manner, unless their minds have been in some degree prepared for it by early education, it cannot be foreign to the present purpose to inquire, what constitutes the character of a good bishop.

The best praise of a clergyman newly exalted to the dignity of a prelate is, that the change in his external circumstances makes no alteration in the inward man, but the pastor and the prelate are one and the same individual; that he bears his honours meekly, and evinces in worldly exaltation true christian humility; that he shows none of that affected condescension, which is more offensive than arrogance itself.

By residing in his diocese, he will prove the sincerity of his care for the flock committed to his charge, and he will set a becoming example to his clergy, whose *residence*, and whose punctual discharge of parochial duties, he is called upon to enforce by authority. In his episcopal palace he will maintain order, dignity, and unostentatious hospitality. In his own habits of life, he will be

neither ascetic nor luxurious, but he will set an example of temperate enjoyment and liberal participation of the goods of this life. His elevated station and increased influence in society enlarge his power of being useful to all classes of his fellow-creatures, both by public instruction and by private conversation.

The revenues of his see enable him to dispense charity upon a larger scale. Mere almsgiving is a doubtful virtue. To those of his own clergy, who are in distress, and whose merits deserve attention, our good bishop delights in conveying secret relief; he treats all his clergy, whether in private or public, with uniform urbanity: thus inspiring them with respect for themselves, and, by his example, teaching others to reverence the ministers of religion. He exhibits no petty, teasing exertions of power, but reserves his interference and authority for important occasions. He is not one of those, who annex excessive consequence to the cut of a clergyman's coat, or the curl of his hair; but he prevents, by the dread of utter dereliction from his favour, all approaches to the odious, disgraceful, contemptible, disgusting appearance of a *buck-parson.* He will never honour with his notice, or admit to his intimacy, clergymen, who are mere sycophants. Having formed a just and practical estimate of the duties of a parish minister, he cannot be imposed upon by plausible manners, or a specious

appearance of zeal; nor will he be dazzled even by the display of brilliant talents. He will not prefer a man merely because he has preached an eloquent charity sermon, but will examine whether the preacher perform the offices of charity. He knows that it is much more difficult and more meritorious to fulfil daily duties, than to perform works of supererogation[1].

[1] In the following dialogue between M. Thiebauld and Frederic the Great, King of Prussia, it is curious to observe, that this monarch, though a professed lover of fine writing, and not supposed to be zealous in the cause of religion, was yet so fully aware of the importance of the superintendence of parish ministers over the morals of the people, that he preferred the exact performance of these daily duties to the exhibition of their talents as orators.

M. Thiebauld, apologizing for the incorrectness of style in some of the sermons of the Prussianclergy, says to the king:

"As to the preachers at Berlin, I must confess I am more in-
"clined to admire than to blame them. That we should have ce-
"lebrated preachers in France, is not at all surprising, where men
"of talents and ambition are in the habit of devoting to study
"twelve or fourteen hours a day for ten years at least; and after
"composing at leisure fifty or sixty sermons, go from cathedral to
"cathedral to preach them. Such men must be either very frigid
"or very inept, if they remain below mediocrity. On the con-
"trary, parish ministers in this country are obliged to preach re-
"gularly two or three times a week, and always in the same
"church; so that they cannot well repeat the same sermons, and
"must therefore compose an infinite number. These same men
"are incessantly employed visiting the sick, relieving the poor,
"and superintending the schools and nurseries of orphans; so
"that I cannot find what moments remain for the writing their
"sermons, or even for getting them by heart. If, therefore, these

The disposal of church preferments is the criterion of a good bishop's integrity and judgment, and of his true zeal for religion. Avoiding all partiality, and conscientiously examining the merits of the candidates, no recommendation, however powerful, no connection, however dear, will prevail upon him to bestow a living upon an undeserving object.

As a member of the legislature, a good bishop knows it to be his peculiar duty, to attend to whatever concerns the church; but his views on this subject are not partial or confined. He is not ready on every trivial pretext to raise, or to join in the cry, that "the church is in danger." He is not bigotted to forms, nor does he annex exclusive merit to certain phrases; yet, notwithstanding many redundancies, and expressions now grown obsolete, he is firm in resisting all attempts to introduce novelties, or *specious* improvements into the liturgy. There certainly are redundancies in the church service: these have arisen from different forms of prayer having been joined to-

"sermons are feeble, and full of faults, I must excuse these eccle-
"siastics the more readily, as I am convinced your majesty must
"be more pleased with their fulfilling their active duties, than
"you could be with the elegance of their style."—"Yes, Sir,
"you are right; I am better pleased, that they should relieve
"and console the wretched, and preside over the education of
"youth, than that they should compose fine periods, which I
"value very little."

SOUVENIRS DE FREDERIC LE GRAND.

gether. To separate these would not be to innovate, but to restore. Such as the church establishment has stood for ages, such he endeavours to maintain it. Only forms of worship are here alluded to. Changes in the mode of collecting church revenues, and alteration in the stipends of curates, with other things of this sort, are merely temporal concerns, and must change with the times. But though a wise and good bishop will endeavour to prevent any rash alterations in the ceremonies of the established religion of his country, yet he encourages the free exercise of reason and of sane philosophy: he does not persecute, or despise other sects, but admits the utmost liberty of opinions. In all his conversation, his writings, his sermons, his charges, his parliamentary speeches, in his whole conduct, in his inmost soul, he encourages toleration. When a foreign princess was asked, which she thought had done the greatest service to religion, Bossuet or Fenelon, she answered, "L'un prouve la religion, mais "l'autre la fait aimer[m]."

How to form clerical characters, such as have been described, is the important question. It may be observed, that there are qualities, which are essential to all clergymen in the different steps of

[m] "The one proves the truth of religion; the other makes us love it."

their preferment; the advancement of a good clergyman only developes and extends his virtues and knowledge, or exercises them on a more enlarged scale. The same education, therefore, which tends to make a good curate, will prepare him for becoming a worthy rector, or an exemplary bishop; and as the probationary state of a curate is that, by which all who go into the church ought to begin, preceptors must dwell with peculiar care on the qualities appropriate to that character: to the forming of these their efforts in education should principally be directed. The moral principles of men in other professions spring often from different sources; from interest, ambition, or honour: but the virtues of a clergyman ought not to be founded on any of these temporal passions or worldly systems. His virtues should be founded on religion. It is therefore to be considered, whether a private, or public education, be best suited to inspire youth with religious principles.

In our public schools, however well conducted they may be, masters have it in their power to give only general attention to the morals and religion of their numerous pupils. They can have prayers regularly attended; they can have portions of the Scriptures read, and can undertake, that boys shall be taught the church catechism: but this general instruction is not sufficient to form the character of a clergyman. At public schools, boys of different tempers, and destined for different pro-

fessions, live together, and catch one another's notions and habits; they acquire, at best, but a mixed kind of morality, far inferior to that standard, which ought to be the measure of ecclesiastical purity. Emulation is the universal motive in public seminaries: it is a powerful engine, but its basis is in this world: and it should not be the chief instrument employed in education for the church. Those who are governed, when boys, by emulation, when men are apt to become slaves to ambition, and "fools to fame." The natural sympathy and social spirit, which prevail in a large society of young people, produce great virtues or great vices, according to the manner in which they are directed; their direction, however, is beyond the power of a schoolmaster: and therefore pupils should not be exposed to the hazard of receiving impressions, which perhaps may never be effaced. In the clerical profession, nothing should be left to accident. Natural sympathy ought to be early improved into rational benevolence; the social spirit should be early directed to proper objects, and not suffered to degenerate into mere gregarious habits, and convivial tastes: these would lead forcibly away from the virtues of *retirement* and *economy*, the first virtues, which most young clergymen are, or ought to be, called upon to exercise. A strong sense of duty, the power and the habit of preferring the future to the present, should be given as early, and enforced as uniformly, as pos-

sible in their education. But these are, of all others, the habits least congenial to schoolboys, and the principles which would be most exposed to ridicule amongst the majority, the ruling irresistible majority in public seminaries. None of the advantages of public education appear sufficient in the present case, to balance its dangers. Classical scholars are, it is said, made with more certainty and expedition by public discipline, than by private tuition: granting this to be true, and acknowledging that classical learning is absolutely necessary, as well as ornamental, to a clergyman, yet not even for this advantage should the hazard be run of losing what is still more essential. What benefit to society would it be to form excellent scholars, who should become dissipated, unprincipled parsons? It may be said in favour of public schools, that many of those dignitaries of the church, who have done most honour by their conduct, as well as by their learning, to the clerical profession, have been educated at public seminaries. But it may be remarked, that only the brilliant successful experiments are registered, and that notice is not taken of the multitude which fail, and which ought, before a true estimate can be formed, to be recorded on the other side of the question. The learning and merit of the episcopal order are not the only standards, by which a judgment should on this subject be formed. The great body of the clergy is made up of rectors and

curates, and amongst each of these classes of clergy are found too many, whose conduct does not do any honour to their public education. And even if an appeal were to be made to the dignitaries of the church, many of them would allow, that it required uncommon prudence, to resist temptations, to which they were exposed at public schools.

For these reasons, private education appears to be the best for clergymen. It may not perhaps afford so many opportunities as occur at public seminaries of forming what are called *good connexions*, who may *push* or *slide* them on in the church. It may not so well teach them the arts of rising in the world, or qualify them so thoroughly to be the chosen companions of those, who can immediately advance their fortunes; it will not, perhaps, on the whole, prepare for them so many chances of preferment, but it offers inestimably greater security, and stronger pledges, for the morals and religion of the pupils: and we presume, that these are the first objects in the minds of pious parents, who devote their sons to the church.

By private education is not meant recluse education. The recluse education of the Roman Catholic clergy, which, from childhood, separates them from the rest of society, tends to make a dangerous division of interests between the clergy and the laity; to excite suspicion and jealousy on the one side, and on the other, a spirit of

mystery and priestcraft. Special seminaries for the clergy should not therefore be encouraged; and nothing, that tends towards this secluded system, should be favoured by the friends of our church. But domestic education, as it is managed in these countries, is not liable to any such dangers. A young man bred up in his father's house, probably in the midst of a family intended for different professions, seeing continually friends and acquaintance from various classes of society, and mixing in the general conversation and common business of the world, cannot be said to be brought up in a recluse manner, nor can his notions be confined to those of a particular cast. His preference of his own profession, and his adherence to his own principles, cannot arise from his being kept in ignorance, but from his being thoroughly well informed.

Festina lente, a useful maxim in all education, should be peculiarly attended to by parents and preceptors, who undertake the important task of educating clergymen. Faith should be founded on the broad basis of conviction; unless this foundation be solidly laid, it is in vain to prop the fabric on this side or on that: when one of these supports fails, the whole is in danger of falling. It is obvious, that children cannot be made to follow a long series of evidence, or to comprehend abstruse metaphysical and theological arguments, till their reason has been exercised, and their judg-

ment cultivated. Parents should therefore refrain from all attempts to inculcate dogmas, which cannot be comprehended by their young pupils.

"The doctrines of religion," says Dr. Beattie, "I wished to impress on my son's mind, as soon "as it might be prepared to receive them; but I "did not see the propriety of making him commit "to memory theological sentences, or any sen- "tences, which it was impossible for him to under- "stand: and I was desirous to make a trial, how "far his own reason could go in tracing out, with "a little direction, the great and first principle of "all religion, the being of God. The following "fact is mentioned, not as a proof of superior sa- "gacity in him (for I have no doubt that most "children would, in like circumstances, think as "he did), but merely as a moral or logical ex- "periment.

"He had reached his fifth (or sixth) year, "knew the alphabet, and could read a little; but "had received no particular information with "respect to the author of his being; because "I thought he could not yet understand such "information, and because I had learned, from "my own experience, that to be made to re- "peat words not understood, is extremely detri- "mental to a young mind. In a corner of a little "garden, without informing any person of the "circumstance, I wrote in the mould with my "finger the three initial letters of his name, and

" sowing cresses in the furrows, covered up the " seed, and smoothed the ground. Ten days after " he came running to me, and, with astonishment " in his countenance, told me, that his name was " growing in the garden. I smiled at the report, " *and seemed inclined to disregard it.*"

Why any artifice?

" But," continues the doctor, " the child in- " sisted on my going to see what had happened. " ' Yes,' said I, carelessly upon coming to the " place, ' but there is nothing in this worth notice; " ' it is mere chance,' and I went away."

Was a falsehood becoming in the champion of truth? The experiment might have been tried without any deception.

" He followed me, and taking hold of my coat, " said, with some earnestness, it could not be mere " chance, for that somebody must have contrived " matters so as to produce it. I pretend not to " give his words or my own, for I have forgotten " both; but I give the substance of what passed " between us in such language as we both under- " stood. ' So you think,' I said, ' that what ap- " ' pears so regular as the letters of your name " ' cannot be made by chance?' ' Yes,' said he, " with firmness, ' I think so.' ' Look at yourself,' " I replied, ' and consider your hands and fingers, " ' your legs and feet, and other limbs; are they " ' not regular in their appearance, and useful to " ' you?' He said they were. ' Come you then

" 'hither,' said I, 'by chance?' 'No,' he answered,
" 'that cannot be: something must have made
" 'me.' 'And who is that something?' I asked.
" He said, he did not know. (I took particular
" notice, that he did not say as Rousseau fancies a
" child in like circumstances would say, that his
" parents made him). I had now gained the point
" I aimed at, and saw, that his reason taught him,
" though he could not so express it, that what
" begins to be must have a cause, and that what is
" formed with intelligence, must have an intelli-
" gent cause."

Parents should thus commence a child's education, by making him sensible of his own ignorance; and should then excite his curiosity, and lead him to observe and reflect. The general means of cultivating the judgment, sensibility, and imagination, have been suggested elsewhere*: the same principles may be applied to the present object.

To give a devotional taste or an early prepossession in favour of the clerical profession, we should not begin by teaching a boy to read continually the Bible, or by making him learn the Psalms by rote; nor would we recommend any of that doggerel devotional poetry, which, professedly written for young minds, and said to be suited to the meanest capacities, is, in fact, calculated to bring all to the same level; to load the memory, spoil the taste, and confound the judgment. In-

stead of employing wretched descriptions of the works of God, begin by letting a child have opportunities of observing the sublime and beautiful appearances of nature, the rising and the setting sun, the storm of winter, and the opening flowers of spring; these naturally strike the imagination, and please the taste of youth, and in the moments when these first grand or delightful impressions are made on the senses and the fancy, a judicious parent may lead the young spectator from observation to reflection, and may impress upon the mind reverence of the great cause of all the effects that he admires. Good descriptions may afterwards be used to strengthen the effect of great realities. When a child, who has observed any of the beauties of nature, begins to read, he will be pleased with descriptions, that give him back the image of his mind. To form an early devotional taste, no book for young children can be better adapted than Mrs. Barbauld's Hymns, from the simplicity, the sublime simplicity of description, and the captivating charm of melodious language. With children, who have an ear for music, advantage should be taken of this species of sensibility. They should hear good church music. The eye and ear should early receive sublime impressions, associated with religious ideas. The pupil should not be accustomed to approve of the wretched psalmody of a country church. Whenever it is practicable,

he should be taken to hear good music in cathedrals.

It is one of the peculiar advantages of private and domestic education, that the parent or preceptor, continually intent upon the pupil, can take advantage of circumstances as they arise, to make any impression that he desires. He can confirm or correct lessons taught by observation, by comparing them with those which are to be found in books, and he can make reading more interesting by conversation; not only by conversation addressed to the children themselves, but by that which they hear. Before children can reason on the value of different characters, or compare the advantages of different professions; they may be prepossessed in favour of that for which they are destined, by the respect which they see shown for it, and for all who belong to it, by the persons for whom they feel most deference and affection. The early reverence for religion, and for the clerical character, which parents desire to impress, cannot be increased more effectually than by their own unaffected and uniform respect for religion and its ministers. Even by early childhood, inconsistencies between conduct and precept, if any such exist, are quickly detected; and it will be in vain to give lessons of any sort to our pupils, unless they are supported by our own practice.

Some pious preceptors and parents are injudi-

cious in attempts to give young people ideas of the nature and attributes of God. They use terms, level, as they think, to the comprehension of childhood, borrowed from common objects and trivial analogies; these debase instead of exalting the mind, and give inadequate and puerile notions of the Supreme Being. The motives, which sometimes are held out to the little pupils for thinking, or rather for talking on religious subjects, are as unsuitable as the questions proposed. In these cases the sense of the child sometimes appears far superior to that of the instructor: "Tell me where "God is, and I will give you this orange?"—said a bishop to a child of six years old. "Tell me "where he is not," replied the child, "and I will "give you two[n]."

What a question, and what a reward! If we remember rightly, this was the question proposed in ancient times to Simonides, which he required three days to consider of before he could give an

[n] We have tried the same question upon children of eight and twelve years old. The replies were, from one, "*I do not know;*" —and from the other, "*He is in that orange.*" Children, who are properly trained, employ their thoughts upon serious subjects without being urged to it. We heard a boy of ten years old compare the soul departing from the body, and ascending to Heaven, "to the inflamed gas of a balloon, at the moment when the cover- "ing has been just consumed." The unsubstantial form, and fiery vigour, still remain.

"Igneus est ollis vigor, et cælestis origo."

answer, and when three days were past he desired three more, and so on continually.

On certain subjects it is better not to particularize, or to attempt to illustrate, by comparisons with external objects, or appeals to common sensations. All the attempts we usually hear to describe and *explain* the joys of Paradise to children are mean and insufficient. Is it not useless and arrogant, to endeavour to surpass or depart from the sublimity of Scripture language, which tells us, that the joys of Paradise are such as eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive?

It would be an error of far more dangerous consequence, to fill the imagination of innocent and timid children with terrors of conscience, and the dread of God's judgments, and of everlasting torments. Even to induce habits of obedience or truth, or any of the moral virtues, it is injudicious and hazardous to begin by employing threats of a religious kind; for instance to say, "God will pu-"nish you, my dear, if you do not obey me," or, "God hates liars, and, if you tell a lie, he will pu-"nish you eternally in another world." The name of the Supreme Being should not thus be used on every trivial occasion; nor should the Deity be thus represented as a God of vengeance. This is not the method to educate children to be pious; it is the way to render weak minds superstitious, and strong minds incredulous. If a child commits

a fault in secret, and be not detected, he must either live in dread of threatened *judgment*, or else the experience of impunity will make him disbelieve all that is asserted on religious subjects. Putting the threats of immediate judgments out of the question, threats which we hope few parents are now so injudicious as to employ, or to suffer servants, who have the superintendence of young children, to use, there are many, who think it right to control the passions of children by the ideas of rewards and punishments in another world: but though the imagination of childhood can extend to the idea of rewards and punishments in a world to come, yet it is very dangerous to work upon the young imagination with the descriptions of the torments of Hell. The object is not merely to affect the imagination, but to make the idea of futurity operate upon the conduct; now the promise or expectation of future pleasure or pain, beyond the distance of a few weeks or months, does not influence the actions of children, until reiterated experience has induced the habit of believing, that what was future has become present. After this habit has been acquired, they must farther learn, by repeated efforts and numerous experiments, the wisdom of preferring the greater and more permanent future pleasure, to the less and more transient present gratification. This should be taught on a small scale, and on all the little hourly occasions, that occur

in a child's life; but we should speak only of the pains and pleasures, which are suited to their feelings, and of which they have had experience. By prematurely employing the idea of rewards and punishments in another world, preceptors would run the hazard of giving their pupils the habit of secretly disregarding, or of acting in total contradiction to this motive. To inculcate early lessons of morality, and to form moral habits, we should employ smaller motives, and should leave the larger to act on great occasions, when the passions of youth require a force of control, that cannot be necessary for the humours of children, and when the idea of a distant future is capable of influencing the conduct. As education advances, and as reason and resolution strengthen by experience, we may substitute for puerile rewards, and for the love of praise, of affection, of success, of immediate personal gratification and utility, the more exalted motives of charity, benevolence, and the sense of piety and religious duty. To this ripening of youthful into manly virtues, time is necessary, but the process may be much accelerated by skill and judgment. In private education the preceptor can watch the progress of reason, and the increasing strength of resolution, and he can lead on from one step and one trial to another, *graduating* his pupil in virtue as well as in knowledge.

For example: We have agreed, that economy is one of the most necessary virtues for a clergy-

man in the beginning of his worldly career; and that charity, in the most enlarged sense of the word, is an essential virtue to him in every stage, and every situation of his life. One of these virtues may be grafted on the other. They may be first raised and sustained by assiduous culture, but when they are strong enough, this culture may be withdrawn. It may be shown to the pupil, that it is for his own advantage to be economic of his little property: for economy should not be confined to the idea of saving money; it should be extended to the care of saving all, for which money can be exchanged, or which it represents. Long before a boy should be intrusted with the management of money, he can be economic of his playthings, his clothes, of all the goods, however trifling, which are committed to his care, or of which he has the enjoyment. The first rewards of his economy will be, the personal pleasure of possessing what he has saved or preserved; but this merely selfish gratification may soon and easily be extended to the generous delight of sharing what he has with his favourite play-fellows and companions: this generosity, nourished by sympathy, praise, and affection, may gradually be extended into charity in the most enlarged sense of the word. Take a child, who has shown generosity towards his companions, into situations where he may see indigent children, and their distresses will immediately excite his

compassion; he will then, from this new motive, wish to give, and to be economic, that he may have it in his power to bestow: for which reason he should never be allowed to give the money or property of others, but always something, which he spares and subtracts from his own enjoyments*. Whether parents reside in a town or in the country, they may find opportunities of taking a boy into the dwellings of the poor: and they may indulge him in the pleasure of relieving some of the moments of misery. However trifling, however inadequate the relief, the very attempt, the very wish, will commence this part of a good clergyman's education. If afterwards he cannot give, he may speak with kindness; he may become interested for his fellow-creatures. The child will long for the time, when he may have it in his power to be of real use; when once the desire has been excited in his mind, he will eagerly attend to all that is said upon the subject, and to all the means that are suggested for its accomplishment. He may, by degrees, have his ideas on the subject of charity enlarged; he may be taught, that to give his time, to give knowledge, is often the best species of charity, that to forbear to dispense alms to the idle is mercy to the industrious, and ultimately, even to the idle themselves. But these are remote ideas, which may be introduced at a later period of education. We only mention them

* Rousseau.

now to *stay* the patience, and quiet the philosophical fears of those who have read Malthus on Population, who might apprehend that we were proceeding to form an indiscriminate alms-giver; a pest, instead of a blessing to society.

Charity, in the comprehensive Scripture sense of the word, includes not only compassion for the distressed, but benevolent feelings for all men; a disposition to interpret all their words and actions in the best manner, to see their follies, failings, and faults with commiseration, and to speak of them with lenity and gentleness. To form this heavenly temper, parents should begin by early attention to the little and seemingly unimportant habits of the child's mind. Every instance of a violent, positive, or unforgiving disposition, which appears in the boy, should be checked by punishment proportioned to the offence*, and calculated to produce the end of all just punishment, reformation. Every symptom of a forbearing, candid, forgiving temper, shown towards companions of his own age, every instance of his bearing with their faults, speaking of them with indulgence and kindness, should be encouraged by all the rewards of praise, affection, sympathy, and esteem, which judicious and beloved friends and parents have it so amply in their power to bestow.

In marking the modes of education that should be followed for different professions, we may

observe, that though a boy intended for the bar may be, in some degree, indulged in that pertinacious temper, which glories in supporting an opinion by all the arguments, that can be adduced in its favour, a boy destined for the church should never be encouraged to argue for victory; he should never be applauded for pleading his cause well, for supporting his own opinion, or for decrying or exposing to ridicule that of his opponent; he should discuss, not plead, and he should be educated to prefer the discovery of truth to the triumph of victory. He should be taught to reason with temper; and with toleration for the opinions and feelings of others. Thus he will be gradually and habitually prepared for that spirit of religious toleration, which should characterize a clergyman; and he will be formed to those habits of conversational charity, and to that mild persuasive eloquence, which will be useful, amiable, and conciliating in the highest, as well as in the lowest stations he may occupy in the church. This tolerant temper need not, however, be carried quite so far as it was by a celebrated philosopher, who said, that he had avoided disputes all his life, and maintained that equanimity for which he was remarkable both in conversation and action, by adhering to his favourite maxim, that "Every thing is possible, and consequently every "body may be in the right."

No!—candid habits and liberality are perfectly

consistent with decided judgment and firm conviction. People are often violent in argument, and angry from a secret fear of the strength of their opponents. Where a person has a full sense of being in the right, and of having the best of an argument, it is easy to preserve calmness and temper. Therefore while means are taken to educate a clergyman to mildness of manners and disposition, there is no reason to apprehend that he should be rendered indifferent to the interests of religion.

To give him strength of mind, and to inure him to resist bad example and ridicule, preceptors should teach him to compare characters, and to observe what it is, that people really respect in others. It should be pointed out to him by examples in real life, that those, who adhere to what they believe to be right, are always respected; and that many persons, though they are admired in public places for fine clothes, equipage, and fashion, are not. Our pupil may be taught confidence in his own understanding, without vanity; and self-estimation, without pride: he may trust in his perception of truth on all subjects that he has well examined; as he must in mathematics depend on the demonstrations, which precede that of the immediate subject to be proved.

Some of the means of forming the moral character of a clergyman have been now suggested. While these are employed, preceptors must at

the same time excite the pupil to attend to those classical studies, which are peculiarly necessary; and which form almost the only object of school instruction. These studies should never be postponed till late in life: on the contrary, if they are commenced early, and if a fixed portion of every day is allotted to the business, the learned languages may be acquired under a judicious preceptor, in less time, and with less pain and labour, than are usually devoted to the task. How the pupils may be initiated by conversation in the first principles of grammar; and how the learned languages may be taught without much difficulty, may* elsewhere be seen.

English literature is necessary to a clergyman, as well as classical learning. In conducting this part of education, the private preceptor has great advantages over public masters. By a proper choice of English books, the pupil's predilection for his profession may be increased, at the same time that his literary taste is cultivated. We shall not speak of the knowledge of history, chronology, and other useful parts of general education, which are necessary to be acquired. To form our pupil's taste for literature, we should not begin with grave works, but with interesting and entertaining books. He may read the lives, or rather striking passages from the lives of eminent divines, and of men distinguished for piety and benevolence; for instance, the Lives of Lati-

mer, Ridley, Fenelon, Massillon, &c. In our own times, the excellent practice has been commenced of writing notices of the lives of good clergymen in the middle ranks of life. As a specimen of these, which cannot fail to interest young readers, may be mentioned Valpy's Life of Dr. Butt, a character in which there was a singular and amiable mixture of the simplicity and benevolence of a primitive Christian, with the talents and humour of a man of the world, who was in habits of living with the great. He was a man, we speak from personal knowledge, of the firmest faith, and yet of the most tolerant disposition; of mild manners, yet of determined courage. Of this last quality his biographer gives one striking instance.

"In the streets of London he saw a mob "gathered round a murderer, whom they had "pursued, and were attempting to seize. The "man had placed himself in a favourable position, "and, brandishing a large knife, threatened to kill "the first person who touched him. None dared "to approach him. Dr. Butt fearlessly went to "him, ordered him to surrender himself, ex-"claiming, 'Guilt makes cowards of us all.' The "culprit immediately gave him his weapon,—and "surrendered himself."

Dr. Butt resided, during the latter part of his life, in a country town, in which there were a number of persons of different sects, all of whom

his moderation conciliated; he was universally named the peacemaker; and at his death the principal inhabitants of the town hung the church with black at their own expense, and attended divine service in mourning. These are examples of respect to virtue in the middle ranks of life, which may be made peculiarly useful in the education of a clergyman; because they are not so splendid or extraordinary as to preclude the idea of emulation.

Reverence for the clerical character should not, however, induce parents or preceptors to attempt to conceal from their pupils, even in childhood, that there are bad as well as good clergymen; these should be pointed out in the strongest terms of indignation and contempt. The pupils should not be brought up in ignorance of *the world as it is;* they must not go from their homes to the university, or into mixed society, without a knowledge of the manners of the present times. This they will easily, indeed necessarily, obtain in the course of their domestic education in the families of nobility or gentry. For the same reason it may be taken for granted, that there will be nothing in the pupil's appearance or manners, to provoke or justify ridicule. By the best possible means, by having early lived in well-bred company, he will have acquired habits of politeness and ease of conversation. He should be taught, not only that a soft answer turneth away

wrath, but that a playful reply averts the shafts of ridicule, and that good humour effectually disappoints the attacks of malignant wit. Young people may be told an instance of this, which occurred to the celebrated Dr. Barrow : Lord Rochester, the witty and profligate Lord Rochester, met him one day at court, and accosted him with the determination to make the musty piece of divinity ridiculous.—" Doctor," said his lordship, bowing low with mock solemnity, " I am yours to the shoe-tie."—" My lord," replied Barrow, returning bow for bow, " I am " yours to the ground."—" Doctor, I am yours to " the centre."—" My lord, I am yours to the Anti- " podes."—" Doctor, I am yours," resumed Lord Rochester, " to the lowest pit of Hell."—" *There*, " my lord, I leave you," said Barrow. The court laughed, or smiled, for courtiers never laugh, and the Wit was disconcerted.

A course of English Literature, with those classical studies, which must be pursued with unremitting assiduity, will fully occupy the pupil till he is eighteen or nineteen, and this is about the age when he should go to college. The custom of sending boys of thirteen or fourteen to the university, a custom which, we believe, prevails more in Ireland than in England, is absurd and dangerous for all professions, but peculiarly so for the clerical profession. Young men intended for clergymen should not go to any uni-

versity, till they are thoroughly masters of the learned languages, particularly of Greek; till they have also learned the Hebrew Grammar, and are somewhat initiated in the language. Nor should they be permitted to enter any university, till, with all these attainments, they have acquired sufficient prudence to be entirely trusted with the management of their own conduct.

As it usually happens, that younger sons are destined for the church, parents need scarcely be cautioned against giving them an imprudently large income while they are at the university. On the contrary, a word or two should be said on the policy of confiding in their pupil's prudence. If they have educated their son to this period of his life judiciously, they cannot do better, than trust to the effects of that education. They will find, that to a young man of good habits, and of an ingenuous, generous disposition, there cannot be a greater incentive to prudence, than the confidence reposed in him, and the liberty allowed him by his best friends.

At the university, the study of the Scriptures in the original language, the comparison of the original with the translation, the comparison of the Old and New Testament, of the prophecies, with the history of their accomplishment, biblical criticism, in the most comprehensive sense of the term, should constitute his principal studies. He may relieve his attention with other occupations;

for instance, with a course of natural philosophy, particularly of astronomy; he may acquire some knowledge of chemistry, botany, and anatomy; all which he may afterwards find of use, even in his own profession. In the character of a good curate it has been suggested, that some skill in surgery and medicine will increase his power of doing good. This knowledge he may probably have means and leisure to obtain during his residence at the university. After his more essential studies are completed, he may continue his course of English literature; and he should especially make himself acquainted with the works of those authors, who have most distinguished themselves in ecclesiastical history, and in the eloquence of the pulpit. Hooker, Taylor, the eloquent Taylor, a page of whose works would beat into volumes of modern leaf-gold, Barrow, Tillotson, Clarke, Atterbury, South, Wilson, and many others among English writers, cannot fail immediately to occur.

It would be presumption in a layman to attempt to trace a course of theological study, which is left to those to whom it properly belongs: nor is this the place to enter into a particular examination of the English writers here named, as necessary to be read by the clerical student; as far as such an examination would relate to doctrinal points, it is the province of the clergy; as far as it might relate to literary merit, it would lead to disquisitions which could suit none but a work

on criticism. It is here intended only to suggest the propriety of attention to some collateral studies, which are too often neglected, especially that of foreign literature. For example, among French writers, Pascal, Saurin, Fenelon, Bossuet, and Massillon. Though Pascal's "Lettres Provinciales" have lost much of their interest since the disputes between the Molinists and the Jansenists have been forgotten, and since the abolition of the society of the Jesuits, yet these letters will ever be interesting, as models of theological controversy. For their style, they may be considered as literary curiosities. They were written ten years before Racine produced his first tragedy, when the French language was far from having arrived at its present perfection; they have lasted now above a century and a half, and yet, as one of the best of French critics observes, the Provincial Letters seem as if they had been written but yesterday; not a single word used in them has grown obsolete; while the language of most of his cotemporary prose writers is not to be endured. "The ten first letters afford a model of "fine irony; and the four last of great eloquence. "Pascal, with admirable skill and judgment, has "united these different characters of style, with- "out ever producing any of those heterogeneous, "grotesque, monstrous mixtures, or abrupt con- "trasts, of the farcical and the sublime, which in "serious and religious works shock at once our

"moral and literary taste. Pascal's lucid order is "also delightful; he has complete foresight in "the arrangement of his plan and his materials; "he never goes over and over the same ground, "never vibrates in his argument, so as to fatigue "and disgust attention." It is not merely as literary compositions, nor yet merely as examples of excellent reasoning, that they are recommended to the student, but chiefly because they inspire just indignation against that jesuitical morality, which attempted to separate faith and good works. Sir Thomas More said of the casuists, that they did not take pains to preserve men from vice, but to show how near to sin they might go without sinning. "Quam propè ad peccatum liceat accedere "sine peccato."

The ancient casuists are now buried in dust; but amongst those who wish to reconcile worldly morality and religion, there is a continual tendency to revive their doctrines in a new form. Against this convenient sophistry young clergymen ought to be particularly guarded.

Among French divines, the works of Saurin, Fenelon, Flechier, Bossuet, Bourdaloue, and Massillon, ought to be studied.—"Of Saurin's ser- "mons, however, there are but five or six that "can be recommended, as fine compositions. "Fenelon's sermons were written in his youth; "they are not worthy of the author of Tele- "machus; and in his other works there is a great

" tinge of *mysticism.* The fifteen volumes of " Bossuet's sermons contain beauties of the first " order, and passages of the highest sublimity; " but it requires a practised taste to select and " separate them from the ascetic opinions with " which they are mingled. It is only to preachers, " who have great congregations, that Bossuet can " be useful as a model." Every body knows the great effects, that were produced by the funeral sermons of Bossuet and Flechier[o], especially by those on the death of Turenne, of Madame[p], and of the great Condé[q]. But of all the celebrated foreign preachers, we should recommend Massillon to the young student's attention, as being the most congenial to the English taste, because he is the least rhetorical. " He excels in painting the " human heart, he developes its most hidden folds, " and it is by this talent that he particularly " pleases the French, who love the most delicate " analysis of the passions, and of sentiment."

[o] V. Lettres de Madame de Sevigné.

[p] " O nuit désastreuse, nuit effroyable, ou retentit tout a coup, " comme un éclat de tonnerre, cette accablante nouvelle, Madame " se meurt—Madame est morte!"

[q] Prince! Agréez ces derniers efforts d'une voix qui vous fut connue. Vous mettrez fin à tous ces discours. Au lieu de deplorer la mort des autres, je veux désormais apprendre de vous à rendre la mienne sainte; heureux, si averti par ces cheveux blancs du compte que je dois rendre de mon administration, je réserve au troupeau que je dois nourrir de la parole de vie, les restes d'une voix qui tombe, et d'une ardeur qui s'éteint!

Massillon universally pleased, in the city and at court, at Versailles and in remote villages. A country curate said of his parishioners—"Ils "m'écoutent toujours avec plaisir quand je leur "prêche Massillon." Lewis XIV. as he left his chapel after having heard Massillon, said to him—"Other great preachers I have heard at Versailles, "and they have excited my admiration of their "talents; but I never leave this chapel after list-"ening to you, sir, without feeling dissatisfied "with myself."—To these suffrages of the highest and the lowest, may be added the eulogiums extorted from one unused to praise evangelical orators, Voltaire, who had the *Petit Carême* constantly on his table, and who cites a passage[r] from

[r] It is recorded, that, when Massillon pronounced the apostrophe, which begins with the following words, his auditors rose with such exclamations of surprise and terror as almost drowned the voice of the orator:—

"Je m'arrête à vous mes frères, qui etes ici assemblés. Je ne "parle plus du reste des hommes; je vous regarde comme si vous "étiez seul sur la terre.—Je suppose que c'est ici votre dernière "heure, et la fin de l'univers," &c.

We add a passage from another of Massillon's sermons, which we think will be better suited to the English taste. Sur la Gloire Humaine. Page 163.—

"Aussi écoutez ceux qui ont approchés autrefois de ces hommes, "que la gloire du succés avoit rendu célébres; souvent ils ne trou-"voient de grand que le nom; l'homme désavouoit le héros; leur "réputation rougissoit de la bassesse de leur mœurs et de leurs "penchants. La familiarité trahissoit la gloire de leur succés; i' "falloit rapeller l'époque de leur grandes actions pour se persu-

one of Massillon's Sermons, as the chef-d'œuvre of ancient and modern eloquence. The *Petit Carême* consists of a series of sermons preached (in Lent) before a monarch of ten years old, and purposely adapted to his youthful capacity; and as the chief theme of all Massillon's sermons is the duties of the affluent towards the indigent, they are interesting, both to court and country auditors, and may be studied with advantage by young clergymen in every situation. "Massillon's "faults are monotony and formality: his divisions "and subdivisions are too studiously symme- "trical."

It should be clearly understood, that in recommending it to British clergymen to form their taste by the comparison of different styles of eloquence, they are not advised to make the French their model. Foreign authors are proposed generally to their attention, not indiscriminately to their imitation. It would require much judgment in an English preacher, to attempt to imitate, or even to approach the French style, which is so much more florid than our own, and which admits

"que c'étoit eux qui les avoit faits. Ainsi ces décorations si mag- "nifiques qui nous ébloüissent et qui embellissent nos histoires "cachent souvent les personnages les plus vils et les plus "vulgaires."

Voltaire obviously took from this passage that remark, which has been so frequently quoted, that "No man is a hero to his "valet-de-chambre."

so much more of exclamation, personification, and of all those bold appeals to the imagination and the passions, which are sublime if they succeed, and ridiculous if they fail. The French mode of delivering their sermons is more favourable than ours to this kind of eloquence. The committing sermons to memory gives more the appearance of speaking extempore; the degree of action that the French use habitually, and their preachers not being confined to a narrow pulpit, are circumstances advantageous to the vehemence of their eloquence, and to their power of exciting sympathy and enthusiasm. Some successful attempts have been made to introduce this style of preaching in England, and in Ireland; but it may be much doubted, whether it would be beneficial to these countries, that it should become more popular. It can be employed only in great towns, and by men of superior eloquence; the hazard of the attempt is great before an English audience, who are generally averse to any appearance of what is theatrical in the pulpit, and who connect with a calm and serious deportment the idea of a preacher's being in earnest, and free from all fanaticism. The French critics[s] reproach English preachers with being only cold metaphysical reasoners, fitter for an academy than for a popular assembly; and we blame the French preachers for being orators and declaimers, fitter for the stage

[s] See Crevier. Rhétorique Francois, tom. i, p. 134.

than for the pulpit. The point of taste may be for ever disputed; but, upon the whole, we think it more consonant to national good sense, and more conducive to national morality, to abide by our own sober modes of pulpit eloquence. Even at a charity sermon, is there not something rather humiliating in having contributions extorted from us by declamation, which we refuse to reason and humanity? As a German preacher said to his weeping congregation, after he had worked upon their passions by an oratorical sermon, "Now are "not you all ashamed? Had I told you the same "truths in plain language, you would not have "listened to me." This effect of oratory and scenic pathos is generally transient, but the influence of reason and conviction is permanent, and sometimes, at least, operates upon the conduct. Well-dressed crowds weep while they listen to a fashionable orator in the pulpit, the next moment they relapse into habits of dissipation, and run to crowd and be crowded at some equally fashionable spectacle: but there is some chance that a congregation, who are not drawn together merely by the magic of a name, and who attend to a plain address to their understandings, and a clear explanation of their duties, immediately applicable to their situations, may derive some lasting, practical advantage from the exertions of their pastor. It should therefore be established in the minds of young clergymen, as an article of morality, as we

as a principle of criticism, that the excellence of sermons, especially for country congregations, depends more on simplicity, and clearness of expression, than upon ornament, or what is commonly called fine writing.

On the arts of literary composition, on the methods of forming a writer, or an orator, it is not necessary here to descant; because, however useful or ornamental they may be to members of the church, there can be nothing peculiar in the mode of teaching these to a clergyman. He may in his youth be instructed in these by the same means, which should be used in teaching them to pupils intended for other professions[1]. It may be added as part of the education which the student can give himself, either at the university or after leaving it, that he should hear some of the best preachers. To these he should attend, not with a design *to form himself* upon some fashionable model, but with a desire to discover in what the peculiar excellencies of different orators consist, and on what their powers of persuasion principally depend: these he should endeavour to acquire, but he should employ them in a style and manner of his own. Beside listening to the best, that he may know what to follow, he should hear specimens of the worst preachers, that he may know what to avoid. Among the worst should be classed

[1] See chapter on the education of men intended for public life.

all those clerical coxcombs, who show, that they are more intent upon the nice management of a cambric handkerchief, or the display of a brilliant ring on their white hands, than upon the truths of the Gospel, or the salvation of their auditors.

In the course of his education, the pupil should be accustomed to read aloud, and before numbers; this exercise is necessary to his attainment of that self-possession, which is admired in all who are to speak or read in public; by this practice he may acquire that command of voice, clear enunciation, and appropriate emphasis, which add so much force and persuasion to just sentiments and harmonious language. Lectures on pulpit eloquence, or on the graces of delivery, will only alarm him with the idea of difficulties which do not exist, or teach him affectation, which in a preacher is worse than any other defect of manner; but it is of greater consequence to him than it may at first sight appear, to avoid, whilst he is young, any peculiarities of accent or gesture, or any habitual tricks whilst he is studying or thinking earnestly; because these habits may recur in public when he is speaking with earnestness, and when he is so far engrossed by his subject as to speak as he would do in private conversation. Nothing therefore should be considered as trivial, which may lessen the effect of that earnestness, that total forgetfulness of self, which is the most powerful charm of eloquence. A preacher should be able, without

apprehension, to let his natural gestures appear, and his auditors, when they are moved by his earnestness, should not be in danger of having their feelings checked or changed by any thing in his manner, or accent, that could raise any disagreeable or ludicrous ideas. Indeed, the best methods of learning to read well are, first to learn to speak well, then to read as we speak; and at all times to listen attentively to those, who excel in the art of elocution. Against the danger of contracting vicious habits of pronunciation or awkward gestures, the keeping good company, that is to say, the company of those who have knowledge and good manners, is the best security. It may not perhaps be always in a young man's power to select elegant and cultivated companions; but it may be always in his power to avoid the vicious, illiterate, and illbred. *Virtus est vitium fugere.* He will never, at the university or elsewhere, from false spirit, or false shame, join in setting an example of fashionable profligacy. Nothing puritanical or austere should however characterize his conversation or appearance; he may be as easy in society, and as cheerful, as youth, good-nature, and a good conscience can make him. The cautions against singularity of manners and behaviour, which were given to philosophers, by one who had studied human nature in the most profligate of courts, and the most dangerous of

times, is still more applicable to clergymen than to philosophers.

" Consider, that it is our duty to live better " than the common people, but not in opposition " to them, as if philosophy were a faction; for by " austerity, instead of reforming, or gaining upon " them, we drive them away; and when they find " it unreasonable to imitate us in all things, they " will imitate us in nothing[u]."

There are a few perhaps to whom this caution may be useful; but austerity or singularity of manners are not the faults of the present day.

It may seem superfluous to observe, that a clergyman should be thoroughly acquainted with the tenets of sectaries, as well as with the doctrines of the established church; but ignorance on this subject, however shameful, is more common than well educated persons may imagine. This ignorance leads to party prejudice and intolerance: for ignorance is always more positive than knowledge, more impatient and more implacable. Therefore a young man of sense and humanity will not be in danger of becoming a polemic divine, from studying the tenets and arguments of men of other persuasions; on the

[u] Id agamus, ut meliorem vitam sequamur quam vulgus, non ut contrariam: alioqui quos emendari volumus, fugamus, et a nobis avertimus. Illud quoque efficimus, ut nihil imitari velint nostri, dum timent ne imitanda sint omnia. Seneca, Epist. v.

contrary, he will become more candid, mild, and liberal; he will see with pity the errors and furious zeal of his fellow creatures; that they have frequently shed their blood and sacrificed their lives for mere verbal disputes; and that Christians have reviled, persecuted, and hated one another with immitigable fury for centuries, merely for slight differences of opinion, which probably not one in ten of the disputants, perhaps not one in a hundred, understood or could explain. A clergyman, who has an accurate knowledge of the differences, which in the present times exist between various beliefs and forms of worship, will often have it in his power to moderate the anger, by dissipating the ignorance of disputants; and in all polemic arguments, from the consciousness of being well informed, he will be able to bear contradiction and petulance with patience and candour. He who has the vantage ground in battle, can easily be calm, preserve his presence of mind, and wait securely for victory. But victory will not be the object of a good clergyman; he will not desire to triumph over his fellow creatures, but to instruct, and make them happy. Beside this accurate knowledge of the tenets of different religions, a clergyman should complete his education, by taking a general philosophical view of the progress and fate of different ecclesiastical establishments; for instance, in looking through history, he may ob-

serve the rise, decline, and fall of the papal power and he should observe what events, but more especially what conduct of persons in power, or of combinations of party, has tended to secure or endanger the interests of that church. From this study of history, he may be enabled to form a judgment of what conduct ought to be pursued in our own times, and by our own clergy, for the security and advantage of religion, and of our establishments. He will ascertain the just medium between mild and candid toleration, and weak or rash concessions to the spirit of innovation and insubordination. Having calmly formed his principles from these comprehensive views, when he enters the world he will not be carried away by any wind of party doctrine, but will steadily pursue that course, which he knows will attain his end; he will not, perhaps, immediately satisfy the zeal of partisans, but by temperate, judicious conduct, he will support in the best manner the true interests of religion. In whatever station of life a clergyman may be placed, he may do much good by such conduct; but the higher he rises in the church, the more his power is enlarged, and the more his knowledge will be useful to the world. Though every man cannot expect to be a bishop, yet every clergyman of merit and learning has more than a chance of preferment. Those who from their birth, fortune, connexions, or talents, have immediate pros-

pects of rising to be dignitaries of the church, are peculiarly called upon to prepare themselves by the acquisition of knowledge, for the exercise of ecclesiastical and political power.

The student is now arrived at the awful period, when he is to enter into holy orders; an awful period it is here called, not from the habit of joining an appropriate epithet with a substantive, but from the sincere belief, that it must be an awful period to every man of conscience and reflexion. It is now that he is to decide, what no human being can or ought to decide for him, whether he have such a full knowledge of what he is to teach, such a conformity of opinion with the doctrines of the established church, and such moral principles and habits, as dispose and qualify him to be a Minister of the Gospel. This self-examination it is his bounden duty, as a Christian, and *as an honest man,* even in the worldly sense of the phrase, to make, before he presents himself for the approbation of any ecclesiastical authority; before he engages to perform the duties, or becomes a candidate for any of the emoluments of the church.

CHAPTER III.

On Military and Naval Education.

COURAGE is the cardinal virtue of a soldier or a sailor; therefore it should be cultivated with the utmost care from the earliest years of life in all, who are destined for the military or naval profession. Courage, considered as a permanent principle of action, is not a natural virtue: on the contrary, it is artificially produced, in opposition to some of the strongest feelings of our nature. Every human being is naturally averse to pain, and consequently anxious to avoid danger. It is only by the motive of greater pain, or by the superior excitement of appetite, or hope, or habit, that we are induced to conquer this original fear. "Every man," as it has been said, "would be a "coward if he durst;" that is, if the fear of disgrace did not overbalance the fear of pain or death. A virtue, which is thus formed in spite of our nature, requires to be sedulously supported by the combination of every possible motive, that education, discipline, and institution can provide. Upon the stage, it is fit to speak of courage in another style, as an inborn virtue, by which the hero is distinguished from vulgar mortals. A hero on the stage, or in romance, must never

know what fear is; but in real life such a being is not easily to be found[a]. When some one attempted to compliment the Earl of Peterborough, by telling him, that "*he feared nothing*," that truly brave man replied, "Show me a *certain* "danger, and I shall be as much afraid as any "one[b]." The chance of escape, the fear of disgrace, the hope of success, the desire of obtaining reputation, all combine to excite courage; it is fortified and increased by the recollection of past escapes, of success from exertions of mind or body, and by familiarity with danger. All the assistance, that can be derived from eloquence, from public opinion, from the influence of the fair sex, from the distinctions of ranks, and the ideas of honour, and patriotism, must combine to support the martial spirit, among civilized and luxurious nations, whose courage is not instigated by the appetites and passions, which hurry savages to battle. The passion of revenge is in itself a host, with which none can be compared in strength. Among the puny passions of civilized society, not one can be named, that has been found equally capable of inspiring desperate valour. The complex motives of honour and ambition are indeed superior, and able to produce more permanent, and far nobler exertions. But

[a] See an excellent essay on the martial character of nations.

[b] A similar anecdote is related of Lord Howe.

it should never be forgotten, that the more mankind are instructed, and the more they are taught to taste the refined pleasures of society, the more value they set upon life, and the more difficult it is to sustain that heroism, which requires its voluntary sacrifice.

Since it is more easy to communicate enthusiasm to numbers, than to raise it separately in the minds of individuals, and since sympathy, example, and emulation, have all powerful influence in exciting the virtue of courage, it is obvious, that a public education will be most advantageous for military and naval youth. Early domestic education must, however, in this, as in all other professions, prepare the pupils for public instruction and discipline.

"Give me but strong men," said Pyrrhus, "I "will make them brave."

Strength and health are the first indispensable requisites for a military profession: every other qualification may be acquired, but vigour of body is a gift of nature, which cannot be supplied by art. No consideration, therefore, should induce a parent to breed up an unhealthy child for the army or navy. If a young man of a delicate constitution should, by perverse accidents, acquire a taste for a military life, and should, when he has arrived at years of maturity, persist in making it his choice, his parents will not have to reproach themselves for what may happen: but

no kind or prudent father will prepare for himself the dreadful regret, which must be the consequence of exposing a son to hardships too great for his natural constitution.

A boy, who is to be brought up for a military life, must from his cradle be enured to the vicissitudes of the seasons. Let his head be accustomed to the sun, his feet to the snow. Let him be habituated to variety of clothing. Let his hours of sleeping and waking be frequently varied. Give him the useful power of sleeping in the day-time, whenever he is tired, and of wakening to the full use of all his faculties at the first summons. His meals should be at irregular hours, and should be quickly dispatched.

Refrain from accustoming your young soldier or sailor to wine, or any kind of spirituous liquor as necessaries; it is a mistaken notion, that wine increases the vigour of healthy children; it weakens them. All unnecessary and extraordinary excitation sooner or later induces debility. There may be exceptions to this rule, but none that invalidate the general principle. Some men are gifted with such constitutions, that they escape or survive the usual effects of intemperance: and fools are led into excess by these examples of impunity: but wise men remember, that no safe maxim for conduct can be formed from extraordinary instances; much less can any practical principle in education be deduced from

them. Popularly speaking, a man may have *a right* to do what he pleases with his own health but not with that of his children. It is not only folly, but wickedness, to give a child, who cannot judge for himself, a vicious taste, with the rash hope that he may hereafter escape the natural consequences of the habit. If a boy be so weakly as to require cordials, he cannot be fit for a soldier, or a sailor; if he be strong, he cannot need wine, and will not desire it, unless his taste be debauched by imprudent friends. People often teach children, who are naturally averse to it, to like wine, by making it a reward or an honour, by associating the idea of a bumper with smiles and caresses, and every joyous image of manliness and festivity. Wine should neither be granted as a recompense, nor withheld to punish. It should be considered as what it is, an excellent cordial; a stimulus not to be wasted on the child, but to be reserved for the time when it will be useful for the man.

> "What cordial drop for fainting age remains,
> "If our intemp'rate youth the vessel drains?"

Achilles, before the battle, was advised by the sage Ulysses to recruit his strength with generous wine; but if the power of the stimulus had been weakened by early imprudence, the cordial would not have been prescribed by the wise Ulysses, for it could not have had its full effect. The preju-

dice, which prevails in England, that strong liquors are *necessary* to those who endure much fatigue, should be counteracted by an appeal to facts and experience. In southern climates, even the porters and draymen prefer ice or lemonade to any strong liquors; and yet it is said, that the Turkish porters are the stoutest in Europe, and can carry burdens which would appal an English lighterman after he had swallowed a gallon of porter. This difference might be attributed to the Turkish use of opium, but the Chinese porters, who use no opium, are unexceptionable proofs, that the permanence of strength does not depend on the use of stimulus: and as for courage, that which results from no higher principle than intoxication, is the virtue of a savage, not of a civilized or rational being.

As courage is the cardinal virtue of a soldier, it should be cultivated from the earliest years of life with the utmost care. However trivial it may sound, it must be observed, that the choice of a nurse is a matter of considerable importance in military education. A timorous nurse, or attendant, may, by indirect sympathy, or by her own fears, make a child cowardly, or impatient of the slightest pain. A woman of a firm mind may, on the contrary, habituate a boy to bear little pains, and to brave the small dangers of childhood. Attention should be paid to the first symptoms of fear; some children are startled at

noises, some afraid of animals, others are affected by particular colours, or by certain expressions of countenance. Gentle perseverance soon overcomes these early prepossessions. Familiarity with the objects of their terror, or counteracting associations, dispel and conquer this infant timidity. Smiles and approbation should encourage the child, whenever he exerts his little reason and fortitude. Domestic animals are frequently the first objects of childish terror; and, if it be not vanquished, this terror sometimes leaves a lasting impression. A boy should early be accustomed to dogs and horses; he should be taken to exhibitions of wild beasts, that he may be familiarized to their forms and cries. The courage of a Roman ambassador was tried by suddenly producing an elephant in the audience chamber. Tell this circumstance to a child at the moment when he first sees an elephant; and make him proud of conquering his own apprehensions. If at any time he unluckily seems to betray symptoms of fear, the remembrance of it should not be impressed on his mind. Neither in jest, nor in earnest, should any anecdote derogatory of his courage be repeated. He must be taught to respect his own character. His pride must by all means be roused; for pride is the motive, which can be most effectually and permanently opposed to fear. When a boy once believes that he is brave, it is the fault of his

friends, if he become a coward. By repeated trials and gradual dangers he may be led to obtain victories over himself, and by success, he will acquire self-confidence and self-possession, or in other words, presence of mind and courage. He should never be punished by blows, nor by privation; he should be taught to consider blows as insults, which he ought not to endure, and it should be his pride voluntarily to support privations. Shame should be his punishment, but it should be sparingly used, lest its power be exhausted, lest the temper be rendered stubborn, or the spirit be broken. Shenstone's picture of a proud little boy writhing under the agonies of disgrace is admirably drawn:

" Convulsions intermitting doth declare
" His grievous wrong, his dame's unjust behest,
" He scorns her proffer'd love, and shuns to be caress'd."
* * * * * * * * *
" Ah me! how much I fear lest pride it be!
" But if that pride it be, which thus inspires,
" Beware, ye dames, with nice discernment see
" Ye quench not too the sparks of nobler fires;
" O! better far than all the muses' lyres,
" All coward arts, is valour's gen'rous heat."

Judiciously managed, the fear of shame, instead of shame itself, will deter a generous spirited boy from all that he ought to avoid. From the moment he is able to feel, the idea of honour and the love of glory should be raised in

his imagination. It is said, that when Charles the Twelfth was a boy, if he heard the word *glory*, his colour rose, and his eyes sparkled. At a very early age he had learned to prefer the idea of glory to the idea of security and life. When he was reading Quintus Curtius, his preceptor asked him what he thought of Alexander? "What do I think of him? I ardently wish to "resemble him!"—"But he lived only thirty-two "years."—"And was not that sufficient," exclaimed the young hero, "when he performed "such glorious actions?"

Even the amusements of a boy, intended for a military life, should be such as would invigorate the body, and fortify the mind. Exercises in the open air should be followed. Gardening, running, leaping, walking on stilts, skating, swimming, and various common diversions, which boys naturally practise with their companions, are preferable to any system of gymnastics. Competition and liberty give a degree of ardour and interest to these diversions, which it is scarcely possible to communicate to the best contrived systematic exercises. But without any parade of system, his exercises may often have a reference to his profession. If he dig, instead of digging for cabbages, and tulips, let him work like uncle Toby and Trim at a fortification. Let it be remembered, that the principal bodily excellence of a soldier is the power of sustaining long, la-

borious, *quick* marches. In war this power brings a greater number of troops to a critical spot, and thus multiplies numbers. This in fact is the grand principle of war. An officer, that can march with his men, and partake of their fatigues, encourages, and is adored. The epithet of Achilles, swift-footed, is therefore highly appropriate to a soldier.

At seasons of the year when exercises in the open air are not convenient, the pupil may amuse himself within doors, with carpenter's, smith's, and turner's tools. Much cannot be done at an early age with implements of any kind: but the child will by repeated trials acquire expertness and dexterity[c]: whatever he thus learns, let him work ever so hard, will appear to him mere amusement. No great apparatus of tools should at first be provided; he would not be able to make use of them, and he would only acquire habits of waste and negligence. His whole stock in trade should consist at first only of a knife, a square, a small saw, and two or three gimlets, twenty or thirty waste ends of boards of different

[c] Sawing and splitting wood for firing has been found an exercise the most permanently agreeable to children, because they are continually advancing to some end, which they know to be useful; they perceive that their little labour is really advantageous to their friends, they see a cheerful fire procured by their own exertions, and they are praised for contributing to the general comfort.

thicknesses, and a strong stool for a work-bench. With these, a boy of seven or eight years old may employ himself very happily. He will make stools and chairs, window-frames and door-cases. By degrees, whatever tools he can manage should be added to his stock. But before his wants are supplied, they should be distinctly felt; he should be reduced to that necessity, which is proverbially productive of invention*. Working in brass or iron is more easily practised by children than joinery. When a little crooked box, or a frail legged table, has been made, the materials are of no use, and the toy of no value. But with the addition of a vice, some files, hard wood, bits of tinned plates, and plate brass, and wire, a number of useful contrivances may be executed by boys of ten or twelve years old. A little workman may often be of service in a house, to mend a lock or a hinge, and will be able to perform many a mechanical device, which will render his improvement in manual arts advantageous to his friends, and consequently valuable in his own estimation. Parents who perceive the impracticability and romance of Rousseau's general system of education, are apt to condemn or neglect, without distinction, all that he recommends: but he often gives excellent council; for instance, when he advises that a young man should learn some mechanic art, by which he may secure independent support. This advice is urged not

only by the eloquent Rousseau, but by the judicious Locke. In these days, when the fortunes of men of the most elevated rank have been so suddenly changed by revolution, many, who were born to large incomes, have been reduced to the necessity of maintaining themselves by the work of their own hands. Therefore arguments immediately applicable to the present times must occur to every prudent parent, in favour of this precautionary measure. But independently of this consideration, it must be particularly useful to an officer in the army or navy, to have a taste for some mechanical art, which may supply him with agreeable occupation in idle hours during peace, and in time of war, it will be highly advantageous, to be able to do with his own hands in the exigence of the moment many things, for which gentlemen are usually forced to wait for the directions and assistance of ordinary workmen, and to officers belonging to the engineer or ordnance department, mechanical knowledge and expertness in the use of tools may be of essential service. To all men it is agreeable, as extending their power. The education of the eye, as well as of the hand, should be attended to. Children should be early taught to measure distances, and to judge of them by the eye. The estimating of distances at sight, which in some people seems an intuitive art, is in fact merely the result of habit; yet how few can judge with tolerable accuracy

how far objects are from each other, or from their own eye! To estimate the angle, which objects make at the eye, is another practice of real utility to all men, and to military men in particular. This knowledge of the relative distance of objects, and of their distance from the eye, leads imperceptibly to the power of estimating the angle, which they subtend. Familiar objects may serve as measures for those, of which the size or distance is to be estimated; for instance, cattle, or the height of a man. By teaching children to observe at what distance a cow, or a horse, or the human figure, appears of a certain size, they may be led to form a scale of comparison of the sizes of all other objects at given distances. This is peculiarly applicable to the education of young men for the navy.

Next to accuracy of eye, the power of representing faithfully to others what is seen should be taught. The art of drawing will be extremely useful to a military man, and absolutely necessary for a seaman; and the sooner the child begins to practise it the better. During long winter evenings, when a boy of seven or eight years old is at a loss for occupation, in one of those critical moments, when the pain of *ennui* has become insupportable, and consequently when any employment will be agreeable, put a pencil into his hand, and begin to teach him to draw parallel lines, first with a ruler, then without one; the

use of the compasses should next be taught, and the pupil will soon proceed to drawing plans and elevations of houses. Young people should be carefully practised in the imagining and representing sections of various objects. They should be frequently asked,—If such an object were cut in such or such a direction, what would you see of it, and how would you represent it in a drawing?

The names and use of all the lines employed in mathematical diagrams should be early impressed upon your pupil's memory. The names of chord, sine, versed sine, and cosine, tangent, &c., will not alarm or flutter his understanding when he first goes to a military academy, if he have been familiarized to them at home. After having learned the names, the child should imitate the lines, and by degrees should be led to comprehend, that the relations which they bear to each other are not limited to the particular figure, in which he has first seen them drawn; but that they may have different relative proportions, and yet retain the same denominations and properties. To fix these names in the memory, and to make them applicable upon proper occasions, they should be applied by the pupil to familiar objects as well as to diagrams. A bow and arrow, for instance, furnishes an obvious example. Arch, chord, and *sagitta*, are actually derived from these implements. Without frequent repetition, the

technical terms of any art or science soon fade from the memory; but with occasional and well chosen applications, they may be easily rendered part of the common language of our pupils. These fundamental rudiments of the science of geometry, and of the art of surveying and drawing, early acquired, will give a clearness of idea, and a firmness of belief on these subjects, joined to an expertness of hand, which can seldom be acquired late in life. The particulars of infantile tuition may perhaps be soon effaced; but something remains, which facilitates future acquisition. The Platonists believed, that human knowledge is only reminiscence of what has passed in previous existence; in the same manner the aptitude, which sometimes appears in youths for certain arts or sciences, is frequently nothing more than the revival of obscure traces left by former instruction.

A boy intended for the army or navy should be as soon as possible initiated in geography. By frequent and short lessons the relative situations and particular shapes of the great continents and islands may be readily taught, and if learned early, will be indelibly fixed in the memory. In the technical use of the globes the pupil should be instructed; and if one lesson be carefully explained, and thoroughly understood, before another is attempted, no fatigue will be felt, and no disgust will arise. But, alas! how seldom do

parents attend to this simple rule! A good teacher would probably employ ten minutes a day for a month, on what an eager mother thinks she ought to accomplish in an hour.

Learning geography by globes and maps is very unjustly ridiculed by Rousseau, who catches hold of an unfortunate expression in a book of geography,—"The world is a globe of pasteboard,"—and in all *the gaiety of rhetoric* he attacks the whole system founded on this inaccurate assertion. He triumphantly proceeds to show, that a child would mistake the meaning of the words, and would have a confused idea that the *world* is a pasteboard globe. To this no answer need be made, but that every day's experience shows the contrary. It is one of the principal arts of intellectual education, to substitute symbols in the place of real objects, and to make technical description subservient to demonstration. Upon this depends the whole of algebra. One of the most obvious and natural means of rendering this mode of substitution familiar to the mind is in the very case of geography. For example, if in making a common globe a small magnet[d] be inserted, and if a little figure containing a magnetic needle be placed on this globe, it will stand on any part of it, and will give a distinct idea of the antipodes, and of that attraction, which keeps bodies attached to the

[d] It appears, that the same idea has occurred to M. Mentelle.

Earth. When a child sees a figure standing on the bottom of a pasteboard globe without falling off, he can readily conceive, that the same thing may happen on the globe of the Earth.

Not only globes, and maps, but views of countries, and models of fortifications and ships should be among the early toys and amusements of a young soldier or sailor. Insensibly some of the terms of art will thus be acquired; indeed half the difficulty of learning any science is over, when its language has become familiar; to those who hear the technical terms of any art for the first time, there appears an amazing, and discouraging difficulty in comprehending what is in itself perfectly easy. It is of great consequence, therefore, to obviate this difficulty early, especially with such children as have not sanguine confidence in their own abilities.

In the literary education of a boy destined for the army or the navy, some difference should be early made from what would be advisable, if he were intended for any civil profession. As the knowledge of modern languages will be of peculiar use, and indeed necessity, to a military man, and as the pronunciation of languages is easily caught in childhood when the organs of speech are flexible, and before they acquire fixed habits, it will be advantageous to teach the pronunciation of the characteristic sounds of modern languages as soon as the child can articulate. The

peculiar sound of the French *u*, of the German *ch*, the Italian *c*, and *z*, the Spanish *x*, might be as readily acquired as the sounds of our own alphabet, and it would be easy to teach them nearly at the same time. The first books that he reads should be such as are calculated to rouse in his young mind the notions of honour, and the feelings of emulation. In his education it must be the object to excite enthusiasm, not to subject him at an early age to the nice calculations of *prudence*. Consequently a species of reading, which may be disapproved of for other pupils, should be recommended to the young soldier. His imagination should be exalted by the adventurous and the marvellous. Stories of giants, and genii, and knights and tournaments, and "pictured tales of vast heroic deeds," should feed his fancy. He should read accounts of shipwrecks[f]. and hair-breadth scapes, voyages and travels, histories of adventurers, beginning with Robinson Crusoe, the most interesting of all stories, and one which has sent many a youth to sea. It is to be hoped that no illiberal construction will be made of this paragraph. Prudence

[f] Captain Fellows's narrative of the loss of the *Lady Hobart* packet is extremely simple and interesting, and peculiarly suited to young readers; as it contains many instances of the advantage of temperance and discipline, and of the power of religion to support men in moments of the greatest distress and danger.

in a soldier is as necessary as courage; but it need not be taught so early.

Dr. Johnson's life of Drake, which is to be found among "*Fugitive Pieces,*" is an entertaining piece of biography beautifully written, and peculiarly suited to young sailors. All the modern sentimental stories for children, which tend to soften the mind, must be pernicious to those, whose minds ought to be most firmly strengthened. Among moral fictions, Sandford and Merton may be recommended, as likely to inspire manly feelings, and to form the character to fortitude, courage, truth, and all the virtues of a patriot and a soldier. This work has some defects; but it will be easy to prevent their doing harm to the young reader. The prejudice against *gentlemen,* which pervades the book, may be rendered harmless, or rather advantageous, by pointing out that the author uses the word *gentleman* improperly as a term of reproach, and that he intends it to denote helpless, indolent, effeminate, or luxurious persons, who think that their rank or fortune exempts them from all useful exertion. Sandford and Merton was written before the French revolution, and at a time, when there was reason to dread, that the luxurious and effeminate manners, which were then fashionable in France, should spread to the nobility of England, and debase the manly character of Britons; fearing this

danger, the author[g] endeavoured to counteract it by all his powers of eloquence and ridicule. The idea to be infused into the minds of youth is, that birth and education claim from their possessors honour, courage, patriotism, and every high-minded feeling. In the general mode of reasoning, and in the taunting irony used to enforce moral precepts and manly sentiments, Sandford and Merton resembles the manner of Xenophon in his Cyropædia, an ancient moral fiction, which should be earnestly recommended to young soldiers. It may be tiresome to read the whole early in life, but the most entertaining and interesting passages may be selected by parents or preceptor; the intrepid and noble character of Cyrus will delight a generous and high spirited boy. This is the species of books, that will be most advantageous, and it would be useless to enumerate all that may be read with profit; we shall therefore point out only the general principles, by which a proper choice may be made.

[g] The author can assert from his own private acquaintance with the philanthropy and good sense of Mr. Day, that, had he lived to see the event of the French revolution, he would in Sandford and Merton have guarded his pupils against those democratic principles, which confound distinctions in society, with as much eagerness and ability as he has displayed to convince them, that rank and wealth, without virtue or knowledge, cannot prevent their possessors from being ridiculous or contemptible.

Virgil thus describes the manner in which a hero should educate his son:

> Incenditque animum famæ venientis amore,
> Exin' bella viro memorat, quæ deinde gerenda,
> Et quo quemque modo fugiatque, feratque laborem.

Poetry, which is more poweful than prose in its effects upon the imagination, should be employed to inspire enthusiasm. As specimens of the kind of poetry likely to make an early *heroic* impression, Hardicanute, Chevy-Chase, and many ballads in Percy's collection of ancient poems, and in particular Spence (or Lowth's) Choice of Hercules, may be selected. The effect which ballads early learned by rote produce on the mind will not be disregarded by those, who recollect, that one of the most sagacious of legislators exclaimed, "Let who will make the laws "of a nation, provided I am allowed to make "their ballads." Among modern poems, the animated "Lay of the Last Minstrel" is calculated to inspire a martial taste, and to make on the youthful fancy some of those deep and strong impressions, which neither time nor accident can efface. The character of the young heir of Buccleugh is drawn with so much spirit, that it must excite the emulation of every youthful hero; in this poem there are all those chivalrous *prejudices*, which support and animate the military character,

The word *prejudice* does not always mean what is hurtful or improper. There are prejudices salutary to every class of society, which are formed perhaps involuntarily in childhood, which are reflected upon with complacency in mature life, and which are found to be preservatives while youth is under the dominion of the passions. The love of our country is a rational and salutary principle, which may, and in military education ought to be infused early as a prejudice. The following poetical anathema in the Lay of the last Minstrel against the wretch who is devoid of this principle, must produce a strong effect on youthful sensibility.

> Breathes there the man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?
> Whose heart has ne'er within him burn'd,
> As home his footsteps he has turn'd,
> From wand'ring on a foreign strand?
> If such there breathe, go mark him well,
> For him no minstrel raptures swell:
> High though his titles, proud his name,
> Boundless his wealth as wish can frame;
> Despite those titles, power, and pelf,
> The wretch concentred all in self
> Living shall forfeit fair renown,
> And doubly dying shall go down
> To the vile dust, from which he sprung,
> Unwept, unhonour'd, and unsung.

In this poem there are many beautiful strokes in the character of the heroic lady, from which a

mother might learn the art of inspiring a boy with martial ardour. Much may be done in the first years of life by maternal influence and eloquence. To prove this, the mothers of Coriolanus and of the Gracchi, or in modern history the mother of Henry the Fourth may be recollected. Not by formal lessons, but by slight strokes in conversation, and anecdotes introduced with happy female address, a mother may do more towards framing her son's military taste, than can be effected by Polybius, and the most profound treatises on the art of war. Give the strong desire to be a soldier or a sailor, give the strong desire to be distinguished in his profession, and all the rest will necessarily follow. To gratify the passion, to obtain the object, which charms the imagination, labour will be easily endured, and difficulties speedily conquered. To excite, therefore, in the boy's mind, admiration for great actions, and a passionate enthusiastic desire to imitate them, should be the grand object of his early education.

When the author of this essay visited the Hôtel des Invalides at Paris in 1803, a fine boy of thirteen years, accompanied by his preceptor, came into the church. The expression of the boy's youthful countenance, and the admiration and awe with which he seemed to be inspired, induced the author to speak to him, and to point out to him the beautiful monument of Turenne. "This "is an excellent preparation for the impression,

" which I hope to make," said the preceptor. He led the boy to some pictures, which had been hung round the church to commemorate heroic actions; one of them represented a crowd sallying from a city, a cannoneer pointing a cannon directly against the gate out of which they were rushing, and an officer throwing himself on the cannon and tearing the match from the cannoneer.—" There," said he to the boy, " There is your father! 'twas " thus that he sacrificed himself for his country."

If any instance of courage, fortitude, or presence of mind, occur either in books or in real life[f], let it be related at the moment, with the

[f] While this was writing, an illustration accidentally occurred, in the life of Bertrand du Guesclin. (For the French see the Appendix.)

" In the days of du Guesclin, it was the custom of the nobility " frequently to assemble together and give entertainments to the " ladies. Several nobles and knights of Brittany, including Rinaldo " du Guesclin, the father of Bertrand, published a tournament, to " which were invited all the brave knights and champions of France " and England. Those of Brittany, unwilling to yield the palm of " magnificence to any, determined to appear in the most sumptuous " equipages.

" Du Guesclin saw the preparations for his father's equipment " with anxious pleasure, and looked forward with delight to the " accompanying him to this brilliant exhibition. But Rinaldo, " before he set out for Rennes, forbade his son to leave home, " saying he was too young to appear in the lists with the old and " experienced warriors, who were to be there. Young Bertrand, " dissatisfied with this order, resolved to evade it, left his father's " house, and went privately to Rennes.

" There he followed the crowd to the spot where the tourna-

natural expression of esteem and approbation which it inspires. Young people are particularly

" ment was to be performed, and he contemplated with envy and " vexation the richly caparisoned horses, and the knights glittering " with gold and jewels. The sound of the trumpets, which ani- " mated the combatants, and the acclamations of the multitude, in- " creased his enthusiasm. He pressed, squeezed, drove, pushed " on all sides to make his way towards the barrier. But his mean " appearance excited the contempt of those whom he displaced, " and he was still thrust back without respect or consideration. " At last he obtained a place whence he could see the whole " distinctly.

" After having been a spectator for some time, he perceived a " relation of his, a knight who was returning home fatigued, after " having run two or three courses. Du Guesclin left his place and " followed the knight in haste to the inn where he lodged, threw " himself at his cousin's feet, and adjured him, by the glory he had " just acquired, to lend him his arms and his horse. The knight, " convinced of Bertrand's great emotion by the fire of his eyes, and " delighted to see such ardour and courage in so young a man, im- " mediately granted him all he asked; armed him with his own " hands, and ordered him a fresh horse. None of the signal vic- " tories, which du Guesclin obtained afterwards, gave him such " pleasure as this circumstance.

" He advanced towards the ground, the barrier flew open, and " he challenged the combat. One of the champions no sooner " presented himself, than he was conquered. Young Du Guesclin " ran against him with so much violence, that the knight was " thrown from his horse. He returned to the charge, and was " again unhorsed; but this time he suffered more than the first, " for he was dangerously wounded. Du Guesclin again offered " defiance to all antagonists. Another knight presented himself; " and another knight was conquered. Even his father Rinaldo " offered to run against him. Bertrand knew him by his arms, " and accepted the challenge; but when the trumpet sounded

attentive to the conversation, which they do not suspect to be intended as a lesson for them. The

" the charge, instead of advancing to fight, he laid his lance in the " rest and made a low obeisance.

" Every one was astonished at this action; some thought he " was afraid of Rinaldo, who passed for one of the bravest knights " of that day: and some that the unknown knight was tired with " his two former courses. But he soon resumed his career and his " conquests. Many knights were overthrown one after another; " so that at last no one dared to renew the contest. Much were " his address and strength admired and wondered at; but more did " they wonder at his constant attention to keep his face concealed " behind his beaver. The elder du Guesclin saw by the exploits " of Bertrand, that it was not the fear of being vanquished, that " had made the unknown knight decline to combat with him, and " he ardently wished to learn to whom he was indebted for such " respectful attention. All the spectators felt the same curiosity; " but desparing of his being conquered, they despaired of learning " who he was.

" A Norman knight, whose skill and prowess had been ac- " knowledged by all Europe, had presented himself at this tilt, " more to recal the glory of his former feats than to acquire fresh " honours; and after having brought two or three knights to the " ground, he had retired to the farther end of the lists, and was " conversing with the ladies, like a man who had done enough. " The exploits of the young hero attracted his attention, and the " ladies having requested him to combat with the unknown knight, " that they might learn his name, he challenged him to the " contest.

" Du Guesclin accepted the challenge. They set forward with " incredible swiftness; and the Norman knight executed the de- " sign he had formed of taking off the helmet of the knight of " Brittany. But *he*, provoked at being thus discovered, seized his " adversary with so much presence of mind and strength, that he

reflections they hear on passing circumstances, or on the books that their parents and friends are reading for their own amusement, make a greater impression upon children than the *morals*, with which stories designed expressly for their edification usually conclude.

The taste for truth and for facts may easily be brought to succeed to the love of the extraordinary and the wonderful, in which the pupil's childhood was indulged; and on his declining love for the marvellous may be grafted a taste for what is really sublime. From what is grand in fiction, it is easy to lead to what is great in history; and from the knights of romance and chivalry, to the heroes of biography and of real life, the transition is not difficult. Hume says, that he once lent Plutarch's Lives to a lady fond of works of fiction, who read the book as an ancient romance with

" soon dragged him from his horse, and left him among the " vanquished.

" If the astonishment of the spectators was great at this exploit, " what words can paint that of his father? Rinaldo embraced his " son in a transport of joy and tenderness: and Bertrand, delighted " with his father's applause, felt the full value of his victory.

" He went to receive the prize, which had been allotted to " the victor. Then, followed by all the noblemen who had ac- " companied him, he carried his prize to the knight, who had lent " him his arms and his horse.

" This last action secured him the esteem of all who beheld it; " and every one saw with pleasure, that so much skill and courage " were united to so much generosity and gratitude."

great avidity and satisfaction. No romance, indeed, can be more entertaining than Plutarch's Life of Alexander. Biography, ancient and modern, affords an inexhaustible source of instruction and amusement; and it will be easy for a parent to make such a selection from books in common use, as may recommend every excellence and virtue of a soldier. It is impossible to enumerate the volumes, through which anecdotes and knowledge of this kind may be scattered; but among others, Vertot's Knights of Malta[g], Voltaire's Life of Charles the Twelfth of Sweden, and *Le Dictionnaire Portatif des Vies des Hommes Illustres;* in which the lives of Bertrand du Guesclin, Turenne, and Marshal Saxe, are best worth reading. Many parts of Sully's Memoirs will also be found useful even to boys, for the noble characters of Henry the Fourth, of his friend and minister, will inspire a taste for virtue and heroism[h]. Without being like the Chevalier Masson, so ridiculously enthusiastic for the military reputation of Henry the Fourth, as to insist upon placing him in the lists of fame before Alexander, Hannibal, and Cæsar, in greatness and generosity of mind he may bear a parallel with any of these, and as the manners of his day have more resemblance to those of modern times, the account of his actions and sayings will be

[g] See in particular Vol. II. p. 127, for the History of Dieu Donnè du Gazon and a Serpent.

[h] Thiebault, Souvenirs de Vingt Ans à Berlin. Tom. V.

more interesting and more applicable than the example of ancient heroes. Biography, beside the immediate entertaiment and instruction it affords, is advantageous by creating an interest in general history. The reader is often more intent upon the fortunes of some favourite hero, than upon the fate of nations. Of this principle many modern writers have availed themselves for our advantage, and some to our cost; for, instead of a single life, the history of nations, and of ages, are hung to the names and adventures of individuals. The more a boy knows of the actions and characters of great men of his own or foreign countries, the more he will wish to learn of the transactions in which they were engaged, and of the times in which they lived. The history of his own country first, and of Europe next, should employ his attention. All small details should be neglected, and the great epochs, events, and characters, should be firmly fixed in the memory. By aiming at too much, by taking in too large a compass of universal history, and too many details of insulated facts and dates, the young student is fatigued and disgusted. It is better, at least for a military student, to concentrate his attention upon what will be of immediate and indispensable use. As the king of Prussia says in his excellent Instructions for the formation of his Civil and Military Academy:

"Properly speaking, the study of what is

" called modern history ought to extend only " from the time of Charles the Fifth to the " present time; a man who is to live in the world, " and mix with society, must not be ignorant of " events, which form a chain of connexion with " the current affairs of Europe."

Frederick required, that the historical professor at his academy should not merely read lectures on history, but at the end of each day's lesson should give half an hour to question his pupils on the principal points of the history which they were studying; by which means they would be taught to reflect and reason, and at the same time the facts would be fixed in their minds, not merely in a technical manner, but with the most rational associations: they would consequeutly recur to the memory in just and useful order. " Par ex- " emple," says his majesty, " sur les differentes " superstitions des peuples. ' *Croyez vous que* " *Curtius en sautant dans le trou qui s'étoit formé à* " *Rome le fit fermer? Vous voyez bien que cela* " *n'arrive pas de nos jours, ce qui doit bien vous faire* " *penser que ce conte n'est qu'une fable ancienne.*' " Après l'histoire des Décies, le maître a une oc- " casion toute trouvée d'embraser le cœur de ses " élèves de cet ardent amour de la patrie, principe " fécond en actions héroïques. S'il s'agit de Cæsar, " ne peut il pas interroger la jeunesse sur ce qu'elle " pense de l'action de ce citoyen qui opprima sa " patrie? Est il question des Croisades? Cela

" fournit un beau sujet pour declamer contre la " superstition. Leur ranconte t'on le massacre de " St. Barthelemy? On leur inspire de l'horreur " pour le fanatisme. Leur parle t'on d'un Cin- " cinnatus, d'un Scipion, d'un Paul Emile? On " leur fait sentir que la vertue de ces grands " hommes a été la cause de leurs belles actions, " et que sans vertu il n'y a ni gloire ni vêritable " grandeur. Ainsi l'histoire fournit des exemples " de tout. J'indique la méthode, mais je n'épuise " pas la matière."

The sort of instruction by conversation, which his Prussian majesty so justly recommends, may be practised with much facility and effect by parents or private preceptors, previous to a boy's going to a public school or military academy. And this most useful and primary education must again be referred to the mother, by whom so much may be done. Few ladies are in these days ignorant of the rudiments of history; and from ancient or modern history, a mother will often be able to point out interesting examples and entertaining anecdotes; and she may early contribute to form the reason, taste, and morals of her son, by conversing with him on the actions of the great and good, or the unprincipled and wicked men, with which history abounds. Notions of justice, sentiments of magnanimity, and in short, all moral ideas may be thus imperceptibly infused. From the simple but touching anecdote of Sir Philip Sidney and

the dying Soldier, to the account of the heroic death of Algernon Sidney and of Russell, there may be found in the history of his country gradations of circumstances suited to the taste and capacities of boys from eight to twelve years old. As soon as a boy has some general knowledge of the history of England and France, parts of Froissart, of which we have now an excellent translation by Mr. Johnes, will interest him. The simple language and minute lively representations of this old chronicler are more likely to please young people than the fashionable style of modern historians. The martial and chivalrous spirit of the times in which Froissart wrote so entirely possess him, that he imparts a portion of the same enthusiasm to his reader: the perusal of this animated writer almost makes the reader think, that the business of the world is war; that there is no science but military science, and no virtue but martial courage. These are the prepossessions, and this the enthusiasm with which a young soldier ought to be inspired. And now a secondary course of poetry may be attempted of a higher sort than what was formerly recommended.

If the pupil is able to understand them, the historical plays of Shakespear should be introduced, at the time he is reading the histories to which they allude. When he is old enough, or rather when he is sufficiently cultivated to understand them, the characters of Harry the Fifth, of Owen

Glendower, Hotspur, Brutus, Arviragus, and Coriolanus cannot fail to touch the heart, and seize the imagination of a young soldier. He should be taken to the theatre to see representations of these and of every other heroic character.

Some of Dryden's imitations of Chaucer are well suited to a military youth, who will feel the charms of

> "His long resounding march and energy divine."

But of all poets Homer is most capable of inspiring a martial taste. Nothing that has been written by the pen of man ever produced such strong effects upon the human mind as the Iliad—that poem, which the conqueror of the world kept in the precious box, that held the perfumes of the vanquished Darius! Alexander acknowledged, that his reading the character of Achilles was the first circumstance, that roused his emulation; a similar declaration has been attributed to Charles the Twelfth of Sweden, and to other celebrated conquerors. Some modern writers have been pleased to call Achilles a mad butcher wading in carnage; but all our love for the arts of peace, and all our respect for that humane philosophy which proscribes war, cannot induce us to join in such brutal abuse, such unseemly degradation of the greatest military hero upon poetic record. The manners of ancient and modern times are so different, that there is no danger of a boy's imi-

tating the ferocity of Achilles, though he may admire and emulate his undaunted courage, and his magnanimous choice of glory in preference to a throne with inglorious security. His answer to Ulysses (in the eighth book) is not only one of the finest pieces of oratory that ever was written, but it is replete with good sense. The hero is represented not as a blind enthusiast, but as a man weighing the value of life and domestic happiness against glory. By the remembrance of *the unprofitable toils* he had endured, and of the insults which had tarnished his honour, he is justly irritated and disgusted, and to the message of the humiliated king of kings he replies, that

——"The unfruitful glories charm no more."

Afterwards, when his friend Patroclus is vanquished by Hector, the wonted enthusiasm of Achilles revives; and when the alternative is full in his view, either of death, to which he is doomed by the fates if he return to the war, or of disgrace if he desert the memory of his friend, he at once forgets his anger against Agamemnon, and, eager to sacrifice his life, rushes to the battle. These heroic beauties in the character of Achilles should be pointed out to a young reader, and he should not be suffered to be carried away merely by the heat of the action in the Iliad, or by the flow of the poetry. The various modifications of courage in the different characters of Ajax, Sarpedon,

Diomede, Antilochus, Hector, Agamemnon, Menelaus, and Idomeneus, are admirable. The character of Telemachus in the Odyssey is also beautiful, and a fine model for a young man. It is said, and perhaps with reason, that Homer loses much by all translation, even by Pope's; but for the pleasure of reading the Iliad and Odyssey in the original, it cannot be worth while for a military man to learn Greek: especially as the full poetic fire is preserved by Pope, though some of the simplicity of the thoughts and language may be lost, and for these he may consult Cowper.

However ornamental and useful a knowledge of the learned languages may be in other professions, it is not materially useful to a soldier, nor is it rendered necessary to military gentlemen by the opinion of their equals, or the fashion of society. An officer may be distinguished in the army, may perform the duties of his profession, and may rise to the head of it without understanding Greek, and without its being a reproach to him that he is ignorant of that language. Without being able to trace English words to their Greek roots, and without knowing any thing of the Greek accents, he may write and speak his own language with sufficient force, clearness, and precision, for all the purposes of that active life, in which he must be continually engaged; his eloquence is not to be the learned, studied eloquence of the bar, the pulpit, or the senate; he is,

on the spur of the occasion, to give his orders, or impart his sentiments to unlettered men, who understand only their mother tongue, and the universal language of the passions. Military eloquence depends not upon taste or study, but upon feeling, and presence of mind. "Follow my white "plume, soldiers; you will always find it in the "road to honour!" was more appropriate oratory from a general to his soldiers, than could have been learned from any of the harangues of Thucydides, Tacitus, or Livy. An officer who feels honourably, and thinks justly and decidedly, cannot be in want of clear, rapid, fluent language, though he may never have opened a Greek Grammar. Those who can speak well, may write well, for they have nothing to do but to represent their thoughts upon paper, in the order and in the words in which they occur; and this they will be more likely to do, if they be unincumbered with pedantic precepts. A successful soldier's dispatches, or a victorious seaman's letters to the Admiralty, will not be criticised by the generous public, even if they should not be worded with classical purity. Besides, great men have always secretaries, and may have Greek scholars for secretaries if they please. The duke of Marlborough was ignorant of the learned languages; and no Englishman would find fault with Sir Edward Hawke's letter, announcing a great victory over the French, in the truly sailor style, "I gave them

"a good *drubbing*," though his German master did not understand the uncourtly phrase: nor would any Briton object to the dispatch of another of our admirals who announced the capture of the French fleet as "*per margin.*"

Instead of Greek and Latin, a young soldier should learn modern languages, the sciences, and the arts essential to his profession; he should acquire some knowledge of the literature of his own country, some taste for belles-lettres, which will enable him to pass his leisure hours happily, and may render his company and conversation agreeable to cultivated society of both sexes.

As to the actual value of the accomplishment of understanding Greek or even Latin, it might perhaps be more useful to a soldier to have learnt to write readily with either hand, than to be able to write Latin elegantly. Lord Nelson had, when a boy, practised writing with his left hand; he felt the advantage of the facility he had acquired in this habit, when he had the misfortune to lose his arm. When the king of Prussia was disabled by the gout in his right hand, he angrily asked one of the professors at his military academy, why the pupils were not taught to write with the left as well as with the right hand.

Before a young man mixes with companions of his own age, who have acquired the learned languages, and who have imbibed high ideas of the value of classical literature, he should be pre-

pared to form, with regard to himself, a just estimate of their importance: for he should not go to a public seminary with the notion, that any part of his education has been neglected, or that he is inferior in capacity to other boys, because he has not precisely their attainments. It is of consequence to explain to him the principles upon which his education has in this respect been conducted, to convince his understanding, and to strengthen his mind upon this subject; otherwise he might perhaps all his life feel regret, and false shame, instead of a just confidence in himself, and gratitude to his parents.

During the first eight or ten years of a boy's life, the rudiments of the knowledge that will be most useful to him, the foundation of his moral and professional habits and principles, may be secured by the easy methods, which we have suggested. This primary education may perhaps be best conducted at home by parents or private preceptors; but beyond this first period, private education must never be thought of for a soldier. Every thing forbids it. The very love of home, which he would acquire with domestic tastes, would become a source of unavailing regret. The necessity for resistance, and fortitude, the competition, the bodily and mental contests, which arise daily in public schools, force young men to exert themselves, and give them courage, and presence of mind among numbers and amidst the

bustle of active life. Therefore, to public schools military pupils should undoubtedly be sent, as soon as they have been properly prepared at home.

Immediately previous to a pupil's leaving the parental care, to enter any military school or academy, pains should be taken to give him a full idea of the sort of life which he is going to lead, and of the temptations to which he will be exposed. Any nice ideas of morality, which he has acquired, will probably be assailed by the ridicule of his companions; therefore his preceptors and friends should not insist upon points that are not essential; but by the main principles of morality he should be prepared to abide sturdily, against ridicule, persuasion, and example. He should be prepared, not to confute or lecture his companions, but with cool, civil, and military courage to maintain his ground if attacked, and to pursue his own course steadily, regardless of the clamours of the great or little mob. He should ascend the hill to seize his prize, without listening to the abusive voices, that perpetually dissuade him from his enterprise. Against the habits of gaming, and we fear we must add drinking, he should be especially cautioned before he enters any public seminary. A military life exposes a young man to many temptations to indulge such tastes; it is therefore of the utmost consequence, to form early the habit of resisting opportunity and ex-

ample: a habit which will be the security of his health, his fortune, his happiness, and perhaps his honour.

As a young officer will early mix with varieties of dissipated company, his religious principles should not trust for their defence to any of those outworks, which wit can demolish; he should not be early taught to be scrupulous or strict in the observance of trifling forms, his important duties and his belief in the essential tenets of his religion should not rest upon these slight foundations, lest, if they be overthrown, the whole superstructure should fall. When his companions perceive, that he is not precise or punctilious, but sincere and firm in his belief; when they see that he avoids all controversy with others, and considers all interference with his own religious sentiments, whether by ridicule or remonstrance, as an infringement of his rights and of his independence; he will not only be left unmolested in his tenets, but he will command general respect. It is of the utmost importance, that the early religious impressions made on the mind of a soldier should not be of a gloomy or dispiriting sort; they should be connected with hope, not with fear, or they will tend to make him cowardly instead of brave. Those, who believe that they are secure of happiness hereafter, if to the best of their power they live and die doing their duty, will certainly meet danger,

and if necessary, death, with more courage than they can ever do, who are oppressed and intimidated by superstitious doubts and horrors, terrors which degrade man, and which are inconsistent with all ideas of the goodness and beneficence of God. It is in vain, however, to reason with persons against such apprehensions after a certain time of lif ; the first impressions of this nature made on the imagination during childhood are seldom effaced. Parents therefore should be particularly careful on this important subject: with them is the power, and with them must be the responsibility. The evil or the good is done effectually, or irreparably perhaps, before the child is eight or ten years old. After that age, preceptors can seldom counteract the first associations without more care and leisure, and more study of the individual mind, than can be expected from any masters of a public school, who have vast numbers under their charge, and who can act only by general rules. Therefore, every pupil should be carefully prepared in his religious, moral, and literary education, before he is sent to a public seminary, otherwise his subsequent education may prove inadequate to supply his deficiencies. It is impossible to read the life of Lord Nelson without being convinced of this. The judicious authors have forborne to dilate upon this subject; but they have proved beyond all doubt, that the religious sentiments of Nelson

were sincere, that they were inculcated in a moderate and reasonable manner by his venerable father; and it is observable, that there is no instance of intolerance in Nelson, though a considerable part of his life was passed among the most bigotted people upon earth. The observation cannot be too often repeated, that the vast establishments of the central schools in France have failed from the want of primary schools, or preparatory domestic education. Many English masters complain of similar neglect on the part of parents, who send boys to them utterly unprepared for the course of instruction which they are to pursue. It is impossible, they observe, that children should learn two sets of things at the same time, what they ought to have learned at home, and what they are to be taught at school. Every step is obstructed for want of that by which it should have been preceded; the children are fatigued and discouraged, the labour, and vexation, to the masters, are immense and fruitless.

Even at the hazard of being thought tedious or trivial, it was necessary to dwell upon the importance of *primary education*, and upon the means by which it may in every well-regulated, or in any well-conducted initiatory school, be most easily accomplished.

Military Education.

Public education should continue and complete what private instruction has prepared. If the pupil be properly taught at home, there will be nothing to be unlearned; there will not be any deficiencies to be supplied, when he goes to a well-conducted public seminary. There should be no incompatibility, no opposition between the habits and ideas which he has acquired, and those which he has now to practise.

The same principles, which guided a judicious parent with respect to the diet, amusements, exercises, and studies of a son destined for the military profession, will necessarily direct a well-governed military or naval academy. On these subjects, therefore, what has been suggested in the preceding section must be recapitulated, extending the same principles on a larger scale, applying them with stronger powers, illustrating them by more impressive examples, and following their consequences in active life, through the wide compass and complicated relations of social and military duties.

At a military school, the diet of the young soldiers should be such as will strengthen their bodies without injuring their minds. All disposition to epicurism, whether real or affected, should be discountenanced by ridicule. Epi-

curism is unworthy of a soldier, not only as being an effeminate, but a selfish vice. It is encouraged by the fashion of the times. It should therefore be combated by the only power which can be successfully opposed to fashion. Can it be believed, that a soldier, a general at the head of an army, in the middle of a campaign, should send his aid-de-camp from the Crimea to Petersburgh for a tureen of sterlet soup? This epicurean barbarian was Potemkin[m]. Young officers should be brought up to take a noble pride in sacrificing their *luxuries, and comforts*, to the higher pleasures of generosity, of self-approbation, to the sense of doing their duty, of supporting the character of their profession, and the honour of their country. These observations apply to all military schools and academies, whether for the sons of the higher or the lower classes of society: but to these general remarks it may be useful to add, that the diet and manner of life, to which young men are accustomed at academies, should be, as they usually are, adapted to what they are likely to meet with in their respective ranks and stations when they enter the world. Prince Henry of Prussia, a man not inferior in abilities to his renowned brother, said to one of the professors of the military school which Frederick had just formed, "This establishment is very "well imagined, and very grand; but the young

[m] Tooke's Life of Catherine II. Vol. III.

" men are brought up in too much ease and com-
" fort. Your academy should be open only to
" the sons of the rich; yet often the sons of
" those, who are not born to wealth, are sent to
" you: when they leave you, they will be sub-
" lieutenants or lieutenants for thirty years per-
" haps; they will be obliged to submit to con-
" tinual privations, and they will be miserable
" from the recollection of that affluence, to which
" they were accustomed at the academy."

Prince Henry's prophecies were accomplished. After the death of Frederick, this institution fell into decay. The remote cause, perhaps, of the recent disasters in Prussia.

In all the British military academies, great care should be taken to encourage temperance, particularly in drinking. If possible, the national notions of *conviviality*, and patriotism, should be extended beyond the ideas of circulating the bottle, and drinking bumper-toasts with three times three. Vigilance on the part of masters of academies, to preserve their pupils from the opportunities and means of acquiring habits of intemperance, will not alone be sufficient: no external restrictions or prohibitions can reach the mind. They will rather increase the desire for what is forbidden, unless the understanding be convinced, and the vicious taste be counteracted by reason, shame, and better example. The character of a drunkard should be held up to their

detestation. We need not intoxicate Helotes to show our youth the deformity of this vice; when among those of the highest birth, and most distinguished talents, its willing slaves are often seen exposing themselves publicly in every circumstance of disgusting degradation. To a military man, an argument immediately applicable to his profession should be used against intemperance: it is incompatible with any office of trust, or military command, in which secrecy is required. A venerable French general, who commanded a body of emigrants during our last war in Flanders, said in confidence to an Englishman[n], "Nothing was wanting but prudence and "secrecy: We were conquered by *punch*."

It is also said, that the Russians were twice defeated in Switzerland, by the mere drunkenness and consequent want of secrecy of their leaders.

A young commanding officer in the service of the late king of Prussia was so much shocked, at finding that he had betrayed a political secret,

[n] When this page was just written, the newspapers of the day announced, that an English colonel of militia was sentenced by a court-martial to be cashiered for having been drunk on duty. His majesty expressed his regret at being obliged to dismiss from his service an officer, to whose character so many general officers had borne testimony; but he said, that under all the circumstances of the case, it was not in his power to pay attention to the recommendation of the court; and that he was reluctantly obliged to confirm the sentence.

This is the true way to preserve discipline in the army.

while he was intoxicated, that he made a resolution against drinking wine, which he scrupulously kept during the remainder of his life. This is, however, a singular instance; for against a man's habits his resolutions are seldom of much avail. Young men should be convinced of this, and should be inspired with the desire to guard themselves from bad habits, instead of employing their ingenuity to ridicule the precepts, or evade the restrictions of their preceptors.

As to *exercises and amusements* for the pupils in a military academy, it is scarcely necessary to say, they should all be calculated to promote and sustain manly dispositions. The judicious Sully recommends, in the strongest manner, to military youth, those sports and exercises, which form a graceful carriage, and give strength to the limbs. "I was," says he, "always of the same opinion "as Henry IV concerning these exercises. He "often asserted, that they were the most solid "foundation, not only of discipline and other "military virtues, but also of those noble senti- "ments, and that elevation of mind, which give "one nation preeminence over every other.

"I used to be present at them myself, when I "could steal a moment from business, both be- "cause I had a taste for such amusements, and "because I thought my presence would excite a "laudable emulation among the youth."

The example of Sully is worthy of imitation,

and it would be advantageous, if among our nobility and gentry it were to become the fashion, to attend from time to time the public exercises of our military youth.

A military school should have annual competitions and prizes, for foot-races, leaping, wrestling, fencing, and firing at a target. Though the prizes need not be absolutely wreaths of oak or parsley, yet whatever they are, they should be more honorary than lucrative. The victors should be rewarded also with the applause of the public, the countenance of the great, and sometimes perhaps with the patronage of government.

If exhibitions of these military games were made in great public theatres, and if the prizes were conferred by a royal or noble, or by some fair and fashionable hand, there can be little doubt but they would tend more than all the precepts of masters to produce that ardour and ambition, which constitute the true military character.

All sports, without exception, that promote strength and agility of body, should be encouraged in our military schools; for instance, archery whenever circumstances permit, swimming, hunting, and shooting. Hunting, to which shooting is, properly speaking, subordinate, has ever been considered as an image of war. Xenophon's beautiful romance, which has already been recommended to the perusal of young soldiers

can scarcely be read without inspiring somewhat of that enthusiasm, with which the sports of Cyrus are described: of these hunting is the chief. The universal fondness for field sports, sh wn by all healthy boys, may afford the masters of military academies great power of rewarding, or punishing. Wherever a master can propose as a reward a day's hunting, he may be sure of obtaining strenuous exertions of industry. How far this may be practicable, must be determined by situation: but surely noblemen or gentlemen in the neighbourhood of military schools would facilitate the means of executing such a plan. While all manly sports and pastimes should be allowed, all cruel and brutal diversions should be prohibited. A taste for sanguinary sights and shows has ever been the characteristic of weak and cowardly dispositions, and of the degeneracy of nations. Merely being accustomed to the sight of blood, and wounds, and death, may render human beings callous, or may give them a ferocious temper, but it has no necessary tendency to make them brave: where there is no personal hazard, no intrepidity can be shown. To be passive spectators of those contests, in which either men or animals tear each other to pieces, cannot surely inspire courage, or any one generous or manly sentiment. Cock-fighting, and bull-baiting, are unworthy of British youth, and can never raise the martial spirit of a nation.

Among exercises fit to be introduced in military academies, the practice of the military pace should be mentioned. The Roman soldier was accustomed to a particular gait, which he was enabled by habit to continue during many hours successively. Surely, when modern warfare depends so much upon the rapidity of movement, part of that time which is now spent in polishing arms and accoutrements, might be employed in military marches! The mere mechanical drill of a private soldier should certainly be well known and practised by every officer; but when once a young man is expert at the military manual and ordinary manœuvres, it is waste of time to keep him on parade longer than is necessary to enforce regular attendance. The strictest discipline should be observed to maintain essentially useful habits, whether of body or mind; but it is folly to waste power, or display severity, merely to enforce petty observances of etiquette, or to produce a trifling superiority of dexterity. To make soldiers useful as soon, and as long as possible to the state, should be the object of all rational discipline.

Might not boys of fourteen or fifteen be embodied under prudent officers of invalides in garrison duty, in fortresses in England, Scotland, and Ireland? and might not these garrisons be at the same time military schools? Actual service is something different from mere exercise: and

there is always benefit in enuring youth to their duty by degrees, instead of forcing them at once from the mock soldiership of the schools to the real duties of the profession. Young soldiers might, at all events, be taught many things, which they would find essentially useful to them, though they are not in the usual course of instruction at military academies. They should, for instance, learn as much of surgery as might enable them to dress a wound, or to set a limb. It has been recommended, in the early part of the military pupil's education, that he should be taught the use of carpenter's tools, and a practical knowledge of mechanics, that he may be able, on an emergency, to execute his own designs without waiting for workmen. A soldier, who can mend his own firelock, or even shoe his own horse, or mend the harness of an artillery waggon, may in certain circumstances have much advantage over a fine gentleman, or over the most manly officer, who has not the use of his hands as well as of his head.

Young officers in their hours of recreation might amuse themselves with making fortifications. A piece of ground adjacent to their academy might be converted to this use. Conceive twenty or thirty boys, with their spades and pickaxes, digging ditches, facing the scarps, cutting the embrasures, &c.; then divided into two parties to assail and defend the place; one pro-

viding for the continual repairs of demolished works; the other, with generals, and officers, and engineers, making regular approaches, and conducting all the business of a siege. Can it be doubted, that this would be a favourite amusement to youth, and that from practical amusements of this kind, they would derive a better notion of the reality, than lines and angles beautifully shaded with red, blue, and green, can ever convey to their minds? Young soldiers should be instructed in the methods of making pumps, sinking wells, and raising bridges. They should learn the art of mining and quarrying. These would be desirable acquisitions to any young men, but to those destined for the army, they would be of incalculable advantage. But to teach them, it will not be enough to lead the pupils forth from school, accompanied by masters and tutors, to look at workmen: they should be allowed, as amusement, to work by themselves; and they would follow such pursuits with eagerness and delight. Different tastes would lead to different arts, and the watchful tutor might gently incline them to those most immediately associated with their future professions. "In "fact, an army is a moving fortification; the "different parts of which, in a day of battle, "should be so arranged as to afford reciprocal "protection."

Among amusements proper for military youth,

there is one, which, though of a sedentary nature, should be admitted as an accomplishment suited to the life and feelings of a soldier°—Music The Greeks made it an essential part of education. We are not well informed of the reasons, which raised this art so high in their estimation; it is probable, that the Grecian oratory, civil and military, depended not only upon the words and sentiments, but upon the measured cadence or rhythm, which added the charm of music to eloquence. So early as the days of Homer this idea was prevalent. Music was the solace of Achilles, who calmed his rage, and soothed his sorrows with the lyre. Beside the amusement which it affords to a soldier, it is in modern days a ready means of introduction to good company, in every country in Europe. Whether it really civilize the human heart, is a question foreign to the present purpose; undoubtedly it is likely to polish the manners, from the intercourse which it usually produces with the well-educated classes of female society. To this it may be objected, that it leads to the wretched company of fiddlers and dilettanti; but the unstable life of a soldier is not much obvious to this danger: these servants of the public seek for richer patrons, and more

° This recommendation of music is given with hesitation, as it is against the opinion of a most judicious officer, who has added great learning and an extensive knowledge of service to a profound study of the military profession.

powerful protection, than the officers of marching regiments.

Chess, though a sedentary game, has been a favourite with men of military renown. Billiards might be objectionable, as they may lead to gaming: young men *will* learn to play at billiards, and perhaps it is therefore better, that they should begin to enjoy the amusement in good company; they may thus learn to take pleasure in this exercise of address, without acquiring pernicious tastes. It should not, however, be disguised, that billiards is one of the most fascinating and dangerous games to which young men can be habituated, if it once become an object of lucrative competition. At Valenciennes every second house in the great square had "*Billiards*" inscribed on it.

All games of chance should be prohibited; and in this case, as in every other, the understanding should be appealed to as the best guide for the conduct, even in youth. The views of the pupils should be extended beyond the boyish notion of resistance to school restraints: they should be taught to think on these subjects as men, not as boys. They should be led to consider what will be for their own advantage, when they enter the world: when they are to become their own governors, and to be responsible with their fortunes and their characters for their own conduct. Examples of men, who have been ruined

by a taste for play, should be pointed out to them; it should further be observed, that a gentleman of monied or landed property runs the chance of losing only his fortune, but an officer, by gambling, may lose not only his fortune, but his honour. This subject has been dwelt upon particularly in speaking both of the private and public education of military men, because gaming is the common vice of soldiers. They see how much chance seems to govern military success; they look forward with less certainty than others to remote enjoyments; the present moment is of more value in the midst of danger than it is in security, and to fill it with the greatest possible portion of enjoyment, is the general wish; besides, in many situations, young inexperienced and illiterate officers have scarcely any other means of amusement than gambling. The course of their lives runs successively from tiresome rest to eager activity; they are used to strong stimulus, and when they are not in active service, play supplies the readiest succedaneum for higher objects of interesting pursuit. The early habit of thinking it disgraceful and dangerous to game will be the best preservative; and the opinion of a young man's companions will have more weight with him than the precepts of masters. It is by means of their influence over *public opinion*, that the legislators of little, as well as of great commonwealths, must form the morals and manners.

Public education commands the great powers of emulation and sympathy: by these what a number of virtues may be encouraged! In military academies, the young men of irreproachable conduct, and of superior industry and talents, should be invested with the honorary charge of instructing others. This will teach subordination, and inspire ambition. Those who command, should be responsible for those under their care, and for all their own orders. By these means, young men may early be initiated both in the arts of command, and in the habits of obedience, as the Persian youths, according to the Cyropædia, were taught the principles of justice, by being constituted judges of each other, and by being subject to have their judgments revised. Masters, however, must keep a watchful eye over these little commanders, lest they should become tyrants.

The rewards and punishments in a military school should never be of a pecuniary nature. Honour should be the great reward; and disgrace, or the fear of disgrace, the only punishment. In a commercial nation like this, it is peculiarly necessary to guard against that mercenary spirit, which is incompatible with the generous martial character. When every thing is reduced to a monied rate, honorary distinctions lose their value and power over the human mind; and, instead of noble enthusiasm in the cause of virtue and free-

dom, a calculating, selfish temper prevails; the people are debased and enslaved; mercenary troops fight their battles without the ardour of freemen, and at last a nation, incapable of defending even its darling wealth, falls an easy and inevitable prey to the bold invader. To prevent such a catastrophe, a commercial country should take every possible means of inspiring the youth, who are to form their armies and navies, with a love of honour. The human mind seeks only for distinction; and if a sprig of parsley, or an oak leaf, be a distinction confirmed in value by public opinion, it will create emulation more powerfully than any sensual or mercenary reward. Courage should be exalted and rendered permanent, by connecting it with every generous and virtuous sentiment. As a foreign writer, in contrasting the characters of Boufflers and Villars, observes, "Our country may be saved by cou-"rage, but it must be supported by virtue." Every means, consistent with the institutions, and general discipline of an academy, should be taken to inspire boys with this honourable enthusiasm. The heroic actions of the soldiers and seamen, every instance of bravery and virtue in any rank of life, should be held up to the admiration of youth. They should celebrate great victories, and commemorate, by festivals, those days which our national heroes have rendered glorious to their country. What can more

strongly excite to glory than the admirable life of Nelson! his disdain of money, his perseverance, his enthusiastic love for his friends, his devoted attachment to his country, and his freedom from professional jealousy. Perhaps no character is more truly British, than his and that of Trowbridge.

With respect to studies which should be pursued in military seminaries, what has been suggested in the preceding chapter need not be repeated. The advantage of learning to draw plans, and to sketch military views of a country, is also obvious. It is unnecessary to expatiate upon the necessity of acquiring a general knowledge of geography, or on the folly of loading the memory with details fit only for a gazetteer, or a road book. On this subject, nothing can be added to what has been said by Sterne: he has, with a happy mixture of humour and sound sense, pointed out what general knowledge of geography is useful, and what minute details are absurd.

"As for geography, Trim (said my uncle Toby), "'tis of absolute use to a soldier; he must be "acquainted intimately with every country and "its boundaries, where his profession carries him; "he should know every town and city, and village and hamlet, with the canals, the roads, and "hollow ways which lead up to them; there is not "a river or rivulet he passes, Trim, but he should

" be able at first sight to tell thee what is its " name, in what mountains it takes its rise, what " is its course, how far it is navigable, where " fordable, where not; he should know the fer- " tility of every valley, as well as the hind who " ploughs it: and be able to describe, or, if it is " required, to give thee an exact map of all the " plains and defiles, the forts, the acclivities, the " woods, and morassess, through and by which " his army is to march; he should know their " produce, their plants, their minerals, their " waters, their animals, their seasons, their cli- " mates, their heats and cold, their inhabitants, " their customs, their language, their policy, and " even their religion.

" Is it else to be conceived, corporal (conti- " nued my uncle Toby, rising up in his sentry- " box, as he began to warm in this part of " his discourse), how Marlborough could have " marched his army from the banks of the Maes " to Belburg; from Belburg to Kerpenord, (here " the corporal could sit no longer); from Ker- " penord, Trim, to Kalsaken; from Kalsaken to " Newdorf; from Newdorf to Landenbourg; " from Landenbourg to Mildenheim; from Mil- " denheim to Elchingen; from Elchingen to Gin- " gen; from Gingen to Balmerchoffen; from " Balmerchoffen to Skellenbourg, where he broke " in upon the enemy's works, forced his passage " over the *Danube;* crossed the *Lech*, pushed on

" his troops into the heart of the empire, marching " at the head of them through Friburg, Hoken- " wert, and Schonwell, to the plains of Blenheim " and Hochstet. Great as he was, corporal, " he could not have advanced a step, or made " one single day's march, without the aid of " geography."

It would be impertinent and pedantic to attempt here to lay down a course of study, or to give a list of books necessary or useful in military academies. These are well known, and there can be no danger, that technical instruction should be omitted in the several branches of science, which it is the peculiar business of certain masters and professors to teach. In fact, there is more danger that too much should be attempted of this sort than too little; it sometimes happens, that the more masters try to cram into the head, the less remains there; and that in the endeavour to impress on the memory all the detail, and all the formulas of arts and sciences, the grand and simple principles are taken for granted, or never clearly understood. Officers of the army and navy, who have seen service, deplore or ridicule the useless course of theoretic preparatory education, which is sometimes given to young soldiers and sailors. A distinguished admiral in the British navy has been heard to declare, that all he had been taught of navigation before he went to sea was of no

manner of use to him, but on the contrary, *just so much out of his way;* for that when he first went on deck, he thought he knew every thing, and it was some time before he could be convinced, that he knew nothing. In the same spirit a celebrated general replied to some one, who asked him to describe the nature of a battle,—" If " I cannot tell you what it is like, I am sure I can " tell you what it is not like. *It is not like a* " *review.*"

The folly of attempting to teach naval youths practical navigation at academies, is deprecated by many who have had experience in the sea service. The practice is totally different from the theory that is taught at schools, and the knowledge even that the pupils possess on these subjects can be of no service to them when they first go to sea; there is always an interval between that and the period when they can possibly want it, which interval would be fully sufficient for the acquisition with those, who are grounded in the sciences of geometry and trigonometry. Many a lad, who knew nothing even of geometry and trigonometry, and who could hardly add 4 to 4, has been known to work a day's work, after being eighteen months at sea, as correctly as possible. This is not said to encourage preceptors in neglecting to ground their pupils well in trigonometry and useful geometry, but to show how the pressure of necessity

forces the mind to learn, and to point out how quickly that knowledge is acquired, for which there is immediate demand and employment.

Instead of teaching navigation before it can be useful, and in circumstances where it cannot be well learned, it would be wise to teach those parts of a thorough seaman's knowledge, of which the rudiments may be effectually and permanently instilled at school. It is astonishing that people who pass their lives in a ship should often be totally ignorant of her construction, and of the most common names of her parts: yet so it is. Now it would not be difficult to instruct pupils in ship-building. This must be taught by actual work, not by pulling to pieces and replacing pretty painted models. Let the boys, under the superintendence of a shipwright master, frame and erect a ship of three or four yards long; let them saw their own timber, and forge their own bolts: let her be finished *secundum artem*, and the joyful huzzas of the little workmen would reward the successful completion of the vessel.

When the taste for the useful parts of a seaman's knowledge is thus acquired, and the general outlines impressed on the mind, young sailors would necessarily improve when living on board a ship, and when on shore in the king's dockyards, where they would recognize their former models on a magnificent scale.

A sailor's education need not be separated from a soldier's; they should be taught at the same schools: and though the soldier's amusement might not be directed to making transoms or puttocks, or that of the sailor need not be the making of hornworks and gorges, yet each would obtain a general and useful acquaintance with the knowledge of both professions.

It cannot be reasonably supposed, that the observations that have here been made, on the insufficiency of the present modes of instruction for military pupils, are made to depreciate military academies; on the contrary, these are most strenuously recommended, as the only certain means of supplying our armies and navies with good officers; but it is wished to enlarge the views of those who conduct them, and to point out that it is possible they might be improved.

How far it may be practicable to introduce methods of cultivating the inventive faculty among a number of pupils, it is not easy to determine; but it is certain, that by private assistants much might be affected to stimulate the minds of youth, and to induce them to employ their own powers upon the subjects, in which they are instructed. At great classical schools, private tuition is usually superadded; why may not this be practised in military academies?

Reading the lives of heroes inflames the mind with generous emulation; those who have distin-

guished themselves by *military invention*, should be particularly pointed out for imitation. For instance, when a boy is reading the Life of Chabrias in Cornelius Nepos, he should be led to observe, that for even a slight invention in the art of war statues were erected to the memory of this general. The statues of Chabrias represent him kneeling on one knee; these commemorate a victory which he obtained, by having taught his soldiers to receive the impulse of the enemy in that posture. With a similar spirit great honours were paid to Alexander for having invented silent signals for decampment, instead of the sound of trumpets[p]. Indeed, invention has always been the characterestic of distinguished commanders;

[p] Machiavel, in speaking of the necessity of invention to a great general, notices these two instances; but, by mistake, he attributes both to Alexander.

"No man," says Machiavel, "ever made a figure in his pro-
"fession without *invention*; if invention is advantageous in other
"arts, in the art of war it confers peculiar honour; and every in-
"vention, however trifling, is celebrated by ancient writers. For
"instance, Alexander the Great, is praised for having made the
"signal for decamping secretly, by putting a helmet upon a lance
"instead of sounding a trumpet: and also for having ordered his
"soldiers to receive the enemy kneeling on the left knee, that
"they might bear the impetuosity of attack with more intrepidity;
"by which stratagem having obtained a victory, all the statues,
"that were afterwards erected to him, represented him in this
"attitude, as a tribute of public applause."

Machiavelli Arte della Guerra, page 319. See Appendix for the original.

and in every system of military education, it should be sedulously encouraged.

In reading history, the attention of students should be turned to such parts of the narrative as relate to their future professions. Instead of turning the attention of a military student, who reads the life of Mahomet, to the establishment of the æra called the Hegira, point out to him the resource of that conqueror when he lost his standard; he instantly cut off the tail of a horse, and fixing it on the point of a spear, rallied his men round this new ensign, and recovered the day.

It is observable, that since the discovery of gunpowder, few striking inventions have been made in the art of war. The works at Malta and at Gibraltar are exceptions. To these may be added, Shrapnel shells and Congreve rockets. How far it was prudent to introduce any unusual modes of destruction into *Naval* combats, where British courage and British seamanship have hitherto been invincible, this is not the place to determine. In the American war, indeed, a singular instance of ingenuity was displayed by General Montgomery; he threw up field works of snow, which froze so hard in one night, as to present an impregnable barrier against the assailants.

By hearing the inventions of others applauded, youth may be excited to the exercise of their own

ingenuity; and may be inspired with the hope of doing something new and great. When a number of young engineers are thus educated, with the desire of making improvements in their profession, the prejudice against novelty will be dissipated, and with it that timidity, which prevents men of talents from hazarding their professional reputation by new contrivances. Mere men of business, or men of the world, who frequently obtain the direction of military affairs, inculcate the idea, that technical knowledge is sufficient. By these cunning or cowardly arts, even the invention of gunpowder, or the introduction of cannon, might have been resisted or ridiculed. How difficult it is to introduce the slightest improvements into the routine of the naval or military service can be fully known only to those, by whom it has been attempted. How long was it before the obvious improvement of applying locks to cannon was adopted by the British navy! It is the absolute duty of every honest man, and every real patriot, who is employed in educating the rising generation of engineers, and of naval and military officers, to counteract, as much as possible, this affected, interested, or mistaken contempt of science and ingenuity. It is their duty, to excite British youth to excel in arts as well as arms; in science as well as valour. Preceptors should assert, and in the most energetic manner demonstrate to

their pupils, the superiority which courage derives from the assistance of knowledge and of a cultivated mind.

The soldier, who cut the cords of the enemy's battering engine[q], showed heroic courage: but the general, who foresaw the panic which would seize his army, at an eclipse of the sun, secured a victory by previously explaining the nature of the appearance which was to happen.

Instead of making it the ultimatum of a young man's ambition to know what is taught in the schools, instead of insisting upon it as an article of faith, that nothing can be learnt but what is contained in certain books, or prescribed by certain regulations, a wise preceptor would frankly say,—"So "far have we gone, but no further. Pass beyond "us, and we shall rejoice. This is the age of in-"vention in the art of war, as in all other arts "and sciences. Distinguish yourself by your "talents. Mere bravery can be had for a shilling "a day. The difference between a common "soldier and a great general depends on the dif-"ferent cultivation of their understanding, on the "power of foreseeing and combining, or of apply-"ing knowledge in the moment of danger and "confusion."

This candid mode of proceeding would be not only the most advantageous to pupils, but the most politic for preceptors. It has been a re-

[q] Tacitus.

proach against academies for the fine arts, that they have seldom produced great artists; promising pupils they boast of in abundance, and these all learn a technical facility; they do according to rule all that the academy can teach; but they seldom learn to exert their own faculties. The noble daring of invention is fettered, and genius seldom issues from their schools. It is surely possible, to take off this reproach from academies, or at least to prevent its being attached to military seminaries. This object has not been thought beneath the attention of royalty. When the military academy at Berlin was first established, and during that period when it produced pupils distinguished for talents, it was under the immediate inspection of Frederick the Great. One of the professors of this academy gives the following account of the king's care and attention to the progress and interests of the pupils:

"Whenever the king came to Berlin, he sent "for me, and he always began the conversation "by asking how his academy went on. This "subject he usually discussed very seriously and "in detail. I was obliged to name all the scholars, "and to give him an account of the most minute "circumstances; he desired to know which of "those young people made the greatest progress, "who applied to study with most ardour, who "showed symptoms of the greatest ability and in-"vention. I was called upon to describe to him

" the sort of talents and understanding that ap-
" peared in each of the pupils. All this was not
" in the king a vain affectation, or a false show of
" zeal; he paid the greatest attention to the ac-
" counts I gave him of the pupils at the military
" academy. And I have observed, that he took
" care afterwards to advance those in the army,
" of whom I spoke the most advantageously[r]."

However grating it may be to the English ear, and however unpopular from an English writer, it must be observed, that it is the duty of every real patriot, to profit even by the example of successful enemies. It must be the wish of humane and philosophic minds, to cultivate the arts of peace rather than those of war; but this is not always left to the choice either of individuals or states. Since England has a military nation, a nation military *en masse* to contend with, she must herself become military, as far as it is necessary for self-preservation and independence. She must keep pace with her active, ingenious, and enthusiastic adversaries, in all their improvements in the art of war; and more especially in military education.

Whoever will or can look with an unprejudiced eye, into the works lately published by French professors[s], and men of science, on public instruc-

[r] Thiebault, Souvenirs de Frederic le Grand. See Appendix for the original.

[s] M. de Prony, la Croix, la Grange, Andreossi, &c. The

tion, must perceive, that the French are intent upon forming their youth to excel in military life. To this point all the efforts of that nation are directed. To use one of their own figurative expressions, they have enlisted all the arts and sciences under the banners of war. What is more alarming than any thing which they have already done, they seem continually intent upon doing more. Supposing that our rivals were at this instant far behind us in acquirements and knowledge, yet the single circumstance of their being ardent to advance should make us consider them as dangerous antagonists; should alarm our prudence, and rouse our emulation.

Of l'Ecole Polytechnique[t], the school in which

Memoirs of les Ecoles Normales and Memoirs of the French Institute.

[t] The following is a note, which one of the French directors gave to the author in the year 1803, when he visited L'Ecole Polytechnique:

"From the commencement of the institution to the present "time, that is to say, in the course of nine years, about 1300 pupils "have been admitted, without counting about a hundred *supernu-* "*meraries*, who have been allowed to have the advantage of being "present at the lessons of the school: but this is a favour, which "cannot now be obtained without great difficulty. Of the 1300 "regular pupils, above two thirds have been employed in the dif- "ferent public services for which this school prepares them; that "is to say, in the service, civil and military, in naval and geogra- "phical engineering, ship-building, and in surveying of mines. The "rest of the pupils have become public professors, artists, or mas- "ter-manufacturers, or merchants. Others, the sons of persons of

the engineers of France, and the youth destined for military and naval professions are educated, the public has had such full accounts, that it would be needless to repeat the detail. But it may be useful to observe, that, independently of all that is taught in that institution, parents are anxious that their sons should obtain admittance into the academy, because every member of it, who does not forfeit his place by ill conduct, is certain to be employed and to be brought forward on his entrance into life. But admittance into l'Ecole Polytechnique is not to be obtained by favour, not even by the highest interest or recommendations. It is to be obtained by merit alone. The members are selected from the provincial and preparatory schools, where the pupils undergo yearly a strict examination. The competition is great and public; and it is scarcely possible that any youth should obtain the wished-for entrance into l'Ecole Polytechnique without superior diligence, talents, and knowledge.

A similar establishment might, without great expense, be created in this country. One great central college might be patronized by government; entrance into which should be procured by nothing but merit ascertained by public exami-

" independent fortunes, live as private gentlemen, and continue to " cultivate the arts and sciences in the bosom of their families. " About one hundred, or one hundred and twenty pupils are ad- " mitted into the school every year."

nations in all the schools in the kingdom. At these examinations, all candidates voluntarily presenting themselves, wherever or however educated, should be admitted to stand the trial. How many able candidates would spring up as soon as it should be understood, that government would employ and provide for those who should gain admittance into the central college! How soon would the rays of national talent be concentrated upon military science!

Six years' actual service is requisite to obtain a lieutenant's commission in the navy, except in the case of being educated at the Portsmouth naval college, which shortens the probationary period to four years. Would it not be advantageous to the nation to allow, that the having been *properly* educated at any other school should entitle youth to the same exemptions? The propriety of the education might be ascertained by a rigorous examination, suppose by the masters of Portsmouth college, and by some sea captain, who has been in actual service. The duration of service should not be curtailed two years for every one who answered passably, but should be exactly proportioned to the merits of each candidate. What a powerful incentive this would be to parents to bestow pains on the education of their children! what a strong motive to young men to exert themselves! No other reward that could be held

out would come so home to their breasts. Similar examinations and encouragements, and a similar probationary mode of education, might be adopted for the army. Admittance into Woolwich academy, for instance, should not be obtained by favour, but should be the reward of merit in the pupils; they should undergo strict and impartial examination before they obtain this chance of a provision for life. After their admittance, their promotion should also be the reward of their own merit. This system ought to be impartially pursued, without regard to any recommendations from rank or fortune; without adverting to parliamentary interest or any species of influence, talents and merit should be invariably rewarded by promotion.

A circumstance, which contributes much to the progress of the pupils, is the clear perception they have, that they are taught nothing but what will be indispensably necessary to their progress in life, or immediately useful to them when they leave the academy to enter upon their military career. The contrary to this takes place in some military academies, where the species of drawing, which the pupils are taught, has no relation to their future profession. To have learned in one year (the time which they usually remain at an academy) to draw a foot or a hand, an eye or the convolution of an ear, cannot surely contribute much to for-

ward a military youth in the art of taking sketches of countries, or of drawing plans of fortifications.

Even young people who have the quickest capacities, and the most eager desire for knowledge, are discouraged and disgusted if they perceive, that what they have acquired is of no immediate practical application. The mother of the profligate but able Regent of France reproached him when a youth with growing tired of all that he had learned, even though he had learned with the utmost facility, and showed at first the greatest eagerness for knowledge. He replied—"Madam, "I love to know every thing; but when I have "learnt all these things, I do not know what "to do with them: I find these sciences are of "no use to me in society; when I have got so "far, I can go no farther; I cannot use them; I "grow tired; and I forget them."

Both men and boys forget and grow tired of knowledge, of which they do not feel the use. Yet unfortunately, it happens too often that preceptors, instead of considering what will be useful to their pupils to learn, think themselves bound in honour or in duty, to teach all that is known by learned men. To exercise the judgment and invention, and to afford young people opportunities of applying whatever knowledge they acquire, should be the continual endeavour of those who undertake the cultivation of their minds.

Half the knowledge, with twice the power of applying it, is better than twice the knowledge with half the power of applying it. The common newspapers of the day, the topics of general conversation, the passing circumstances of public affairs, afford ingenious and judicious preceptors constant and interesting occasions of exercising the faculties of their pupils in various ways and in different degrees. Even boys of capacities the least improved, and who are the most deficient in information, can surely follow on the map the progress of armies actually in the field; and the interest they take in this exercise will teach them more of geography, than they could learn with ten times the labour without the same motive. Pupils of more advanced years, of greater capacities, and more knowledge, will not be content with merely tracing the route of the generals; they will be glad to be called upon to judge of the military operations, and of the means of supplying large armies in the field, and the precautions necessary to secure a retreat. The various and contradictory reports in different newspapers, from which Haller used to say, that he made for himself a political algebra, will afford an exercise for the judgment; mistakes may be continually rectified by experience, and just opinions confirmed by events. The lively interest which is taken in present affairs awakens the energy of the mind; and young people listen and think on these

subjects with an eagerness of attention very different from the drowsy application which they give, or seem to give, to abstract questions, or abstruse books. Those who have the most forward and enlarged understandings may be excited to exercise them upon the more difficult questions, that are interesting to their own profession. The trials of military men, the verdicts of courts martial, and their minutes, may at once exercise the judgment, and teach useful practical knowledge.

It may be thought, that this attention to the actual state of military and political affairs might produce inconveniencies, by raising party spirit and disputes; but a little prudence may prevent this, and the very danger may be turned to advantage: command of temper, and that art of living well with companions, who are of opposite opinions in party matters, an art so necessary to the happiness, indeed to the very existence of an officer, may be learned in the academy before young men go into the world. Education would be perfect, if it could be extended to every possible circumstance; therefore the greater number it comprehends, the more generally useful it becomes.

After having left a military academy, there are still many parts of his education, for which a young officer must depend upon himself.—There are many points on which he must fix his opinions,

and decide what his conduct should be immediately upon his going into the world. On these he should ascertain the boundaries between right and wrong, between what is mean and honourable; and he should not wait to have his conduct decided for him by the accidental notions of those who may chance to be his companions. Young men, upon their first entrance into the bustle of life, are often conscious of shameful ignorance, and hence are disposed to form an exalted opinion of those, who are their superiors in *knowledge of the world;* but this *knowledge of the world,* as it is termed, is often an acquaintance with but a very contracted circle, and merely a knowledge of local manners, vices, and prejudices. But those who have been used to reflect and to judge from general principles of the manner in which they ought to conduct themselves, will have too just a confidence in their own understandings, to be easily led away by self-sufficient but ignorant companions; and they will not be martyrs to false shame. Merely from the fear, that their companions should think them poor, avaricious, or unfashionable, young officers are in the first place often led into expenses which they can ill afford. They should consider the opinion of their seniors, as well as of their equals in age; and they should observe, that senior officers, instead of despising economy, judge of the prudence of young men by the manner in which they manage their private

affairs. Economy was the virtue, which first recommended Sully to the esteem of Henry the Fourth.

"I regulated my domestic affairs," says Sully, "in such a manner, that the king of Navarre, who "was always attentive to the conduct of his "officers, confessed to me afterwards, I owed the "greatest part of that esteem, with which he ho-"noured me, to the prudent economy he observed "in the disposition of my affairs. It was my "youth (I was only sixteen) that made this con-"duct appear extraordinary, for I began early to "be sensible of what advantage it is to observe an "exact regularity in domestic concerns. Such a "propensity, in my opinion, is a very happy pre-"sage, either for a soldier or a statesman."

Another point, which a young officer is early called to consider, is the subject of duelling. It is not necessary to enter here into moral or religious discussions on duelling, for this subject has already been exhausted by able and popular writers[u]. It is said, that this feudal custom was revived and brought again into fashion in Europe, by the high spirited, but romantic king Francis the First, who sent a cartel of defiance to Charles the Fifth, giving him the lie, and challenging him to single combat; the example of the chivalrous monarch, probably, did but contribute with many

[u] Bacon—Charge touching Duelling, Vol. II, p. 362. Sully's Memoirs, Vol. IV, p. 296. Richardson, Rousseau, Paley, Gisborne, and others.

other more permanent causes, to prolong the use of this barbarous mode of deciding disputes. Of the impossibility of reconciling the practice of duelling with the spirit and precepts of Christianity all, who are instructed in the principles of our religion, must be aware. That the code of morals and the modern code of honour are not compatible, all who live in fashionable society, or who are dependent upon the opinion of numbers for their fame or fortune, must be equally sensible. Not only our religion and morality, but our laws on this point are in direct opposition with our customs; and, as it usually happens in such a contest, the laws have been worsted, and have been compelled to a compromise. Evasion of their authority is at least connived at; and in many cases it is thought shameful, to do what is strictly lawful; and honourable to do what is absolutely illegal and contradictory to Christianity. This is a Gordian knot, which none attempt to untie, but which most gentlemen think themselves at liberty to cut with the sword. The causes, which have hitherto supported duelling, and by which, in the present state of our laws and manners, it will probably continue to be countenanced, have been stated with much perspicuity in a modern work on legislation[x]. The liberty, the property, and

[x] "Traités sur la Législation Civile et Pénale, par M. J. Ben-
"tham; publié en François par M. Dumont de Genève, d'après
"les manuscrits qui lui ont été confiés par l'auteur."

the purse, of every British subject are fully protected by our laws; but every man is left to be the guardian of his own honour. If a man in business be called a rogue or a villain; if any insult be offered to him, which injures his mercantile credit, he is entitled in a court of justice to pecuniary compensation. But if a gentleman be *affronted*, the law takes no cognizance of his complaint, and the language of his feelings is unintelligible in the courts. At the same time he is forbidden by the law of the land to vindicate his own cause. By the articles of war, an officer in the army may lose his commission, who sends a challenge[y]; but an officer is disgraced for ever in the army, who refuses, upon what is thought a proper occasion, to fight a duel: and beside being

[y] Duelling is not mentioned in the *naval* articles of war; but when captain M'Namara was tried for having shot colonel Montgomery in a duel, he thus addressed the jury:

"Gentlemen, I am a captain in the British navy. My cha-
"racter you can only hear from others; but to maintain any cha-
"racter in that station, I must be respected. When called upon
"to lead others into honourable dangers, I must not be supposed
"to be a man, who had sought safety, by submitting to what
"custom has taught others to consider as a disgrace. I am not
"presuming to urge any thing against the laws of God, or of this
"land. I know, that in the eye of religion, and reason, obedience
"to the law, though against the general feelings of the world, is
"the first duty, and ought to be the rule of action; but in putting
"a construction upon my motives, so as to ascertain the quality of
"my actions, you will make allowances for my situation."

Courier, April 23, 1803.

disgraced; he is in fact turned out of the army; his fellow officers refuse to mess with him, and he is obliged to sell or to give up his commission. Nay more, in a late remarkable instance it appeared in a court of law, that the crown (perhaps properly) preferred the laws of honour to the laws of the land. In course of time these inconsistencies between our laws and customs may be reconciled, and we may have a court of honour, as well as of equity. In the mean time only *provisional* and preventive measures can be recommended. Young men should be educated to think it creditable to their discretion and humanity, to keep out of quarrels; and they should be taught not to think it a proof of spirit, to be forward on every trivial occasion to demand *the satisfaction of a gentleman*; a phrase, which means in other words the chance of losing their own lives, or of killing their antagonists. The bullying character should be held up to the detestation and ridicule of youth. The stage and the common sense of mankind have done much, perhaps more than has been effected, in this case, even by the pulpit. At the time when the Rivals was first acted, it was nearly damned by the offence, which the Irish part of the audience took at the character of Sir Lucius O'Trigger, and when the play was first published, the author was obliged to apologize for Sir Lucius in the preface; but since that time, the Hibernian promptitude to duelling has so much diminished,

that it has ceased to be a characteristic reproach or ridicule. In the county of Galway, which was formerly famous for such fighting gentlemen as *Blue-Blaze-Devil-Bob*, *Nineteen-Duel-Dick*, *Hair-Trigger-Pat*, and *Feather-spring-Ned*, these once honourable agnomens would no longer be cited with triumph by ancient families; they are sinking fast into oblivion. There is no longer a class of men, who make a profession of duelling, though every now and then instances occur among fashionable loungers, or red-hot politicians, of men, who, unable to keep their tempers, or to acquire notoriety by any better means, signalize themselves by firing shots at one another, in hopes of filling a paragraph in the newspapers of the day. These exhibitions will also in process of time become ridiculous. Men who can reason, will not be content to relinquish their mental advantages, and to suffer their differences with fools to be adjusted by the insolent *Gothic* method of throwing the sword into the scale. All who have any share in national education should point this out with the keenness of ridicule, as well as with the force of truth. Young officers, who live continually together, and who find so many occasions where their interests, tastes, or opinions clash, must fight or be fought every day of the week, and every hour of the day, if they cannot command their tempers, and if they cannot unite real firmness with ease and gentleness of manner. The best character a

young man can establish on going into the army is that of being determined to fight in a proper cause, but averse to quarrel for trifles. It may with great pleasure be observed, that of late years the gentlemen of the army discourage a quarrelsome temper, whenever it appears in a young man on his first coming into a regiment; quarrels are now frequently adjusted by the opinion of the corps, instead of being left entirely to the passions of individuals. As gentlemen of the army have acquired more taste for literature, and consequently more means of employing themselves, duels have become less frequent. The life of an officer, except on a march or on the field of battle, is an idle life; and therefore unless he has, independently of his profession, means of occupation, he is exposed, from mere idleness, to get into frequent disputes. It has been observed, that officers of the navy are less apt to fight duels than gentlemen of the army, merely because they are more constantly employed by the daily duties of their profession[z]. The perfection of conduct, as it has been said, is to know and maintain our own rights, and to acknowledge and respect the rights of others.

Having determined what his conduct should be towards his equals, another point of yet greater

[z] See the Appendix for observations on this subject in a letter from a captain in the navy, who has supplied many valuable hints for this chapter.

consequence is, to regulate his behaviour towards his superiors. By proper deference, a young soldier will recommend himself at once to the favour and to the esteem of his commanding officers, and this will be the first and surest step towards his advancement. On the contrary, a captious self-sufficient temper will create enemies among his superiors, who may retard his progress, and prevent his ever having an opportunity of employing advantageously for himself, or for his country, those abilities which he perhaps displayed prematurely, and in an offensive manner.

Comparatively speaking, few of the many young men who enter upon a military life attain to the command of armies, and therefore it may seem superfluous to expatiate upon the means of forming the character of a great general; yet in this free country every man has a *possibility* of rising to the first rank in his profession; therefore, when any youth feels within him generous ambition, let him cherish it, and endeavour to direct it so that it shall at least deserve success. Let him consider that it cannot be merely by personal courage, or what is called *gallantry*, that he can distinguish himself; if he desires to make himself really superior, he must enlarge his sphere of thought, he must read and observe, he must exercise his judgment in the same manner in which great military men have exercised and formed theirs.

The precise circumstances in which a soldier may be placed, and the accidents to which he may be subject, cannot be foreseen; nor can the part that he is to act in life be rehearsed: but the general principles on which others have acted, and by which he may hope to succeed, can be established. Every thing, that prepares him for the successful exercise of his faculties in any species of danger, is highly advantageous. Longinus advises those who would write sublimely, to suppose what the greatest poets of antiquity would have thought, and how they would have expressed their thoughts, on the same subject. In the same manner a young soldier, who desires to become a great officer, should endeavour to imagine how heroes would have acted in given situations; and whether he reads ancient or modern history, or whether he looks to the actual circumstances of present warfare, this idea should still be predominant in his mind—"In such situations, how should "I act if I were in command?" Thus referring to what has actually happened, and observing what are the consequences of certain decisions, a young officer may educate himself to profit by the experience and invention of others.

A review may be utterly unlike a battle; but one battle will probably resemble another in some of its essential circumstances: similar principles, and similar quickness of decision, usually decide the fate of war, even in situations the most dif-

ferent. There are men who cannot exert their faculties without the stimulus of real action; these are inert and stupid, when they are called upon to imagine, instead of being made to feel: of course, in their own justification, they exclaim against the inutility of ideal dilemmas.

Others have such a strong imagination, and such voluntary power of exerting it, without the motive of external circumstances, that they display their abilities fully when cool, and in council, and consequently are fond of creating difficulties, over which they are certain to triumph. Some great generals have practised this method of inventing expedients: others have ridiculed it as a practice altogether fallacious and absurd. Men who are accustomed to put their reasonings into words, and to observe the steps by which their minds arrive at certain conclusions, usually approve of this method. It is reprobated on the contrary by those who have not that power, or that habit, who do not mark the means by which they form their judgments, but who decide well by that rapid kind of reasoning, fashionably called *tact*, in which the steps are unobserved, and the conclusion only noticed. Two illustrious examples of these characters may be pointed out in Frederick the Great, and in his celebrated general Ziethen.

"My dear general," said the king to him, "imagine yourself here, in this position, with

" thirty thousand men. Suppose that your right " wing ends at this point, and your left wing at " this other point; that the enemy, who are forty " thousand strong, are coming to attack you, and " that you see them marching at a certain dis- " tance, and in a certain order; now tell me, " what would you do in this case?"—" Sire, I do " not know; I never could form ideas upon ab- " stract problems; I never could perform opera- " tions in my head. I must see the things them- " selves; then the facts strike, and inspire me; " then I feel what I ought to do, and I do it. " Without the reality, I never can see any thing. " I am fit only for action. I should be good for " nothing, if it were my sole duty to form " pupils."—" But can't you represent to yourself " two armies in the positions I have just de- " scribed?"—" No, Sire; I always feel that the " reality would offer some details, some particu- " lars, that my imagination has omitted: and " these very details, these particulars, are pro- " bably what would guide my determinations?"

As the king never could obtain any other answer from him, he soon ceased to consult him.

Ziethen was a great and successful general, without the habits, which Frederick had acquired, of foreseeing situations, inventing expedients, and preestablishing rules of conduct. Frederick, however, was undoubtedly the greater man of the two, and he happily possessed the useful powers

both of thinking at leisure, and of deciding in tumult and danger. Of these qualities, the power of judging in the moment of action is most valuable; but this faculty may certainly be acquired without preventing the acquisition of the other, and the mind may be prepared for it by previous discipline.

*Presence of mind depends on the power of withdrawing the attention from the associated sensations, and ideas of fear, which are naturally connected with danger, and of turning the thoughts from images of blood, wounds, defeat, disgrace, and death, to the view of the means by which safety and victory may be assured. Experience of escape in past dangers, and of success from personal or mental exertions in former trials, tends much to increase and fortify self-possession, because the associations of hope, which are raised by these recollections, counteract or counterbalance those of fear. Though the confidence and self-possession, which result from the experience of escape, can be felt only by those who have been in real danger, yet the general power of abstracting attention from surrounding objects, from noise and tumult, may be acquired before a man sees actual service; and he will find it then much easier to practise this useful abstraction in battle, than if he had been always accustomed to think and decide only in silence and tranquillity. An officer of great

abilities or great military knowledge, who has never seen a battle, will not probably have the full command of his intellectual powers the first time he is in an engagement. It is said, that even Frederick the Great was not *himself* the first time he was on a field of battle. Many naval and military officers, whose courage and talents are indisputable, will be ready to acknowledge, that *novelty* of situation was not favourable towards their mental exertions; they will testify, that self-possession and presence of mind depend in some degree upon practice. But with the same practice, what an amazing difference there appears between individuals in similar circumstances! When once a man of knowledge and talents becomes familiar with danger, his whole superiority bursts forth. Young men should be sufficiently aware, that in new circumstances they will not perhaps be able to make any practical advantage of theoretic knowledge; but they should have it still more strongly impressed on their belief, that, if they have patience and confidence in themselves, they will, after a little practice, enjoy the full use and advantage of their previous acquirements. It should be frequently pointed out in the course of their studies, that no two cases can probably occur in real life precisely similar, and that much must always be left to the quickness of eye in perceiving the circumstances of the moment, and to rapidity of thought in

combining them. General Ziethen was perfectly right in his *feeling*, that the reality would always offer some little circumstances different from what the king besought him to imagine in the proposed problem, and that by these circumstances his manner of acting should be determined. This *feeling*, however, need not have disinclined the general from considering the question on paper; for the exercise of his understanding in one set of circumstances would not prevent his using it in another situation: on the contrary, his faculties would have been strengthened by use, and his presence of mind could not have been diminished by increasing his confidence in his own understanding, that power on which a man is ultimately to depend in all difficulties.

"Philopœmen," says Plutarch, "was a man "eminent for his sagacity and experience in "choosing ground, and in leading armies; to "which he formed his mind by perpetual medi- "tation, in times of peace as well as war. When "in any occasional journey he came to a strait "or difficult passage, if he was alone, he consi- "dered with himself, and if he was in company, "he asked his friends, what it would be best to "do, if in this place they had found an enemy, "either in the front or in the rear, on the one "side, or on the other. 'It might happen,' says "he, 'that the enemy to be opposed might come "'on, drawn up in regular lines, or in a tu-

" 'multuous body, formed only by the nature of
" 'the place.' He then considered a little what
" ground he should take; what number of sol-
" diers he should use, and what arms he should
" give them; where he should lodge his carriages,
" his baggage, and the defenceless followers of
" his camp; how many guards, and of what kind,
" he should send to defend them; and whether it
" would be better to press forward along the
" pass, or recover by retreat his former station:
" he would consider likewise where his camp
" could most commodiously be formed; how
" much ground he should enclose within his
" trenches; where he should have the conve-
" nience of water, and where he might find plenty
" of wood and forage; and when he should break
" up his camp on the following day, through
" what road he could most safely pass, and in
" what form he should dispose his troops. With
" such thoughts and disquisitions, he had from
" his early years so exercised his mind, that on
" these occasions nothing could happen, which he
" had not been already accustomed to consider[a]."

Those who begin with a prudent exercise of their judgment, increase in confidence in themselves as they advance in life. It has been observed, that Marshal Turenne displayed every campaign, as he grew older, more boldness in his

[a] We find, that Sir Joshua Reynolds has quoted this very passage in his Discourses on Painting.

military enterprises. On the other hand, the habit of exercising the judgment is the best preservative against that temerity, which is often produced by accidental good fortune. Those who are conscious, that their success has arisen chiefly from their own prudence, continue to be prudent to secure their fame. It is said, that ten years of uninterrupted and almost unparallelled success never betrayed the duke of Marlborough into a single rash action.

The art of commanding, and of attaching inferiors, is of essential consequence to those who rise to high military stations. To give as few orders as possible, and to see them punctually obeyed, never to harass men about trifles, but to be inflexible in matters of essential consequence, he should know to be the best means of securing the obedience of his soldiers. He will also find it highly useful to be able to give military orders in a clear and concise manner. It is said, that this was one of the excellencies of the illustrious Nelson. Laconic eloquence has great power over the minds of soldiers in moments of imminent peril; and this, joined to the art of exciting enthusiasm and attachment to their commander, sometimes produces effects, which are almost incredible.

Chevert, an officer, who commanded under marshal Saxe, when the walls of Prague were to be scaled, gave these instructions to a sergeant;

"You will scale the wall yonder; when you have "gained the rampart, the sentinel will challenge "you; you will not answer a word. He will "challenge you again. Not a word. He will "challenge you a third time. Not a word. He "will fire; will miss you. You will cut him "down, and I shall be there to support you[b].

The sergeant punctually obeyed these instructions. Probably many officers in our army could produce examples of a similar kind, which have occurred within their own memory. Long before officers attain to the highest ranks of their profession, they may find occasion for the display of such powers as were possessed by Chevert. At sieges, or in the unexpected turn of a battle, young officers of inferior rank, if they have the power of leading even a few men with decision and spirit, may distinguish themselves, and do essential service to their country. The duke of Marlborough had the art of inspiring his men with so much confidence, that in apparently inextricable difficulties, they used to make themselves easy, and say, "Well, it is no matter to us; "*corporal John* will find some way to bring us off, "and *do for the enemy.*" Frederick the Great,

[b] "Tu monteras par là; en approchant du haut du rempart "on criera, Qui vive? Tu ne répondras rien. On criera la "même chose une seconde fois. Tu ne répondras rien, non plus "qu'au troisième cri. On tirera sur toi. On te manquera. Tu "égorgeras la sentinelle; et j'arrive là pour te soutenir."

despotic as he was, endeavoured to make himself popular among his soldiers, by allowing them to call him by the familiar appellation of *our Fritz.* Soldiers who are well treated, are capable of a degree of attachment and fidelity, which renders them absolutely insensible to personal danger, and ready at any moment to hazard, to sacrifice their own lives, to save those of their officers. It is said, that the soldier, of whom there is a portrait in the foreground of West's famous picture of the Death of General Wolfe, never recovered the loss of that general, but actually pined away, and died of grief.

Though attachment to his own country is an essential part of the character of every military man, yet his predilection must not render him blind to the merits of other nations. In the course of his profession, he must often be sent to foreign countries: his education should therefore prepare him to see them with advantage. He should know the history of the first military characters of the countries which he visits; and he should have read all the works of celebrity, which have been written by foreigners on military affairs: he should be able to compare all he sees of the discipline and tactics of foreign nations, with what is practised in his own country. He will not then wonder with a foolish face of praise; but to his well-regulated mind objects will appear in their proper proportions. He will

not, like the weak Czar Peter the Third, fall in love with a foreign uniform, and fancy that when he imitates the gestures or manœuvres, he is inspired with the spirit and genius of a great monarch. That unfortunate Czar would probably never have been dethroned, if he had not disgusted his Russian troops by wearing a Prussian jacket, and by forcing them to learn the Prussian exercise. The importance attached to certain manœuvres, and to certain minutiæ in dress, is often carried among military men to a ridiculous and dangerous excess. When we see an empire hazarded for the sake of a turban and the cut of a whisker, it is time to reflect, and to reduce these things to their real value. If young officers travel with minds previously cultivated, they will return to their own country with enlarged ideas; and when they rise to situations, where they can introduce new regulations, they will propose only what is useful, not what is merely foreign.

If a young officer should not be able to enjoy the advantages of travelling, even when he is confined to the duties of a country garrison, and to all the inconveniences of country quarters in time of peace, he will feel the advantages of his education; he will not be driven by ennui into profligacy; he will have literary amusement; he will at all events be able to occupy his time with reading or drawing; and when he is quartered in the neighbourhood of well-informed families, he

will be able to enjoy their society, and will find himself a welcome guest, instead of being excluded, as ignorant officers usually are, by prudent parents.

With respect to the moral duties of military men, these have been so fully stated in a late excellent work[c], that it would be unnecessary and impertinent to add any thing upon the subject. After quitting his academy, it is scarcely possible, that a young man, who has acquired all the knowledge, and caught all the enthusiasm necessary for his profession, should not ardently wish for war, that he may have opportunities of distinguishing himself. Martial enthusiasm and a philosophic humane love of peace are incompatible, therefore military pupils should not be made philosophers, or they cease to be soldiers; and then how can we expect to be defended? An officer can no more be certain of never being called upon to fight in an unjust cause, than a lawyer can be certain that he shall never be obliged to plead on the wrong side of a question. We know instances, in which officers of high character have refused to be employed during a war, of which their consciences could not approve.

[c] "An Inquiry into the Duties of Men in the higher and "middle Ranks of Society in Great Britain, resulting from their "respective Stations, Professions, and Employments. By Thomas "Gisborne, M. A."

Such cases may occur, and such conduct must always command esteem. But in general it is not the business of a soldier, to scrutinize the political justice of nations; he has not always the species of information, which is necessary to form correct judgments on these affairs. He is to fight in the defence of his country, and to cherish the belief, that he is doing his duty as long as he obeys his superior officer, and commands properly those who are under his orders. If he should rise to those higher stations in the army, where his judgment may be appealed to, and in which he may influence the councils of his country, then it becomes his duty to reflect with the utmost care upon the justice of the cause on which peace or war depends. Here he acts as a legislator, not merely as a soldier. And the soldier, when he becomes a legislator, should always bear in mind the admirable speech of Henry IV: "Great men are always the last to advise war, "and the first to execute it."

Fatal experience has of late pointed out to these countries, the disastrous effects produced by the mean spirit of jealousy among commanders of armies; a jealousy, which has rendered talents, courage, and military enthusiasm useless to their country, and which, wherever it exists or prevails, must in all the future, as in the past, produce the most disastrous consequences. A gene-

rous youth will exalt his own views, and elevate his mind above such paltry, such fatal faults of temper and conduct.

Through the whole of this essay it may be observed, that the advantages both of elevating the mind with generous sentiments, and of cultivating the understanding in the military profession, have been particularly insisted upon; and that the vulgar idea, that the army is a fit resource for those who are *given over* by their literary attendants, has been strongly reprobated. This mistaken notion is propagated chiefly by those, who are prejudiced by the opinion, that all learning is comprised in the knowledge of Greek and Latin. But independently of classical literature, there is no profession in which a man requires greater abilities and more scientific knowledge than in the army, either as an engineer, or as a commanding officer. England has now occasion for officers; not merely for officers who have purchased commissions; not merely for men wearing handsome uniforms, who can give the word of command, make soldiers go through certain manœuvres and evolutions with automatic precision; but England has now occasion for officers in the most comprehensive sense of the word; men of cultivated and enlarged minds, who look beyond the epaulet and the parade, who look beyond mere selfish ideas of pay and hasty promotion, to the establishment of a solid charac-

ter, and to the general advantage of the service and of their country. When an army is destitute of such officers, it must degenerate; and with it the independence, safety, and liberty, of the nation, to which it belongs. The following is a picture, drawn by an able hand, of the officers in the French army, and of the declining state of the military profession a few years previous to the destruction of the monarchy, and the overthrow of all social order in France:

[d] "I have often observed, that the military "profession in France is the most respected, the "most followed, and the least improved. The "duties of this profession are generally discharged "honourably, seldom attentively, and scarcely "ever scientifically. Those who pursue it with "most ardour, seldom suspect that any thing is "necessary beside courage; and imagine that to "grow old in the service, is to have acquired "experience. Subalterns go from one garrison "to another, where they lead a life of perpetual "idleness. They know, indeed, the details of the "regiment in which they serve; but have never "dreamed, that there was such a thing as the art "of war. Those who from their birth are placed "in a higher rank have not many more ideas, and "only devote that time to dissipation, which the "others trifle away in indolence. So that the "valour which is natural to this nation would

[d] See Appendix for the original.

" often be useless, nay hurtful, if from time to " time there did not arise men of large minds, " whose happy genius taught them the art of " employing so many hands and so much courage " for the defence and glory of the state. I do " not assert, that this want of instruction is a " universal errour; and *I must confess that things* " *have already begun to change. There are many* " *officers of every rank, who observe, reflect, and can* " *form a plan.* Perhaps the emulation may be- " come general; and then it will become as scan- " dalous to be ignorant of the principles of the " art, as it was difficult at first to dare to learn " them. A great man says, that war is an *art* to " ordinary men, and a *science* to those of superior " capacity. There are but too many, for whom it " is only a *trade.*"

Such *was* the French army at the beginning of the last century. How different it is from this description at present, its conquests may sufficiently evince. Among ourselves, surely there is no deficiency of strength, courage, or of any mental or corporeal faculty necessary for a soldier. We fight on the most legitimate and most noble cause, not to subdue other nations, but to defend our own. Has any people upon Earth any thing more valuable to defend than we have?—Equal laws, secure property, personal liberty, and freedom of opinion. We are taxed severely. The excise has stretched its obtrusive

stranger hands into our dwellings: but still we may look round in vain for a country more free or more happy. No irremediable encroachments have assailed our constitution, nor have we any reason to despair of our country: we may therefore defy our enemies, if we have energy and unanimity among our people. Every Briton should, in defence of his country, become a soldier. In aid of those plans, which have been devised for the future improvement of our army, we should, to meet immediate danger, give our personal service without any exception on account of rank or riches. Age or infirmities should alone be excepted. From nineteen, when common education is usually finished, to three and twenty, when professions usually commence, every man in Britain should serve within his majesty's European dominions. By fixing the period of service between the ages of nineteen and twenty-three, an evil would be avoided much complained of in France, that the conscriptions snatch away youth before their education for different professions is completed, and often frustrate the hopes of parents, and the labour of preceptors, by forcing into the army for life pupils who had literary talents, and who had given the promise of proficiency in learned professions. Setting aside this objection, the author has seen the excellent effects of conscription upon the higher classes in France, and upon the French

armies; and cannot doubt the salutary influence of military discipline upon the nobility and gentry of Britain.

In the preceding essay on military education, naval education is included. The means of exciting in youth a taste for glory, and the methods of training them to habits of obedience, must in both professions be the same; and it has been pointed out in this essay, that the technical part of a sailor's business will be best learned at sea.

The navy of England has been rendered superior to that of all other nations, not by teaching youth in academies to manœuvre ships on paper, but by inspiring sailors with a love of their country and a thirst for glory. This spirit has for years been sustained in our navy by the impartiality with which it has been governed; by exacting from all a probationary term of labour and obedience, and by exposing men to equal hardships and danger; by giving to all, as far as possible, similar opportunities of distinguishing themselves; by bestowing proper rewards on men for ordinary service, and by conferring extraordinary honours on extraordinary exertions of courage and conduct. A prince of the blood must serve his time in the British navy before he can be made a lieutenant; but when once an officer has by his merit obtained the rank of post captain, he must rise by seniority to be an admiral. This is all just and excellent in its theory, and

for years it was equally excellent in practice. But modern corruption begins to undermine this system of impartiality, on which the glory and existence of the British navy depends. Parliamentary interest now interferes in the distribution of naval rewards. Men who have distinguished themselves by professional talents, conduct, and courage; men who have exposed their lives in the most perilous services, and who are covered with honourable scars, are put by and disregarded; while those who have neither merit, talents, nor claims from service, are preferred from their political connexion, and the parliamentary interest of their family and friends. If this unjust and corrupt system be pursued, naval officers, who have a just sense of honour, will retire in disgust from a profession, where merit is not rewarded; command will be engrossed by persons of inferior capacity, and generous emulation will languish through all the ranks of the British navy. The consequence may not perhaps be immediately perceived. So far as hope of prize money, or of sharing the fund at Lloyd's can *imp* the flights of ambition, the nation is safe: but when England shall have shut up all the ships of the world in their respective ports, the hopes of prize money must sink; the funds at Lloyd's will fail; and the British empire may perhaps find too late, that no mercenary rewards can supply the place of military enthusiasm, and the love of glory. It

would be vain, it would be impossible, to educate youths to military professions, unless they were afterwards to have reasonable hopes of being rewarded in proportion to their labour and their deserts.—How nobly Nelson thought and wrote on these subjects!

If—what has seldom been the lot of a country that has bravely determined to defend its liberties—the fortune of war should be against us, we shall have learned temperance, and that best part of courage, ability to endure; we shall meet misfortune with nerves strung by exercise, with minds fortified by a practical estimate of what is really valuable in life, and with hearts proud of suffering for our country.

"The life, which others pay, let us bestow;
"And give to Fame, what we to Nature owe;
"Brave though we fall, and honour'd if we live,
"Or let us glory gain, or glory give!"

CHAPTER IV.

On Medical Education.

"A PHYSICIAN in a great city seems to be the "mere plaything of fortune," says Dr. Johnson: "his degree of reputation is for the most part "totally casual; they that employ him know "not his excellence; they that reject him know "not his deficience. By any acute observer, who "had looked on the transactions of the medical "world for the last half century, a very curious "book might be written on the Fortune of "Physicians."

Were parents and preceptors to believe with Dr. Johnson, that the reputation of physicians is totally casual, and that they are the mere playthings of fortune, it would discourage from all attempts to form children by peculiar care and instruction for this profession. But the fact is not as Dr. Johnson represents it. The measure of a physician's talents may be frequently mistaken; but all the world is competent to decide on this one simple, essential point, whether his patients die or recover under his care. Success is the ultimate standard, by which medical skill and learning, like all other species of merit, are appreciated by mankind; for though ignorant

persons are not able to judge of the enlarged and remote views, which may lead to great discoveries, yet they are ready to reward most liberally any practical application of ingenuity, that becomes useful to their health or conducive to their convenience; this is all that can reasonably be expected. Before they receive the benefit, why should they bestow the reward? Repeated success implies superior sagacity; we can have no better proof of the excellence of a physician's theories, than the happy result of his practice: and when the end is attained, mankind are apt to rest satisfied about the means. It is true, that there may be exceptions to the rule, that success is the test of merit. Men of mere address have succeeded, while some philosophical physicians of great talents have failed; but perhaps, if all the circumstaances could be investigated, their disappointments might be traced to want of prudence, instead of want of good fortune. Even in the case of Dr. Akenside, whose fate suggested Johnson's observations, it would not perhaps be difficult to point out the causes, which prevented his attaining medical emimence. He was both a poet and a politician. "The patriot passion" and "The pleasures of imagination" were probably indulged at the expense of his practice as a physician. Without stopping, however, to examine this example more minutely, the general truth will be admitted, that in medicine as in all

other affairs, "men's judgments are a parcel "of their fortunes:" under the word judgment, we include, in speaking of physicians, not only medical sagacity, but discretion in all that concerns their conduct in life, in the management of the humours and opinions of patients as well as in the treatment of diseases.

Impressed with this belief, parents will take courage, and will commence the education of a son for a physician with reasonable hopes of success. Two objects, which we hope are not incompatible, should therefore be kept constantly in view in the education of a physician; the attainment of such manners, knowledge, skill, and medical tact as may secure his success in the practice of his art, and the cultivation of those powers of reasoning and invention, by which he may extend the boundaries of medical science. Unless he succeed in practice, he cannot support himself by his profession; unless he be something more than a mere man of routine, he will never attain to eminence. In determining which of their sons to select for the study of medicine, parents will observe, that bodily strength is less requisite for a physician than for a soldier or a lawyer; therefore in a family where there are boys of different constitutions, those who appear to be the least robust should be destined for the medical profession in preference to the military life or to the bar. The first thing to be attended

to, even from the pupil's infancy, is the cultivation of his senses; acuteness, and accuracy of smell, of taste, of feeling, are peculiarly necessary to a physician, both in the practice of his art, and in the pursuit of the sciences by which medicine can be improved. As Dr. Hook, in his excellent treatise on the Improvement of Natural Philosophy remarks, men should pay more attention than they do to the education of their senses, because they are in fact the instruments by which experiments of all sorts are to be observed, and by which discoveries are to be made. Mankind have by their ingenuity wonderfully assisted the sense of sight and hearing, and have prolonged to age the advantages of youth; but it yet remains for them to bring the senses to their highest state of perfection and activity by judicious cultivation. It is worth remarking, that even common artisans, who are not distinguished by any superiority of intellect, have, by exercise and practice, brought some of their senses to a degree of perfection, which might be highly useful to a natural philosopher in the pursuit of experimental science. The exercise of the senses is naturally pleasurable to children, and therefore it may easily be promoted and improved: in distinguishing smells, colours, tastes, and the touch of various things, the pupil will soon become expert, if he have a sufficient supply of visible and tangible objects on which to exert

his attention. These should be presented in succession, so that his mind may never be puzzled by having more than one thing at a time to examine. Care should also be taken not to fatigue his attention by long exertions. Trials of the acuteness and accuracy of his senses may be rendered amusing; and emulation may be excited by playful comparisons with those of his own age, and with the elder individuals of a family. He should be early accustomed to see some of the various articles of the materia medica. This will prepare him for the future study of pharmacy, which, though indispensably necessary, is too much neglected in medical education. It will not be sufficient merely to show the different substances once or twice, and to repeat their English and Latin names; the pupils must be perfectly familiarized both with the substances and the names. They should have free access to the samples, which should all be labelled, and of which the nature and properties should be explained. Many useful facts may thus be pleasurably impressed on the memory. These early lessons have been tried upon a young medical student; and even the gall-nut, the flowers of benzoin, camphor, and such simple materials, have afforded entertaining hours of amusement, joined with profitable instruction.

From these simple exercises, the pupil may be led to more complex observations, to notice

and describe the general appearance of objects as they affect all the senses. He should be encouraged to mark characteristic differences and resemblances; his mind should, indeed, be urged to observe differences, more than to be pleased with resemblances; because a physician has more occasion for judgment than for wit. From observing effects, the pupil will naturally proceed to search for causes; and in the most trifling instances this habit may be practised. If a child notice the shadow of any person or piece of furniture, if a reflection of light dancing upon the wall catch his infant attention, he may at that moment be excited to discover the immediate cause of what he sees. By removing different objects, he may determine the fact which he wishes to ascertain. However trivial this may sound, such are the ways by which preceptors may lead him to try experiments, and to take pleasure in discovering the causes of external effects. On the most common occasions he may find subjects for experiment and reflection; if he see smoke from the candle and steam from the tea-urn, he can compare the different properties of smoke and vapour, and he may be taught the causes and effects of each. The melting of butter, of ice, of sealing-wax, the most ordinary operations of nature or art, may be made amusing lessons. Even ignoble culinary operations may lead to the sublime principles of chemistry, or at least may excite a

taste for chemical experiments. When any interesting facts have wakened his curiosity on the subject of chemistry, then will be the time to assist, not to overwhelm, him with books. An elementary work has lately appeared, called "Conversations on Chemistry," in which the facts and reasonings are so clearly stated and ably developed, that it at once teaches the pupils the outlines of chemistry, and improves them in the art of reasoning. Those who have seen the effects of this book, and experienced its utility in repeated instances, speak with confidence of its excellence. As soon as the young reader is familiarized to the terms, and has been made thoroughly to comprehend the reasoning, the book should be perused a second time, and every experiment mentioned in it should be tried as he goes on. This will fix the whole in the memory. Reading chemical works without seeing the actual substances of which they treat, and the real experiments to which they refer, is waste of time; as far at least as the attainment of knowledge or taste for chemistry is the object. It is true, that merely by studying these works young people may receive excellent lessons in reasoning, and thus may permanently improve their understandings, though every word of the books should be forgotten the day after they were read. But in the education of a physician, preceptors should not, as in the education of a lawyer, make it a

principal point, that the pupil should reason in precise terms; his attention should be directed to things more than their symbols, and he should be excited to accuracy of experiment more than to subtlety of argument. The child ahould be taught to consider, when he hears any thing new in natural history or medicine, whether the facts be true, not whether they are stated in elegant language, or whether the reasoning deduced from them be just or ingenious. A continual reference and strict adherence to facts is absolutely necessary; and next a cautious examination of their alleged causes. On these points the pupil can scarcely be made too scrupulous; provided his facts are substantiated, and his descriptions of objects or events are accurate, much elegance, or even fluency of expression, need not be required from the young narrator. Preceptors need not, as they should in the education of a lawyer or a public speaker, insist upon his developing the whole of his thoughts in words, and supplying every intermediate link in the chain of his reasoning. The medical pupil should rather be permitted to suppress, than excited to exhibit, the process of his mind in forming judgments. That rapid kind of reasoning, which does not stop to embody itself in words, *tact*, as it is usually called, is necessary to a physician: he is not called upon to explain, or to persuade, but to judge and decide. His oratorical talents there-

fore may be left dormant, but his judgment must be kept for ever vigilant and alert. If there be, as some philosophers have supposed, an *instinct of credulity*, it should be strenuously counteracted from earliest infancy in the mind of a child intended for a physician; by playful ridicule his parents should expose to him the folly of believing on insufficient grounds; he should be taught to distrust the hasty or imperfect evidence even of his own senses, and should be shown, that appearances as well as assertions are fallacious. This philosophic state of doubt should be made as pleasurable to him as possible; and, instead of connecting the feeling of shame with the avowal of mistakes or ignorance, he should be encouraged to acknowledge his errors candidly. He should be taught the excellent maxim, that to confess that we were mistaken, is saying only, in other words, that we are wiser to day than we were yesterday. The example of candour in his preceptors will have infinitely more effect upon him than their exhortations; and if he perceive, that they, who know so much more than he does, are cautious in their decisions, and willing to confess that there are bounds to their knowledge, he will insensibly learn similar habits of diffidence. The common phrases used by his parents and preceptors in giving opinions will influence his temper of mind; therefore, instead of making positive assertions, they might say, "Such a thing is so

"and so, *as far as I know*, or, *as far as we have* "*hitherto learned*. Such a thing *is supposed* to be "the cause of such an effect, but we are not "*certain* of it; for we have not tried, or, we "have not repeatedly tried the experiment."— Dr. Franklin recommends the practice of speaking, even when sure, with seeming diffidence, as advantageous to every one in conversation, as well as useful to the philosopher in the management of his own mind. He says, that in advancing any proposition, he never made use of the words *certainly*, *undoubtedly*, or any other phrase, that might give the appearance of his being obstinately attached to his opinion. This refinement, however, borders upon artifice.

Both for a physician and a philosopher, the habit of doubting appears to be desirable. Examples of its advantages, that will probably interest and please, may be found in many parts of Franklin's life, and of his letters. In one of these[a], addressed to a young female pupil, he says

[a] The following is an example of his candour, which might be advantageously pointed out to the young pupil; it is the more striking, as it is shown where a favourite hypothesis was concerned.

"The questions you ask about the pores of glass, I cannot "answer otherwise, than that I know nothing of their nature; "and suppositions, however ingenious, are often mere mistakes. "My hypothesis, that they were smaller near the middle of the "glass, too small to admit the passage of electricity, which could "pass through the surface till it came near the middle, was cer-

—" This prudence of not attempting to give rea-
" sons before one is sure of facts I learnt from
" one of your sex, who, being in company with
" some gentlemen, that were viewing and con-
" sidering something, which they called a Chinese
" shoe, and disputing earnestly about the method
" of wearing it, and how it could possibly be put
" on, said modestly, ' *Gentlemen, are you sure that*
" ' *it is a shoe? Should not that be settled first.*' "

The examples of candour[b] in Dr. Franklin's philosophical letters are innumerable; and many of them might be selected, that would be suited to the capacity of a well-educated boy of nine or ten years old. Franklin's works may be particularly useful to those who are intended for physicians; because this writer relates facts applicable to common use in a simple, accurate, and interesting manner: he sets an example of activity of mind both in observation and experiment, and of the alternate use of analysis and synthesis to the natural philosopher.

" tainly wrong; for soon after I had written that letter, I did, in
" order to *confirm* the hypothesis (which indeed I ought to have
" done before I wrote it) make an experiment. I ground away
" five-sixths of the thickness of the glass, from the side of one of
" my phials, expecting that the supposed denser part being so re-
" moved, the electric fluid might come through the remainder of
" the glass; but I found myself mistaken. The bottle charged as
" well after the grinding as before."—

[b] Vide Letters and papers on philosophical subjects, annexed to a quarto volume on electricity, by B. Franklin, published 1769.

To increase the pupil's habits of accuracy, and to fix his attention upon visible and tangible objects, it may be useful to teach him early the principles of mechanics. The method of doing this, without having recourse to abstruse books or lectures, has already been suggested*. In the profession of a surgeon a practical knowledge of mechanics is continually and essentially useful; but we recommend it to our young physician principally to teach him accuracy of observation, and to strengthen his disposition to refer to actual experiment. On the connexion between mechanics, anatomy, and surgery, there is no occasion to expatiate.

A German[c] who has been celebrated on the continent, has made anatomy a principal object in his system of education: and he asserts, that he has found it extremely easy to instruct children even of five or six years old by his methods. His method seemed to consist in showing children outlines of the different parts of the human form, engravings of skeletons, with the names of the various bones, and muscles; in teaching his pupils to repeat the names at the same moment that the lines were pointed out to them, and then to show

[c] Pestalozzi. The author saw him at Paris in 1803; but not having had an opportunity of seeing any of Pestalozzi's pupils, he cannot speak of the system with certainty. It is only mentioned here, that parents, who may be desirous of more information, may make farther inquiries.

the corresponding bones in their own bodies. Large classes of children were thus taught at once their anatomical catechism, and became, it is said, wonderfully expert in their anatomical exercises. But without any assistance from masters or foreign professors, every parent can, with the help of engravings, or of a real skeleton, give their sons all the elementary instruction in anatomy that can be desired. Many curious and entertaining facts, relative to the internal structure of men, animals, and plants, may be told to the pupil, or read to him, to increase his interest on this subject, and to fix technical knowledge and names in his memory. Thus when he has examined a print of the anatomy of the human heart, when he has learnt how "the great aorta bends," he may be told, that the aorta of a whale is larger in the bore than the main-pipe of the water-works at London-bridge[d] and that the water roaring in its passage through that pipe is inferior in impetus and velocity to the blood gushing from the whale's heart. The minute wonders of anatomy, though less striking, will, perhaps, appear still more curious and interesting to children, who will learn with astonishment, that in the iris of the human eye, and the drum of the ear, there are innumerable muscles of the fineness of microscopic hairs, which must be magnified to be visible. To continue the

[d] Paley.—Natural Theology.—See also, in the Philosophical Transactions, Hunter's account of the dissection of a whale.

pupil's idea of comparative anatomy, he might, nearly at the same time that he learns these facts concerning the human eye, be informed of several curious particulars about the eyes of those minute animals, spiders, moths, and bees, which never fail to interest children. For instance, he may be told, that the eyes of many species of insects have the powers of multiplying glasses; he may see in a solar microscope, or he may, from magnified prints, form some idea of the sort of lattice work, of which the eye of a fly seems to be composed: he will hear with surprise, that 1400 of these reticulations have been counted in the eyes of a drone bee, and that each reticulation is a lens. If the boy should not know the nature of a lens, this would be a good occasion to explain it, and to begin to give him some notion of optics. So easy, indeed so necessary, is the transition from one science to another! Whoever knows any one thing accurately, must have some acquaintance with many other branches of knowledge.

After the attention of the child has been wakened by the display of the solar microscope, after he has been told a few striking facts in natural history just sufficient to rouse his mind, it will not be necessary further to feed his imagination by a selection of wonders. Every object will excite his curiosity, and many, seemingly the most trivial, will command his admiration, when

once he has learnt how to observe and reflect; he will

> " With sharpen'd eyes inspect a hornet's sting,
> " Or the vast wonders of an insect's wing."

In these little pursuits he should be left at liberty: the small obstacles and disappointments that occur, he should be accustomed to bear, or to conquer for himself: if every circumstance be made easy, if every thing be explained, he must lose the delight of making what would be, to him, discoveries: he never can enjoy the pride and pleasure of vanquishing difficulties. Let him fix the objects, for instance, in the solar microscope without assistance, and let him have all the trouble of preparing them: this will increase his ardour; and the interruption of these active employments will relieve the fatigue of passive admiration.

Even parents and preceptors, who have not particularly attended to natural history, may easily select from various books, that are in every one's hands, facts and information sufficient to give their sons the species of elementary instruction we recommend sufficient to tincture their minds early with a love of science and a taste for experiment. In Goldsmith's Animated Nature, Buffon, and Hook's Micrography, Adams's Wonders of the Microscope, &c., they will find ample materials for microscopical researches; and for facts in ana-

tomy that may be interesting to young people, we must again refer to Paley's Natural Theology, which is interspersed with a great variety of facts from various authors of undoubted veracity. Paley judiciously observes, that, in beginning to learn anatomy, the pupils should not be disgusted by human dissections. "In many instances," says he, "a "plain observer of the animal œconomy may spare "himself the disgust of being present at human "dissections, and yet learn enough for his in-"formation and satisfaction by even examining "the bones of the animals which come to table. "Let him take, for example, into his hands a piece "of the clean-picked bone of a hare's back—." The passage is too long to insert here, but it is hoped, that enough has been quoted to make some reader look for the remainder. The common practice of carving may lead the young anatomist to useful observations. The ball and socket in the joints of a fowl or a turkey, the integument by which they are fastened together; the strength of the shoulder-blade of some animals; of the wings of others; the different shape of the beaks and feet of different birds; the scales of a fish, its gills, its fins, its tail; innumerable subjects of amusing and instructive conversation may be suggested by what children see every day at dinner. Of course their preceptors would not be so imprudent as to attempt to teach at the moment when their pupils want to eat.

The structure and anatomy of vegetables should not be neglected. You may begin by showing a child the skeletons of leaves; an ivy leaf in particular affords a beautiful specimen; he may amuse himself afterwards by taking off impressions of the fibres of different leaves, as impressions are taken from a copper-plate. These hints are given not to lay down any precise mode of awakening the pupil's attention; but something specific is mentioned lest parents should complain, that they are at a loss how to proceed when they have only general directions. For example, if the child be stung by a nettle, make the accident of use to him; show him,—but not till the tingling pain has subsided,—show him the magnified representation[e] of the sting of a nettle, explain to him its structure, and let him compare it with the print of the sting of a bee. The attention of Linnæus was turned to the examination of numerous tribes of insects and worms, which had been but imperfectly described by preceding naturalists, and he acquired knowledge, which threw new light upon the history of the inferior orders of the animal world, in consequence of an accident, which would have damped the ardour of a less zealous youth. He was stung in so terrible a manner by an insect called the *furia infernalis*, that his life was endangered[f].

[e] Hook's Micrography.

[f] See Cox's Travels, and Dr. Pulteney's General View of the Writings of Linnæus.

This anecdote, with proper precautions, might be related to the young naturalist.

Much depends on the time and the manner, in which anecdotes or knowledge of any kind is introduced. Sometimes a remarkable circumstance may be impressed on the memory, when the feelings are excited by pain or pleasure; sometimes a new idea and a whole train of thought may be advantageously introduced, when the mind is quite at ease and vacant. If on a fine summer's day, when a boy is walking in the garden, he observes that the lettuces are tied up, seize the opportunity to tell him, that plants kept from the light lose their colour, become (etiolated) blanched. Excite him to try this simple experiment, and from this you may lead on to many curious facts: to the action of light and air upon plants, to the circulation of the sap; to many of the experiments of Hales, Priestley, Ingenhouz, Knight, and Banks. It cannot be too strongly impressed upon the mind of the preceptor, that the pleasure of observation is much increased by connecting it with the delight of active experiment. However trifling the action may be, whether it be tying up the leaves of a lettuce, putting a plant in a dark room, or planting a bean the wrong way downwards in his garden, still it is action, and action in childhood is pleasure; we repeat that the young philosopher will be doubly interested in any experiment,

that he is to manage entirely himself, and of which he is secure of seeing the beginning, the middle, and the end.

The most celebrated philosophers and naturalists have often formed their tastes for science from some light circumstances, some pleasurable associations in their earliest childhood. Linnæus, even from the time when he first left his cradle, used almost to live in his father's garden, which was full of beautiful and curious flowers and shrubs. "He was scarcely four years old, when his father "took him to some rural feast in the neighbour-"hood; and in the evening, it being a very plea-"sant season of the year, the guests seated them-"selves on some flowery turf, listening to the "pastor, who made various remarks on the names "and properties of the plants, showing them the "roots of the *succisa*, *tormentilla*, *orchides*, &c. The "child paid the most uninterrupted attention to "all he saw and heard; and from that hour never "ceased harassing his father with questions about "the names, qualities, and nature of every plant "he met with: indeed, he very often asked more "than his father was able to answer; but like "other children, *he used immediately to forget what* "*he had learned*, and especially the names of "plants. Hence the father was sometimes put "out of humour, and refused to answer him, "unless he would promise to remember what was

" told him. Nor had this harshness any bad " effect, for he afterwards retained with ease what- " ever he heard."

After hearing this, parents surely will not be discouraged by the forgetfulness of childhood, since even the great Linnæus, afterwards so remarkable for the retentiveness of his *botanical* memory, put his father out of patience by his incapacity to remember the names of plants when he was a child. Copious nomenclatures of botany should not early be forced upon the memory; this, in fact, would be at best but an unprofitable exercise; and, for reasons which shall hereafter be explained more fully, it would be peculiarly injurious to a medical pupil to associate the first pleasures of praise and success with the idea, that the retaining mere names, or the adherence to any classification established by authority, is real science and useful knowledge. To teach a child botany, parents should begin as the good pastor began with the young Linnæus, by showing him at some happy moment the different parts of some plant, and explaining to him its structure and properties. The names of the plant, and of its parts of course, must be taught; and he may learn by degrees the characteristic distinctions, upon which the classification of plants in the Linnæan system is founded. These are well taught in Rousseau's and Martyn's Letters on Botany. This will please his ingenuity and enlarge his mind;

but the detail of the nomenclature and the infinite train of *many-syllabic* names can be of no service to his understanding, or to his future progress in his profession. His attention should be turned rather to the uses and properties of plants, than be suffered to rest satisfied with counting their pistils and stamina, to ascertain to what class, order, and genus they belong. The knowledge of the medical and dietetic properties of plants has yet been but little cultivated; and the desire to make observations and discoveries in this, the most useful part of botany, should be excited early in the mind of a young physician. Therefore it may be advantageous to him not to have his first lessons from a professed or an enthusiastic botanist, who might teach him to annex undue importance to the technical part of the science, or who might set him the example of falling into ecstasies upon the discovery of some new moss or cryptogamic prodigy. A young botanist should have a garden of his own: on however small a scale this might be, the pleasure and pride of his territorial rights would increase the activity of the cultivator. As soon as he had strength enough to dig, Linnæus had a small portion of ground given to him, which he delighted to cultivate; before he was ten years old he had, in the excursions he made in the neighbourhood, collected many indigenous plants in his little garden. This garden was ever afterwards called Charles's Garden. His

mother, who wished him to go into orders, was much disappointed at his becoming a physician; she attributed his love of botany and of natural history, and his consequent choice of the medical profession, to his having had so much pleasure, when he was a child, in this garden: so strenuously was she of this opinion, that, lest her second son should follow the same course, she would never permit him to *set his foot in the garden.*

There can be little doubt that a boy, who is early amused and interested by natural history, should acquire scientific tastes; there might however, be some danger, that a predilection for one of the sciences might seize his mind to the exclusion of other studies necessary to his future profession: or there might be reason to apprehend, that he would prefer the luxury of general literature, and the sedentary delight of philosophic pursuits, to the severe and active duties of a medical life. If a course of domestic education, such as has been here described, were to be pursued from childhood to youth, there might indeed be imminent danger of making the pupil a chemist, a mechanic, or a natural philosopher, instead of making him a physician: but this mode of instruction is not designed to be continued beyond the age of nine or ten, when it will be time to send the boy to a public school.

A physician must acquire a competent knowledge of the learned languages; and if he become

an elegant classical scholar, beside the pleasure, it will be an advantage to him in his profession. But the pain or labour necessary in learning Greek and Latin should be associated with school and schoolmasters, and should not be mixed with the idea of scientific pursuits or with medical studies. It is always beneficial, that the pupil should be forced to hard labour and application upon subjects, which are foreign to those essential to his profession. When the pupil is sent to school, it is not necessary that he should go with the repute of being intended for a physician; care should be taken, that he does not acquire the title of *the young doctor*; this might expose him to some sort of ridicule among his school-fellows, and might thus tend to disgust him with his future profession. Mixed with school-boys, he must appear a school-boy. In this period of scholastic discipline, his principal object should be to become a classical scholar. During the intervals which he spends at home in vacations, he may enjoy the pleasure of pursuing some of the tastes of his childhood; and his parents may then assist in improving his knowledge of science and general literature: but this must be attempted with great delicacy and judgment; for every school-boy considers his holidays as a portion of time dedicated to *pleasure*, in the vulgar sense of the term, and sacred to idleness. It would be dangerous to infringe upon the rights of the Saturnalia. The very appear-

ance of a book, associated as all books are with the recollection of grammars and lexicons, is often odious to a school-boy. Perhaps the associations of pleasure, which our pupil might have formed with books previously to his going to school, may continue sufficiently strong to counteract these prejudices; but if this should not be the case, parents need not be anxious: the seeds they have sown will not be lost, though they do not immediately appear; they will shoot forward hereafter to their surprise and delight. If the boy at this period of his life show an aversion to books, his friends should not oppose the *bibliophobia* with vehemence, or with any signs of severity; but they should rest secure in the belief, that it is only a symptomatic disease arising merely from adventitious circumstances, and that it will pass away without doing any permanent injury. Instead of forcing books upon his attention at these times of recreation, it will be better to cultivate his former propensities by instructive amusements, that have not the repulsive appearance of lessons. He may see chemical experiments; many of which can be exhibited without any expensive apparatus. As Dr. Priestley has said, whoever waits for a complete laboratory, and all the formality of apparatus to try experiments, will never be a chemist. Beside chemistry, mineralogy and botany may amuse the boy in his holidays, without requiring from him any painful application. He may be

taken to look at, not to examine, collections of minerals and plants, or any natural curiosities in his neighbourhood. Botanical excursions are usually agreeable to young people, particularly if they are to go to some distant place, and if a cold dinner on the grass is part of the scheme. The pupils of Linnæus, numbers of whom afterwards became men distinguished in the world either as naturalists or physicians, seem to have retained through life the most delightful and grateful recollection of the pleasure they had in their early botanical excursions with their beloved master. "In these he was attended with a band of trumpets "and French-horns, and sallied out at the head of "two or three hundred students, divided into de- "tached companies. When Linnæus was inclined "to explain any curious plant, bird, or insect, "which had either fallen under his own notice, "or was brought to him by any of the students, "the stragglers were called together by the horn, "and, crowding round their master, listened in "respectful silence."

All preceptors have not such grand scenic means at their command, nor would they perhaps always be suited to the pupils; but it is in the power of every parent to apply and adapt to circumstances the general idea of connecting pleasure with professional pursuits. All the individuals of a family have it in their power to be of service in this respect, by partaking and sympathizing in

any scientific pursuit: even if the little amusements and excursions that have been recommended should be attended with some inconvenience and expense to parents, their time and money will be well bestowed in increasing their son's love for a profession by which an independent, perhaps an affluent fortune may be obtained.

The pupil should be introduced to agreeable physicians, or to men of science with whom his friends are or can make themselves acquainted. The conversation of such men will be advantageous to him in every respect; he will acquire from it many ideas: his views will be carried forward to his future life, and he will be made to feel the expedience and necessity of preparing himself for his profession. He may be led to observe the respect with which skilful physicians are treated, the anxiety with which they are expected when any individuals in a family are sick, the eagerness with which they are received; the great opportunities they have of doing good to their fellow-creatures, of alleviating the sufferings both of body and mind. These reflections are not above the capacity of a boy of twelve or thirteen, and they will, if judiciously made, leave an indelible impression upon his heart.

When the pupil has finished his classical studies at school, he should, before he goes to a university, spend some months at home, to pre-

pare himself for his medical studies. Those who go to hear public lectures, without having first obtained some general idea of the subject of which they treat, and without having familiarized themselves with the terms of science which must occur, will not be able to reap much advantage from the public instruction, even of the ablest professors. The desultory reading and amusing experiments, which were permitted to the pupil, while he was a child, to excite in him a taste for science must not now be indulged; the habits of application, which he has acquired at school, should be continued strictly in his new course of reading. He is now to study for a determinate purpose, and his attention should be concentrated on those parts of knowledge, that are essential to his profession. He should make himself master of the outlines of chemistry, and be familiar with the principal terms of its nomenclature. He should also learn as much algebra, and as much of mathematics, as may enable him to follow demonstrations and calculations at public lectures. He should prepare himself for anatomical lectures by recurring to prints of skeletons, and by reading Bell's and Cuvier's Anatomy, and Cullen's "First Lines," a work most elegantly written, a model of clear definition and lucid order, and highly useful, independently of its medical theories. After having acquired this necessary foundation for future knowledge, he should read Gregory on

the duties of a physician, which will give him not only a full idea of whatever a physician ought to be, but which will also open his mind to enlarged and philosophic views of the causes, that have retarded the progress of the art of medicine. Some of these obstacles have arisen from faulty habits and from prejudices insensibly acquired in the prosecution of certain studies: other causes that have retarded the advancement of medicine, have arisen from errors in the manner of teaching in our universities; from undue reverence for medical authorities; from admitting as indisputable facts, what in reality have never been established by sufficient evidence or experiment.

Against the erroneous habits of thinking, which are often acquired in the course of certain studies, it may be in the power of a judicious parent or preceptor, easily to guard a young student, either while he reads with him, or when he hears him converse of what he has been reading. For instance, one of the errors Dr. Gregory points out is the excessive importance annexed to the niceties of nosology, and the disposition to believe, that the classification of diseases made by medical writers is complete, and in every respect accurate. While on the contrary, it is impossible, that definitions or classification can be complete, till a science is arrived at perfection: that this is not the present state of the art of

medicine, is allowed by all enlightened and candid professors, and is rendered indubitable by every day's experience. The description of the symptoms of each disease is given with much apparent accuracy and certainty by medical writers; but these symptoms in real cases are so variable, and so much complicated, that the written description can seldom direct the judgment of a young physician, and he is mortified and puzzled at finding, that books and nature so little agree. Let these difficulties be pointed out to him when he first begins to study nosology; disappointment, if not perplexity, may thus be prevented, and philosophical diffidence will be cherished in his mind, instead of the presumption of theoretic learning. He will also be more at liberty to reason and invent, for he will not be circumscribed by the idea, that the boundaries drawn by the hand of man are the immutable laws of nature. To keep the student from overestimating or undervaluing classification in general, we should point out its real use, which is to give our memories the command of a vast number of particulars, that we could not otherwise retain, or manage in reasoning; but we should observe, that to sort and arrange our wealth does not increase the treasure, though it puts it in our power to use it with more facility. Some nosologists have for our satisfaction decided, that man is subject to two thousand different diseases; and the casuists

have numbered five thousand sins, to which he is liable; but it may be doubted whether morality or medicine have profited much by the accuracy of this classification of all the "ills which flesh "is heir to." The distinction between the love of useful order and vain finical precision may be pointed out by examples, and by the striking contrast in the effects produced by the different manner of employing this spirit of arrangement.

Some other propensities, which may be dangerous to the medical student, may be prevented or checked by a sensible and philosophic guide in his early studies. When first a novice dips into medical and scientific books, he is delighted with the ingenuity of systems; and he frequently betrays, or rather exhibits, in his conversation a disposition to imitate what he admires: he shows a propensity like his masters, to establish an hypothesis, or raise a system on a few facts hastily observed or *suspected.* This disposition should be gently checked by slight good humoured raillery, by pushing his false reasoning, and the consequences of his hasty conclusions, to the extreme of absurdity, where the folly can no longer escape detection. This, however, must be done with judgment, lest it check the spirit of invention, a spirit which is often extravagant in its first efforts.

The desire to simplify knowledge by reducing all effects to a few general principles is another

of the causes, which has been justly pointed out as dangerous to science, especially to medical science, because it tends to satisfy men with a few axioms precipitately formed, and it precludes that patient experimental investigation, which alone can lead to true conclusions. This should be suggested to the young student, and should be illustrated by examples taken both from ancient and modern times; these will come home immediately to his business; those will reach his understanding, because none of his passions or prejudices will, under this management, oppose the force of truth. As an instance of the absurdities, into which the love of system leads men of the greatest talents, may be cited the ancient Platonic doctrine of fevers. Plato having once established by the authority of assertion, that the first form of the elementary particles of matter was triangular, that from the different size and position of these triangles, earth, air, fire, and water were produced; his followers could not do less in honour of their master than extend and apply this doctrine in medical philosophy; and accordingly they concluded, that the various kinds of fevers must arise from the predominance of one or other of these sets of triangles. If fire exceeded, ardent fevers were produced; if air, quotidian-intermittents; if water, tertian; if earth, quartan. Modes of cure corresponding to these absurd theories were laid down and practised. Nothing

in that exquisite satire, "*the Loves of the Triangles*," can be more fanciful, or more fairly open to ridicule. Any thing equally preposterous in modern systems of medicine it might be difficult to point out for the instruction or amusement of the young theorist: but even since experimental philosophy has been professedly followed, some curious deviations may be remarked. A morbid acrimony of the blood[g], it has been asserted, is the cause of various diseases; the nature of this acrimony has been specified; the manner in which it is produced by occasional circumstances has been explained; indications of its presence, remedies, and preventives have been prescribed; and at length it has been discovered, that no sufficient evidence of the existence of this morbid acrimony has been adduced. The humoural pathology, and afterwards the nervous system, was to account for every appearance of disease; while in following either hypothesis its partisans quite forgot, that they were ignorant of the nature of the humours or the nerves. These are some of the absurdities, into which a zeal for system and simplification betrays ingenious men; and these should be pointed out as warnings to the medical student.

Similar impatience of the slow progress of experiment, and similar eagerness to establish principles, instead of registering observations,

[g] See Gregory.

has induced men frequently to assert and believe, that some newly discovered medicine is a specific for whole classes of diseases. At one time the world was to be cured of all maladies by tar-water:—"If it will kill me," says Gray, in a letter to Dr. Wharton, which seems to have been written at a time when this specific was in the height of its fashion, "send a man and a horse "to me express, for I am drinking it like a fish." Quick successions of these *universal remedies* rise and fall in the medical world; and a double injury is often done to science by the precipitation with which they are followed, and with which they are abandoned. Mankind seem to revenge themselves by the subsequent intemperance of their scorn for the folly of their previous credulity. Hence it often happens, that remedies useful in some cases, have been thrown aside because they have not proved efficacious in varieties of diseases. Examples of both these errors, and of their alternate action, might be readily pointed out by any judicious preceptor, and the student might be guarded against them by good humoured raillery, as well as by sober reasoning.

As to the erroneous or insufficient modes of teaching medicine in public colleges, it may perhaps be thought by some, that these should not be pointed out to young pupils, lest respect towards tutors should thus be diminished, and lest admiration and enthusiasm for the art should be

lowered by revealing its imperfections. But these are weak suggestions. The interests of a liberal profession, of science, and of humanity, are to be considered in preference to such cowardly, narrow-minded policy. The truth should be known; should be told to youth by their parents, friends, and preceptors, instead of being concealed for any future purpose. Pious frauds in education never succeed, or by their success, even for their own purposes, ruin the understanding and strength of mind of those on whom they are practised. To make a young man fond of his profession, do not excite his admiration of it by exaggerated pictures or false representations! Show it to him such as it is; for such as it is, he soon must see it, unless you blindfold him for life. Dr. Gregory, in a plain and manly manner, which does him and his profession honour, states, that of all the useful and practical arts medicine has made the slowest progress. From the days of Lord Verulam to the present time, it has been the continual complaint of sensible and well-informed people, that in teaching medicine there seems to be a compact of error between the teachers and the students: that professors, instead of pointing out where science is deficient or uncertain, where they speak from theory, and where from experiment or experience, instead of directing their pupil's attention to those parts of

a system which require future investigation, endeavour to represent the whole as equally certain and perfect. They are often intent upon showing their own learning, or concealing their ignorance, instead of instructing their auditors. The routine of tuition established in colleges in some degree obliges professors to pursue the course of their predecessors; and their natural indolence and love of authoritative superiority perhaps increase the attachment to ancient forms and dogmas. Let them act candidly, and they will not lower their real authority.

Sudden innovations in long-established institutions are dangerous. It is better to let the progress of improvement, and the voice of public opinion, gradually operate necessary emendations. Some men of acute observation have lately asserted, that regular education cramps the faculties, and prevents the exercise of the inventive powers. In support of this assertion, they produce the examples of Franklin and Priestley, who were chiefly self-educated[h]: but a few, even of such

[h] The following passage from a letter of Dr. Priestley's to the present celebrated professor Davy, proves, that he taught himself chemistry at a late period of his life:

"As old an experimenter as I am, I was near forty years of "age before I made any experiments on the subject of air; and "then without, in a manner, any previous knowledge of che-"mistry: this I picked up as I could, and as I found occasion for

striking examples as these, are not sufficient to justify so bold a conclusion. Excited by circumstances, some individuals may, by uncommon exertions of intellect and perseverance, have overcome the obstacles, which impede the progress of all who attempt to pursue science by new paths, instead of taking advantage of the experience of their predecessors. Self-taught persons, as has been already observed[1], frequently have deficiencies of knowledge, defects of understanding and temper, which, as to the happiness of the individuals, or the general good of society, more than counterbalance the advantage of their *originality*. This originality often consists only in the predominance of some of their mental faculties, which have been successfully cultivated, perhaps, at the expense of others. It will not be the wish of any, who have calmly examined the question, to dispense with *regular education*, even with its present defects; but it must be the desire of every candid and intelligent person to see it improved; and every anxious parent must wish, that his son could reap the benefit, avoid the defects, and supply for himself the deficiencies of the present establishments. All these purposes have some

" it, from books. I was also without apparatus, and laboured " under many disadvantages; but my unexpected success in- " duced the friends of science to assist me, and then I wanted for " nothing."

[1] Chapter I.

chance of being accomplished, by taking the middle course that is here advised; by fully explaining the truth to young men before they go to universities. To give them comprehensive and just views of the methods of pursuing science, let them study the writings of "Lord Bacon, "who had as enlarged views in medicine, "of its deficiencies, and of the proper method "of supplying them, as perhaps any physician "who ever wrote." It is scarcely necessary to specify, that Bacon's Novum Organum, and his Treatise de Augmentis Scientiarum, are the works alluded to: the credulity and fanciful notions which Lord Verulam has exhibited in most of his experiments *solitary* and *in concert*, on *sympathies*, and on medicines curing by *consent* or by *union*, cannot now mislead; they can only afford striking proofs, if any were wanting, of the difference between giving and following excellent precepts.

Dr. Hook's Treatise on the Methods of improving Natural Philosophy may be read with advantage after Bacon's. It is worth observing, that notwithstanding all the admirable cautions which Dr. Hook gives against suffering the mind to be biassed by favourite tastes or occupations in accounting for natural phenomena, he falls himself continually into the error that he reprobates. How far his favourite taste for mechanics influenced him when he treated of metaphysics, may be seen in his theory of the coil of memory,

in which he gravely represents the facts collected in the mind as arranging themselves spirally, one after the other, from the first fact to the last, and lying in their repository, as a rope folded in regular coils; this arrangement, he says, accounts for the quick and easy transitions which are made by the understanding, from a recent to a remote fact; for, though the distance in succession may be great, they may happen in their spiral folds to be near each other, nay, absolutely to touch. While fanciful hypotheses, formed in consequence of the habitual bias of the mind, or favourite studies, relate merely to speculative questions, they are comparatively of little importance; but when they are applied to men's conduct, and influence their practice, then their absurdity becomes dangerous to happiness and life. An example of this may be pointed out in the life, or rather in the death, of the celebrated mathematician and natural philosopher, M. Lambert, who, when he had caught a violent cold, resolved to manage himself by an exact calculation that he had made of the number of little abscesses which were formed in his lungs: settled how many he should expectorate per day; followed a regimen founded on this calculation; and when, by his own account, he was much better, having only about eight thousand of these little abscesses remaining, the unfortunate calculator expired!

To relieve and amuse the mind in the intervals

of serious study, the lives of eminent physicians may be read. The lives of Boerhaave and Sydenham, by Dr. Johnson, are excellent. Sydenham is said to have recommended Don Quixote to Dr. Blackmore, as the best book a physician could study: perhaps Gil Blas would be full as useful. A young man, who is intended for a physician, should not be ignorant of the ridicule, that has been thrown upon his profession by men of wit[k] and humour: where it is justly deserved, it may guard him against faults and absurdities; even where it is unjustly applied, it may be advantageous by fortifying his mind against the derision of witty ignorance: for men of wit are sometimes ignorant, and then their attempts to depreciate science recoil upon themselves. The attacks of le Sage and Moliere have been directed against what is truly ridiculous; the absurd rage for system, and the stupid vanity of useless learning. Dr. Sangrado's character and conversation amuse at this moment, as much as when they were first written; for though the rage for hot water and bleeding, by which Sangrado was possessed, may not be the fashionable system of the hour, yet the satire applies with equal force to whatever

[k] In Mercier's Tableau de Paris, tom. viii. p. 178, there is a witty apologue, and page 115, some humorous and sensible remarks upon the beneficial effects produced on the imagination of patients by the confidence, with which quacks exclaim, "Grace à Dieu, je ne suis point médecin; je suis guérisseur!"

may be the reigning specifics. The account of Gil Blas's visit to his old master, of Sangrado's vehement declamation against the new practitioners, the tribe of chemical empirics, those who have harnessed themselves to the triumphal car of antimony, the worshippers of kermes and emetics, and the partisans of bleeding in the feet, still both amuse and instruct; for though the parties among physicians have changed, and though the definition of medical orthodoxy may be different from what it was in the time of this humorous dogmatist, some modern theory will always be open to similar ridicule. The jargon of medical pedantry may be altered, and the items in the apothecary's bill may vary, but this does not diminish the pleasure of reading the Malade Imaginaire of Moliere; the Messieurs Diafoirus are still original and excellent pictures, though their dress may be a little out of fashion.

Instead of attaching himself, like Diafoirus, to the old doctrines of medicine, to the utter exclusion of all new discoveries, and instead of trying, like him, to become redoubtable by wrangling at college, the rational student of medicine will at the university distinguish himself by a becoming respectfulness of conduct towards his instructors: yet, at the same time, he will not worship any great name, or yield implicit belief to any theory. Such blind deference is not now required by any university: human reason and

rational liberty have made considerable advances since the times when, as Malphigi tells us, the physicians of the *old school* at Bologna were so incensed by Harvey's *new doctrine* of the circulation of the blood, that they did their worst to get an act passed to add to the solemn oath every student was obliged to take on receiving his degree this clause, "You shall likewise swear, "that you will, with all your might (pro toto tui "posse) preserve and defend the doctrines of "Hipprocrates Aristotle, and Galen, which are "taught in this university, and have been ap- "proved of during a long series of ages; and that "you will not permit their principles and conclu- "sions to be overturned by any person whatso- "ever." How much men of science are improved since the days when this oath was proposed by the members of a university, may be seen in a single example, by a letter from a modern professor, which deserves to be cited to the eternal honour of the candour of a great man, and as a warning even to men of first-rate abilities against the force of prejudice. The letter is from Dr. Black, professor of chemistry at Edinburgh, to Lavoisier:

"For thirty years I taught the doctrine of "*phlogiston.* Ten years of which time I combated "*your discoveries.* That barrier against every im- "provement, prejudice, required *ten whole years,* a "second siege of Troy, before it could be sub-

"dued. I now see, clear as the noon day, the "*truth* of the *new system.* I have begun to teach "it, and the young students, having no prejudices "to overcome, are every one of them delighted "with its simplicity and truth. Your *new terms* "are already familiar among them."

Among the improvements, that have been made since the time of Bacon in the mode of instructing youth in the art of medicine, should be mentioned the attention that is now paid to anatomy. Students have all possible means of making themselves masters of what is known of this science, and opportunities and encouragement to prosecute further observations and discoveries. None can read Mr. John Bell's preface to his excellent Lectures on Anatomy without shuddering at the idea of the mischief, that may be done by rash practitioners, who either operate or prescribe without sufficient knowledge of the structure of the human body. All who are acquainted with the history of medicine know, that one of the principal causes, which retarded the progress of the art, was the superstitious prejudice against anatomists. Until the reign of Francis the First, the dissection or the human body was held as sacrilege. The emperor Charles the Fifth ordered a consultation to be held at Salamanca, to inquire whether a man might, with a safe conscience, dissect a human body! There may be reasonable hopes, that now these

prejudices are vanquished; and now that observation and ingenuity is directed to anatomy, the art of medicine will make a more rapid, or at least a more secure progress; especially now that the world is no longer in dread of the interference of the inquisition to forbid inoculation; of an edict of a king of Spain, enforcing a *specific* in fevers, or of an Orlof's proclamation of martial law against the plague.

One obstacle to the progress of anatomy, or to its useful application in the art of medicine, still remains; a difficulty, which arises not from the interference of the authority or the prejudices of man, but from his nature: the difference between the living and the dead body is such, that observations on the dissection of the dead can only approximate to the functions of the living. But, notwithstanding this difficulty, there is reason to hope, that it may in some degree be obviated by the ingenuity of man. The student of medicine should be encouraged in this hope by adverting to many improvements, such as the extraction of the cataract, the taking up of arteries, and the discovery of the retrograde motion of the absorbent vessels. Admirable observations have been made on the nature of digestion: these the scientific world owe to Reaumur, Spallanzani, and M'Bride, and to the judicious use made of an accidental power possessed by a stone-eater, who could bring up from his stomach at will whatever

he had eaten, and of Mr. Goffe, who could perform a similar operation by swallowing air. It may be thought by some, that the observations on the stone-eater's digestive powers are not precisely applicable to the stomachs of ordinary and healthy men, and that here we have still only an approximation to the truth: but however this may be, a great point has been gained by these experiments, since they have demonstrated the absurdity of the old theory of digestion, which, founded on some fancied analogy to a mill, conceived the human stomach as an organ for grinding food. Other modern experiments, partly anatomical, partly chemical, deserve to be pointed out as peculiarly interesting to the medical pupil. The experiments on the effect of opium on the nerves and on the blood; the experiments on galvanism, which perhaps may prove to be but a modification of electricity; the experiments on various deleterious and salubrious airs and gasses, promise to throw new light upon many parts of medicine, and especially upon the *nervous system*, a term at present of convenient use, but of indefinite signification. Last, but greatest of modern discoveries, the young friend to improvement will rejoice in vaccine inoculation.

The school of medicine at Paris is an excellent establishment[1]. From the accounts of the modes

[1] The author had an opportunity of witnessing the liberality of the gentlemen who presided over the establishment: to one of

of examining students there was every reason to suppose, that a man could not be dangerously ignorant of his profession, if he were permitted to practise under the sanction of this school. No technical substitution could pass for real knowledge, as new and various subjects of inquiry were employed to determine the proficiency of the candidate, subjects which could not be foreseen by any temporary tutor, and to which answers could not be formed but by deductions of good sense from a large stock of general professional knowledge.

The museum belonging to the school of medicine at Paris contains the choicest specimens of natural productions, a number of models in wax of uncommon surgical cases, and some excellent anatomical preparations. It was observable that some of these, so far from shocking the imagination, were objects of unmixed admiration. One in particular, a preparation of all the veins and

whom in particular he feels personal gratitude for his offering, if the relations of France and England permitted, to assist a medical student, in whose education the author was interested. He promised not only to permit the young man to profit by what had been collected in the museum and the school of medicine, but to give him further information in those branches of the profession which lay within his department. Such liberality is an honour to science, and a permanent advantage to mankind; it keeps open the communication of knowledge between different countries, and at the necessary returns of peace must tend to soften the enmity of nations.

arteries of one side of the head and neck, and arm, was peculiarly beautiful. Surely no means can be devised more effectual for the suppression of quackery and quack medicines, than to extend the knowledge of the complicated structure of the human body.

In this country the liberality of private practitioners (Mr. Heaviside for instance) affords great assistance to students; but still there is wanting in England, upon almost every object of science, public means of acquiring information, free from unnecessary obstructions, and the pitiful sale of tickets for admission. As to the pursuit of anatomical knowledge, a physician may undoubtedly carry it too far. It is his business and his duty to know and to learn, from time to time, every discovery that is made in this branch of science; but a man may be the best anatomist in the world without being a good physician. The student should have seen and operated upon the human subject, so as to be familiar with those various appearances of nature which cannot be imitated by art; but a very large portion of his knowledge may be acquired out of the dissecting room. Pharmacy is also a necessary branch of his profession; but he need not give up any great portion of his time to it: for were he to pound and compound during a whole apprenticeship, it would not contribute much to his medical skill. In short, the business of a surgeon and of a physician

are different from those of a chemist or an anatomist, and the separation of those pursuits is highly advantageous to society. Physicians in extensive practice should not ardently attempt discoveries in chemistry or anatomy: their attention should be chiefly directed to discoveries in the therapeutic part of medicine. Few men possess from art or nature the power of invention; they who are thus endowed, should pursue new paths of knowledge: the field of discovery is boundless, and the rewards of fame and self-approbation, where private fortune permits it, are as extensive; but the business of the world must not be at a stand while individuals are endeavouring to enlarge and improve the present stock of knowledge. The dissemination of what is already known, is preferable to having physicians and surgeons universally employed in prosecuting discoveries.

Students formerly were obliged to learn by rote the whole theory of medicine, before they were allowed to see any thing of the practice; so that it was scarcely possible for them to distinguish between the useful and useless parts of the knowledge, which they had been taught in the schools. But now they have the advantage of clinical lectures, where, visiting the parents along with the professor, and listening to his instructions on each case, they have opportunities of learning theory and practice at the same time: they actually see the varying and complicated

symptoms of diseases; they may observe the operation of different remedies, and can exercise their own judgment, both as to the prescriptions in each particular instance, and in comparing what they see of nature with what they have been taught by their books and masters. The student should keep exact notes, taken on the spot, of whatever is material that he sees, hears, or observes, at these clinical lectures: because he will thus early in life acquire a collection of facts, and a register of accurate experiments, to which he can afterwards refer with confidence. Such notes should contain, carefully separated from the facts, whatver hints are suggested by ingenious persons, or whatever occur to the student at the moment; suggestions and reflections noted down at the time when the objects are present, usually prove more valuable than all the recollections of the most retentive memory. It will be more useful to a student to take such notes, than to write down word for word all the lectures and opinions he hears on the theories of medicine and chemistry. Opinions can be more easily recalled to mind than the minute circumstances of cases and facts, because opinions are connected with trains of reasoning, and if the reasoning be understood, it will secure the recollection of the deduction. Besides, facts are more requisite to the student of medicine than opinions, which he can find registered and repeated sufficiently in books. Formerly

it was necessary for every young physician, who hoped to be distinguished, to garnish his writings and his conversation with quotations from Galen and Hippocrates; but now it is not necessary

> To gather husks of learning to the last,
> Till the rich harvest-time of life is past.

Without involving himself in any literary parties, it will be useful to a young man at the university to be a member of literary and scientific societies, where he may become acquainted with the most ingenious of his fellow-students, and where he may, by speaking or writing on scientific subjects, distinguish himself among his cotemporaries. He will also, in those societies of young men, hear the medical opinions of professors, and authorities and systems, ancient and modern, canvassed; his own knowledge will be sifted; he will be obliged to give reasons for his medical belief, and to consolidate his floating notions. All this will be useful to him, though perhaps the continual discipline of contradiction may be disagreeable, and though the disputatious habits, and unceremonious manners of some of his antagonists may be offensive. Even the disgust he may feel from these circumstances will be beneficial: it will prevent him from imitating the rudeness, while he profits by the acuteness of the disputants.

The custom of writing inaugural dissertations is excellent; students give a specimen and mea-

sure of their abilities and attainments by their theses: but much technical knowledge and some barbarous Latin are necessary to be acquired for the purpose of standing an examination, and obtaining a degree. The *grinders*, or *crammers*, or by whatever other name these scientific *setters up* may be called, must do their part; and after the purpose has been effected, and the degree obtained, the young physician may then be allowed to sort the mass of heterogeneous knowledge, which was stowed into his memory for the occasion; he may throw aside for ever what is useless, and retain only what is valuable.

It is scarcely necessary to observe, that the young physician must, if he hope to obtain experience or practice, attend the hospitals in London. The son of an eminent and popular physician, being too fine or too indolent a gentleman to go regularly through his attendance at the hospitals, and expecting to rise at once to eminence by the assistance of his father's name, found his mistake when it was too late, and never got into practice. However painful some of the circumstances of this course may be, it is absolutely necessary, and highly useful. Before he begins to practise, the young physician has an opportunity of seeing experiments tried upon a large scale in hospitals, and he may acquire anticipated experience and medical acumen. Besides, its

being known that he has steadily pursued this course is an assurance to the world, that he cannot be ignorant of the usual practice of physicians. After having gone through this part of his duty, a year or two may be advantageously spent in travelling, to acquire a more extensive knowledge of the world, to form his manners, and to enlarge his understanding. During his travels he should endeavour to make himself acquainted with foreigners of eminence in science, especially with those of his own profession, and he should obtain from them all possible information relative to the state of science in different countries. He should also cultivate literary society in general; thus he may add to his stock of foreign literature what may enliven and adorn his conversation, and recommend him to his patients. Even infidels, men who would as soon believe in a priest as a physician, have been, if not converted to faith in medicine, at least brought to acknowledge, that their health has been much benefitted by the conversation of medical men. That arch enemy of the faculty, who actually died acting his own Malade Imaginaire, was brought to this confession; for the habitual *malice* in the wording of it, he must be pardoned. "So, Moliere," said Lewis the Fourteenth, "after all, I find you have a physician! "What do you do with him?"—"Please your ma- "jesty, he entertains me by his conversation; he

" orders me medicines; I don't take them, and—
" I get well."

Some eminent British physicians have been men of literature as well as of science, and have been able to amuse the ennui of their nervous patients, to mitigate the severest sufferings of body, and to sooth the yet more intolerable anguish of grief by the exertion of their talents in amusing and instructive conversation, and by the happy use of the resources of literature and true philosophy. There are times, when cordials can be administered only to the mind; when neither poppy nor mandragora can medicine the sufferer to rest. In reading this passage, many persons will probably recollect with gratitude instances of the kindness and ability of some friendly physician, who has supported their spirits in hours of sickness and sorrow. These feelings of gratitude and affection, which every good physician raises in the hearts of his fellow-creatures, are his best reward, a recompense for all his toil and anxiety, far superior to the highest mercenary gratification, that he can receive. It is the peculiar advantage of this profession, that it affords continual opportunities of exercising the noblest virtues and the highest faculties of human nature. This is the exalted and just point of view, in which a young physician should see his profession; and his predilection for it may be confirmed by the united

testimony of men of the highest talents, and of the most extensive knowledge of the world.

"There is no end of my kind treatment from "the faculty. They are in general the most "amiable companions and the best friends, as well "as the most learned men I know," says Pope, in a letter written about a month before his death. "Whether what Temple says be true, that phy- "sicians have had more learning than the other "faculties, I will not stay to inquire," says Johnson: "but I believe every man has found in physicians "great liberality and dignity of sentiment, very "prompt effusion of beneficence, and willingness "to exert a lucrative art where there is no hope "of lucre." To the authoritative testimony of Johnson may be added that of the learned Parr, who says in a letter to Dr. Percival, "I have long "been in the habit of reading on medical subjects, "and the great advantage I have derived from this "circumstance is, that I have found opportunities "for conversation and friendship with a class of "men, whom, after a long and attentive survey of "literary characters, I hold to be the most en- "lightened professional persons in the whole circle "of human arts and sciences."

On the moral virtues and duties of a physician, on his religion, temper, and manners, it has not been thought necessary to expatiate in this essay, because no *peculiar* directions can be given for

forming habits and principles, which ought to be common to all professions; and because every thing that can be said on these subjects is already before the public in the popular works of the amiable and philosophic Doctor John Gregory[m], the benevolent Percival[n], and the moral Gisborne[o].

[m] Gregory on the Duties of a Physician.

[n] Percival on Medical Ethics. [o] Gisborne on Moral Duties.

CHAPTER V.

On the Education of Country Gentlemen, or of Men intended for Private Life.

More than one illustrious foreigner has envied the happiness of our English country gentlemen; more than one foreign prince has exclaimed, "The life of an English country gentleman is "assuredly the happiest life in the world."

When we reflect upon the condition of English country gentlemen, we must perceive, that much of their happiness has arisen from their independence of mind; and much from their maintaining what is called *independent fortunes.* It was long their boast, their honest pride, to despise show and frippery, to do without the luxuries of a city, yet, to live hospitably, and in a manner becoming their station. They paid their debts regularly. They thanked God, that they were independent of all men, and could speak their minds freely on every subject, private or public, without fear or reward. Between this independence of mind and of fortune there is such an intimate connexion, that the one must be destroyed, if the other be sacrificed. If country gentlemen, from the desire to make a figure in the metropolis, or to outshine their neighbours, enter into contests of extrava-

gance and scenes of fashionable dissipation; if, instead of living upon their own estates and attending to their own affairs, they crowd to water-drinking places, and think only of hazard or Newmarket, the consequences must be, the ruin of their private fortunes, and the forfeiture of their political integrity. Instead of being their country's pride and the bulwark of her freedom, they will become the wretched slaves of a party, or the despicable tools of a court. They will be contemned and ridiculed by their superiors in rank, whom with unequal steps they awkwardly pursue. They will be detested by their neighbours, their inferiors, their tenantry, and dependants, and by the nation whose interests they abandon or betray. For when a country gentleman has lived beyond his income, what is his resource? not trade, not business of any kind; to that he cannot stoop; for this he is not qualified. He has no resource but to sell his vote, if he be in parliament; or if he be not, to solicit and bargain, perhaps by his county interest, with parliamentary friends, who may provide for his sons, or procure for him the means of repairing his shattered fortune. But what can restore his independence of mind!

How much the noblest virtues depend on the smallest can be thoroughly known only to those, who have looked closely into the secret motives of human actions. The great, the brilliant, and the solid virtues of integrity, patriotism, and ge-

nerosity, cannot long subsist, unless they be supported and protected by the seemingly insignificant and homely habits of prudence and economy.

If this were a treatise on political economy, it might be necessary here to define the term luxury: by some writers, it is used to signify every thing beyond the mere necessaries of life; with others, it comprehends chiefly the objects of the fine arts, and with others, whatever implies effeminacy of manners. But it is by no means certain, that a taste for luxury diminishes the martial spirit of a people; and to restrict men to the necessaries of life, would be to destroy commerce, and to reduce them to a state of Spartan simplicity, equally incompatible with modern ideas of happiness and modern systems of defence. The principle of the Lacedæmonian system of defending a country seems to have been, to deprive it of all that could tempt an invader. In modern times, Sparta and the life of a Lacedæmonian would scarcely appear worth fighting for; and it would be bad policy in these days, even if it were possible, to restrict the pleasures of life to that of bare existence, to reduce the love of our country, embellished by commerce and the arts, to mere habitual attachment to the natal soil. It is not in the Spartan, nor yet in the ascetic sense of the term, that luxury is here used.

Luxury, in fact, is a word that must vary in

every age, and in every country, with the progress of civilization: it is not a positive, but a comparative term; for what is luxury in one rank of life, is not luxury in another; and the luxuries of yesterday become the necessaries of to day: no general or permanent definition therefore can be precise. Sumptuary laws, which have attempted to define luxuries, have always been absurd and incompetent. On this subject common opinion is the only standard; and as this varies with circumstances, so must the conduct of individuals. In every rank and situation there is a certain style in living, in houses, equipage, furniture, which is usual to persons of that class. Whoever in any of these things vies with persons of a superior station, and passes the bounds of his rank and fortune, may be justly accused of being luxurious and extravagant. Those who consider the wealth of nations as the first object, are right in wishing to encourage this species of luxury, and to speak of it as tending only to the quick transfer of property and division of estates; but those who consider the happiness of nations as an object far preferable to their wealth, will wish rather to preserve their moral independence, which must be sacrificed in the indulgence of these tastes for extravagance.

In the education of country gentlemen, therefore, early care should be taken to prevent their acquiring tastes, that may render them extrava-

gant. The first means to be used are of a preventive nature. Parents should avoid giving children false notions of the value of things, by praising objects of mere luxury, by anxiety about external appearance, and by deference to wealth and show. They should not teach by example, that ornament is to be preferred to utility: and that people of fashion are superior to other mortals. All who have attended to children know how early they catch notions from those they live with, and how quickly they form deductions from casual expressions of admiration or contempt. By a few well-timed words of praise or blame, parents may infuse a noble and rational pride into the minds of youth, raise them above that petty emulation in expense which ruins the happiness of families, and prepares the destruction of kingdoms. Magnificent houses and furniture, and parks, and equipages, and great entertainments, and fashionable company, are desired not so much for the pleasure they really afford, as for the distinction which they confer. Men are, we see, as proud of plain coats, as of gold and embroidery, according as the one or the other happens to be the mode; and in the same manner one person may be proud of paying his debts, and living within his income, while another is vain of bilking duns, and spending twice as much as he is worth. Young people may be taught to consider certain good qualities as greater distinctions than those external marks

of wealth, of which the generality are so ambitious. From his childhood, the son of a country gentleman should hear, and see in his own family, that independence of character is respected; principles of honour, and the first feelings of generosity, should be joined in his young mind with the habits of economy. He should be encouraged to give, but never to waste his playthings, his clothes, his money, or any thing that can be useful to himself or others. He should be taught a few honest maxims, of which he will feel the value and force when he begins to reason and to act for himself; he should learn, that a gentleman ought to live within his income, and to pay his debts: that he should scorn to take a bribe, or to be the hanger-on of a court. These are wholesome truths, which, once fixed in a boy's mind, will form a firm foundation for the plain character of a country gentleman. Even before a child can have an accurate idea of what constitutes a good master, a good landlord, or a good magistrate, his ambition may be excited to become what his ancestors have been before him, or what his parents and friends commend and respect. These impressions may be made without formal lessons, by seizing proper opportunities, as they occur. If the child hear his father speak to his domestics, or tenants, or the country people in the neighbourhood, with kindness; if the boy sees that his father exerts himself to improve their houses, to

add to their comforts, to prevent them from disputing, and to do justice among them, he will early acquire some notions of the true duty of a country gentleman: and if he hear his father's dependants and neighbours speak of him with gratitude and respect, he will even in his childhood be touched by these praises, and will probably resolve to imitate his father's conduct when *he grows up to be a man.* Many things occur between the forming and the keeping such a resolution; but it is well even to have formed it: such impressions may be weakened by time, or apparently effaced by succeeding events; but it often happens, that notions, which seem to have been obliterated, recur when people are placed in circumstances similar to those in which the thoughts were first introduced into the mind. Much has been attributed to hereditary propensities, which arise from the recollection of examples seen in childhood; these recur to the mind at the ages when they can be imitated; hence it has often been observed, that children, who had no resemblance to their parents when they were young, become like them as they grow older.

To strengthen the impressions made by example and conversation, preceptors and parents should select from books illustrations that may amuse while they instruct. The works of Goldsmith, of Day, and many periodical papers of Addison, are well suited to inspire a boy both with

the independence of manly character, and the benevolent feelings and amiable manners, which make a country gentleman beloved and respected.

The boy will hear conversations about elections and members of parliament; he may happen to see an election: the time should then be taken to impress on his mind the idea of the duties of a member of parliament, and to inspire his young soul with the generous sentiments of a true Briton. He should, for instance, hear the account of the Lord Treasurer Danby's visit in King Charles the Second's time to the patriot Marvel in his garret; he should hear, or he should read, of the noble firmness, with which Marvel rejected the temptations that were presented to him; he refused a thousand pounds laid down before him, though he was at the time so poor, that he was obliged to borrow a guinea from a friend as soon as the Lord Treasurer departed. The boy should hear also of the independent patriot, who was found by Sir Robert Walpole supping upon a cold shoulder of mutton; a circumstance which convinced the minister, that he could not succeed in any attempt to corrupt integrity, that was supported by unblushing frugality. Anecdotes such as these are not above the capacity of boys of ten or twelve years old, for they require no knowledge of the world to be tasted; and the enthusiasm, that generous conduct excites, is always most felt in early youth. A few such

facts may make an indelible impression. The contrast to the sturdy respectable character may be shown in such lives as that of Sir Richard Steele, who, though he had excellent intentions, was so weak, so imprudent, and so extravagant, as to become utterly contemptible. Once, when he was reproached by Whiston with his political venality, he replied, "I must ride in a coach; but "you can walk." This answer contains much in a few words. Anecdotes such as these, told at happy moments, will make a strong impression on the mind of youth: and thus, even when very young, the spirit of independence may be excited among children. All this must be effected by domestic education, during the years which boys spend at home, before they are sent to school, and during the vacations, which they pass with their parents. The heirs of opulent gentlemen should not be brought up in their father's house, or near their father's estate, lest they should imbibe undue ideas of their own importance, and grow up with the contracted notions common to persons, who hear only of their own possessions, and see only their own dependants. Young squires are apt to fancy, that there is nothing in the universe equal to their father's house, and their own neighbourhood; and that no opinions can be rational or right, but those which they have been accustomed to hear from half a dozen domestic oracles. For this reason, they should be sent to public

schools, at a distance from their friends and connexions, where, mixing with strangers and equals, they will be forced to seek distinction by other merits than merely those of bearing a certain name, or being heir to a certain number of acres. Measuring themselves with others, they will learn of what small importance they are; and how very little the world thinks of those things, which have perhaps occupied their exclusive attention. These practical moral lessons are some of the most salutary which a great school teaches; and they are peculiarly useful and necessary to boys who are not intended for any of those professions, where continual competition keeps the self-importance of men in order, and where variety of circumstances must prevent them from contracting habits of dogmatizing obstinacy. The obstinacy of ignorance and of imaginary self-importance used to be one of the common ludicrous characteristics of our English squires; but the Sir Wilful of Congreve, the Western of Fielding, and the Tony Lumpkin of Goldsmith, are not now to be found in the most remote parts of England. The ignorant, hunting, drunken, obstinate, jovial, freedom-loving tyrant, is no more to be seen, except in old novels and plays. The ptarmigan, the bustard, the cock of the woods, and the country squire, are nearly extinct. Instead of country squires, we have now country gentlemen. The diffusion of knowledge, and the

advantages of polite and literary education, have silently and gradually operated this melioration. They must now beware, lest, to avoid the faults and foibles of their predecessors, they should run into the contrary extremes. It is said, that a Yorkshire country gentleman, not many years ago, gave an annuity of 300*l.* for the possession of a statue of Venus, the price of which he could not pay. It is true, that the understanding cannot in any class of men be too much enlarged; but it may be too much refined; it may be misapplied to subjects of little use to the possessor, in the situation in which he is destined to live: this must lead to the neglect of substantial duties, consequently to the degradation of the character of the individual. A youth may be warned of this danger, but he should not be discouraged from cultivating a taste for painting, poetry, or any of the fine arts or liberal sciences; provided his tastes do not lead him into extravagance, and provided he possess in theory, and apply in practice, the knowledge that is peculiarly requisite to a master of a family, a landlord, a magistrate, a grand juror, an elector, and in the most comprehensive sense of the word, a good subject. The range of knowledge requisite to fulfil these duties with propriety is much more extensive than can be conceived by men of contracted views. To be a good landlord, and a good magistrate, a man must not only have a de-

sire to serve his tenants, and to do justice to all who appeal to him, but he must know how to be just and benevolent; otherwise he will be, as the proverb says, "*quanto buon che val niente*," so good as to be good for nothing. The more conscious he is of right intentions, the more positive and active he will be in maintaining his opinions and enforcing his authority; and the more obnoxious and dangerous he must consequently be to that portion of the community, over which his power and influence extend. An opulent country gentleman might, for instance, *encourage* his tenants to improve their condition, by introducing intricate modes of agriculture, by directing industry into new channels, by bounties to foster infant manufactures, by charitable donations to those who have large families of children, by restraints upon emigration, by *regulating* markets, by raising or lowering the wages of labour: but a man who attempts any of these things, a man who attempts any one operation in political economy, without understanding the principles of that science, runs the hazard of doing evil; he can only do partial good, and that merely by chance. Persons who have no knowledge on these subjects are apt to mistake the very signs of prosperity in states for symptoms of decay, and are alarmed by alterations, which are incident and necessary to countries in certain circumstances. For instance, the

changes in the rate of interest, the putting down monopolies, the lowering the price of provision, or the disposition of tenantry to emigrate[a], have all been the subject of loud lamentation with short-sighted persons. A landlord, who should act in consequence of his prejudices in these particulars, would injure not only his private interest, and that of his tenants, but, as far as in him lay, would tend to retard the progress of civilization in his country. These subjects are so intricate, and it is so hazardous to meddle with them, that even if the study of political economy were only to teach country gentlemen to refrain from rash interference, it would be of material service.

The knowledge of the value and price of land, of the rents which tenants are able to pay, of the causes which affect the rise and fall of rents, is absolutely necessary to a good landlord: he deals

[a] Lord Selkirk's "Observations on Emigration" ought to be read by every country gentleman, as well as by every statesman, who desires to inform himself on this subject. The style of this book is so simple, yet perspicuous, and the reasoning so plain, yet logical, that it will captivate the attention and convince the judgment of sensible and unprejudiced readers. Hume records it as one of the marks of increasing civilization, that the term *usury* ceased to be applied with opprobrium to the receiving interest for money: the historian of the present times may with equal propriety mention as a proof of improvement in political knowledge our having conquered the prejudice against the term *emigration*.

in land as tradesmen deal in different commodities; his tenants are his customers; he should therefore know precisely the value of what he is to sell, and of what they are to purchase, that he may neither be a dupe nor an extortioner. The danger of his being duped is usually greater than of his duping others; for tenants know what they can afford to give at any time for land: and they will not offer more, unless it is with the fraudulent intent of *racking* the land, and leaving their bargain in a few years upon the hands of the landlord. But these are practices better known, alas! in Ireland than in England. To distinguish improving tenants, and to give them proper encouragement, is another part of the duty of a landlord. This requires both discernment and steadiness of temper.

For the exercise of the functions of a magistrate, which is another important part of the duty of a country gentleman, an acquaintance with the principles of the English law becomes necessary. On this topic, Blackstone's admirable introduction to his Commentary should be consulted; he exhorts country gentlemen to make themselves acquainted with the laws and constitution of their country. Not only as magistrates, but as grand jurymen, they have considerable power in their respective counties, and for the exercise of this power they are responsible: they are bound to strict impartiality, to avoid all party

spirit, and to resist all attempts at what is called *jobbing*[b].

As electors of members of parliament, and as persons who have often considerable influence in deciding elections, country gentlemen have important duties which they cannot adequately perform without a variety of political knowledge, and considerable sagacity. A modern country gentleman must not be such a politician as the tory foxhunter, whose life and opinions are so admirably drawn by Addison, in "the Freeholder:" a politician who classes all his neighbours that voted on the whig side at the election, under the denomination of dogs, curs, or whelps; who judges of parliament men only by their having voted for or against the duties on French claret, or the act for preserving the game; who hates trade, because it has made a parcel of up-

[b] This is a term well known in both countries; but *grand jury jobbing* is a term peculiar to Ireland, as in that country grand juries have the disposal of enormous sums of public money, for making roads and bridges, and for various other purposes. In some counties the oaths of jurors are respected; in others such a *good understanding* takes place between men of power and those who have considerable electioneering interest, that the most barefaced jobs are supported by grand jurors, packed for the purpose. It is not uncommon to canvass for votes upon such occasions: and of so much consequence is it to a party to have their friends returned on grand juries, that to *make the sheriff* is an object of great competition among those who have interest with the minister.

starts as rich as men of the most ancient families in the country; and who heartily curses all the London merchants, not forgetting the Bank directors. More enlargement of mind is now expected from a country gentleman. To choose representatives in parliament, he must be qualified to judge of the abilities and of the public conduct of the several candidates; this implies acquaintance with all that passes in the British parliament, with domestic and foreign politics, and some general principles by which he can reason for himself on public affairs. For example, what must be the portion of knowledge and good sense necessary to judge of Mr. Burke's Address to the Electors of Bristol! To those who know how elections are at present managed, it may seem absurd to talk thus at our ease of judging impartially, and upon rational grounds, of the merits of candidates. But while there is life, there is hope. And one of the best chances for restoring a national spirit of independence and honest patriotism is by educating country gentlemen to understand and to pursue their real interests, and the interests of their country.

The first step towards giving a young man this various knowledge, is to excite in his mind the desire to obtain it; and this is to be done by showing him, that such information is essential to the character, which his ambition has been excited to attain, and which his reason has been

taught to prefer. Taking it for granted, that the means suggested for exciting in his early childhood a preference for a country life, and an ambition to be a respectable country gentleman, have been employed, there is a motive raised in his mind, which may be directed to any given purpose by a judicious preceptor. During the years, which the boy spends at school, there are scarcely any means of forwarding his instruction in those things, which are peculiar to his *profession;* but school has the advantage of keeping the young heir away from the flattery of tenants and dependants, and of preventing his acquiring premature and preposterous notions of his own importance; and it is infinitely more easy to supply any deficiencies of instruction, where there is a desire to learn, than to cure any habits of self-importance, or any local prejudices: and something may be done in vacations, by associating pleasure with every circumstance of domestic and rural happiness. The boy should ride out with his father among his tenants; should see in summer the delights of haymaking, and of harvest-home; in winter he should see the good old hospitalities of Christmas, and all those country festivities, which attach people to their homes. These customs tend to connect and to increase the pleasure of the connexion between different classes of society, and they cement the bond of union between landlord and tenant.

The heart of a benevolent youth will naturally expand in these scenes of innocent pleasure, and he will probably form many wishes and many schemes for increasing the comforts and permanent happiness of the peasantry, who enjoy so much the transient pleasures of a harvest-home or of a holiday. He will probably express to his father and his friends his wishes, and talk of what he would do, if he were *old and rich enough*, and perhaps he may solicit for favours of various sorts for tenants. Then is the moment to lead his understanding to reflect how real good is to be effected. Without checking his benevolence, he may be made to perceive the difficulty of bestowing gifts, or dispensing charities for the lasting advantage even of the objects of generosity. His mind may thus be opened by degrees to the perception of many of the fundamental truths of political economy; he may be shown examples of the folly and injustice of encouraging idleness by bestowing alms upon those, who are able and yet not willing to work; he may be convinced, that merely giving money to relieve the temporary wants of the poor, instead of inspiring them with the desire of relieving themselves by their own exertions, is not doing any real benefit: that it is as vain as the fond hopes of children, who plant flowers without roots. He should further be shown, that people in society cannot be made, or cannot long remain equals in

property, unless they were all equally strong, equally wise, and equally industrious; and unless they had all precisely an equal number of children. It is sufficient to suggest these ideas to parents, and the manner in which, in some instances, they may be introduced into the mind; it would be tedious and impertinent to illustrate the subject farther. Indeed it would be impossible without making this a treatise on Political Economy, instead of an essay on the Education of a Country Gentleman. The object is to excite the curiosity of the pupil on these questions, and then he will read to inform himself farther and more accurately. Mere conversation on such abstruse subjects could never be sufficient to teach all that ought to be known; but by hints thrown out at times, when the pupil's mind is interested on any of these points, his understanding may be wakened; he may be induced to think, by being urged to explain his ideas, and to defend them by arguments. When he has been brought to this point, the business is done; he will take pains to go to the bottom of the subject, let it be ever so deep. It will be necessary only to point out to him the works, that are most likely to afford him the information he desires to obtain.

When a youth has left school, and before he goes to a university, he might spend a few months at home under the care of a literary preceptor,

who might prepare him to hear public lectures on political economy with advantage. Smith's Wealth of Nations is the best book to open his views, and to give him clear ideas. While he reads, he should be warned not to take any thing for granted; not to believe, that, because he is perusing an author of high authority, he must therefore resign his understanding implicitly. No—the object is to induce him to think and reason for himself, not to make him get by rote the opinions or words of any author; that would be only to make him a *talking copy* of a book. As much as possible, he should be excited to apply what he reads to what he hears and sees in the world; this he may not immediately have opportunities of doing: but, if he have the intention, he will not forget to execute it on proper occasions.

At some of our universities he will have ample means of improving himself in the study of political economy, by hearing the lectures of able professors. It should be the object of a country gentleman at the university, to extend his general knowledge, and to imbue his mind with a taste for science and elegant literature. This may be done as much by keeping good company, as by reading good books.

After leaving the university, he should not return to reside at home, to lounge about his father's house, the idle heir expectant of the

estate; but he should in times of war go into the army, and serve a campaign or two, according to the common expression, to make a man of himself; to see and feel something of the rough as well as the smooth parts of life; to be forced to form an independent character, by acting as well as thinking for himself. These are times, when other and more imperious motives call upon every young man of property and patriotism, who is not bound to a profession, to give his share of personal military service to his country.

In times of peace, the idle life of an officer would not be advantageous to the heir of a country gentleman; it might alter his domestic tastes and habits; it might give him a love of dissipation, or perhaps of gaming, which would be destructive to his happiness. Therefore, in times of peace, when there are no fit opportunities of his serving in foreign armies, he should travel; first in his own country, and afterwards on the continent.

In travelling through his own country, his principal object should be to inform himself of the modes of living, manners, and opinions of all ranks of people; but chiefly of the middle and lower classes[c]. He should inform himself of their different practices in agriculture; he should talk to farmers, and get acquainted with their notions of rural economy, and with their opinions

[c] See Education of a Lawyer.

upon those public measures, which affect their interests: by thus becoming acquainted with their prejudices, he will be able to form a judgment for himself, when he is to settle on his own estate; in the mean time, it will be advantageous to him to have seen the most remarkable and interesting things in his own country before he goes abroad; because these will be points of comparison to which he can recur, when he sees new objects; and because he will thus have it in his power to gratify the curiosity of foreigners; he will have some ideas to impart in exchange for those which he receives: this will be a means of drawing out the knowledge and conciliating the regard of enlightened foreigners. The most that a letter of recommendation can do for any traveller is literally to introduce him into good society; but after the first introduction, he must make his own way. If he have no information to give in return for that which is communicated to him, why should men of science or literature, whose time is precious, give it up to an uninteresting stranger? Complaints are often made of the silence, reserve, and haughtiness of English travellers, who either will not or cannot converse: even on subjects of which they are well informed, they are not communicative; and they are sometimes shamefully ignorant of their own country, though fully possessed with the conviction that it is superior to all others; an opinion which they

will never be able to impress to their satisfaction on the minds of foreigners, while they can enforce it only by assertion.

Some years ago an English nobleman, who set out upon his travels without having seen any thing of his own country, became so much ashamed of not having it in his power to give any description of the celebrated places in England, and of not being able to answer any of the various questions, which were put to him concerning English manufactures, and British curiosities both of nature and art, that he actually returned home, determined to travel through the British Islands to see all those things, which he had never thought of seeing, till he was thus roused to a sense of their value, and thus made sensible, that a man should qualify himself for going abroad by previously visiting all that is worthy of notice at home.

The principal objects which a country gentleman should propose in travelling are amusing and instructing himself, enlarging his mind, and increasing his power of doing good. By seeing varieties of people and things, by forming acquaintance with polite, estimable, and enlightened foreigners, he will lay in a large stock of agreeable and useful ideas, which may serve for future employment and amusement in the many leisure hours he will pass in retirement. With these views in travelling, our countrymen will, it is to

be hoped, see foreign kingdoms and manners without prejudice in favour of their own; and without affected, absurd admiration of every thing that is not English: an extreme into which some travellers have fallen, by endeavouring to avoid the ridiculous nationality of others. A man of sense would not, on his return from France, build *pisé* walls in a country where there are fine quarries, or abundance of bricks; nor would he, if situate in a part of England where both were wanting, resist the introduction of this mode of building merely because it is foreign: and at all events, he would not have observed with so little attention as to be obliged, after having resided in France or in Italy, to look into an English magazine for instructions how to practise at home what he saw every day abroad. Some, after a short visit to the continent, affect foreign manners, and convince their country neighbours that they have been abroad, and that they have returned coxcombs. This folly is well ridiculed by Lord Chesterfield, in a well-known paper in "The World," describing an English family's trip to Paris; and it is attacked by Bramstone, in that exquisite satire, "The Man of Taste." The sense and discretion of a country gentleman are usually estimated, upon his return from his travels, by the simplicity of his manners, and by the objects to which he has directed his attention; what these have been, must appear by his conver-

sation, by the manner in which he employs his time or lays out his money. After having seen the state of the arts, agriculture, science, and manners in other countries, he is now to settle in his own, and to endeavour to make himself a useful, respectable, and happy member of society.

If, at this period of his life, a young man, who has no previous knowledge of the duties of a country gentleman, comes into possession of a considerable estate, and has the entire management of his own property, he will find, that it requires uncommon prudence to guide even his benevolence. He will be in circumstances which are new to him; and he will be called upon to support a situation, to which, if the expression may be allowed, he has not served an apprenticeship. If, on the contrary, his father be living, he will have time to acquire some experience and knowledge of what is called country business, a sort of knowledge very necessary to him who is to manage a large estate. Locke has wisely exhorted parents to trust their sons with all the arcana of their affairs, and not, from short-sighted jealousy of those who are to be their heirs, to deprive themselves of the greatest blessings of advanced life, domestic confidence and friendship.

Under the guidance of a father and friend, willing to allow him a share of power, and capable of instructing him both by precept and example in the duties of a respectable country gentleman,

how advantageously might a young man begin his life! and how much it must prepossess his neighbours in his favour, to see him introduced among them under such auspices! He would profit by parental experience, become acquainted with the characters of all those, with whom he is afterwards to spend his life, his neighbours, tenants, or dependants, the magistrates and grand juries of his county, of which he is to form a member. In short, he would acquire the habits and local attachments, which are necessary to a rational love of our country and practical patriotism: he would take root in the spot from which he is to draw his sustenance and support, and he would be naturalized to the soil.

Among the pleasures and occupations of a country gentleman's life, agricultural pursuits claim, of course, a large share. By the opulent proprietors, of whom we are now speaking, farming should not be practised as a lucrative business: they should not be mere farmers, they should be agriculturists: they should look to the improvement of the science of agriculture, while others of more limited means, and of inferior knowledge, are compelled to attend to it only as an art. Gentlemen can afford to try experiments for the advantage of their tenants, for the benefit of their estates, and of their country. Whether these experiments succeed, or whether they fail as to the immediate object, they are of ultimate ser-

vice; and provided they be not made rashly, or on too large a scale, they will not injure the private fortune of the experimentalist. Country gentlemen of large property cannot, if they wish to do public and private service, employ their money and time better than in ascertaining facts in rural economy, in establishing principles, instead of leaving so much as is now left to the two extremes of wild theory and narrow prejudice. Such men as these should defend the ignorant and imprudent from being imposed upon by the quackery or the folly of those who *come forward*, to use their own expression, with new inventions that are to perform wonders, or *new lights* that mislead the multitude. Gentlemen of sense and fortune may do great service by trying new implements of husbandry, which are said to save time or labour: those that are really useful will be brought into practice, without difficulty, by the simple example of their success; and failure in such hands, will expose the errours of bad mechanism with advantage.

This conduct will be serviceable both to the public in general, and to men of science and ingenuity in particular; for while it discountenances pretenders, it will give the lower classes of people confidence in persons of superior talents, and will teach them to show toleration for new inventions. When practical farmers hear great promises, and see afterwards inadequate perform-

ances; when they perceive the most costly and complicated mechanism often fail to execute what can be performed with ordinary implements, they are confirmed, even by good sense and experience, in their belief, that what they and their fathers did before them is best, that the old ways are worth all the new methods. Obstinacy, or what is called obstinacy in the lower classes of people, often arises from partial experience; and the same persons, who are pertinacious in errour, would be resolute in what is right, if they had more ample information. Gentlemen of fortune and knowledge, who reside in the country, have means of instructing them continually, and of conquering, or rather dissipating their prejudices. Their inveterate contempt for theoretical farmers and mechanists prevents the progress of improvement in our country; but this contempt cannot be vanquished by declamation: conviction must be brought home to the reason, and demonstration must satisfy the senses. This must be a work of time and patience, for which only persons of education and leisure are qualified.

Excellent examples, both of what should be followed and of what should be avoided in any attempt to improve a people, may be found in the accounts which have been lately published of the proceedings of two sets of missionaries. What to avoid, may be seen in the conduct of the Methodist South Sea Missionaries, who began by

preaching to the poor savages of things which they could not comprehend, and who blamed them for not having habits, which they had no means and no motive to acquire. The South Sea auditors, though naturally gentle and docile, proved stubborn, profligate, and thievish under these tutors; of whom, in their broken English, they acutely said, "Massas give us a great deal "of good talkee, but very little of knives and "scissars."

What to follow, which is sometimes so difficult a task to point out, may be seen to advantage in the proceedings of the Quaker missionaries, in promoting the improvement and gradual civilization of the North American Indians. They found savages averse from all sorts of labour; the Quakers began by cultivating a piece of ground for themselves, and, without exhorting the natives to industry, showed them its advantages. The introduction of the plough among them was judiciously managed. "The Indians "took," says the journal, "a very cautious me-"thod of determining whether the plough, instead "of the hoe, was likely to be an advantageous "change for them or not. Several parts of a "very large field were ploughed, and the inter-"mediate spaces prepared by their women with "the hoe, according to ancient custom. It was "all planted with corn; and the parts ploughed, "beside the great saving of labour, produced

" much the heaviest crop: the stalks being more " than a foot higher, and proportionably stouter, " than those on the hoed ground[d]."

By similar patience in letting these ignorant Indians have time to see the result of experiment, and to feel the force of conviction, these instructors persuaded them to make good their fences, and to build houses with shingled roofs and stone chimneys: by similar methods they taught the people the blacksmith's art, and introduced among them forges, the spinning-wheel, the saw mill, the grist mill, and other implements and machines suited to their condition. And if all this could be accomplished by a few missionaries among ignorant and prejudiced tribes of savages, what may not be done by similar methods among the civilized inhabitants of our own country? Whenever real improvements in husbandry or mechanism are resisted, we must blame the manner in which they are introduced.

Perhaps it may be thought, that much study and skill in mechanics would be necessary to enable a country gentleman to judge of the merit of new machines, and to explain their principles to illiterate uninformed neighbours and tenants; but in fact, the knowledge necessary for this pur-

[d] See a Brief Account of the Proceedings of the Committee appointed in the Year 1795, by the Yearly Meeting of the Friends of Pennsylvania, New Jersey, &c. for Promoting the Improvement and Gradual Civilization of the Indian Natives.

pose is so easy, and comprised in so small a compass, that a few hours well employed are sufficient for the purpose. It does not require any great share of science to know, that where the force of a man is fairly exerted, as in digging, thrashing, mowing, or boring, no machine worked by human force can be more efficacious than the simple instruments in common use; no levers, nor wheels, nor any combination of what are usually called the mechanical powers, can for such purposes be serviceable, if they are worked by men. It is easy to remember, that a good horse can do the work of from six to eight men, that a horse walking in a circle loses a very great portion of his force, and loses much more in a small than a large circle; that, on the contrary, where mere dexterity is required, with little muscular exertion, as in spinning, turning, weaving, &c. machinery is of inestimable value, in some instances enabling one man to do the work of hundreds. These simple truths are applicable upon so many occasions, that it is wonderful such numbers of pretenders can succeed in duping the public.

Besides a knowledge of the science of mechanics, the practice of some mechanic art will be a never failing source of amusement. Rousseau's pupil, Emilius, is taught to be a carpenter; this trade is a certain resource against that poverty, to which the highest classes may be reduced in the present disastrous times of change: but an agree-

able occupation and amusement in the country, working in brass and iron, is preferable. A carpenter or cabinet-maker is to be hired every where; but for optical and astronomical instruments, time-keepers, and various other works, accurate workmen cannot be easily procured: and as these employments require invention, as well as execution, they are peculiarly suited to a gentleman. Dexterity in the use of tools should be taught to children; where this has been attended to, the skill necessary for constructing many parts of astronomical apparatus, if not every branch of that business, may be soon acquired. In recommending such employments, their necessity is not insisted upon. But he who has acquired a variety of rational amusements can best appreciate their value.

Various other branches of knowledge will be useful to a country gentleman. Without being a professed architect, he should be acquainted with the principles and general rules of architecture, and his ear should be familiar with its technical terms, that he may not be liable to be imposed upon by the apparent superiority, which a mere knowledge of these names gives to certain professional artists. A gentleman should be able to show an architect, who lays before him a plan of his house or his *castle*, that he understands enough of the business to prevent him from being easily imposed on, and enough to prevent him from

being on the other hand suspicious, or unreasonable. The power of *estimating*, both as to the expense and time which any given work will require, must be of daily service to him. It will save him money, by preventing his workmen from cheating him, and it will give him authority over their understandings, which will ensure the prompt and exact execution of his orders; this will spare him much disappointment and vexation. Thus, by his personal domestic experience, he will be convinced of the truth of the axiom, that *knowledge is power*.

An affluent country gentleman should be skilled in ornamental, as well as in profitable improvements of land. He should have at least those principles of taste, which will enable him to lay out his own grounds, or to judge of the advice of the professional improver. Any ignorant man of fortune can pay a *landscape gardener* for laying out grounds for him, for directing where he should plant, and where he should cut down, where he should raise and where he should level the surface; but there is one thing, which he cannot purchase—good sense:

> Jones and le Notre have it not to give.

People of fortune are every day led into enormous and absurd expense, by thus giving up their understandings and their purses to the disposal of improvers. Some of them are certainly men of genius and taste; but, even where they succeed

best in making *a work to wonder at,* can the most beautiful grounds laid out by the skill and labour of another afford the owner half the delight, which he might have enjoyed, if they had been gradually formed by his own skill, and with some portion of his own exertion? The pleasure of self-complacency constitutes an essential part of the pleasures of taste. Hope, and varied employment, and the sense of daily progress in the execution of our plans, are some of the most agreeable and useful concomitants of taste. All these are lost to the country gentleman, who does not think and act for himself. So many instructive and entertaining works have lately been published on the principles of taste, on the sublime, the beautiful, and the picturesque, and these are now so much the subject of general conversation, that ignorance of them must become every day more shameful. Young people should be exhorted to think as well as to read on these topics, lest they should learn merely to repeat what Wheatly, or Alison, or Price, or Knight has said, without forming their own judgment.

Is it necessary to specify other sciences as well as tastes, which may be useful to a country gentleman? For instance, astronomy, which is indeed pecularly suited to a country life; mineralogy, at least such a tincture of it as would prevent his being imposed upon by the finders of mines and minerals, may be materially useful to a country

gentleman. A slight knowledge on this subject would have prevented the ruin of many a fine estate, and happy family, who have fallen sacrifices to rash projects or designing adventurers.

Chemistry every day promises more and more to be serviceable to agriculture, and to all the useful arts of life; some acquaintance with its principles, and some general knowledge of its important modern discoveries, become necessary to a well-educated gentleman. His knowledge both of science and literature should in early life be rather various and extensive than deep or critical; he should have such a degree of information, as should make him wish for, and should enable him to acquire more: such a degree of information as should qualify him to bear a part in all general literary conversation, and should render him a fit and agreeable companion for men of science and talents in all ranks of life. He should, with this view, observe notices of new books; he ought to read with care works of real merit: but he should not burthen himself with ephemeral products of the press. Periodical works of criticism he should take to assist him in distinguishing what new publications are worth *tasting*, *chewing*, or *digesting*. It cannot be supposed, that an implicit reliance should be placed on the opinion of reviewers; but their analysis and their extracts furnish means of forming the judgment. By looking over reviews and periodical publications he will

in some degree keep up with the current of knowledge. The Edinburgh Review and Nicholson's Journal diffuse a large portion of information, and, what is better, a taste for science through this country. Even the most remote parts of the empire have now rapid intelligence of all that is done among men of science and literature, in our own metropolis and in all foreign countries. It has been said, that this kind of reading is hurtful, as it gives only superficial information; but if it diffuse extensively a taste for any information, one great point is gained: from the superficies some may be led to the solid substance of knowledge. This kind of reading is utterly improper to teach young people the principles of science; but it is sufficient for the purposes, for which it is here recommended to country gentlemen. Their curiosity will be often excited by ingenious papers in these books; they will have motive and means for pursuing the speculation in the original authors: they can go from the specimen of the mine to the mine itself. Country gentlemen are not however doomed to be mere *amateurs*; they enjoy learned leisure, and every means of cultivating any art or science, and of acquiring an accurate and extensive knowledge on any subject they may think proper to pursue.

Not only with books, but with men distinguished for literature, country gentlemen should endeavour to preserve an acquaintance. The

present habits of society, and the freedom of intercourse in the republic of letters, are such, that it cannot be difficult to keep up a correspondence with men of letters, and to see them from time to time. A country gentleman should not be a fixture in his own house; he should occasionally visit friends in different parts of the empire, and of Europe at large, that he may change the habitual course of his ideas, and that he may avoid acquiring local prejudices. This will prevent him from becoming antiquated in his manners, or positive in his conversation; it will keep alive that charity, which a man of sense should cherish, even for the foibles of his fellow-creatures, and for the follies of fashion: he should see them with the smile of a philanthropist, not with the scowl of a misanthrope. During his stay in London, as he must be rather a spectator than an actor, he will enjoy all that is worth seeing or hearing without entering into competition with any of the fine people, who shine in a sphere, where he has no ambition to be distinguished. By this steady uniformity of conduct, and independent, but not unsociable character, he will obtain respect from all, whose opinion is worth his regard, and he will preserve the inestimable liberty of living in the manner he likes best, without abandoning his time and fortune to the disposal of a crowd of idle and selfish acquaintance—selfish; for all, who have had experience of fashionable friends, will

be ready to declare, that they are absolutely and inveterately selfish: that they not only are indifferent as to what becomes of the companions of their pleasures, but that they are wholly unmoved by the ruin of those, who have wasted thousands after thousands for their entertainment. This system of selfishness, and this farce of mutual compliment is now so well understood, that in a certain style of society nobody expects sincerity, or any thing like real friendship; yet what numbers are content to live this life of folly, as if it were "the only life to lead!" King James the First expressed his surprise, that English gentlemen should leave their estates and their homes, where they were so happy, so useful, and so much respected, to come up to London to join the pageant of a court, where they must be comparatively persons of no importance, and where they must every day feel their inferiority and inutility. In these observations there was more of truth and honesty than of that king-craft, on which that monarch usually piqued himself. It is singular, that a sovereign, who was fond of arbitrary power, should in this instance have given advice, which tended to secure the independence and freedom of a large class of his subjects, and, through their means, probably of the whole body of the nation. The policy of Lewis the Fourteenth, and the arbitrary monarchs of France, was to draw round them all the gentry and nobles

of the kingdom, to make the luxuries and pleasures of a court and of a capital city necessary to their existence, to inspire them with a taste for expense beyond what their private fortunes could afford, and thus to render them dependant on the sovereign for places and pensions to support their extravagance.

May such policy never be pursued, or may it never succeed in our own country! Every generous heart must wish, that the gentry of the British empire may preserve that independence, which has made them the envy of foreigners, and, what is far more desirable, has rendered them honourably and truly happy. What condition can indeed be more desirable than that of a true English country gentleman; a man in the full enjoyment of personal, civil, and intellectual liberty; with a fortune that commands all the real conveniences and comforts of life, and a mind that despises every vain luxury; free from avarice, ambition, and all the malevolent passions, as free at least as human nature will permit, enjoying in the midst of his own family, friendship, love, and philosophic ease; yet with sufficient motive for exertion in various useful and agreeable occupations; employed in educating his children, improving his tenantry, dispensing justice, cultivating science, literature, and literary friendships; performing all his duties, public and private, with knowledge as well as zeal; diffusing a portion of

happiness on all within the sphere of his influence; beloved, esteemed, and respected by all whose love, esteem, and respect he can desire to possess; conscious every day he lives, that he does not live in vain, and grateful to Providence for the felicity he enjoys?

CHAPTER VI.

On the Profession of the Law.

IT must be the wish, and probably is the hope, of every parent, who destines a son for the profession of the law, to see him rise to eminence, make an affluent fortune, and fill some of those high offices, which are the reward of men, who distinguish themselves at the Bar. Success in this profession depends neither on chance nor patronage; neither on birth, nor connexions: an able and assiduous lawyer must be employed, and will rise to notice and reputation, let his original situation in life, his family and friends, be what they may; nor will any the most powerful patronage or connexions persuade the public to favour and employ him, unless he possesses the knowledge and talents requisite for his profession; for no man, out of mere compliment, will run the hazard of losing a lawsuit, that involves perhaps his property or his life. The first and the most certain means, which parents can take to ensure the success of their sons at the bar, must be to give them a good education. To determine what constitutes a good education for a lawyer, they must begin by forming distinct notions of the qualifications and qualities essential and orna-

mental to the character of a good and great barrister.

A good and great barrister must have both a special knowledge of legal forms and precedents, and an enlarged view of the principles of morality and policy, of justice and utility, on which all jurisprudence is or ought to be founded. Beside having a thorough and intimate knowledge of the general principles of legal forms and particular laws, he must have a ready recollection and skill in applying each precedent to the peculiar case, which he is to *advocate*; for while he feels the spirit, he must adhere to the letter of the law. In the most complicated and obscure cases, he must be capable of distinguishing truth from falsehood, and of making the distinction palpable to men of gross understanding, as well as to persons of the most practised judgment. To accomplish this, he must be able to separate the essential circumstances from the adventitious, to throw out of his consideration what is not necessary, and to arrange the parts, so as to show in a clear manner the connexion and value of the evidence, the weight and number of the proofs, and the force of the moral and legal arguments deducible from the whole. Among various opposite probabilities and contrary evidence, he must be able quickly to strike a just balance. He must have the power of exercising his judgment, and all his intellectual faculties, in public as well as in private: in the

midst of noise, bustle, contradiction, and confusion, as well as in the tranquillity of the closet. He must be able not only to think, but to speak well in public. He must be an orator, qualified to convince by reasoning with all the closeness of mathematical demonstration, to persuade by touching the passions, and to amuse by seizing those looser analogies, which please the imagination. He must be capable of illustrating an obscure and enlivening a dull cause; therefore he must know how alternately to relieve the attention of his audience by literary allusions, and to lighten upon his subject with flashes of wit. Beside possessing talents, learning, and various knowledge, he ought to be a man of candour and probity, and not deficient in sensibility. Cicero, with a natural enthusiasm for his own profession, asserted, that a great orator must be a good man. Examples, alas! in too many instances, may be cited in contradiction of this maxim; and experience obliges us to acknowledge, that *to seem* will sometimes answer the purpose almost as well as *to be*. A great orator must be a good actor, if he be not a good man; he must at least seem to feel virtuous indignation, or he will never be able to excite sympathy in the cause of the injured and oppressed. But this semblance of virtue can prevail only for a time: nothing but truth can permanently succeed.

A great barrister should write, as well as speak,

with elegance, precision, and energy: he should know how to compress or to dilate his style as the occasion may require: he must answer technical queries, and give opinions in cases that are laid before him, with clearness and brevity; so as to give his clients as much information on the business as possible, and to convince those by whom he is employed, that he sees the whole scope and very *jet* of their case. On the contrary, in many speeches on criminal causes, and in many political trials, more oratory is to be displayed than learning; and a barrister, when he revises such harangues for publication, must be able to avoid technical phraseology, and to write popular declamation and pathetic appeals to the passions.

After having exercised the talents of an advocate, a distinguished barrister may probably be raised to the honours of the bench, and will appear in the highly responsible character of a judge. As a judge, he must completely lay aside those habits of an advocate, which inclined him to see, and induced him to state, the arguments only on one side of a question; he must sum up and state the amount of the arguments on all sides: and he must, with precision, temper, and dignity, explain and lay down the law without arguing on particular points. He must show himself free from all passion or prejudice as a judge in criminal cases. Though our laws humanely permit him to lean towards the side of mercy, he must not listen to

the suggestions of weak, partial pity, in opposition to the dictates of firm, universal justice. If the highest office of the law, if the dignity of chancellor, should ultimately reward the services of an eminent lawyer, he will find it necessary to exert political sagacity, as well as the talents and virtues, which have been exercised in the previous course of his professional progress.

We may observe, that in every gradation of a lawyer's life there are certain qualities always necessary, though in some situations they may be more displayed than in others. These essential qualifications are memory, judgment, eloquence, temper, and integrity; all these are more or less within the command of the power of education. Various and extensive as are the talents and attainments, which we have shown to be essential to the perfection of the character of a good and great lawyer, we venture to assert, that they may all be attained by any pupil, whose education is well conducted from his earliest youth, and who has not some obvious deficiency of intellect, or defect of organization. Any failure in a boy's organs of articulation would be a reasonable objection against educating him for a lawyer. It is true, that the example, so often quoted of Demosthenes, shows, that such defects may be remedied by the extraordinary energy and perseverance of a superior mind; but there must be some very strong inducement to balance this objection.

From the moment a boy, who is to be educated for the bar, begins to articulate, the utmost care should be paid not only to his mode of utterance, but to that of his attendants and companions. Young children are often encouraged in their indistinct pronunciation by the custom which nurses have of interpreting their meaning, when they do not articulate plainly, and by the foolish mode of repeating their infantile mistakes. This should never be permitted; on the contrary, the child should be made to feel the use and necessity of speaking distinctly, in order to be understood, and to obtain his wants and wishes. He must not associate with persons of any age or rank, who have disagreeable tones or accents, or who use vulgar or incorrect language. The celebrated Boyle acquired the habits of stuttering, by mocking some stammering boys, who were his school-fellows. In the habits of speaking, as well as in those of acting, example is more powerful than precept. Parents often neglect the first habits of speaking in their children, because they flatter themselves, that these are easily cured by subsequent tuition. "The boy has a terrible ac-" cent to be sure, and he speaks very ill; but all " this will be cured when he goes to school."— Beside being unjust to the unhappy school-master, who engages to teach, but not to cure bad teaching, this expectation is often as fallacious as it is unreasonable. The first vicious habits and vulgar

tones, even when conquered by force and banished by shame, often revive and reappear when the influence of these is withdrawn. The first associations are the most powerful, because they are connected with the most lively sensations of pleasure or pain. Whenever the passions are touched we may observe, that people always speak in the language and tones, which were most early habitual to them: and hence many, who have been taught to speak tolerably well by rule, late in life, betray their early bad habits the moment any of their feelings of pain or pleasure, hope or fear, recall their first associations. We have heard of a gentleman, who, with great care and difficulty, so completely conquered a strong Scotch accent, that none of his English acquaintance suspected him to be a North Briton, till one day, when he was to act a part in Macbeth, being much frightened on appearing for the first time on the stage, his fears wakened the habits associated with them, and, to the astonishment of the audience, he began to recite in broad Scotch.

On some minds modern example has much less power than ancient authority; and it is therefore necessary to support the plain dictates of good sense by learned precedent. These cautions respecting the first habits of pronunciation, and the choice of attendants and companions for the infant orator, will, perhaps, appear more important to British parents, when they recollect the examples

of Grecian and Roman wisdom. Philip of Macedon would not suffer Alexander to be taught to read by any but Aristotle. We are told, that in the education of the first of Roman orators, his father was particularly careful from the boy's infancy, that he should keep company only with those who spoke correctly. Cicero was therefore early committed to the care of a man of the first dignity, as well as eloquence, in Rome. "The "Romans were, of all people," says Middleton, "the most careful and exact in the education of "their children; their attention to it began from "the moment of their birth: when they com- "mitted them to the care of some prudent matron "of reputable character and condition, whose busi- "ness it was to form their first habits of acting "and speaking. The best judges advised that no "time of culture should be lost; and that their "literary education should keep pace with their "moral: that three years only should be allowed "to the nurses, and when they first began to "speak, they should begin also to learn. It was "reckoned a matter, likewise of great importance, "what kind of language they were first accustomed "to hear at home, and in what manner, not only "their nurses, but their fathers, and even mothers "spoke, since their first habits were then neces- "sarily formed either of a pure or corrupt elocu- "tion; thus the two Gracchi were thought to owe "that elegance of speaking, for which they were

" famous, to their mother Cornelia: a woman of " great politeness, whose epistles were read long " after her death, for the purity of their lan- " guage."

The concurrent testimony of many respectable ancient authors proves, that, during the era when eloquence flourished most, sedulous attention was paid to the early education of the children.

> Ipse mihi custos incorruptissimus omnes
> Circum doctores aderat.

The celebrated " Essay on the Causes of the " Decline of Eloquence amongst the Romans," which is attributed either to Tacitus or Quintilian, thus states the causes of that degeneracy: " The " infant is delegated to some Greek *(French)* maid, " to whom one or two of the lowest servants are " added as assistants. By the stories and errours " of these attendants, the tender uncultivated " mind of the child is tainted; nor does any per- " son in the house take the least care what they " say or do before their young master, when his " parents accustom him neither to truth nor mo- " desty, but to play and liberty: by which means, " impudence and contempt of others and of him- " self[a] steal upon him by degrees."

[a] Dialogus de Oratoribus. Sec. 29. Tacitus. At nunc natus infans delegatur Græculæ alicui ancillæ, cui adjungitur unus aut alter, ex omnibus servis plerumque vilissimus, nec cuiquam serio ministerio accommodatus. Horum fabulis et erroribus teneri statim

Next to good habits of speaking, the cultivation of the memory will probably occur to every parent, as the object of most importance in the education of a lawyer. Natural weakness of memory should be considered as an insuperable objection in the first instance. But such weakness as may prevent a boy from learning the rudiments of knowledge is not common. But the opinion, that memory is the most necessary faculty for a lawyer, hurries parents and preceptors to load it from the earliest years with useless jargon, which not only defeats the purpose as to the memory, but essentially injures the judgment. There are methods of exercising, without fatiguing the attention, and of rousing those powers of judgment and invention, which assist the efforts, and diminish the labour, both of retaining and recollecting ideas. In the early education of a lawyer's memory, care should be taken to make it exact, as well as prompt. Whenever the boy recollects any thing that is applicable, either in conversation or reading, he should be listened to with approbation; and when he, by this means, is encouraged to recollect quickly, he should be further excited to remember exactly, by being

et rudes animi imbuuntur. Nec quisquam in totâ domo pensi habet, quid coram infante domino aut dicat, aut faciat; quando etiam ipsi parentes nec probitati neque modestiæ parvulos adsuefaciunt, sed lasciviæ et libertati: per quæ paullatim impudentia inrepit, et sui alienique contemptus.

questioned closely as to the facts or terms of what he relates: he should be shown, that inaccurate knowledge is often utterly useless, and that for want of remembering some slight particular, the whole of what he recollects loses its value and effect. He should be asked, where he read any circumstance, which he mentions, and this will accustom him early to that habit, which is indispensable in a lawyer, of being able to give *authorities* for his assertions. Even the power of finding a given passage quickly in a book will be of advantage; and such habits of promptitude and precision early acquired may afterwards be extended beyond the volumes of his lilliputian library, to the formidable folios of the law. The exercise of the memory should not be confined to books; the boy should be encouraged to relate any entertaining or instructive facts and circumstances which occur, and this will improve his elocution, as well as his memory. To be able to narrate clearly is a talent which few people possess; yet it is of daily utility, and it is peculiarly requisite in the profession of the law. Without formal reprehension, or grammatical lectures, a child may, by playful raillery, be made to perceive the errours and deficiencies in his juvenile narrations, and he may be taught to avoid that confusion of pronouns, and those elisions of meaning, which make some story-tellers and some evidences incoherent and unintelligible.

Few peculiar rules can be given for the early education of a lawyer's judgment; for if the general power be cultivated, it may be afterwards applied to whatever is necessary for his profession. Children may early be led to form judgments of the probabilities of events, moral or physical, and of the value of direct or indirect, verbal or written evidence. A boy intended for the bar should have his judgment exercised as early as possible in these particulars. Whenever any story that is thought incredible is related, let him be called upon to give his reasons for disbelieving it; or when any circumstance happens, which is told differently by various persons, let him decide which narration is the most likely to be true, and let him be excited to support his opinion by argument; and if it be fallacious correct it, or if it be judicious confirm it, by afterwards inquiring minutely into the truth. At the same time that he is encouraged and protected in this freedom of inquiry, and spirit of investigation, he must be enured to bear contradiction, and accustomed to have his reasons refuted, and his errours of expression cavilled at and ridiculed. This will be early discipline for his temper, which, if properly managed, will teach him self-command. These little trials of temper should not, however, be hazarded in public, till the pupil has been practised and seasoned in private: two or three people even of the same family constitute a

public to a child. He must be carefully trained to feel confidence in his own reasons when he is in the right, and to abide by them without being baffled by contrary assertions, or by those foolish sophisms, which are sometimes practised upon children.

When the boy feels the triumph of success, when he has established his argument, or produced an apt quotation or precedent in any even of his playful conversations, then is the moment to associate with the pleasure of approbation the prospect of his future profession, and to excite the first ambition to distinguish himself hereafter. Children are very attentive to the judgments that are given of them, and the prophecies which they hear of their future destines. "That boy "has talents for the law," or "that boy will "make a figure at the bar, if he goes on as he "has begun, and if he have application enough "for the study"—are prophecies, which may sometimes prove the cause of their own accomplishment. But, whenever they are made, it must be done with sincerity; not merely with the idea of encouraging the pupil, or prepossessing him in favour of a profession, by persuading him that he has talents, which he really does not possess. Such artifices are soon detected even by inexperienced childhood, and then they defeat their own purposes. Without using any deception, there are fair and honourable means of forming a child's

taste early to the profession which he is to follow. All the pleasurable ideas, which can be connected with it, should be presented, and this should be done as early and as constantly as possible. Even the most trivial circumstances may make a salutary and indelible impression upon the child's imagination: for instance, the sight of a judge in his robes, or of a judge's entry into a county town, with the train of sheriffs' officers, and the carriages of gentlemen, who attend to do him honour, and who swell the dignity of the legal procession. Long before a child's reason is capable of deliberate choice, his imagination may be struck by such external circumstances as these. Long before children can comprehend the relations of society, or the real advantages of any one profession compared with any other, they are capable of making minute observations upon the manners of those with whom they live; and from the degree of respect with which they see individuals of certain professions treated, they form a predilection for or against those professions, without exactly knowing the cause of their own feelings. If a boy see, at his father's house, lawyers treated with deference; or if he hear men of eminence at the bar spoken of with esteem and admiration, he will imbibe an habitual reverence for the law. If he hear lawyers talk of their profession with that natural degree of interest and enthusiasm, which all men feel for a profession in

which they succeed, the boy will catch a portion of this enthusiasm, and will desire to be what he admires. Anecdotes of celebrated lawyers should be told or read to him; and when he is able to read with perfect ease to himself, but not before that time, he may be amused with reading the lives of those, who have raised themselves from low condition to the highest honours of the state. Slight as these means of inspiring professional taste may seem, they would be found sufficient to effect great purposes. The imperceptible seeds of ambition, once sown in the mind, germinate, and in course of time are able to make their way through the most ponderous obstacles, that impede their growth.

All that has hitherto been suggested for the early education of a young lawyer is addressed peculiarly to parents, as it relates to that preparatory instruction, which may be given at home before the age when a boy should be sent to school. In particular instances, where parents have talents, leisure, and resolution sufficient to pursue for many years a steady plan of instruction; and when they have a large family, which gives them the means of exciting generous emulation, a private education, not a secluded, is to be preferred, even for a lawyer: but such a combination of advantages as we have enumerated can seldom occur; and, except in these rare cases, every attempt at private education for boys

intended for public situations must be deprecated. As Quintilian observes, a man intended for a public orator ought to be so bred as not to fear the sight of men, since that can never be rightly learned in solitude, which is to be produced before numbers.

Previous to his going to school, a boy must be taught whatever is necessary to place him upon an equality with boys of his own age; else, let his abilities and other knowledge be what they may, he will, as soon as he goes to school, be left behind in the race of learning, and will consequently be discouraged. Without stopping to determine the precise value of the knowledge required, and without being deterred by the idea, that a more useful course of early instruction might be devised, parents must be governed in these respects by the temper of the times; and when they have decided on public education for their boys, they must prepare the pupils for that course, which they are likely to receive in these countries.

Boys are sometimes sent to initiatory shools when they are about eight or nine years old; by that time they should know how to read English well, to write a good round hand, and to spell correctly; they should have learned the first four rules of arithmetic; and the general principles of grammar should have been taught them by

such easy *conversation-lessons*, as have been formerly recommended*. Their future progress in learning languages will be much facilitated by their having early acquired clear ideas of the meaning and use of grammar. Even the being familiarized with the names and nature of nouns, substantives, adjectives, verbs, &c. will prevent their feeling that confusion and dismay, by which a poor, ignorant, little urchin is often overwhelmed, when a Latin or English grammar is put for the first time at school into his trembling hands, and when the eight parts of speech, the conjugations and cases, come upon him at once in all their terrours. As a boy at school must learn much by rote, it will be expedient before he goes there, to practise him in getting by heart. Though, philosophically speaking, this exercise of getting by rote is not advantageous, and though it is not the best cultivation for the memory, yet here, as in many other cases, what is expedient must be preferred to what is right: so much of a school-boy's happiness, his exemption from so large a portion of bodily pain and mental disgrace, so much of his power of attaining to school honours and rewards, will depend upon the single circumstance of his being expert in learning words by rote, that all these incentives must not be resisted. Then let the intended school-boy be rendered as expert as practice can

make him in this tiresome exercise; but at the same time, for the love of his understanding, assist and improve this *nonsense memory* with as much sense as you can: excite him always to try, at least, to make out the meaning of what he learns, and to recollect, wherever it is possible, by the connexion of ideas, instead of by the mere gingle of sounds.

In the choice of an initiatory school, peculiar attention should be paid to the accent and language both of the masters and scholars. In some provincial schools in England, and almost every where in Ireland, the pronunciation and dialect are bad. No motives of convenience or œconomy, no consideration whatsoever, should prevail on parents to place boys, of whom they hope to make orators for the English bar or senate, in such seminaries. After having chosen with all possible circumspection one of these seminaries, it is strongly recommended to parents to abide by their choice, even though they should afterwards discover some objections, or though they may hear of some tempting circumstances in other places. The bad consequences of changing from school to school are great. The pupils have to recommence their studies according to the fashion or whim of each new master, and besides habits of idleness and inattention, a disposition to cavil at the orders of their tutors, and a love of

change will be induced; all of which will be found more disadvantageous than any local or casual circumstances, that may be disagreeable in any given seminary.

Before a boy is removed from initiatory masters to any of our great public schools, he must have learned perfectly by heart the Latin grammar; and if it could be accomplished, he should have some knowledge of the Greek grammar; at all events, he must know how to read and write the Greek characters. His knowledge of English grammar and of arithmetic should be kept up; and he must be practised in spelling, in writing, and in reading English prose and poetry. If any of these things should have been neglected, the deficiencies ought to be remedied during vacations. If, either from want of application or defective tuition, the pupil have not acquired the necessary knowledge of the rudiments of Latin, he must not, upon any account, be removed to a higher school; which would only be putting him into a situation, for which he is unequal. A boy should never be pressed forward from one school to another, or from one class to another, till he is perfectly firm on all the previous steps; otherwise he will be compelled to go over them again with disgrace, and he will lose all confidence in himself and in his instructors. It is much better, that he should be for a year or two what is called

backward in learning, than that he should never be able to get forward; a disaster, which often befalls those, who are put beyond their speed.

Many expect to find in a work on education not only general instructions, but particular details as to the books that are to be read, and the tasks that are to be given; they expect to be told not only how they are to manage their children every year, but every day of the year: as in a gardener's calendar we have a list of "things to "be done each month," and are told "this is the "time to sow your early crop. Now weed; now "transplant." It would be in vain, however, to make a calendar of gardening, or of education, for those who cannot comprehend or apply the general principles of the art or science; for after all, climates and soils, tempers and capacities, are so various and so variable, that much must be left to the discretion of the gardener and the preceptor.

In "The Pleader's Guide," the following plan of education for Mr. Job Surrebutter, a lawyer, is described:

"By education formed to shine
"Conspicuous in the pleading line,
"*You, Job*, from five years old to twenty,
"Were cramm'd with Latin words in plenty;
"Were bound apprentice to the muses,
"And forc'd with hard words, blows, and bruises,
"To labour on poetic ground,
"Dactyls and spondees to confound;

" And, when become in fictions wise,
" In Pagan histories and lies,
" Were sent to dive at Granta's cells,
" For truth in dialectic wells.
" There duly bound for four years more,
" To ply the philosophic oar,
" Points metaphysical to moot,
" Chop logic, wrangle, and dispute;
" And now, by far the most ambitious
" Of all the sons of Bergersdicius,
" Present the law with all the knowledge
" You gather'd both at school and college."

Allowing for the licensed exaggeration of a wit, it must be acknowledged, that there is some truth in this satire. All the general arguments used against the waste of time and labour in writing Latin and Greek verses apply with peculiar and increased force, when it is considered what the school education of a lawyer ought to be. If lawyers could make Latin and Greek verses with all the facility of our most renowned Greek and Latin scholars, of what utility would they find this accomplishment in Westminster Hall or on the bench?

It is true, that the recent example of Sir William Jones might be brought *apparently* with some force against this opinion. Sir William Jones[b] was sent to Harrow school in his seventh year, and he soon made such a proficiency in his classical studies, that strangers, who came to

[b] Lord Teignmouth's Life of Sir William Jones.

visit the school, often inquired for him by the name of *the Great Scholar;* and Dr. Thackeray declared it to be his opinion, that "Jones was a "boy of so active a mind, that if he were to be "left naked and friendless on Salisbury Plain, he "would nevertheless find the road to fortune and "to fame." The good sense and candour of this judicious preceptor in pointing out the general activity of his pupil's mind, instead of confining his praise merely to scholarship, is much to be commended. It is proper to speak with deference of a man of such vast and various attainments as Sir William Jones; his indefatigable industry, his undaunted perseverance, both in professional and literary pursuits, his amiable domestic character, his energy, firmness, and integrity in public life, must excite admiration, respect, and affection in every good and great mind. The history of his life will be read with avidity by every youth susceptible of generous emulation; and it must be peculiarly interesting to young men destined for that profession, which he pursued with so much honour to himself and to his country; a profession which he proved to be compatible with the general cultivation of polite letters, and with particular proficiency in many parts of elegant and profound learning; a profession, which his personal reputation, while he yet lived, raised and adorned in the eyes not only of his own country, but of all civilized

nations; a profession, the members of which continued after his death, and will long continue to glory in the splendour of his fame, and to feel the yet more beneficial influence of his moral example. The history of such a man does not need the feeble recommendation of any individual author to interest the youth of Britain. It will be read long after these pages are forgotten. Every real patriot must anxiously wish, that the life of Sir William Jones may be perused by candidates for the bar, and by their preceptors; not merely with indiscriminate admiration, but with judicious attention to what it may be prudent to imitate, or to avoid—yes, *to avoid*; for in all human examples there must be something to shun. Yet it has been the unfortunate propensity of mankind ever to ape some insignificant peculiarity, or to copy some prominent defect in great men, instead of emulating their essential and characteristic excellencies. Even in the example of Sir William Jones something may be found, which mere imitators might carry to excess,

> "For what to shun will no great knowledge need,
> "But what to follow is a task indeed!"

His application and talents pupils will not find it easy to imitate; but preceptors may attempt to follow him in the misapplication of some of his labour. He understood fourteen languages, including the Chinese and Turkish; the

idioms of India, Persia, and Arabia; and his biographer assures us, that the list might be extended by specifying various dialects of modern languages, which Sir William Jones understood, but had less perfectly studied. This astonishing list, joined to his high reputation, will, it is to be feared, exalt the character of a linguist to an undue height, and will induce many an ardent youth, and many an anxious parent, to misapply much valuable time. No wise parent would wish to see young men of great talents and expansive energy contracted into mere linguists. How far it would be worth while for young lawyers to study the Sanscrit or Arabic with the hope of becoming judges in India, is a speculation foreign to this essay.

It still, however, remains to be considered, what advantage Sir William Jones derived from his facility in Latin and Greek composition. This accomplishment, in addition to such a knowledge of classical literature as a gentleman and a lawyer ought to possess, was perhaps of some advantage to him, as it enabled him to write in Latin to some of his foreign correspondents; but this convenience was balanced by the habit he had acquired of writing stiff Latinized English; for it must be confessed, that much pedantry and great appearance of affectation of classical style are seen in his early letters; for instance, in the following to Schultens:

"Although I sincerely acknowledge the charms "of polite literature, I must at the same time "adopt the sentiment of Neoptolemus in the "tragedy, that we can philosophize with a few "only; and no less the axiom of Hippocrates, "that life is short, art long, and time swift. But "I will also maintain the excellence and the "delight of other studies. What! shall we deny "that there is pleasure in mathematics, when we "recollect Archimedes, the prince of geometri-"cians, who was so intensely absorbed in the "demonstration of a problem, that he did not "discover Syracuse was taken? Can we conceive "any study more important than the single one "of the laws of our own country? Let me recall "to your recollection the observations of L. "Crassus and Q. Scævola on this subject, in the "Treatise of Cicero de Oratore. What! do you "imagine the goddess of eloquence to possess "less attractions than Thalia or Polyhymnia? or "have you forgotten the epithets, which Ennius "bestows on Cethegus, the quintessence of elo-"quence, and the flower of the people?" &c.

This is not the familiar letter of an English gentleman; it is more like a translation from a Latin epistle. Nothing can be more repugnant to the taste of English readers; and a barrister or an orator, who should attempt to speak in such a style, would be not only tiresome but ridiculous, as ridiculous as if he were to attempt to walk

mounted on the cothurnus in the bustling streets of London, or to appear in the Roman vest and toga in Kensington gardens. When Sir William Jones went to the bar, and engaged in active affairs and real business, he lost or laid aside this Latinised style; his letters then became agreeable, and sometimes really eloquent. The difficulty which many schoolboys and many young men, who have been accounted good scholars, find in writing their own language, seems to arise from their having been exclusively accustomed to the idiom and inversions of Latin, which do not suit our language. It is evidently of great consequence to a barrister to speak and write his own language better than any other; and it is absurd in a professional man, whose time is precious, to waste it in acquiring habits of expression, which must be laid aside when he enters upon his professional career.

It has already been allowed, that there should be pure Latinists, and pure special pleaders; but there is no necessity to join forcibly together two trades, which have nothing in common: it is well that some should, for the advantage of others, be devoted to the study of Greek accents; but it is preposterous to require, that boys intended for professions, in which these things can never be of any use, should begin their education by learning them at an immense expense of labour

and time; and all this merely to acquire renown at school and college, or to comply with long esta blished routine and obsolete prejudices. The boys intended for barristers may employ that portion of time, which will thus be saved for them, in acquiring knowledge more congenial to their profession; for surely nothing can be less congenial than Ciceronian and law Latin. They may learn English history, and some general acquaintance with English literature; they may have leisure to read books of good reasoning on any subject, which is the best method to improve their powers of judgment and argumentation. It has been already suggested, that themes for schoolboys should be on subjects which they can understand, not on abstract topics, which they cannot comprehend, and on which, if they be compelled to write or speak, they can only string words and sentences together, to which they annex no accurate meaning. For the themes of lawyers, questions should be proposed relative to facts or opinions, which may particularly exercise the talent for discrimination, and the power of stating arguments clearly on each side of a question, and of showing where truth preponderates. Questions from real trials might be proposed, which involve no points of law, but which relate merely to the balance of probabilities, the estimating the value of contradictory evidence, or the plain

principles of right and justice. A serio-comic book[c] has been published, containing real cases in a court of conscience, which will afford ample matter for such exercises. The titles of some of the cases are, "The meek Husband and bouncing "Wife," "The Coffin," "All in the Wrong," "The Merchant and the Button Maker," "The "Pattern Card," "Friendship destroyed by the "Fall of a Tree," "A Trip to Litchfield Races," &c. The young reader may be assured, that these attractive titles do not resemble the insipid heads of chapters in a novel; they have some reference to the contents of the chapters themselves; and the whimsical mixture of good sense, oddity, and honesty, in this volume, will repay those who take the trouble of looking it over.

Those who regulate their opinions by ancient authors, may perhaps be reconciled to this indirect mode of instruction, by being told that a similar plan was proposed by Xenophon. The story of the judgment of Cyrus, in the case of the great and little coat, is on record in every child's miscellany. The system of instructing boys in the principles of justice, as it is recommended in the Cyropedia, and as it is there supposed to have been practised in the public seminaries of Persia, was simply to make the higher classes of boys monitors of those younger, or more ignorant than themselves. These monitors

[c] Hutton's Minutes of a Court of Conscience at Birmingham.

were in their turn subject to have their justice arraigned, and their judgments rejudged. Might not the system of fags and fagging, if it yet remain in our great schools, be reformed? and instead of the tyranny and oppression which it produces, might it not be made useful to the morals and understandings of the different classes and ages of schoolboys? And if boys were thus made judges of each other, and allowed to appeal to their superiors, and be permitted to plead their own causes, would it not be peculiarly good education for lawyers? Not that these discussions should relate to the laws of the constitution: this would introduce a democratic spirit, incompatible with the nature of that monarchy, which every master, and every man of common sense, knows to be necessary for the government of that miniature empire, a school.

Chaptal, Barruel, and other modern French writers on national education, recommend, that, after youth have acquired the rudiments of education in primary schools, they should be prepared for their different professions in what they term *des écoles speciales*, schools for the special purpose of professional education. In some cases, this system might perhaps be advantageously adopted in England; but for lawyers, separate schools are not necessary, and would in many respects be injurious. An equal cultivation of the powers of the understanding, the acquisition of general

knowledge, and a taste for literature, ought to be the objects of attention during the first sixteen or seventeen years of a lawyer's life. Technical instruction in the law should be reserved for a later period. Were boys of eleven or twelve years old taught the nature of legal fictions, or of *Ca' Sa's*, *Ac Etiams*, *Quo Minuses*, and *Fieri Facias*, and the amiable *Doctrina Placitandi*, we might make Counsellor Borums or Counsellor Botherums of our pupils, but nothing else. The more abilities the boys possessed, the more certainly this mode of tuition would disgust them with their profession; and the more application they might give to this premature learning, the more it would stint the growth of their reasoning faculties. The study of the law has been reproached with having a contracting power: it might reasonably be apprehended, that this would be felt most sensibly and fatally by children. Boys, who are intended for the bar, should not have their language and ideas confined to the technical dialect, and routine business of the law. This would injure them, both as gentlemen and as orators; it would render them a separate class of legal pedants, who would be insupportable in general society: it would expose them to the sort of ridicule, which, during *l'ancien régime* in France, was thrown upon *les hommes de robe*. Men of the long robe were much less esteemed in polite society, and were in fact men much inferior in manners to our lawyers. This

arose partly from the prejudices of the aristocracy, but principally from the contracted and *special* education which their lawyers received. Such of them as had acquired a tincture of elegant literature, found their way into what was called polite society, and formed a distinguished part of the aristocracy of talents.

In Britain, a young man intended for the bar receives as liberal an education as a peer. "With "the fortune of a peasant, I am giving myself the "education of a prince," said a celebrated lawyer, while he was going through our course of school and college discipline, and while he was supplying, by his own sagacity and industry, all the deficiencies in our public modes of instruction. This is more or less in the power of every young lawyer; and to some degree this noble ambition may be excited in him even while he is at school. In the intervals of his school studies, in his vacations and holidays, while his mind is opened by affection and pleasure to all strong impressions, his parents should use their vast influence, to inspire generous ambition, to extend his views beyond his school, and his schoolboy tasks or sports, to the forming for himself a manly character and a professional reputation.

Schoolboys, who have applied assiduously to Greek and Latin, are often what is termed *fit to go to college* before they can be prudently trusted there. It is unjust and discouraging to keep them,

under these circumstances, wasting their time at school; the dangers of idleness, either at home or at school, are almost equally to be dreaded at this period of their lives. At home, the sons of rich parents often find in grooms and coachmen worse and more dangerous companions, than any that could be found among the most idle and mischievous schoolboys; the younger sons of opulent parents, who are frequently intended for the law, are peculiarly subject to acquire in this manner, even under the parental eye, tastes and notions, which destroy in a few months, perhaps in a few days, the precious labour of years, and all future hope of professional application and eminence. If the boy learn from the coachman, that the characteristic of a gentleman is to drive four in hand, he will look with admiration and perhaps envy upon his elder brother, on whom this glorious privilege devolves by birthright, or is entailed by family settlements; and he will lament his hard fate in being condemned to college studies, and the drudgery of the law. In less opulent families, where there are no high-bred grooms or coachmen to spread infectious tastes or opinions, yet there is always danger for an overgrown schoolboy, while he is loitering at home in abeyance before he goes to college. Even in the best regulated and most agreeable private families, the ease and indolence, and we may add, the unearned happiness, which a youth tastes, is not always

favourable to the habits of application and exertion, which are absolutely necessary for those, who are to make their bread by the laborious study and practice of the law. Perhaps a clever boy may be prepared to go to college as early as the age of fourteen or fifteen, and his parents might not wish to trust him at that early age to his own management. As some boys are far more prudent than others of the same age, it is impossible to state any fixed period for sending young men to college: but in different cases there may be an interval of one, two, or three years between their school and their college studies; this period, when the freshness and vivacity of youth admit the most lively and salutary impressions, must not be lost.

Opulent parents, who have not the means of employing a son advantageously and agreeably at home, might at this age trust him to the care of some prudent intelligent tutor, who should travel with him, not into foreign countries, but in his own, to show him the manufactures, the agriculture, the modes of life in different classes of society. Information on these subjects can perhaps never be acquired better at any period of life by a lawyer; for after a young man goes to college, his time is occupied with other studies, and he becomes fixed to a place: when he goes to the inns of court, for a great part of the year he is stationary, and his attention is confined to one object while he is studying law. Yet the various species

of local and popular knowledge, to which we allude, must be useful, indeed necessary, to a lawyer. In a commercial country like ours, disputes relative to property are, of all others, the most frequent; and these often depend on the knowledge of the local customs of tradesmen, manufacturers, and farmers. An acquaintance with the manners and dialects of these classes of people, as well as with their customs, must give a lawyer great advantages in discerning the truth of evidence, and in making it apparent to a judge and jury. The ignorance of common things, which is often betrayed by gentlemen of the long robe, is sometimes ridiculously displayed. In our own times in Ireland, a judge went to the drawing room in his gown and wig. Even at trials this ignorance is not uncommon.

"And so, my lord," said a sailor, in giving evidence before a judge, "as I was saying, I had "hold of the *painter*." By the word *painter*, the sailor meant a small rope, by which a boat is towed after a ship; but his lordship, utterly unacquainted with the phraseology of our British tars, understood the word *painter*, in its usual sense, and mistaking a rope for a man, found himself strangely puzzled, and could by no means comprehend the evidence, till some one, less ignorant of common affairs than himself, assisted him by giving an explanation of the term. This is a story probably well known, but there are many similar instances on

record against our judges. Brian Edwards, in the preface to his History of Jamaica, mentions, that an English judge, in trying a cause relative to the produce of a West India plantation, was utterly at a loss to know, what was meant by *molasses*.

There is scarcely any species of knowledge, which may be acquired in the counting-house or the warehouse, at the Bank or in the dock, at the easel of the artist or in the workshop of the artificer, which may not, in the infinite variety of cases that come before an English lawyer, be essen tially serviceable to the interests of his client, and to his own reputation.

Any one, who looks even at the common reports of trials in the newspapers, may perceive the truth of this assertion. In one and the same paper, we may see a trial about thousands between guardians and wards; where the jet of the question depends on ascertaining the mode in which compound interest is, or ought to be, calculated by bankers. Next comes a cause about a fraudulent contract for whalebone, in which the whole turns upon knowing the difference between the weight of this commodity when wet or dry. Then follows a trial between a lady, plaintiff, and a bird-fancier, defendant, about the sale of a nightingale or a bullfinch; and on the cross-examination, we hear from the bird-fancier of *rubbish notes* and *pure jug*, which terms the lawyer must explain, for the

bird-fancier *cannot* to the satisfaction of the jury. Then we have a cause concerning the value of a cable, and the lawyer hears of *rogues-yarn*, and must be prepared to explain to the gentlemen of the jury what it means, and to show them that it is peculiar to the navy. Next follow trials about the antiquity of porcelain, or the originality of a picture; and here the knowledge acquired from the potter and the artist will be useful even to the lawyer. Beside the direct use which may be made of such knowledge, an advantage may be derived from it, which does not appear probable at first view. The reader will perhaps smile if it be asserted, that it will tend not only to improve the judgment, but also to increase the power of wit. Wit arises from the perception of resemblances between ideas and objects, which do not at first view appear to have any connexion with each other. This faculty may be strengthened and quickened by habit; it has been observed[d], that no man, even of moderate capacity, ever determined and laboured to become a punster without succeeding. By turning the attention continually to the similarity of the sounds, and the dissimilarity of the meanings of words, this inferior species of wit is easily attained; and from this very circumstance is undervalued. A talent for that kind of wit which is more esteemed depends, however, upon similar habits, only the attention must be turned

[d] Stewart.

not merely to the jingle of sounds, but to the observation of resemblances in a great number of objects: the more remote from each other the ideas appear, the greater the admiration we feel for the ready wit, which brings them instantly together. Supposing the original and habitual quickness of perception in any two individuals to be equal, he who has the greatest variety of ideas will have the greatest power of wit. The changes on a few ideas are soon rung, but the combinations which may be made are infinite as the numbers increase, and the chances of *happy* results increase in proportion. It has been observed by a judicious philosopher, that many of the writers, who have been most famous for wit, have also been men of learning; for instance, Cervantes, Rabelais, Butler, and Swift. Their learning, indeed, appears to have been highly advantageous to their wit, by heightening the contrast between the comic and serious, the burlesque and solemn. Many men have immense magazines of learning without any wit; but they have not a collection of ideas of outward objects and of observations on common things, or acquaintance with men and manners; therefore they have little chance or power of combining thoughts in that mode, which constitutes the wit of conversation.

If a young man can collect a variety of these common-life ideas, and if he have observed character and manner in different ranks and situations

before the time comes when he must give his undivided attention to books and professional studies, probably during the course of his serious reading witty and ludicrous analogies will be suggested between what he has seen and what he is studying. These trains of amusing coincidences, connected with dry learning, will tend to fix it by pleasurable associations in the memory, and will also increase the taste for wit and the power of being witty. Whoever will take, not the trouble, but the pleasure, of perusing "The Pleaders' "Guide," will find, in the brilliancy of wit in the text, and the learning in the notes, innumerable examples of the advantage which a man of wit obtains from the union of the most recondite and the most trivial knowledge. The Pleaders' Guide, in which the fictions of the law are embellished by all the fictions of poetry, could not have been written by any but a well-informed lawyer; one who united professional knowledge to an acquaintance with classical literature, with the manners and humours of men, and with the common business and arts of life. That the talent for wit is highly advantageous to a lawyer in the course of his practice, will not be disputed by any one who knows the world, or the habits of the profession. Many a point has been made good in the courts by a ready turn of wit and humour.

"My lords, the judges, smile, and you're dismiss'd."

It may be apprehended, that, if a young lad should spend the time between quitting school and going to college in travelling and seeing varieties of new objects, he would forget all that he had acquired at school, before he went to college. But this objection may be obviated by selecting for his travelling companion a man of classical learning; and even if this could not be done, the classics are now reduced to such compendious forms, that a young man could not be much encumbered, even on horseback, by Horace, Homer, or Virgil: and books are now so easily to be had, that there would be little danger of his not being able to meet with some one of the ancient authors in a bookseller's shop in any country town on his journey. Where the will is not wanting, the means of acquiring or preserving knowledge are seldom found deficient. By giving up one hour a day to classical studies, a youth would retain all his school acquisitions, and would, by this scheme of travelling, collect a variety of other useful and entertaining ideas.

Perhaps it may be thought, that the vulgar sort of knowledge we recommend would not mix well with the elegant literature of Greece and Rome; but it should be recollected, that the coarsest materials are used in purifying those which are the most costly: what does not coalesce with the purer parts, sinks through the mass, and refines the whole.

Public opinion has varied in England at different times concerning the advantages of academical education for lawyers. Formerly there were no adequate instructions given at our universities on the nature of English laws, or on general jurisprudence; and young men, after having acquired a taste for nothing but elegant literature or science during their college education, went unprepared in their peculiar profession to commence the dry and thorny study of the law at the inns of court. The transition was violent and shocking, especially to young students of any taste or genius; the difficulties by which they were beset are thus feelingly described by Sir Henry Spelman, who wrote in the sixteenth century.

"My mother sent me to London to learn our "law; when I had saluted the threshold I found "a foreign language, a barbarous dialect, an un-"couth method, a mass not only large, but "which was to be continually borne on the shoul-"ders; and I confess that my mind sunk with-"in me."

Blackstone, who wrote a hundred and fifty years after Spelman, laments with still more forcible eloquence the difficulties and dangers, to which the young students of the law were exposed in his times.

"A raw and inexperienced youth, in the most "dangerous season of life, is transplanted on a "sudden into the midst of allurements to pleasure,

" without any restraint or check, but what his " own prudence can suggest: with no public di- " rection in what course to pursue his inquiries; " no private assistance to remove the distresses " and difficulties, which will embarrass a beginner. " In this situation he is expected to sequester him- " self from the world, and by a tedious lonely " process to extract the theory of law from a mass " of undigested learning, or else by an assiduous " attendance on the courts, to pick up theory and " practice together, sufficient to qualify him for " the ordinary run of business. How little there- " fore is it to be wondered at, that we hear of such " frequent miscarriages; that so many men of " bright imaginations grow weary of so unpromis- " ing a search, and addict themselves wholly to " amusements, or other less innocent pursuits; " and that so many persons of moderate capacities " confuse themselves at first setting out, and con- " tinue ever dark and puzzled during the re- " mainder of their lives!"

Parents were by these failures convinced, that there was something wrong in the course of education that was then pursued; but, instead of discerning the true cause of their sons' errours and difficulties, the want of some preparatory instruction in the principles of law, they laid the blame altogether upon academical education, which they fancied must have given a distaste for the severer studies necessary for a barrister.' Consequently

it became the fashion to lay aside all liberal education at the university, and to place young men intended for the bar under the care of attorneys and solicitors in London, who undertook to initiate them into the mysteries of legal practice. Blackstone with great judgment and spirit inveighed against this contracted scheme of education; he observed, that if practice be the whole that a barrister be taught, it must be the whole that he will know: and even this practice, for want of being founded on general principles, will be liable to errour, for the least variation from established precedent must bewilder the mere man of form, who has no reason for the rule he follows. Blackstone did something better than declaim against these errours and evils; he contributed much towards remedying them. His excellent "Commentaries" on the laws of England, being first delivered in the form of lectures at Oxford, drew numbers of students to the university to hear them; and it was perceived, that the elegance of literature and the solidity of law-learning were not incompatible[e]. Blackstone insisted upon the advantages of an academical education for barristers, and prophesied with vehemence, that, if

[e] The writer of this essay was witness to the great effect, which Blackstone's lectures produced when they were first given at Oxford; he can appeal to a few more of Blackstone's auditors, alas! a very few, who are still alive, and will give testimony, that this praise is not exaggerated.

the practice of breeding up lawyers at attorneys' desks were persisted in, the profession would be utterly degraded, no *gentlemen* would send their sons to the bar, and no young men of talents and spirit would submit to the drudgery and debasement of such a mode of tuition. These arguments, and the authority of a high name prevailed; and it is now the general custom to send young men intended for the bar to one of our universities, to lay a foundation of various literature, and a general knowledge of the principles of foreign and English jurisprudence, before they go to the inns of court, or follow their professional studies. The time of apprenticeship to attorneys, solicitors, and special pleaders, is now postponed till after the student has been at college.

As to the choice of a university, what has been said of governments is fairly applicable:

"That which is best administered is best."

The choice must vary with circumstances; wherever there are at the time the ablest professors, and best public lecturers, or wherever there may happen to be the most assiduous young men, literature and industry will be most in fashion: these considerations should guide the decision. The desire for improvement, with which the youth goes to college, and the chance of his meeting society calculated to keep his good resolutions in countenance, are the chief points to be desired;

compared with these, the difference between one college and another is of less importance than is usually imagined. It often happens that young men, who have formed friendships at school, are anxious to continue these connexions at the university, and are urgently desirous to go to the same college, to which their favourite school-fellows are sent. Here a parent's prudence may be exercised with advantage. It will not be difficult for him to inform himself concerning the dispositions of his son's school friends; if they are of honourable characters, and disposed to industry and application, a father will do wisely to comply with his son's desire, even if it do not suit his own convenience in other respects: for the single circumstance of his son's having a well-disposed, well-informed friend early in life, may decide a young man's fortune and character. If, on the contrary, a father should upon inquiry discover, that his son's favourite companions at school have not been well chosen, here will be a fit occasion for a parent to interpose his authority, and, by refusing to send his son to a university where he will meet these companions, he may break off connexions, which would hazard his son's happiness, and perhaps shackle him through life.

At whatever university he may be placed, it should be a student's object to lay a foundation for all literature and science: to acquire a general knowledge of the principles of jurisprudence, and

to distinguish himself by his public exercises. The distinguishing himself by his public exercises will not be a mere matter of momentary triumph, but of lasting advantage; because by this means he will acquire, among competitors of his own age, the reputation of having abilities and application: and this fame will spread before him at the bar, and prepare the way for him in his profession. But it is of far more consequence, that he should enlarge his real knowledge, than that he should display what he may have acquired: and it is of yet more importance, that he should strengthen the powers of his mind, the instruments by which his future fame and fortune are to be obtained. If he do not intend merely to be a chamber-counsel or a special-pleader, if he do not confine his ambition merely to shining on *paper-days*, he must cultivate literature as the means of acquiring eloquence. In treating of the education of gentlemen and statesmen, general observations on the means of forming orators have been thrown together[f]. Those remarks are applicable to the present purpose; and prevent the necessity of digressing from what should be peculiarly a lawyer's education at the university.

After his professional studies commence, it will be impossible for a lawyer to spare much time for

[f] Chapter "On the Education of Country Gentlemen," and the ensuing Chapter, "On the Education of Men intended for Public Life."

the cultivation of literature; and still less after he is called to the Bar, and when he comes into practice. Perhaps he may find means to add to what literature he has acquired, but he will never have leisure or patience to give that continuity of attention, which is requisite in learning the first rudiments of any species of knowledge which he has neglected to acquire in his youth. He will deplore such negligence during the active part of his life, when he finds himself inferior to his cultivated competitors in every cause, where general information and oratory are to be displayed; he will deplore his youthful negligence even in advanced age; when, compelled to retire from the public bustle of the Bar, he will feel yet more the want of literature to amuse him in the stillness of private life, and to supply the cessation of that violent external excitement, to which he has been accustomed. For these reasons it must be urged with anxious, perhaps it may be thought tiresome pertinacity, that there is a peculiar necessity for a young lawyer's employing the *college years* of life in preparations for future success and happiness. This time once lost can never be recovered.

Nobody doubts, that there are parts of most college courses, which are useless in the business of the world, and ridiculous in the present state of society[g], but which gothic custom has retained.

[g] See a letter of Sir William Jones on this subject.

The common sense of mankind now duly appreciates the logic of the schools; and young men at college are now fully aware, that they need pay only that degree of attention to its pompous terms, and vain distinctions, which may enable them to answer examinations according to established forms. But we must separate the cumbersome and useless apparatus of scholastic logic from its serviceable rules and principles. It is peculiarly necessary for a lawyer to be *expert at logic:* he must know both its use and abuse, that he may reason accurately himself, and may expose the sophistry of his opponents. He should know how to brandish his weapons as well as how to use them in actual combat. The disputes of lawyers frequently depend upon verbal distinctions, and upon the various and inaccurate significations annexed to general terms. Logic deals in subtle distinctions and technical niceties; and by its very artifices and paradoxes, it compels disputants to define their terms accurately, and to abide by their definitions. According to the different spirit, in which it is used, logic may either enable men to argue sophistically for victory, or instruct them to reason strictly and to discover truth. Wherever logical arguments bring people to absurd conclusions in words, it is certain, that the ideas annexed to these words are not used constantly in the same sense, or that the definitions acceded

to are not exact or sufficient. This detection of errour or ignorance is the point, which lawyers must continually aim at in their debates.

All studies and exercises, which strengthen and quicken the powers of reasoning, must be advantageous to lawyers. For this purpose mathematics have been generally and judiciously recommended. Blackstone was particularly attentive to mathematical studies when he was at college, and he applied mathematics to architecture, in which he was skilled. This application of the abstract science to immediate practical use was additionally advantageous to his understanding. Mathematical studies, even when they are not applied to any other purpose, certainly discipline the attention, and give the habit of looking for accurate demonstration; but more must not be expected from them than they can bestow. As Lord Verulam observes, the mathematical part in some men's minds is good, and the logical bad. Some can reason well of numbers and quantities, that cannnot reason well in words; they cannot define the meaning of the terms, which they use in argument; and though they can judge and demonstrate accurately about lines and angles, they cannot estimate or compare moral or physical probabilities. This is quite a different art, and one to which mathematicians are in general averse; for having been accustomed to the strictness of demonstration, and the accu-

racy of mathematical definition, all other modes of argumentation appear weak, fallacious, and absurd. Hence many great mathematicians have been utterly incapable of managing common worldly business. The strength of the passions of others, the caprice of the imagination, and the chances of regular or irregular associations of ideas, cannot all be reduced to exact calculations, or expressed in numbers, lines, and figures. Besides, mathematicians are used constantly to rely upon axioms or undeniable premises; but in human affairs, the great difficulty is to ascertain the data; and mathematicians, from their scientific habits, are less accustomed than other men to examine the foundation of their knowledge. The observations hitherto made on the human mind, and on the course of moral events, have not been sufficient to afford many axioms, upon which we may reason as securely in moral and legal cases as we do in geometry. Yet the conduct of all human affairs depends much upon the power of estimating and balancing probabilities; and however imperfect our conclusions may, and, with our limited knowledge, must be, yet to such modes of arguing we are obliged to submit. To a lawyer, the art of reasoning in words is absolutely essential; and therefore the alternate or united exercises of logical and mathematical reasoning will be useful discipline for his mind. Which of the two kinds of ratiocination should

be most followed, depends on the character and habits of the student. If his attention cannot easily follow a long chain of argument, if he be of a quick impatient temper, one who is apt, as Locke says, to see a little, imagine a great deal, and so jump to a conclusion, mathematics will be salutary to medicine his mind; they will teach him to be slow and patient, and to keep awake his attention through a whole series of proofs; for if he miss one step, he must go over the whole road again, or his labour is lost. On the contrary, if the student be of slow exact habits, patient of labour, and capable of long continued attention, he need not employ himself so much in mathematical studies: he should rather quicken his intellects by logical disputations, and by reasoning on various and dissimilar subjects. The art of reasoning is not confined to books in which it is professed to be taught; for it is often practised where it is not professed, it may be learned sometimes better from example than precept, and the understanding may be as effectually improved by reading entertaining as by perusing dull argumentation, for the powers of reasoning are similar on whatever subject they may be exercised.

"*Les causes célébres*" detail many pleadings which are not the less instructive for being amusing. Voltaire, in a fit of spleen, called this book the work of a lawyer without practice; and

he hints, that the trials are *manufactured.* But at present the accuracy of the facts is of little consequence; the style and the reasoning are our objects. On this principle many curious discussions upon any subject may be read with advantage. For instance, in Sully's Memoirs there is a disquisition on the causes of the assassination of Henry the Fourth, which might exercise the judgment of any lawyer, and which may at the same time interest him as an important point of history. There is a short essay by Gibbon on the Iron Mask, in which the probabilities and arguments concerning the birth of that mysterious prisoner are stated with perfect clearness, and commented upon with much ingenuity. There is also a letter of Hume's, summing up the evidence and arguments in the Ossian and Macpherson cause, which would have done honour to the most distinguished advocate at the bar.

On questions of pure philosophy, similar talents are sometimes displayed. Bayle, for example, in his inquiry whether prudence or fortune have most influence in the affairs of men, states and balances the arguments with truly judicious precision; in short, it is of little importance what the subject is, if it be well argued, as the student may exercise himself advantageously in following the course of the reasoning. And the range of his exercises should be as extensive as possible,

that he may have opportunities of amusing while he invigorates his understanding. Even if he set no value on the game, he will be strengthened by the chase, and subjects the most foreign to his profession may incidentally afford him profitable entertainment, and useful exertion of his judgment. For instance, no subjects can apparently be more remote from a lawyer's province than antiquities; yet he might look over with advantage the case of Wedgwood versus Boze, Darwin, and others, concerning the interpretation of the figures on the Barberini vase; and he might apply similar ingenuity afterwards in explaining the glosses or guessing at the meaning of an act of parliament. And though law seems to have little connexion with chemistry and mineralogy, yet a young lawyer would not misapply his attention, or waste a few hours of his time, by reading Sir James Hall's arguments on the effects of compression in producing crystallization. He who could invent or follow a chain of reasoning so ably constructed, relating to physical probabilities, would assuredly be able to exert similar invention and judgment upon cases of moral or legal probabilities. Perhaps some perverse reader may from this suppose the study of chemistry, mineralogy, and antiquities are recommended to young barristers; but the more candid and more attentive will perceive, that these subjects are

mentioned only to illustrate the means of improving a lawyer's judgment, and of extending his powers of reasoning to as many dissimilar subjects as possible.

Upon this principle, students should not neglect at college those branches of science and literature, which do not appear immediately connected with the study of the law, because they will enlarge and exercise his mind. As Berkeley observes, "There are some studies to be pursued, "not so much for the knowledge actually ob- "tained by them, as for the discipline they give "the mind; as there are some crops which the "farmer sows, not for the sake of the profit "they afford, but for the benefit they are of to "the soil."

It does not come within the scope of this essay, to examine the various courses of study pursued in different universities; but with respect to public lectures, it may be proper to repeat in this place, that in general people learn much less than they might from public lectures, because they go to hear them before they have any of that previous knowledge of the subjects treated of, which is requisite for understanding the lecture without straining the attention. When the auditors have been well prepared, and when the terms and general ideas of the subject are familiar to them, and when they have been somewhat

accustomed to exert their attention in the midst of a public assembly, they may profit much by listening to lectures.

Taking notes of the minute parts of what is spoken, does not appear to be advantageous: the writing of such notes necessarily engrosses the attention; and while detached hints are perhaps thus secured, the proportion of the parts is not seized, and the whole is not fully comprehended. The auditor should give his undivided attention to the speaker, should follow the course of reasoning without distracting himself by the fear that he shall not remember every part of the lecture, and without the vain ambition to retain the words in which it is delivered. A few notes of the principal points of the reasoning, of dates and calculations, and of reference to books, may be allowed; but the custom of scribbling the whole time a lecturer speaks is absurd and pernicious, unless indeed it be practised for the express purpose of becoming a reporter. The object of the student is not merely to exercise the agility of his fingers, or to turn himself into a copying machine, but to improve his understanding, and store his mind with useful knowledge: to effect which, he must now continue to cultivate his memory, and all his intellectual faculties, upon the same principles on which their early education was conducted. In acquiring new knowledge, he must endeavour to store it up

in just order in his mind. He must try to remember it by the connexion of ideas, not of words, or rather of sounds. Following these principles when he listens to public instruction, hew ill give his calm attention to all he hears; and, seizing the general connexion of the whole, the subordinate parts will fall into their proper places; or if some be omitted, it is comparatively of little consequence. After a lecture is ended, it may be a useful exercise to endeavour to recollect the outlines of it; but let not the philosophical student be mortified, if he find that he remembers less than others may possibly have secured in note books: let him be assured, that he is improving his memory and judgment, while they are injuring theirs, to make only a vain and momentary show. Neither the wealth of the mind, nor the riches of the state, can be estimated by the amount in specie amassed at any time. "I see no root to this treasure," said the judicious ambassador, to whom the Venetian minister ostentatiously displayed a table in the treasury loaded with gold.

Whenever students have opportunities of conversing with well-informed people on the subjects of their reading, they should seize this great advantage; it will fix their knowledge in their minds, make their ideas clear, and give them the power of expressing readily what they distinctly comprehend. A student never should forget that

celebrated maxim, "Reading makes a full man, "writing an exact, and conversation a ready "man." Now it is necessary, that a lawyer should be all these, therefore he should alternately read, write, and converse. The custom of arguing in conversation often gives young men a disputatious turn, which is disagreeable in society; the best cure or preventive for this propensity is to mix with well-bred company, as well as with mere scholars. With this view students should endeavour to recommend themselves to the first society in the town or neighbourhood where they are situate—to *recommend themselves*; for the best letters of introduction will be of little avail, unless supported by their own conduct and manners.

Immediately before he commences the study of the law at the inns of court, a student should peruse, or reperuse such authors, as may give him clear ideas of the principles on which natural and civil law, and the laws of nations, are founded; for instance, Burlamaqui, Vatel, Beccaria, and Paley. Though the foundations of their systems are unstable, they contain much able reasoning and useful disquisition. Their systems will soon fall to pieces under the examination of an acute student, and he will turn with eagerness to Bentham, "*Sur la Législation civil et pénale*," in which the ideas of all preceding writers on the foundation of morals and laws are examined; in which the clear and simple principle of utility is admi-

rably developed, and applied to the intricate and extensive science of legislation. Those who expect to be always amused at the same time that they are instructed, will probably complain of the multiplicity of Bentham's divisions and subdivisions, and of the succinctness of his style, in which he says "no more than just the thing he ought," sometimes indeed scarcely so much. His able and generous friend and editor Mr. Dumont, who has in fact rearranged and rewritten Bentham's original work, has, with much skill, endeavoured to give it a more popular form. He has removed much of that complicated scaffolding, which, however ingenious in its construction, and necessary to the progress of the workman, is useless when the whole is completed, and disfigures and obstructs the view of a superb edifice. The parts of Bentham's work, which will be found peculiarly deserving of a lawyer's attention, are the observations on *legal fictions*, on *the glorious uncertainty of the law*, on the English law of descents, and the English penal code, on the poor laws, on libels, and duels, and the whole of the chapters on the promulgation and the transplantation of laws. The reader will also be pleased by the observations on the advantages that would result to every nation from having *une code raisonnée*, in which all their laws should be classed under general heads or principles, and in which the reasons for and against each law, and a statement of the balance of good

or evil resulting from it, should be unfolded. If this could be effected, it would at once enlarge the views of lawyers, and facilitate the study of the law, by arranging the present confused mass of precedents. The decisions of our courts in particular cases would then form, Mr. Bentham says, a technical memory, he should have said, a philosophical memory, by which legal knowledge would be retained firmly, and easily recollected. In some measure this idea is and must be pursued by every man of good sense, who studies the law; the more steadily and the more extensively and systematically it is followed, the more it will be found to assist the memory, and improve the understanding.

In the works of our great philosopher Bacon, there are several papers, which will be read with advantage, pleasure, and perhaps surprise, after perusing this modern proposal for a rational digest of laws. The papers alluded to are "A "Proposition touching the Compilement, and "Amendment of the Laws of England;" and "An Offer to King James of a Digest to be made "of the Laws of England." There are also many good observations in the preface to Bacon's Elements and Maxims of the Common Law. Of all that has since been done, or that yet remains to do, in the science of jurisprudence, as in most other sciences, the exquisite antennæ of his mind seem to have had a wonderful perception.

On the principles of general law, after reading the works which have been recommended, it will be advantageous to read such authors as have given the clearest views of the principles of English law; and have shown, as far as possible, the connexion between these and the legal forms, which time and circumstances have prescribed and established. The best and most compendious histories of our English constitution and laws are to be found in Blackstone's Commentaries and Sullivan's Lectures. Groenvelt has objected to Blackstone's divisions and titles "*Rights of persons*," and "*Rights of things*;" "*Public wrongs*," and "*Private wrongs*." A more philosophical distribution and more rational titles might perhaps have been found; but notwithstanding this objection, Blackstone's is a great and useful work: its plain good sense, and perspicuity of style will maintain its reputation. More important attacks were made by Dr. Priestley and Dr. Furneaux on certain passages in the Commentaries, which seemed inimical to civil and religious liberty, and which particularly irritated the dissenters, against whom they appeared to be illiberally directed. Blackstone, after some controversy acknowledged, that the passages were objectionable, and he somewhat altered them in subsequent editions.

And now, provided with all that can facilitate his progress and ensure his ultimate success, the

young student is ready to leave the university and enter the inns of court—He must lay aside for a time his taste for belles-lettres and poetry; but he need not drown his books deeper than ever plummet sounded; it will be enough, if, like Sir William Jones, he lock them up in a chest, which he should never open, till his severer studies are completed. He is not compelled to take leave for ever; he is called upon with Blackstone only to bid a temporary "farewell to his muse[h]."

"Bond Street, June 5, 1740.

"I lived in the Temple till I was sick of it; "I have just left it, and find myself as much a "lawyer as I was when I was in it. It is cer- "tain at least I may study the law here as well as "I could there. My being in chambers did not "signify to me a pinch of snuff. They tell me, "my father was a lawyer, and, as you know, emi- "nent in the profession; and such a circumstance "must be of advantage to me. My uncle too "makes some figure in Westminster-hall; and "there's another advantage. Then my grand- "father's name would get me many friends. Is "it not strange, that a young fellow that might "enter the world with so many advantages will "not know his own interest? &c.—What shall I "say in answer to all this?—For money, I neither

[h] See a little poem with this title by Judge Blackstone, written when he left the university of Oxford.

" dote upon it, nor despise it: it is necessary stuff.
" For ambition, I am not deficient in that; but it
" is not to sit upon a bench. In short, is it not a
" disagreeable thing to force one's inclination,
" especially when one's young? Not to mention
" that one ought to have the strength of an
" Hercules to go through our common law,
" which, I am afraid, I have not.—' Well but
" ' then (say they), if one profession does not
" ' suit you, you may choose another more to
" ' your inclination.' Now I protest I do not
" know my own inclination; and I believe if that
" was to be my direction, I should never fix at
" all * * * *—O! the folly of young men, that
" never know their own interest! They never
" grow wise till they are ruined, and then, nobody
" pities them nor helps them."

This letter from an ingenious young man of elegant taste, and of no common talents, exhibits a state of mind, which has been often felt, but seldom so well described. It may serve not merely as the portrait of an individual, but as a picture of a whole class. How many, who have been destined by their friends for the bar, take an aversion to the profession, or rather to the study of the law, and turn all their thoughts to some pursuit, which they think better adapted to their genius, or waver between different employments, incapable of decision, and still more incapable of application! Some, merely in com-

pliance with the wishes or commands of their friends, are called to the bar without ever intending seriously to practise: young men, who are heirs apparent or expectant of easy fortunes, often go to the inns of court, and keep their terms in London, as a pretence for residing in a capital city, and enjoying its amusements. Our forms of legal education, and of admittance to the bar, are admirably adapted to favour the double purposes of these pretended students: they are almost as well contrived as that popular ancient edifice[1], in which the seats of a theatre formed the steps of a temple, so that those who came to see the show might seem as if they came to worship the goddess. Of the numbers who are educated for the bar, how many never attempt to practise! how few rise to any distinguished eminenee! Some youths of the fairest promise we find, alas! unequal to the Herculean labour; others with the strength of Hercules, and with the wit and eloquence of Ulysses, prove unable to resist the Circean cup, and, degraded from their natural preeminence, lose their fine faculties, embody, and embrute. Many of the disappointments and failures in this, as well as in all other professions, must be attributed to errours in early education, errours of various sorts, some of theory, some of practice, some arising from igno-

[1] Pompey's Theatre.

rance of the objects to be attained, others from ignorance of the means of attaining them.

In the beginning of this essay, the principal objects to be attended to in a lawyer's education have been pointed out, and the means have been detailed, by which these objects may be pursued with a probability of success, both by domestic care, and afterwards by proper school and college discipline.

And now, when the young man's general education may be supposed to be finished, and when his own and his parents' thoughts must be immediately turned upon his profession, it may be necessary to point out some errours, which people are apt to fall into from the imperfect knowledge they have of what conduces to success at the bar. They often draw false conclusions from partial observation and experience. They are struck by particular examples of individuals, who have risen to eminence, and, without knowing what have been the causes of their success, attribute it to some one particular, which probably will, upon future trial, prove inadequate to the effect. For instance, some years ago it was observed, that Lord Chancellor Hardwicke, and Bowes, who was chancellor in Ireland, and Sir John Strange, who was master of the rolls in England, had all been brought up together at an attorney's desk. Immediately it became the fashion to consider clerk-

ship to an attorney as the certain mode of education, that would lead to all the emoluments and honours of the legal profession. The consequence was, says a sensible writer, that at one time all the young men in the country, who were intended for the bar, were groping their way to the King's Bench through an attorney's office, while they should have been at Athens or at Rome, in the Lyceum or *inter sylvas Academi.* They groped in vain; they did not, could not succeed. The examples, by which they were misled, were of men who rose not by means of their vulgar education, but in despite of it; possessed of extraordinary talents and industry, they raised themselves, notwithstanding the obstacles which retarded their progress. The fashion changed again from the influence of a few other partial examples: Mr. Justice Yates and Attorney-General Wallace, from being men who had made themselves masters of *special pleading*, rose to great eminence; and immediately all young barristers* were to be made special pleaders. They spent months and years in a special pleader's office, employed in copying papers and engrossing deeds for men, who sometimes had not the will, and sometimes had not the power to impart instruction. At the end of the time prescribed for their attendance at a special pleader's, they knew

* See Appendix, for a valuable "Essay on the Use of Special Pleading," communicated to the author by a learned friend.

as little of their business as did the apprentices of the tailor, who kept his pupils continually sewing and basting, but built a partition between them and himself, to prevent their ever learning the mysteries of *cutting out the work.*

It is not here intended to throw any ridicule upon the art of special pleading, but to point out that special pleading alone cannot insure success. In the appendix the reader will find a letter addressed to the author, which will show that he is not uninformed of the absolute necessity of this art in our courts of law.

Many lawyers have lately risen to the highest situations at the Bar, without having served their time at a special pleader's. Many popular barristers, and many, who have attained high stations, are now more distinguished by their wit and eloquence than by their profound legal lore. So that, it is probable, from the same hasty reasoning it will now be concluded, that dry law should be somewhat despised, and that classical literature, belles-lettres, and wit, are the all-sufficient requisites for lawyers. Pursuing this course, many young men, after leaving the universities, will neglect to study law, and will presume upon their general knowledge; and many parents will probably be again disappointed in the expectations of seeing their sons attorney-generals and chancellors.

Beside this errour from following the fashion of

the day in education, there is also danger from the example and conversation of those, who set at nought the power of education altogether, and take their rules for the advancement of their sons from the experience of some society, in which they think they have had opportunities of studying the secrets of affairs behind the scenes. Having observed, perhaps, that much is to be done by favour and interest, they conclude, that every thing is to be accomplished by these means. Consequently they put their trust in attorneys or in the smiles of judges, and think a son's fame and fortune are to be secured by connexions and friends, by manœuvring and party politics, by good dinners, and well-placed civilities. These notions secretly influence many, by whom they are not openly avowed. As this belief must tend to diminish confidence in the power of education, and that useful and happy energy, which springs from the expectation that our own efforts will be rewarded with success, it is worth while to examine the grounds on which it rests, and to expose the futility of such shortsighted wisdom. In education, as in all other affairs, these cunning by-ways and short cuts are of little advantage in the journey through life. Most of the schemes founded upon hopes of individual favour and protection are fallacious; the few instances of persons who owe their advancement to them must be deemed exceptions to the general rule. In pro-

fessions, where talents are to be paid for, the most useful will obtain the preference, as long as there is open competition. Of all professions the law is that, in which the competition is most open, and the abilities of the competitors most easily compared and estimated by those who are to employ or reject them. Address and patronage can never persuade clients, that their business is well done, if it be ill done, or that their cause is won, if it be lost. When it comes to the proof, friends and acquaintance will not hazard their lawsuits and their precious property from complaisance to the jovial companion, or the pleasantest fellow upon Earth; even attorneys, if they are of good faith in their promises and intentions, can push and help a man only to a certain point; beyond that, he must either help himself, or be left behind: even the smiles of judges can avail but little; for though a judge may bring a young lawyer forward, unless he be ready, and equal to the occasion, the opportunity of showing himself will do him more harm than good. On the contrary, a man, who has the necessary knowledge and talents, wants nothing but an occasion to produce them; for this he may be obliged to wait, but sooner or later it must occur, and the moment it comes, his fortune is made. His talents once seen and known, he must be employed, and his rising in his profession will not depend on others, but on himself. These considerations will, it is

to be hoped, counteract the effect, which is sometimes produced on the minds of parents by opinions and examples, that cannot be justified either by common honesty or common sense.

Prepared as it is presumed the mind of the pupil has been, by a proper course of private, public, and self-education, he will scorn to owe his future fame to little corrupt arts, or petty policy; he will depend upon himself, not presumptuously and rashly, but with just and prudent confidence. He knows what he has done, and what he has yet to do. He will not be misled by any false hope of short and easy roads to the honours of the law; he will not think, that the attorney's desk, or the special pleader's office can, by some specific virtue, *make a lawyer of him*; he will not believe, that knowledge, whether of the law, or of any other kind, can be purchased merely by money; he has experienced, that it must be earned by labour—often by painful labour. It will therefore be unnecessary to exhort him to commence with alacrity, and continue with perseverance, a study, which, however dry and tiresome, is certainly essential to give value and effect to all his acquirements, necessary perhaps to secure his independence of fortune, and absolutely indispensable to his attaining honours or celebrity in his profession. Every man goes to the bar to make money or to acquire fame, from mixed motives, as Dr. Johnson would say, compounded of

convenience and inclination. A youth, who feels that he has talents and knowledge, cannot want inclination to bring them into notice, or to make them useful to himself and to others: when he knows that the foundation, the broad base of general knowledge is laid in his mind, he will not leave the edifice unfinished, but he will persevere, and he will be encouraged by perceiving, that his labours diminish in difficulty every hour as he approaches towards the summit. If however, in spite of all his philosophy, he should be seized with a fit of disgust or pusillanimity, let him read Gray's[k] answer to the querulous letter, which is inserted in page 377 of this work. Long-winded, formal discourses upon their duties, or even their interests, are seldom listened to with patience by young people, or by any people; but short apposite remarks, which immediately apply to their own situations, which are made in a playful style, or with novelty or strength of expression, have often a powerful influence. To strengthen the effect of this letter from Gray, a few pages of Stewart's Elements[l] of the human Mind may be prescribed, in which he accounts satisfactorily for an observation that has often been made, that those men, who have risen to the greatest emi-

[k] Gray's Memoirs and Letters edited by Mason, Vol. I, letter xxv, page 97.

[l] Stewart's Elements of the Philosophy of the Human Mind, page 470, 4to edition.

nence in the profession of the law, have been in general such as had an aversion to the study, when first they applied to it. This disgust it seems is great in proportion to the philosophical genius and well regulated memory of the student: those, who have habits of generalization and abstraction, refer the particulars of knowledge, as fast as these are acquired, to some general principles, and separate all that is accidental from what is essential: but such habits of classification are continually thwarted, or apparently useless to the possessor. When first he begins to read law, an immense, unconnected, heterogeneous accumulation of precedents and authorities nearly overwhelms the student: reason herself seems mysterious and enigmatical, and the huge sphynx appears almost buried in a desert of sand. The discouragement felt by the young barrister at the first view of this immense multitude of particulars is increased by his inability to decide which are of most consequence, which he must treasure up, or which he may neglect; he grasps at all, and therefore can hold none; his memory, unassisted by its habitual methods, is confounded, and the whole man is thrown into despair. But the young lawyer should observe, that this confusion of intellect, and these difficulties, are incident to the commencement of the study of every new language or science. By degrees, as the terms and objects become familiar,

this perplexity diminishes, for then the relation between ideas apparently unconnected is discerned, and the dependance of particulars upon generals, of facts upon principles, of precepts upon reason, is perceived; gradually the philosophical student feels the advantage of his own habits of reasoning and classification applied to his new studies, and he reassumes his confidence in his usual methods of arrangement and powers of recollection. It cannot be denied, that the interval of perplexity and disgust, which is felt at the commencement of the study of the law, is likely to be longer and more painful than that which is experienced in the beginning of most other studies, because our laws have not yet been philosophically methodized. Though Blackstone has done much towards an arrangement of the principles and theory, yet the facts and precedents have not the advantage of scientific method. Bacon, who marked with unerring sagacity all the desiderata for the improvement of his profession, first suggested, that a dictionary of the terms of law, wherein should be comprised the exposition of the words of all ancient records and precedents, would be of great advantage to students. This has been since accomplished. Bacon also was the first who encouraged reporters, by prevailing on king James to give them a salary of one hundred pounds per annum, which at that time was no inconsiderable

sum. Reporters have been of great use, and index-makers have made the treasures of reporters accessible.

It is to be wished, that some persons of cultivated and enlarged minds, who have overcome the difficulties of legal studies, who have laid in a sufficient stock of practical and technical knowledge, and who have good sense enough to teach others how to acquire the same in the most rational and compendious manner, would devote their time and talents to the useful and honourable business of preparing young men for the bar. It may be said, that this is a futile wish, because such men would be eager to practise as lawyers, and would find it more profitable to take briefs than pupils. But this objection is not insuperable: all profits, whether in possession or in expectation, can be calculated, and an estimate can be made of the value both of time and talents. Suppose a man makes, or is likely to make, one thousand pounds per ann. at the bar; if he were to have ten pupils at one hundred pounds per annum, his income would be secure, and his labour less than in the courts. A hundred a year is named as a very moderate salary from each of his pupils[m]; larger

[m] " Still bent on adding to your store
" The graces of a pleader's lore;
" And, better to improve your taste,
" Are by your parents' fondness plac'd
" Among the blest, the chosen few

sums are commonly given as a fee to a special pleader, for permitting a young man only to write in his office, and to learn technical forms under his direction or from his example. Our *law tutors*, we hope, would teach rather more of what is useful, and would deserve to be rewarded proportionably. By these means it would become lucrative and creditable for men of superior abilities and attainments, to devote themselves to this occupation. There are many, whose health cannot sustain the fatigue of the courts, who would be glad to retire to an honourable and less laborious use of their professional acquirements: but it is by no means essential to our purpose, that lawyers should relinquish their practice: the functions of law tutors and of practising barristers are not incompatible; it might be advantageous to their pupils, to see immediately practical examples of what they learn from day to day in theory. There is an attempt making now in

" (Blest if their happiness they knew);
" Who, for three hundred guineas paid
" To some great master of the trade,
" Have at his rooms, by *special* favour,
" His leave to use their best endeavour,
" By drawing pleas from nine till four,
" To earn him twice three hundred more;
" And after dinner may repair,
" To *foresaid* rooms, and *then* and *there*
" Have *foresaid* leave from five till ten,
" To draw th' aforesaid pleas again."

London to accomplish what is here described; professional gentlemen fully adequate to the task give up a portion of their time and attention to the instruction of pupils, whom they undertake to prepare for the bar; they alternately read with their pupils, and excite them to apply what they read to practical use. When any brief is laid before them, they show it to their pupils, and ask, What opinion they would give? What remedy the plaintiff has? How that remedy should be pursued? What precedents are in point, and what in opposition? How such a declaration is to be drawn? How the answer is to be put in? If the young men are ignorant in any of these particulars, they are referred to books for the knowledge that they want. Knowledge thus acquired at the moment it is wanted, and when there is also the stimulus of emulation to excite to study, will not be forgotten; nor will such labour disgust. Such lectures in law resemble clinical lectures in medicine, where the student is gradually introduced to real practice.[n]

Attention should be paid to the manner in which written opinions are drawn up, for a lawyer's reputation is formed by his written *opinions*, as well as by his pleadings in the courts. The student

[n] A learned and ingenious friend has favoured the author with a letter on Special pleading, which shows, that, though a man cannot rise to the heights of his profession merely doctrina placitendi, he cannot become a lawyer without it. See Appendix.

should be taught to revise and compress his *opinions,* and if he give reasons for his advice, to give them as strongly and concisely as possible. Lord Mansfield advised a military gentleman, who was going to preside in a civil government abroad, *never to give any reasons for his decrees.*—"You will "probably decide justly," said his lordship, "but "you might give weak reasons for your decisions: "and then you would be called upon to defend "your reasons, which you might find more dif- "ficult than to maintain your decrees." Upon similar principles, many counsellors at the bar give their opinions without assigning their reasons: in general this may be prudent; but it will sometimes be for their interest, when they meet with well-informed clients, to explain to them the grounds and the rationale of the advice which they give; and at all events, when they come to plead as barristers, they must have the power of developing the reasons of their judgment, and the previous exercise of putting their ideas into just method in writing, will much facilitate their speaking with lucid order. Order assists us both in reasoning, and in communicating our conviction to others; and the practice of writing down our thoughts leads constantly to the detection of those faults in arrangement, which confuse and confound the understanding.

The great Chancellor d'Aguesseau, in speaking of the use of order and method in reasoning, ob-

serves, that, "By a secret linking together of "propositions equally simple and evident, the "mind is led from truths to truths, so that we are "surprised to see that method alone has served "for proof, and that order alone has produced con-"viction[o]." Condillac has raised his whole system of identical propositions, and his whole art de raisonner, and art d'écrire, upon this one fundamental truth. Some affect to despise method, and to trust entirely to the suggestions of their own invention in speaking and writing, and they declaim with vehemence against the trammels and fetters of order and arrangement, which they imagine to be inimical to the powers and success of genius; but these are like the clamours of a mob of ignorant or cunning artisans, who would destroy the machinery which facilitates labour, merely because they do not comprehend its use, or because they dread that it may ultimately throw them out of employment.

To a course of instruction under the direction of a man of learning and experience must be joined frequent attendance in the courts. All lawyers, and all who write on their education, agree in insisting upon this as indispensable. It may be feared, that farther advice on this subject

[o] "Par un secret enchaînement de propositions également "simples et évidentes, l'esprit est conduit de vérités en vérités; en "sorte que l'on est surpris de voir que la simple méthode a servi "de preuve, et que l'ordre seul a produit la conviction."

may sound to the young student merely as words of course; but good sense can seldom boast the charms of novelty. What is true, must have been frequently observed and often repeated. Quintilian, or Tacitus, or whoever wrote the excellent essay on the causes of the decline of eloquence, observes, that Roman orators declined from the time, that they frequented the schools of rhetoricians and sophists, where theoretic questions were proposed and debated, instead of attending to real business, and taking an active part in the affairs of life. There is always, as these experienced advisers observe, a wide difference between imaginary cases and real occurrences; and the mode of discussing or declaiming in those holiday trials of eloquence, is essentially different from the actual course of political or judicial business. A false taste for glaring eloquence, a technical arrangement of sentences and parts of an harangue, habits of recurrence to commonplace topics, and of pompous and wearisome amplifications, were acquired at these rhetorical schools: all which were useless and unfavourable to the scholar, when he passed from fiction to reality, and attempted to apply his rules to practice. Upon similar principles young lawyers may be advised to attend trials, and to listen to legal pleading, or parliamentary debates, at their leisure hours, rather than to frequent debating societies. It may be of service to try their powers of elocution now

and then at such places, and to accustom themselves to speak before numbers. It is said, that some of our best parliamentary debaters began and seasoned themselves in this manner; but the continuance of the practice, and the forming of the taste and habits in these mock debates, are hurtful. He who is to make himself a lawyer, has at this period of his life no time to waste, and the more regular attention he gives in the courts, the more useful practical knowledge he will acquire.

Much may be learned by conversation; the peculiar degree of interest and animation, which is raised by discussing questions, and talking of events that are actually passing in the world, must give to this species of instruction a prodigious effect.

In attending trials, the use and the difficulty of cross-examining well must strike every auditor. The sensible author of Deinology has written an essay on cross-examination, in which he endeavours to call the attention of lawyers to this branch of their business; he points out some of the defects, into which unskilful examiners are most apt to fall, and suggests some rules, by which these errours may be avoided. Much however yet remains to be learned. The bullying tone, which some cross-examiners assume towards witnesses, cannot be too strongly reprobated. This betrays at once ignorance and illiberality. A well informed and gentlemanlike lawyer does not attempt

to puzzle or alarm every witness, who is brought into court; he does not *try his wit* upon the person whom he examines, nor does he ask a multitude of *irrelevant* questions; he knows precisely what questions are most likely to bring out the evidence he wants; he does not frighten a poor innocent ignorant witness from telling the truth; but he prevents an artful rogue from telling falsehoods, by simply impressing on him the sense of the danger of detection: and where there are contradictory or evasive evidences, he arranges and confronts them, so as to make their mistakes or prevarications apparent; he establishes truth by showing the inconsistencies of falsehood. The *argumentum ad absurdum* is of sovereign use in cross-examination, and the arithmetician's *rule of false*, applied to facts and assertions, instead of to numbers and quantities, may here be dexterously and successfully employed by the logician. Indeed, the student should not confine his view merely to points of law; he should remark, what habits, manners, and temper conduce to a lawyer's advancement and reputation. Temper, he will observe, is indispensably requisite. A man with the most powerful eloquence, and the most solid learning and law, if he have not temper, may at any moment be thrown off his guard by the most contemptible opponent; and, losing the command of his faculties and all the advantage of his natural and acquired superiority, he will, in his intemperate

haste to confound his adversaries, degrade and disgrace himself. When the rhinoceros is driven to distraction by the stings of the little insects, which insinuate themselves between the chinks of his coat of mail, to rid himself of his tiny tormentors, he rolls in the mud, to the great amusement of the spectators.

Beside the natural warmth and irritability of temper, there is sometimes an artificial warmth and affected vehemence and severity of expression, which gentlemen of the bar assume, to prove that they are in earnest in the defence of their clients; they sometimes overact their parts, and tear the passion to rags: indeed this trick of acting indignation is now too hacknied to have even good stage effect, and this overstrained oratory fatigues both the performer and the audience, like fine singing in a feigned voice. Good taste, formed by observation, will guard young barristers against these faults. The rising generation of lawyers will, it is to be hoped, avoid that sort of personal invective and taunting language, which disgraces individuals, and lowers the dignity of the profession. They should carefully abstain from the vulgar and cowardly practice of abusing the opposite party under the shield of professional protection. Every honest advocate will brand with infamy base and oppressive conduct in persons even of the highest rank; but where the cause does not fully justify such obloquy, the character

of individuals should never be blackened *ad captum vulgi*, or to vent the spleen or envy of the client. There are certain modes of warfare, which, though they may gain temporary triumphs, reflect indelible disgrace upon those who condescend to employ them. A court of law should never be converted into a pancratium, where the combatants bite and scratch, grapple and grovel on the ground; if the mob of clients must have shows in the arena, let us at least see well-trained gladiators oiled to elude every grasp of the opponent, and skilled to throw the net, which entangles the adversary.

What portion of address is allowable, and what is discreditable; what are the bounds between laudable skill and illiberal artifice; how far an advocate should plead against his conviction; whether he should defend a cause which he knows to be unjust, or a client whom he believes to be guilty; are questions, which every man should consider and determine for himself before he goes to the bar. He cannot take a better time to settle these points, than while he is attending courts and trials, where he will continually see examples, that must show him the necessity of forming rules for his own conduct. There is a certain sort of *morality by courtesy*, which bodies of men establish for the mutual ease and convenience of their conscience and their interest; and there is a jocular sort of convivial wit, which is current among professional

latitudinarians, and which sometimes imposes upon those who have really some conscience. By hearing certain breaches of common honesty, and certain arts of deception, spoken of every day without any censure, and even in a style of jovial triumph, young men insensibly confound their notions, and deaden their sense of right and wrong. Instead of judging themselves by the universal standard of morality, they are satisfied if they do nothing that is counted dishonourable by the body corporate, into which they have entered.

In the heyday of youthful spirits, in the flow of convivial conversation, in the bustle and triumph of professional business and success, a man might be deaf to the small still voice of conscience; but it speaks in thunder in retirement, and in the declining years of life. It is said, that a celebrated barrister, after he had retired from the bar, was observed to grow extremely melancholy; and one day, when a friend noticed the dejection of his countenance, and inquired what he was thinking of, he replied, "I am thinking "how many honest families I have sacrificed to "nisi prius victories."

To prevent the irremediable misery of such a reflection, a man of feeling and sense, who intends to practise at the bar, will begin by determining what he ought, and what he ought not to do in his professional character: he will not leave the decision of his conduct to chance, to the cry

of a party, or the half-inebriated intellects of a set of jovial companions. He will observe by what rules the best of his profession have governed themselves; he will consider on what their rules are founded; he will examine what is most for the interest of society, as well as for the honour of individuals; and by this he will be guided, free from vain scruples, or profligate temerity. Sir Matthew Hales's father threw up his profession, because he could not reconcile his conscience to the common practice of pleading in favour of the wrong side of a question as well as of the right. But such scrupulosity of sentiment, however it may be respected in an individual, neither can nor ought ever to be the general guide of conduct for the profession. Reason and religion are the only solid foundations for our principles; and utility the standard, by which we must judge whether our conduct and sentiments be just or erroneous. It is surely for the advantage of society, that, according to the maxim of the English law, every man should be supposed to be innocent, till it is proved that he is guilty; this maxim should be adopted by lawyers, as well as by other members of the community. Every man should have the means of defending his cause, or else the most innocent might be oppressed, or, in a moment of indignation against the guilty, precedents the most tyrannical and dangerous might be established. Therefore a lawyer's being merely doubt-

ful on which side the right lies should not prevent him from pleading a cause, and from urging all that can be said in its defence.

Extraordinary cases may indeed occur, in which he would be not only justifiable, but meritorious, in refusing to plead for a client. Where he has private knowledge of circumstances, which convince him beyond a possibility of doubt, that his client's case is fraudulent, or that the accused is guilty, a lawyer is right in refusing his brief: but he should keep this refusal secret; and should take every possible means to prevent his opinion from being even suspected before the trial is decided. It is well known, that men, now as high in their profession as legal ambition can rise, have at the very commencement of their career absolutely refused briefs, in cases where they had *sufficient* reason to believe, that there was fraud or crime. This conduct, while it must have satisfied their own minds; did not, it seems, injure their professional characters, or diminish their practice. But if caprice, pusillanimity, or personal considerations of any kind, were to dictate such a refusal, the lawyer would deservedly lose his credit and his practice.

The manner of pleading is next to be considered. An advocate should plead a client's cause as if it were his own. Our humane laws instruct our judges to put every man, who is upon his trial, on his guard against criminating himself;

an advocate cannot be called upon to produce any argument or fact, that makes against his client; but he ought not to pervert the truth, or to assert what is false in any instance, or for any purpose. It is allowed him to use his utmost eloquence to touch the passions of a jury, and his utmost address to manage their prejudices.

The conduct of the judges in their respective courts will naturally occupy much of the attention of youth, who will exercise their talents in rejudging the decrees of their superiors; they will reargue points of law and equity; they will not suffer any particular in the language, manner, or temper of the judges, before whom they plead, to escape their comments. It is to be hoped, that such discussions will be made not in the vulgar spirit of detraction, or of flattery; but with the wise and noble view of improving themselves by forming their own characters. Students are peculiarly well circumstanced for this purpose, while they are free from those prejudices and passions, which must be raised by competition. There is a sort of generous enthusiasm, that young men acquire at schools and college in the course of their acquaintance with the ancients, which they too often lose when they mix with the moderns. While this spirit is yet glowing in their bosoms, they should form their standards of excellence in their own profession, by comparing examples of all that is eminent or infamous in real life with

the records of history. There is perhaps a portion of what men of the world call romance in all public virtue. But this romance, if it be such, is far preferable to the selfish, cold, narrow-minded, venal habits, which are contracted by those who believe neither in public nor in private virtue. Such a character as Sir Thomas More's would excite ridicule instead of admiration in these days[p].

[p] "The day after he quitted the chancellorship" (which he resigned as he did not choose to favour the king's divorce from Queen Catharine), "which his family knew nothing of, he went "as usual to Chelsea church with his wife and daughter. After "service was over (it being customary for one of his gentlemen to "go to his lady, to tell her the chancellor was gone out of church), "he went himself to the pew door, and, making her a low bow, "said, 'Madam, my lord is gone.' But she, knowing his humour, "took very little notice of this; however, as they were walking "home, he told her how matters really stood; and she, finding he "was in earnest, and being a worldly-minded woman, cried, in "her accustomed manner, 'Tilly vally, what will you do, Mr. "'More? will you sit and make goslings in the coals? would to "'God I were a man, and you should quickly see what I would "'do! I would not be so foolish to be ruled where I might rule.' "To which Sir Thomas replied, 'By my faith, wife, I believe you "'speak truth, for I never yet found you willing to be ruled;' and "then finding fault with her dress, he changed the discourse. The "first thing he set about, after the surrender of his office, was to "provide places for all his gentlemen and servants among the no-"bility and bishops, that they might not be sufferers through him. "This being done to his satisfaction, he next, being no longer able "to bear their expenses as he used to do, disposed of his married "children in their own houses, lessening his family by degrees, till "he could get it within the bounds of his small income, making "at the utmost, but a little above one hundred pounds a year.

The best parts of Sir Edward Coke's character would appear extravagant to some modern statesmen, who will find his conduct towards the fallen Raleigh more congenial with their practice. But, however it may be attempted by the mercenary and corrupt to laugh virtue out of countenance and out of fashion, a young man need only look round upon his contemporaries, and he will see the great difference that is made between corrupt and honourable characters, even in the political world: he will observe, that when a statesman or a lawyer is deprived of places, pensions, rank, or power, in consequence of adherence to principle, he is recompensed for all that he loses, by public respect and private esteem, and sometimes by the honourable testimony in favour of his conduct, which is offered voluntarily by those of his own profession.

These observations, made from real life, confirming all that is asserted in history and biography, will, in the strongest manner possible, form a young man's rational taste for virtue. To fill the mind early in life with high notions of integrity, with models and *exemplars* of what is right and fit, is no idle, speculative, Platonic precept, but one that will be found to succeed practically in exciting youth to every thing that is great and praise-worthy; every thing that is

" Nor had he, after his debts were paid, a hundred pounds in " gold and silver upon Earth, his chain and a few rings excepted."

most conducive to their honour, and to the good of the profession, and of the community of which they are members.

Alas! for the disgrace and mortification of human wisdom and human nature, it sometimes happens, that those, who know what is the best, follow that which is the worst; but we must not therefore conclude, that knowledge and philosophy are of no use in the management of the conduct, but rather we should take warning from these examples of the danger of neglecting to reason about our own conduct, as well as about the conduct of others. The Lord Chancellor Bacon's speech to Hutton, when he was called to be one of the justices of the common pleas, may serve to illustrate these reflections, for no man could better represent in theory "the lines and "portraitures of a good judge," than Bacon.

"The first is, that you should draw your "learning out of your books, not out of your "brain.

"Second, That you should mix well the free-"dom of your own opinion with the reverence of "the opinion of your fellows.

"Third, That you should continue the study-"ing of your books, and not spend on upon the "old stock.

"Fourth, That you should fear no man's face, "and yet not turn stoutness into bravery.

"Fifth, That you should be truly impartial,

"and not so as men may see affection through "fine carriage.

"Sixth, That you should be a light to jurors "to open their eyes, but not a guide to lead them "by the noses.

"Seventh, That you affect not the opinion of "expedition by an impatient and catching hear- "ing of the counsellors at the bar.

"Eighth, That your speech be with gravity, "as one of the sages of the law; and not talk- "ative, nor with impertinent flying out, to show "learning.

"Ninth, That your hands and the hands of "your hands, I mean those about you, be clean "and uncorrupt from gifts, from meddling in "titles, and from serving of turns, be they of "great or small ones[q].

"Tenth, That you contain the jurisdiction of "the court within the ancient mere-stones, with- "out removing the mark.

"Eleventh, Lastly, That you carry such a "hand over your ministers and clerks, as that "they may rather be in awe of you, than presume "upon you.

"These and the like points of the duty of a "judge I forbear to enlarge upon, &c."

It may seem rather premature to place the portraiture of a good judge before young men,

[q] Alas! by neglecting his own maxim, "This greatest and wisest," became "The meanest of mankind!"

who are not yet even at the bar, and who perhaps may never attain to the honours of the bench. It is true, that all barristers cannot become judges and chancellors; but to have early in life high views, to pursue noble ends by noble means, is at once to provide against the utmost rigour, and to deserve the highest favours of fortune. There are some men who lose, and others who gain in public esteem, from being raised to exalted stations; some seem to shrink, others to expand and invigorate in conspicuous situations and on great occasions. He, who was thought perhaps but a man of ordinary capacity in ordinary circumstances, and while mixed with the throng, suddenly emerges and shines out at once a great man, with talents, qualities, and knowledge of the highest order. Then the vulgar spectators, astonished, ask each other, "Who "is he? Whence comes he? How happens it "that he has become so great a man? Yesterday "he was but one of us. Has he learnt all this "by magic, or by instinct?"—No, not by instinct, but by reason; not by magic, but by prudence, which alone can prepare men to appear worthy of the high situations, to which they may be elevated by fortune.

When two statues, one the work of Phidias, the other the workmanship of an inferior artist, were produced before the Athenians, they at first

view, while the rival statues were upon a level with their eyes, preferred the work of the inferior hand; but the moment that both statues were raised to their destined height, the superiority of the master's mind was universally felt and acknowledged, and the crown unanimously decreed to Phidias. So it happens often in the judgments, which we form of our contemporaries. But minds of a superior kind are their own judges, and can wait with *proud humility*, till their opinion of themselves is confirmed by the public voice. A young barrister will require a large stock of this dignified patience, to enable him to go through the long Pythagorean probation of silence, to which, whatever talents he may possess, he is necessarily doomed. His consolation and support must be the reflection, that men of the most brilliant talents, and of the first eminence in their profession, have commenced their career under similar discouragements, and have been like him forced to endure years of neglect and of obscurity: he may cheer himself with the reasonable hope, that, whenever he is employed, he will surpass those who have the start of him only in point of time. During these tiresome initiatory years, he must not remit his application or his attendance on the courts, and on circuit; he must have the precaution to keep himself, according to the popular phrase, in fortune's way; re-

membering always, that fortune can do but little for those, who will do nothing for themselves.

Notwithstanding the pains that have been taken to make this essay useful, it is submitted with great deference to the public. Men of professional practice and experience are alone to be relied upon in many points, which have been discussed in the preceding pages; but lawyers cannot stop in full career to give counsel to the rising generation. There are some, however, who have retired from the bar to learned leisure: such men cannot more usefully and more nobly employ their hours of retirement, and crown the honourable labours of their lives, than by writing on the education suited to their profession.

"I hold every man a debtor to his profession," says Lord Verulam, "from the which, as men do "seek to receive countenance and profit, so ought "they of duty to endeavour themselves, by way "of amends, to be a help and an ornament there-"unto. This is performed in some degree by the "honest and liberal practice of a profession, when "men descend not into any course that is corrupt "and unworthy thereof, and preserve themselves "free from the abuses wherewith the same pro-"fession is noted to be infected; *but much more* "*is this performed, if a man be able to visit and* "*strengthen the roots and foundation of the science* "*itself, thereby not only gracing it in dignity, but* "*amplifying it in substance.*"

This passage is from the preface to those law maxims, which Bacon wrote when he was no longer attorney-general or chancellor, but when, without rank or power, he had leisure to philosophize. It is thus that great luminaries, after the time of their apparent setting, continue to enlighten the world from which they have retired.

CHAPTER VII.

Education of Men intended for Public Life.

To educate a youth to be a great statesman,——but! if any one hopes to learn from this essay the art of, what is called, rising in the world, the means of acquiring court favour, or of obtaining political power for selfish purposes, let him close the book; and study Castiglione's Accomplished Courtier, or Chesterfield's Letters, or Doddington's Diary, or the Memoirs of Sir Robert Walpole, or Mirabeau's Secret Memoirs, or——what he will.

To educate a youth to be a great statesman, noble ambition must be inspired; ambition to serve, to save his country. Before such an ambition can be raised in youth, its foundation must be prepared in childhood. A generous boy will make a disinterested man: a boy of truth, and justice, and honour, will become a man of integrity. Truth and honesty then are the fundamental parts of a great character, and these qualities can be taught most effectually in early childhood. Begin by training the boy to dare to tell the truth*. Use every motive of shame and praise to inspire him with this courage. Make him despise the cowardice of deceit. Explain to

him the nature of a promise: explain it to him with solemnity. Tell him that a gentleman, a man of honour, never for any consideration, breaks his word. Teach him to be fearfully cautious of making promises, and to feel a holy horrour of breaking them. Teach him this by example, as well as by precept, or your words may play upon his ear, but they will never reach his heart.

When the young pupil has acquired habits of forbearance and self-denial, it will not be difficult to exalt them into what is called generosity of character, strength and greatness of mind. It is commonly believed, that generosity and greatness of mind arise entirely from the natural temper or disposition, and cannot be produced by education. It is observed in support of this opinion, that these qualities often break out in uncultivated, and even in uncivilized persons; hence many have hastily concluded, that the cultivation of the understanding, and all that is termed education, tend to diminish and depreciate this natural disposition to heroism. But though greatness of mind and generosity have sometimes appeared in uncultivated persons, yet these are extraordinary cases; they are mentioned with surprise when they occur in our own times, or they are recorded in history as moral phenomena. When noble moral qualities are united with intellectual cultivation, they are shown perhaps in a less sudden and

astonishing manner: but their power and value are infinitely increased; their possessors are more extensively and permanently useful to society. A barbarian is generous and magnanimous only by starts, sometimes in the intermittent fits of cruelty and revenge; often from impulse, never from reason; but cultivated magnanimity is uniform as it is rational; it is never subject to caprice, or disgraced by paroxysms of passion. To form a magnanimous character, the first thing is to train the boy to sacrifice his selfish gratifications to the far greater pleasure of a sense of generosity. The idea of teaching disinterestedness to children appears, it must be acknowledged, at first view impracticable, because generous actions must be performed spontaneously, not at the desire of others, or from the hope of any specific view of advantage, or even of applause. Besides this difficulty arising from the necessity of keeping all hope of reward out of sight, there is another which arises from the imperfect experience of children. They feel the pleasures of sympathy and self-approbation at the moment when they do any thing kind or generous; but the present pleasures of their senses are so strong and lively, and their ideas of the future so imperfect, that they cannot look forward, even for a few hours, to the enjoyment of the rewards of sympathy and self-approbation. Intellectual gratifications, though motives sufficiently powerful

when they are near, have but faint influence when remote: and that, which is but at the distance of a few days or hours, appears remote to the inexperienced eye of a child. From these considerations we should be satisfied in young children with that generosity, which is prompted, like the barbarian's, by immediate sympathy or impulse. Reward with instant approbation, encourage with smiles and caresses, the first spontaneous acts of childish benevolence; and patiently and securely watch for opportunities of extending the generosity of impulse into the magnanimity of reason. By leading a child to reflect upon his own feelings, and to compare the intensity and duration of his own pleasures, sensual and intellectual, and by waiting for the result of his *experiments in morality*, it is possible, without using any artifice, or teaching either ostentation or hypocrisy, to cultivate generosity of temper to such a degree as to render the pupil, in the common and just acceptation of the words, perfectly free from selfishness.

When the foundation of a good and great character has thus been early laid by domestic education, the boy should be sent to a public school. Public education must be peculiarly advantageous to those who are intended for public life. The talent for persuading, leading, and governing numbers may be, and usually is, developed at great schools: ambition is there strongly

excited, parties formed, eloquence, wit, and address called forth, and the cabals and intrigues of public life are there to be seen in miniature. Youths may there learn much from the rehearsals of the parts they are to perform on the great theatre of the political world. Knowledge of character is essential to those who are to be statesmen, and at great schools boys have opportunities of acquiring this knowledge. They cannot begin better than by observing the characters of their schoolfellows, many of whom may in future become their rivals or their partisans. In another point of view, public education must be advantageous to those who are intended for public life. They become early known to their contemporaries; among whom, even while they are at school, they can establish a character for truth, fidelity to their promises, and steadiness to their friends; this reputation, as well as the credit for abilities or perseverance, will precede them in the world, and will prepare for them the confidence of those with whom they are to act.

A fond or an ambitious father could hardly form a better wish for his son, than that he should obtain at Eton or Westminster the character of being an honourable, generous lad of high spirit and great abilities. As to the quantity of useful knowledge the young statesman is likely to acquire at our public schools, this must be limited

principally to classical literature. Here it must again be lamented, that so much more time than is necessary is devoted to Latin and Greek.

Those who delight to argue in a circle attempt to prove, that because some celebrated men of the present day early distinguished themselves at school by their knowledge of prosody, and by their Latin verses, therefore these things are necessary proofs of ability, and indispensable for the education of those who hope to become celebrated statesmen. In fact, they were merely accidental, not essential. Whatever is made the test of ability at public schools will necessarily excite the ambition of the most able. If at Eton the prize of superiority had been to him who should excel in the Pyrrhic dance, or in coiling rhopalic verses, we should probably have heard of the early superiority and astonishing feats of celebrated public characters in these trials of skill: but would this be any proof of the test being in itself judicious or useful? Arguments from individual experience are usually fallacious; but those who employ them are perhaps best answered by balancing the evidence, and producing on the contrary side an example of equal force and magnitude.

It is well known, that Mr. Burke was once guilty of a false quantity in a speech in the House of Commons. And how much does this detract from his reputation? If the fact were recorded,

and posted up in advertisements in every street in London, and in every capital of every country in the literary world, would it affect the fame of this great man in the estimation of a single hair?—Yes—perhaps if he were to be tried some night by an areopagus of pedants and nameless pedagogues, Burke might be struck from the list of inveterate scholars. But in these times there is not much reason to apprehend, that such persons will have influence in adjudging, among contending orators and statesmen, the prize of eloquence or ability. The value of all knowledge must ultimately be decided by its utility. Recurring invariably to this standard, we may save much polemic trouble, and a vast deal of absurd declamation. Let any one ask a majority of the public characters of his acquaintance, what they remember of the rules of prosody, or the receipts for making Latin verses; further, let him inquire for what sum they would willingly part with all they have retained of this knowledge. Thus the utility of making Latin verses may be determined by the average of honest answers to these inquiries: but nothing that has been here said of prosody and of fabricating Greek and Latin verses, is meant to be derogatory of classical literature. A knowledge and a taste for classical literature is ornamental and useful, indeed, indispensably necessary to every Briton, who aspires to distinction in public life; for in this country a statesman must be an orator: and

where can he learn the principles of the art of oratory so well as from the great examples of antiquity? Not only the orators of Greece and Rome, but their poets, all their classical writers, should be his early study; the happiest allusions of modern orators, whether witty or picturesque, pathetic or sublime, are frequently drawn from passages in ancient authors that were impressed on their memories when they were schoolboys.

There ought to be an interval of some months between a youth's leaving school and going to college; and his parents should be aware, that this is one of the most important periods of his education; and on their judicious or imprudent conduct at this time, his future fate may probably depend. It is natural that parents should wish to contrast the liberty and pleasures of home, with the toils and restraints of school; with this view they not only give their sons the command of horses and carriages, but leave them to learn from grooms and coachmen such tastes, and such ambition, as supersede, and counteract all that have been done or can be done in their literary education. Let youths take as much exercise and in as agreeable a manner as possible, let them enjoy every amusement which home can afford, but do not associate these pleasures with the idea that literature is a task, or that *il far niente* is the summit of human happiness. Do not, if you wish them to become statesmen, teach them, or let your

coachman teach them, that it is more glorious to drive four in hand, than to guide the state.

On the contrary, judicious and truly affectionate parents will use their utmost skill, exert all the power that fondness, gratitude, and the contrast between school restraints and domestic liberty give them at this period of their son's life, to extend his views beyond mere schoolboy notions. It is at this period when the boy just begins to think himself a man, that he is susceptible of the strongest impressions, and that he is most anxious to listen to opinions, that do not come in the form of precepts concerning character and conduct. Seize these favourable moments to enlarge his views, and elevate his soul to all that is great and honourable. The generous ambition, with which he was early inspired, should now be stimulated into enthusiasm: it is this which must excite him to great exertions, and render him capable of noble actions; the gratification of this ruling passion is to repay, to reward him for all the sacrifices of ease, pleasure, profit, time, and health, which he may perhaps, which probably he must, as an exalted public character, be called upon to make for the good of his country. To excite such a spirit in a youth, the parent must himself feel it; those who feel it strongly, will express it eloquently. Lord Chatham inspired his son with this noble enthusiasm, because he felt it; and he spoke, as he felt, energetically.

When Mr. Pitt was yet a child, his father, laying his hand upon the boy's head, pronounced that celebrated prediction of his future greatness, which must have roused the generous ambition of the boy, and which probably proved in some degree the cause of its accomplishment.

While a youth is fresh from the perusal of those classical authors, who breathe a noble spirit of virtue and freedom, his father, if he be a man of literature, or his preceptor should take advantage of this knowledge. Those authors, who with bold colours paint the vices and virtues of men in public life, will animate his indignation against all that is base, and excite his admiration of all that is noble. Those divine works, which he has been accustomed to translate as school-books, he should now look upon with the eyes of a man; when he reads them from his own free choice, he will feel their beauties, and catch a portion of their enthusiasm.

Thus may his school studies and his classical attainments be turned to the best account, both for his moral and intellectual progress. No errour can be more fatal to a young man, than the belief that education terminates with childhood. In fact, a wise and truly great man will continue to improve himself to the latest period of life. With this idea strongly impressed on the youth's mind, send him to the university, and tell him, that the future care and success of his education

must depend upon himself; that common learning may be acquired by common collegiate courses, but that such an education as a statesman ought to have, must be the work of his own persevering and enlightened resolution. Tell him, that though, at the university, a statesman and a lawyer's course of study should be nearly similar; though both should begin by laying a foundation of general knowledge; yet on this basis a statesman must afterwards raise not a fabric of law, but of philosophical history, finance, and political economy. Tell him, that, in reading to collect these stores, he must not suffer his mental powers to remain unexercised; otherwise, whatever treasure he may accumulate, it will be of no service to him; he will not be able to apply it to proper use; mere readers lose all activity and use of understanding, and become dull pedants: thus some men begin to lay up money with the intention of enjoying it at a distant period; but, in the habits of amassing, they forget the wish and the very power of employing their wealth, to any good purpose.

Whilst you urge him not to read with implicit deference to authority, with passive quiescent attention, warn him also against that little carping, cavilling spirit, which can object only to parts, incapable of comprehending a whole. Leaving all minor objections, and petty details, he should go directly to the main object, seize the leading ideas, comprise the full scope, estimate

the whole strength or weakness of the author. It is his business to make himself master of the systems, opinions, and characteristics, of the principal writers, ancient and modern; not that he may have them ready to retail in conversation, or to repose indelible in his memory; for then he would be no better than a parrot, or a book. He is to arrange, to select, to consolidate, and by laborious and powerful operations, to extract from this mass of materials, the essence of knowledge—further still, to convert knowledge into sense, to have that sense ready for use, prompt and just of application, familiar to his thoughts, incorporated with his own mind. This process is difficult, rarely accomplished, rarely attempted by youth, but so much the more glorious if it succeed. And difficult as it may be, it is progressive, and safe and salutary at every step. Nor should the labour be solitary; in the course of this process, the novice should seek assistance from the *adept*. The suggestions and the conversation of experienced and enlightened men will forward his work more than hours of solitary study.

The manner in which knowledge acquired from books or conversation may be stored up in the mind, so as to be retained with ease, and recollected with facility, has been elsewhere discussed*; the advantages and disadvantages of technical helps to the memory have been explained; and it has been examined how far the practices of tran-

scribing, analysing, making notes, keeping commonplace books, may be useful or hurtful to students in general. To public men, in particular, the habit of transcribing passages, or noting ideas in a commonplace book, must be injurious; for they want their knowledge at times when they cannot have recourse to written notices; their thoughts must flow spontaneously to the lips in the midst of a public assembly.

It would be vain to lay down any course of study, as absolutely preferable to all others. Those who know the country will be aware, that many different roads may lead to the same point; and that the shortest is not always the best. Lord Chatham, in his letters to his nephew[a], recommends several works, which may give a knowledge of the English history and constitution. Perhaps many will look over those letters, merely to find out what books should be read within a given period of time; as if a statesman like

[a] There is nothing new in these letters, but they inspire virtuous ambition, and they inculcate the great truth, that application in youth is necessary to prepare success in later life; a truth which comes with peculiar force from a statesman of Lord Chatham's genius and experience. The amiable disposition, the warm affection for his nephew, and the attention to his education shown in that little work, prove that, in these countries, the greatest talents are found united with domestic virtues. The unanimous voice of Britain confirms this truth, and applauds the manly sentiments and classic elegance, with which the editor of Lord Chatham's letters has introduced them to the public.

Lord Chatham could be manufactured by such a receipt!—

But without insisting upon any one road, or laying down any exclusive course of study, give your young statesman a clear view of the objects he is in each province and department of human knowledge to endeavour to attain. History, for example, geography, statistics; his geography is not to be a mere map of the globe got by rote, with lists of cities, and rivers, and mountains, and boundaries in blue and yellow, by sea and land; the geography of a statesman must comprise a knowledge of countries and nations, by the great features by which they are characterised; he must know their situations and resources, from art and nature, positively and relatively; his statistics must not be mere tables of population, but must be combined with a view of the causes in different countries, which may retard or increase population; which, by government, education, or manners, may alter those figures in the actual numeration tables of their inhabitants, acres, and revenue, which vulgar students commit to memory as "fixed, immutable, immortal words." His history must not be a vulgar accumulation of dates, and reigns, and wars, and revolutions; a portion of such knowledge sufficient for all ostensible purposes, it is to be presumed, has already been technically taught. He is now to teach himself history rationally, and philosophically, with due

attention to the concatenation of causes and events; observing, in the history of his own country especially, the growth and progress of our constitution; in all countries, the reciprocating influence of laws, government, and opinion, of manners, education, and institutions. With these views, and in this spirit, let him read all the great historians, from Tacitus to Hume.

If he need examples of the mode in which history ought for his purpose to be studied, he may find them in Condillac[b] and in Montesquieu[c]. These authors teach to think, and show how a statesman may apply to use the knowledge he learns from historians: we have no work on English history of equal value. Bolingbroke, though eloquent, is declamatory, diffuse, and full of party spirit, both in religion and politics.

Beside what professed historians present, there is in biography, and in those *mémoires pour servir à l'histoire*, which are in every body's hand, rich treasures for him who knows how to value and to use them. Many of these[d] Mémoires, which

[b] Cours d'Etude.

[c] Essai sur la Décadence des Romains.

[d] Such for instance as those of the cardinal de Retz, the most rich perhaps of all others in political observations: those of de Torci, that able and honest minister, whose memoirs are remarkable for sincerity and moderation: Millot's Mémoires politiques et militaires, from the original papers of the duke de Noailles, in which the inutility and folly of double-dealing is exposed, by a succession of striking instances: the memoirs of

are amusing even to general and superficial readers, are peculiarly necessary for a statesman.

Beside memoirs and history, the political student should recur to those state papers, to which historians appeal; he should examine original documents[e], should make himself master of our principal treaties; and he should look not only to the articles, but also to the means by which the negociations have been carried on: he should observe the consequences, which have resulted from every ostensible and every secret measure. In these

M. de Gourville, a man of address and resource, who, from being only a valet de chambre to the duke de la Rochefoucault, became a statesman, and was actually on the point of succeeding to Colbert's place: the memoirs of the Abbé Montgon, (very little known) who was charged with a delicate and not avowed negociation during the rupture between Spain and France, after the sending back of the Infanta, betrothed to Lewis XV. The Abbé Montgon, by consummate prudence reconciled the two courts. He may be pointed out as a model for a negotiator: surrounded by difficulties and treachery in every shape, he extricates himself without making any sacrifice of probity or veracity, and turns to the confusion of his enemies all the artifices they had employed to work his ruin.

[e] For this purpose Mr. Gostling's Collection of Treaties may be consulted with advantage. It is to be wished, that some one accustomed to the forms of office would make a collection of the forms most necessary in the different ministerial departments. From such a publication young statesmen might learn enough to make them independent of clerks. It is often from the want of knowledge of trifling formulas, that men of superior abilities are dependant upon inferiors, to whom they leave the substance of business to be reduced to proper forms. Hence innumerable delays of office, and abuses in the conduct of public affairs.

transactions, from the state papers, and from the memoirs of all our statesmen and courtiers, from Burleigh and Cecil to Walpole and Doddington, he will find, that there are innumerable small causes and petty motives, which contribute to produce great events, and to decide the councils and actions of the most politic or the most despotic princes. He will also observe, that there are continual underhand manœuvres practised by agents and ministers; an eternal system of deceit and duplicity is carried on, which seems to be necessary, because it has been constantly practised. "Such a thing," says Lord Burleigh, "is not fit for the queen's ear;" "such a thing," says Sir Robert Walpole, "must be *represented* differently "to the king;" and then there are *private* notes with every public letter to or from embassadors; and there is, in short, an inscrutable complication of falsehood in the secret histories of many political transactions. The student should read of these things, not with a design to imitate, but with a resolution to avoid such paltry practices. He may see, that truly great statesmen, whether acting as ambassadors abroad, or ministers at home, have disdained all mean artifices, and by candour and the simplicity of truth have succeeded, where the utmost refinement and ingenuity of the most consummate politicians would have failed.

Let him read the memoirs of Sully[f], and consider, whether the most courtierlike system of flattery and double-dealing could have served his purpose so well, as the plain honesty which this great statesman uniformly practised, and which won for him the esteem, affection, and unbounded confidence, of his noble-minded master.

Let him read the account of general Nugent's conference with Frederick the Great[g], and thence

[f] See in particular an account of his conduct about a bribe of a service of plate offered him by the people of Rouen.

The disinterested firmness of a modern statesman deserves to be pointed out with warm expressions of admiration: Lord Macartney, when in India, that land of magnificent corruption, refused, it is said, a bribe of eighty thousand pounds, beside a little *betel (a small present between friends)* of a diamond star.

[g] In 1768, the suspicions of Frederick had induced him to make sudden preparations for war with Austria, believing that she secretly intended to break the subsisting peace. The day before this design was acted upon, General Nugent, ambassador from Vienna, demanded an audience: and laying before Frederick, with all the enthusiasm of sincerity, the causes of the mistake into which his majesty had fallen, he thus addressed him—"Sir, receive the "oath which I make: Nugent swears to lay his head at your "majesty's feet, if any thing he has now asserted prove contrary to "the exact truth." "Can I trust you, General?"—"Yes, Sire; "I, who know how to estimate and admire your majesty's truly "great qualities, dare to say, that you have a defect, which is a "dreadful misfortune to mankind.—Your temper is mistrustful!" "I will give you a certain proof to the contrary," said the king with a smile—"for I put perfect confidence in every word you "have said."—Orders were within an hour dispatched, to stop the preparations for war.

estimate the value of a character for truth in him who has to conduct great affairs. The word and honour of a single individual, he will see, convinced and calmed an angry conqueror, prevented a war, and saved the lives of thousands!—And all this was done in half an hour! Let the young statesman contrast with this the famous conferences between Don Lewis de Haro and Mazarin, which lasted four months; one whole month being taken up in settling points of precedency, and regulating the ceremonies. Mazarin and Don Lewis *evolved* their utmost diplomatic art; the Cardinal depending on *finesse*, the Spaniard trusting to delay. What was the end and reward of all this artifice? And what figure would such men make, were they now alive, treating with Talleyrand or Napoleon? Should we not be sorry, that such were to negociate for the British empire?—These are the questions, which a young statesman should ask himself; it is with these views, to form at once his moral and political principles, that he should read history, who aspires to conduct in perilous times the affairs of a great empire[h].

To finance, as to another branch of a states-

[h] As part of that course of reading, which is to expose to detestation the treacherous arts of politicians, "L'Anarchie de Pologne par "Rulhieres," may be recommended. A work admirable in many respects; but chiefly valuable as it developes the infernal art of destroying a nation by perfidious diplomacy, by fomenting internal dissensions, and opposing the attempts of virtuous men to reestablish order by good laws.

man's *professional studies*, let him next direct his attention. But why should finance be spoken of as separate from political economy? Many seem to consider a financier as a person possessed of a peculiar art of producing money by calculations and *operations*, by *ways and means*, *opening budgets*, and pouring forth in the House of Commons totals of expenditures and *deficits* to pence and to farthings. Indisputable evidence of fiscal accuracy! Tell your young statesman, that this sort of knowledge, and this talent for reciting calculations, however its display may astonish the unpractised, is but of little utility to a nation. The calculations are full as just and as useful on paper as from the lips of a minister: and his technical memory, however prodigious, will never save his country; nor will his skill in calculation, or his art in passing off new taxes for old, or in juggling about what falls on the seller and what on the consumer, what affects the commercial, and what the landed interest, ever increase one iota the real wealth and power of the country.

It is the knowledge not merely of financial calculations, but of political economy in all its extent and intricacy, which is necessary to make a statesman effectively serviceable in the management of the revenues and resources of a great empire. Mere financiers, mere calculators, stand but as clerks before the enlarged mind of a political economist. If the reasoning be just, the

calculations grounded upon them are easily *worked* by any arithmetical machine. As in former times great men had their *nomenclators*, statesmen should now have their calculators, they should not pride themselves on these subordinate parts of ministerial duty.

In commencing the study of political economy, a young man should not list himself under the banners of system, but should weigh the arguments and examine the proofs of the facts adduced on every subject. He should reflect, that what are considered as elementary principles in one century are farther analyzed in the next, and what pass for undeniable truths with one generation are subject to be questioned and overturned by another. Thus Davenant's book in one century was read as indisputable; Quesnoy, Turgot, and the French economists succeeded; Smith's opinions were next cited, long and loud, as irrefragable authority, till bold inquirers have of late started doubts concerning some of his fundamental principles. Without the wish to derogate from the reputation of these great men, and far from the base folly of suggesting that they are ephemeral writers, who have had their day, it is fit to point out the variations in public opinion; and whilst the young statesman should know that it is his absolute duty to study these admirable works, he should be warned from

swearing to the tenets of any master. Without being caught by the novelty and fashion, or deterred by the unpopularity or crabbedness[1] of any author, he should read every work from which he can obtain information, or which will oblige him to revise his principles.

It is sufficient to have pointed out these examples of opposite tenets, on which young political economists should form their judgment. They should also attend to recent publications, in which any old doctrines are attacked, or new opinions proposed. For example, Dr. Gray's Examination of the essential Principles of the Wealth of Nations—Selkirk on Emigration—and Malthus on Population. These works have already been recommended to the attention of the higher classes of country gentlemen; to study them with unprejudiced attention, is the absolute duty of all intended for public life. They must never be deterred by any temporary popular odium from giving new opinions a fair hearing; nor should they deny just premises in argument, from the apprehension of remote consequences. Admission should never be refused to truth, from the base fear, that, if it were generally known and acknowledged, it would lead to errour and vice. The knowledge of truth can never produce either misery or guilt; but partial information, or de-

[1] For instance, Des Casaux sur le Mécanisme de la Société.

ception practised on a people by their rulers, will infallibly create the evils, which they weakly attempt to prevent or remedy. These are not the days when esoteric and exoteric doctrines can prosper. Knowledge has unrolled her ample *printed* page to all eyes, and there is no longer any language peculiar to the initiated, or sacred from the vulgar. These are not the days when a man can be reduced to the alternative of burning his book, or of being burned for asserting that the Earth turns round the sun. In political economy, as in all other sciences, the habit of reasoning is now general, and the human mind, from experience of success, has become at once more daring and more inquisitive. Of this it behoves our young politicians to beware. Whoever, in this age, attempts to answer reason by abuse, or to put down truth by persecution, will only expose himself to ridicule or danger; he will be in the situation of a chief, ignorant of the use of fire-arms, who should, in battle, persist in opposing slings and arrows to musketry and cannon.

Enlarging the range of his views as he advances, after having studied the principal works of celebrity on political economy, and examined the several systems and the chief points in doubt or dispute, the student should finish by taking a comprehensive view of the science of legislation. And to assist him in forming this view, no work

can be more proper than Bentham's "Traités de Législation Civile et Pénale[k]." The second part of the first volume of this work contains a general view of a complete body of legislation. It exhibits a legislative panorama, from which a young man may see the whole and perceive the connexion of all the parts of that science, which ought above all others to occupy statesmen. The work is abstract, and can be read only as a study; so much real knowledge upon such a subject, however, has scarcely ever been given in so small a compass. A great statesman of modern days used to call this part of Bentham's work the *grammar of legislation.*

After accumulating fresh ideas on such various subjects, the student will find it useful to make a review of his acquirements, to draw out for instance a map of his political knowledge, to mark in what parts it is still deficient, what is conquered and cultivated territory, what uncultivated, and what yet unknown. It is necessary that he should reexamine, and reject or retain whatever he has acquired, after having brought it to the severe test of utility. And now he is sufficiently instructed to form a scale of the comparative importance of national objects; a scale that every statesman ought to construct and consider with

[k] Traités de Législation civile et pénale, par M. J. Bentham, publiés en Francois par Et. Dumont de Genève d'après les manuscrits confiés par l'auteur. Paris, 1802.

the greatest care. One single errour, one single object misplaced in this scale, might lead him in action to take false measures, and involve consequences fatal to the happiness of thousands, and to the prosperity of his whole country. For want of keeping the comparative, as well as the positive value of objects in view, what faults have able statesmen often committed! and how much has the good, which the most virtuous have wished to effect, been by this one errour contracted in its sphere of operation! Sully saw every thing as dependant upon agriculture—Colbert upon commerce—Mirabeau used to say sarcastically of Necker "qu'il voyoit tout le royaume dans la rue Vivienne." Many statesmen, with more enlarged but not more just views, see every thing in the glory and nothing in the happiness of a nation.

Not exclusively to the science of politics, even in the most extensive sense of the term, should the studies of a young statesman be confined. He must not be ignorant of the general principles of other sciences; if he be quite ignorant, for instance, of mechanics or chemistry, he might, when he acquires power and patronage, become the dupe of empirics, or might run the hazard of neglecting or rejecting useful projects and discoveries. In every science, in every thing he studies, his view however should be directed

to the great end of public utility; he should continually consider how he can apply usefully every new discovery, by what means the bounds of every science can be extended. These are views worthy of him, which must tend to his honour; and which, failing or succeeding as to the particular object, must generally improve his mental powers, and increase with his experience his future chance of success.

Let not your political student be alarmed by the view of this apparently vast plan of study. It comprises much, but not many volumes. On every subject, in every science there are innumerable books for the learned, but few for the philosophical reader, few for the great statesman. He requires not so much the patience to read, as the courage to remain ignorant of all vain learning.

After having studied books he must now study mankind. He must see his own and foreign countries. First let him visit each capital of the British empire, make himself acquainted with every distinguished public character, from the veterans in politics and literature to the youth, who are rising, or likely to rise to eminence. Let him early seek, instead of shunning, those who are called perhaps *eccentric persons.* Let him not fear to encounter *deep thinkers*, if he does he will never be fit for a statesman or a legislator. It is his interest, it should be his pride, to be

acquainted with them all; to learn from conversing with them the sum of their thoughts, all that their invention or experience can suggest.

Not only with the enlightened inhabitants of cities, but with all classes of people, he should converse in travelling through his own country; he should not disdain to listen to the notions of the middle and lower orders upon politics, and upon their own concerns. There are many opinions which the learned perhaps might call *vulgar errours*, but these where they are general are worthy of careful examination; they should at least be traced to their cause whatever it may be, and it should be recollected, that to the test of experience all the systems of political economy must ultimately be brought.

In visiting foreign countries the young statesman will pursue the same objects upon a larger scale. Every thing that is great and curious in art or nature, but more especially all that relates to political economy and legislation should be objects of his zealous, his unremitting inquiries. He must make himself acquainted with the government, views, policy, resources, habits, education, and institutions of every country he visits. In conversing with foreigners, however different their opinions may be from those he has learnt from books, or heard maintained by the first authorities at home, he should keep his mind open to conviction, and suffer his favourite ideas to be

brought without reserve to the test of truth and utility. He should not like Dr. Johnson say, "Sir, I have made up my faggot of opinions, and "I will not let a twig be drawn out, lest it "should loosen the whole bundle." On the contrary, if there were an unsound twig among the number, it would surely be wiser to draw it out, and to take the trouble of tying the faggot again, lest the decay of this single stick should in time loosen the whole.

Conversation, though it may appear of trifling importance to a man aspiring to political eminence, may be of material service by improving him in the power of producing his knowledge readily, and in that promptitude of reply, which is so graceful, so useful to men in official situations. Even a repartee happily made often extricates a politician from embarrassing situations[1].

[1] For example, when, according to the fashion of that day, the French and Spanish ambassadors gave as emblems for their respective masters the Sun and Moon, "I" said Lord Chesterfield, who was then the English ambassador, "take for my emblem Joshua, "the son of Nun, at whose command the sun and moon stood "still."

Another instance of political presence of mind in repartee may be remembered of the celebrated Count de Creuby, when he was ambassador from Sweden. A Parisian, forgetting that the ambassador was present, began in no very respectful tone to speak of the King of Sweden—"C'est une tête, une tête"—"Couronnée, Monsieur," interposed the Count, and thus by a single word maintained his own dignity, and prevented the Frenchman from offending. But

But beside this promptitude of reply, and this readiness in producing his ideas, a young man intended for public life may learn habits of still greater importance from the practice of conversation. It will prepare him to become a public speaker.

Of how much consequence eloquence is to a British senator he must be fully aware; by eloquence he is first to distinguish himself, by eloquence he is to guide and govern a party, to rise to that eminence and power, without which he cannot accomplish his designs for the public good. But of however great importance eloquence may be to the statesman, he has done wisely to refrain from attempting to become an orator till he had collected materials. Before he had read and thought he could, by exercising himself, as it is called, in haranguing, have made himself only a wretched declaimer. Now that he has accumulated rich and various knowledge,

But the most able and prompt reply in the most difficult situation was that of our own Elizabeth, during the lifetime of her sister, the bloody Queen Mary.—"The common net at that time," says Sir Richard Baker, "for catching Protestants was the *real* "*presence;* and this net was used to catch the Lady Elizabeth: "for being asked one time what she thought of the words of "Christ, *This is my body*, whether she thought it the true body "of Christ that was in the sacrament? It is said, that, after "some pausing, she thus answered:

"Christ was the word that spake it,
"He took the bread and brake it,
"And what that word did make it
"That I believe and take it."

and that he has acquired taste and judgment, it is time to turn his attention to the practice of oratory—not that affected eloquence, which Bacon so well describes, when "men hunt more after "words than matter, and more after the choice-"ness of the phrase, and the round and clean "composition of the sentence, and the sweet "falling of the clauses, and the varying and illus-"tration of the whole with tropes and figures, "than after the weight of matter, worth of sub-"ject, or soundness of argument." Such eloquence was always vain and unprofitable, but in the present state of public affairs it cannot long be endured. When questions of the greatest national importance are to be decided, men will not listen merely to Ciceronian periods, they have not leisure to stand by to see a sophist twist a rope of sand. Those only, who speak to the purpose, will be listened to; those, who can compress into a small compass their arguments, will be secure of attention, and if they speak good sense in few words they will produce that effect, which is the ultimate object of oratory. The style of parliamentary speaking in the present day approaches to the style of conversation, and therefore the young orator cannot begin better than by argument and discussion in well-informed and various company. He might thus habituate himself to watch over, and preserve the connexion of his ideas, while in expressing

them he makes those elisions, which are necessary to prevent conversation from becoming tiresome. By observing how these abbreviations are made, he will acquire one of the most difficult arts of public speaking. He will learn also, from remarking what sorts of knowledge are in general circulation, to choose and adapt allusions to his auditors, and he may learn what degree of conciseness or of detail is necessary to his being understood in large assemblies. This is a nice point. If a public speaker explain, so as to show a doubt of the understanding or information of his auditors, they revenge themselves by calling all he says *commonplace*, or by blaming his manner: on the contrary, if he overrates their learning, or their quickness of comprehension, and, under this mistake, introduces allusions to recondite subjects, or if his style is so elliptical as not sufficiently to suggest the intermediate ideas, his audience must be wearied by unsuccessful attempts to follow or reach his meaning, and to excuse themselves they will tax him with pedantry and affectation.

Awkward orators preface their similes with the formal words *like* or *as*. These are fit only for the pomp of poetry; in prose they displease and alarm by suggesting the ideas of prepared rhetoric and formidable amplification. In the art of allusion Burke excels. "A man," says Burke, in one of his orations, "should approach to the

" faults of the state as to the wounds of a father,
" with pious awe and trembling solicitude. By
" this wise prejudice, we are taught to look with
" horror on those children of their country, who
" are prompt rashly to hack that aged parent in
" pieces, and put him into the kettle of ma-
" gicians, in hopes that by their poisonous weeds,
" and wild incantations, they may regenerate the
" paternal constitution, and renovate their father's
" life."

How differently would this allusion have appeared, if it had been ushered in with—*As in ancient times, in the days of Medea and Jason!*—How tiresome we should have thought it, if the author had, with schoolboy flourishes, told us the whole history of these heroic personages! Without even mentioning their names, Burke brings them sufficiently to our recollection. Agrippina, at the funeral of Germanicus, forbore in the procession to produce his image among those of his ancestors; " Yet," says the historian, " it was the more pre-
" sent to every mind."

The style of eloquence varies and is modified according to different forms of government—it is aristocratic, democratic, monarchical in different states at different periods. In England it is like the government, mixed. The nature of the old government of France established habits of taste, which have survived even the shock of a revolution; however the modes of oratory varied during

the democracy, the national taste and the rules of criticism formed on the models of the best French writers continue the same.

In what the French call *le style noble,* they do not admit of any allusions to ignoble objects; under this prohibition come all trades and manufactures, and most of the common employments of life. Many of the allusions, which we admire in our orators, they reject as utterly inadmissible in fine writing. They are shocked even in Burke, by his frequent allusions to common life and to mechanic trades, which make his writings popular in England, and obtain the admiration of our best critics. In a country like ours, where the middle classes have so large a share and influence on the public opinion, and where, from the nature of our government, orators must make frequent appeals to the judgment or passions of the people, that species of eloquence must be cultivated, which is best understood, and which best obtains its object, whether of persuasion or conviction. Ours is a commercial country, and a mechanic people; and allusion to commerce, manufactures, trades, arts, and sciences, must be introduced by our orators, because these come home to the occupations and habits of their auditors, and are of sufficient notoriety for mixed assemblies. The field of eloquence is enlarged, and the powers of the orator are increased by this accession of images and ideas, which may be almost infinitely combined. Ex-

amples from Burke will show what advantages the moderns have in this respect gained over the ancients; and will illustrate what has been said of the advantage of collecting knowledge from various and dissimilar sources.

"A politician, to do great things, looks for a "*power*, what our workmen call a *purchase;* and if "he finds that power, in politics as in mechanics, "he cannot be at a loss to apply it."

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"He is not deserving to rank high, or even to be "mentioned in the order of great statesmen, who, "having obtained the command and direction of "such a power as existed in the wealth, the disci-"pline, and the habits of such corporations as "those which you have rashly destroyed, cannot "find any way of converting it to the great and "lasting benefit of his country. At the first view "of this subject, a thousand views suggest them-"selves to a contriving mind. To destroy any "power growing wild from the rank productive "force of the human mind, is almost tantamount, "in the moral world, to the destruction of the "apparently active properties of bodies in the "material. It would be like the attempt to de-"stroy (if it were in our competence to destroy) "the expansive force of fixed air in nitre, or the "power of steam, or of electricity, or of magnetism. "These energies always existed in nature, and "they were always discernible. They seemed

" some of them unserviceable, some noxious, some
" no better than a sport for children, until con-
" templative ability, combining with practic skill,
" tamed their wild[m] nature, subdued them to use,
" and rendered them at once the most powerful
" and the most tractable agents, in subservience to
" the great views and designs of men. Did fifty
" thousand persons, whose mental and whose
" bodily labour you might direct, and so many
" hundred thousand a year of revenue, which was
" neither lazy nor superstitious, appear too big for
" your abilities to wield? Had you no way of
" using the men, but by converting monks into
" pensioners? Had you no way of turning the
" revenue to account, but through the improvident
" resource of a spendthrift sale? If you were thus
" destitute of mental funds, the proceeding is in
" its natural course. Your politicians do not
" understand their trade, and therefore they sell
" their tools[n]."

There is scarcely a sentence, which does not directly or indirectly allude to some art or science, or to some of the common trades and business of life. Mechanics, agriculture, chemistry, natural history, and the occupations of the broker and the stock-jobber, afforded Burke the allusions to sales and funds—power—purchase—plants growing wild from a rank productive force—expansion of

[m] Gas Sylvestre. [n] Burke, Vol. III, page 210.

air in nitre—the power of steam, electricity, magnetism,—all these allusions suit our English taste; but the French would be *revolted* by what excites our admiration. But there is an eloquence felt and understood in all countries; the expression of strong and just feelings, of an upright and elevated mind, of a man thoroughly in earnest, perfectly disinterested, and ardent for his country's good. This highest and noblest sort of eloquence depends on the moral sublime, and can be attained only by a great and good man. The most brilliant talents, the finest oratory, depend for their power and effect upon the human mind, upon our belief in the truth of the orator, upon our previous idea of his character. A momentary illusion may be created, a transient enthusiasm raised by the orator without character, but he will not enjoy public confidence; he cannot obtain that power in a state which public confidence only can give. If there were no higher or better motives, this consideration alone should make the young statesman early careful of moral character. The follies, the vices of youth have, even when repented of in maturer years, deprived the possessor° of the most

° "Que j'expie cruellement les erreurs de ma jeunesse!" disoit un jour Mirabeau—"en versant des larmes amères à une époque "de gloire où il sentoit que s'il eut joui de plus de considération "personelle, le bonheur de toute la France auroit été dans ses "mains."

splendid talents and eloquence of all power to do good to his country when he most desired it, and at the most critical and perilous moment.

As to the conduct and detail of public affairs, the sooner he can enter into real business the better. It were to be wished, however, that this could be done gradually; a young statesman could pass through preliminary situations in which he might be trained to the business of government, and practically prepared for the administration of national affairs. In former times in France, *les intendances* and *les gouvernemens de provinces,* were excellent schools to form ministers of state. The nature of our government does not admit of these; but a young statesman can avail himself of the peculiar advantages which our constitution presents. Instead of plunging into ministry at once, as many have done to their own disgrace and to the misfortune of their country, let him follow with wise patience the progress of parliamentary business,—follow the detail of affairs not with party views, or with a contracted design to object to the measures of this or that man in office. Regardless of parties, and persons, and places, and ministers, let him look beyond the present intrigue and the present moment, mark the spirit of the times, and look to a later event of things.—"Après nous le déluge"--was the favourite maxim of Madame de Pompadour, and of that profligate weak government, which preceded,

which probably prepared the calamities of France. Let him consider that the misfortunes, which have befallen the countries of Europe, must be attributed to their political corruption, their party struggles, the errours of judgment of their rulers, or their total want of integrity; to the duplicity and ineptitude of those, who call themselves negotiators and diplomatists—"Go," said the Swedish counsellor Oxenstiern to his son, who was to meet a congress of ambassadors—"Go, and see with "your own eyes how little wisdom those have "who govern the world."—How lamentably well this applies to modern days! when we see diplomatists, who think that states are to be saved, and kingdoms regained by secret instructions, and secret-service-money, and spies, and bribes, and lemon-juice, and sympathetic inks; who, in seating themselves at a conference on the interests of Europe, think it a piece of great address *to gain the light* of those with whom they are treating; who consider it as the sum of political wisdom, to take snuff at critical moments, or to practise some diplomatic contortion of face, which should prevent the deciphering by the countenance what passes in the mind. The fashion of these petty arts has now descended from ambassadors to their chargés d'affaires, and their secretaries, and secretaries of secretaries. All this pedantry and foppery might, in time of peace or of mere paper warfare, have proved profitable to the actors, and amusing to the

spectators; but of late tragedy has left us no relish and no time for farce. These nations have reason to be convinced by the urgency of events, that there is now need of statesmen of another stamp, men of abilities, decision, vigour, and *integrity*. Such men are still more necessary to conduct the affairs of the nation than to negociate abroad. The tricks and *finesse* of diplomacy can affect England but little in comparison with the negligence or party corruption of those, who appoint not only our ambassadors but our commanders in every foreign expedition; who plan those expeditions, and who manage at home all the resources of the nation.

There is no country perhaps in the world, in which the remark of Oxenstiern might be applied with more justice than in England; no country in which so much of the most important business of the state is left to the management of the clerks of office[p], and so many varying circumstances

[p] M. d'Argenson, who was for many years the prime minister of Lewis XV, observes, from his own experience, that "Ministers "ought to be brought up to administration. The details com- "mitted to their care are lately become immense: nothing is done "without them, or by any body else. It is to be wished, that "their knowledge were as great as their power; if it be not, they "are obliged to leave every thing to their clerks, who become "masters of affairs, and consequently of the state. It is by a "knowledge of forms, that subalterns are arrived at governing "their principals, and, to make use of a vulgar expression, that "*journeymen are become masters.*"

trusted to routine. Go and see how the principal men in power are actually engaged; in contriving to keep their own places or to procure gratifications for their friends: and so much are they engrossed by these intrigues, that they absolutely cannot find time to attend to any question, which is not forced upon them by pressing and immediate necessity. Unless the case be so glaring as to afford opposition some pretence for raising a popular clamour, ministers with short sighted policy put off the examination of questions of the greatest importance to the nation, palliate every evil, gloss over every iniquity, and in every danger comfort themselves with the hope, that things will last their time.

There exists at present a set of politicians, who seem to estimate themselves and others by the number and the emoluments of the places and pensions, which they can grasp and accumulate in their family: there are men who seem to think, that the published list of their sinecures exhibits a sort of tariff of their political consequence; that character is worth,

> " Like every other thing,
> " Just as much money as 'twill bring:"

who amongst one another avow political profligacy, and seem to consider the avowal as a sort of gentlemanlike frankness, a pledge of good faith which is accepted and almost required; whilst the

specious motives they profess in public, and all their parliamentary harangues are merely to enhance their price.

But these statesmen are an ephemeral race. These venal, vulgar motives cannot long endure. Though England is a commercial nation; and though the maxims of the trading part of the community have insensibly risen with their riches, and mixed with those of our aristocracy, yet there still exists a large portion of liberal disinterested virtue in these countries, which the great motives, and great occasions of the times must call forth to public service, and public admiration.

Let the youth who aspires to be a statesman know, that these base principles and mean arts can raise a man in public life only to a certain point; with the assistance of these, he may rank with the common herd of intriguers, he may get a pension, he may have a riband, or a peerage, perhaps he may be of consequence to a leader, he may even head a party, and manœuvre it to his interests; but he will never become a really great man: he will never be adorned with true glory; and his name will pass away and be forgotten, like that of thousands who have preceded him in the same ignoble course.

Let him who aspires to be a great statesman look to great examples, to the names which have lasted, which will last in the records of noble fame

—Sully, Turgot, d'Aguesseau, Chatham,—look to their principles, to their actions; compare their lofty ambition with the low wretched vice, which now usurps its name; that vile spirit of avarice or intrigue, ignoble in its means as in its end; which rising, or in its fall, can never confer happiness, or command respect. Let him but call to mind the death of Chatham, energetic in his country's cause to the latest moment of life,—contrast the death of Lord Chatham with the end of a contemporary courtier-minister in disgrace[q].—If

[q] "Alas! my children, what an incurable disease is ambition! "What a life of wretchedness is that of a minister in disgrace!" says Marmontel to his children, speaking of the Count d'Argenson. "Half worn out by fatigue, disappointment and vexation com- "pleted the ruin of his health. His body was tortured by the "gout: his mind corroded by recollections and full of remorse.

"As I was walking in his garden with him, I perceived a mar- "ble statue at some distance, and asking whose it was—'It is one "'I have not the courage to look at'—and turning another way, "he said, 'Ah! Marmontel, if you knew with what zeal I served "'him! If you knew how often he has declared to me, that we "'should pass our lives together; how often he has assured me, "'that I had not a better friend in the world! Such are the pro- "'mises of kings, such their friendship!' And at these words his "eyes filled with tears. These ideas pursued him every where; "and whenever he was left to himself, he appeared overwhelmed "with sorrow. At these times his daughter-in-law used to run to "him, sit beside him, press him in her arms, and caress him like "a child; he would let his head fall upon her breast or her "knees, and bathe them with tears, without attempting to con- "ceal it."

there be one spark of public virtue, of generous ambition in the young statesman's composition, it will kindle at these thoughts—but enthusiasm, transient enthusiasm is not sufficient, let him at this moment ask himself whether he is capable of steadily following, with no unequal steps, the great examples he admires; whether he is capable of that sacrifice of his own immediate interests, that persevering disinterestedness and integrity, that devotion to the public good, which can make him not the leader of a faction, or a party minister, or a court minister, but the minister of a nation—a statesman, who, intent to serve rather than to please, can view with contempt all popularity, which is to be obtained by the dereliction of principle; who can give his present fame as easily as his present interests to the winds, satisfied with the hope of a future reward—the most glorious of all rewards, in the success of his efforts for the good of his country, satisfied with the certainty of that happiest recompense, the approbation of his own conscience, and of the wise and good of the present and succeeding times.

Let the youth to whom this does not appear a sufficient recompense, whatever be his talents or acquirements, abandon the political career—he can never become a great statesman.—May he to whom the reward of "an honest fame" appears

the most glorious of all rewards, who feels himself capable of such exertions, such sacrifices for its attainment, and whose education has prepared him for the preeminence; whatever be his name, wherever he can be found, become Minister of the British Empire!

CHAPTER VIII.

On the Education of a Prince.

"Mon métier est d'être roi," said a king, who was in his day at the head of his profession. A more hazardous trade than that of a king can in the present times scarcely be named; and such is the aspect of public affairs, that probably the hazard will not be diminished for the successors of the reigning sovereigns. Consequently the rising generation of princes should be prepared for the trials, to which they may be exposed. To pretend to add any thing to what has been written by ancient and modern authors on the education of princes, might perhaps be presumptuous; to repeat what they have said, would undoubtedly be tiresome. The object therefore of the present essay is to consider what may be selected, rather than what can be amplified, in the directions of preceding authors. Not the life, nor the powers of any mortal in the ordinary course of nature could compass all that has been required of the tutors of princes to teach, or of their pupils to learn. The selecting from this mass of receipts for making a perfect prince, what are of approved utility, the noting what are

indispensable, and what may be safely omitted, though an humble, will not be an ungrateful task.

To begin by stating what a king need not be. He need *not* be a dancer, a fiddler, a poet, a painter, an artist, an antiquary, an etymologist, a mathematician, a mechanist, or a profound scholar. He will find it useful to have some tincture of all the sciences; and it may be ornamental to him to have some acquaintance with the polite arts; but these things are not essential, nor would any or all of them constitute a great monarch. Lewis the Fourteenth, we are told, danced better than any man of his court; but, unless he had performed some more heroic actions than dancing *ballets* at Versailles, he would scarcely have obtained the appellation of *le Grand*, except from the lady[a], who, after having the honour of dancing a minuet with him, exclaimed "Il faut avouer que notre roi est un grand héros." From the moment that Lewis the Fourteenth heard the following lines from Racine's Britannicus recited before him, he never danced in public,

> "Pour mérite premier, pour vertu singulière
> "Il excelle à trainer un char dans la carrière,
> "A disputer des prix indignes de ses mains,
> "A se donner lui-même en spectacle aux Romains."

Frederick the Great played on the flute; but

[a] Lettres de Madame de Sevigné.

by all accounts[b] he did not play so well as to need to be ashamed of it. Even the poetry of this Solomon of the North added but little to his fame as a monarch. His general taste for literature was, indeed, a kingly accomplishment. It induced him to encourage learning and science in his country, and it tended to improve and civilize his people: but his authorship, accompanied as it was with some degree of literary jealousy, rather diminished than increased his disposition to be, what Voltaire preposterously called him, a Mœcenas!

Our Henry the Eighth was a polemic writer, and James the First was not only literary, but erudite[c]; yet notwithstanding all the controversial skill, and all the erudition of these royal and noble authors, the one was a hateful tyrant, the other but a miserable pedant. Henry the Fourth of France, on the contrary, was notoriously deficient in literature; he used to say, that with a chan-

[b] Thiebault says, that Frederick's musical assistants used to complain, that it was very difficult to cover his majesty's faults; and as the blame was regularly thrown upon them, they were not desirous of performing at the royal concerts.

[c] "O, cried the goddess, for some pedant reign!
"Some gentle James to bless the land again;
"To stick the doctor's chair into the throne,
"Give law to words, or war with words alone;
"Senates and courts with Greek and Latin rule,
"And turn the council to a grammar school."

cellor who did not understand Latin, and a king who could not spell, France was tolerably well governed. His contemporaries and succeeding ages have confirmed this judgment.

It is needless here to expatiate upon the care, that should be taken to prevent a young prince from acquiring any vicious habits or tastes; his moral and religious education ought, in most respects, to be the same as that which should be given to every class of his subjects. Against gaming, inebriety, or any species of profligacy, it would be superfluous here to inveigh; vice in every shape ought to be made the object of a prince's abhorrence: but these are general topics; the present essay proposes to treat only of the education peculiar to the *profession* of a king.

The principles by which his memory, judgment, and imagination ought to be cultivated, cannot differ in any respect from those, which have been already suggested. In teaching a prince literature, the first object should be to inspire him with a desire to learn, not to cram any particular branch of knowledge down his royal throat. Peculiar care should be taken not to disgust him with instruction. He should never be reduced to the state of that little prince, who envied the beggar for not being obliged to learn Latin. We are informed by some of the private memoirs of the times, that Lewis the

Thirteenth was early disgusted with literature by the awkward pedantry of his preceptors.

"Lewis XIII showed early the greatest dis-
"gust to literature; a dislike which continued to
"the end of his life; and had perhaps arisen from
"the mistakes of his preceptors, who had not
"sufficiently studied his tastes, or those suited to
"his age. They made him learn, as a task, the
"history of his predecessors in the Antiquities of
"Fauchet; a book written in the driest style,
"and filled with discussions that might repel the
"most intrepid reader.

"The queen-mother, to cure his aversion for
"reading, had him whipped one day by Monsieur
"de Souvrè, his governor. The little prince re-
"sisted at first; then he said, 'Well, I see that I
"'must submit:' but, added he, addressing him-
"self to Monsieur de Souvrè, 'Pray do it gently.'

"The next morning, when he went to see the
"queen, his mother, she rose from her seat and
"made him a very low curtsy—'Make me fewer
"'curtsies, madam,' said the little king, 'and
"'don't have me whipped so often.'"

The literary education of Lewis the Fourteenth was, on the contrary, shamefully disregarded, or purposely neglected: he was suffered to grow up in utter ignorance by persons, who hoped to govern by this means in his name. As to the management of public affairs, their base policy was defeated; for when Lewis ascended

the throne, he had the courage to supply, by application to business, his own deficiencies; but he continued during his whole life to feel most sensibly his want of early instruction in literature. This monarch, who spoke with so much ease and grace on other occasions, was always timid and bashful when he was to address men, or even women of literature. Madame de Montespan contrived for a length of time to keep her royal captive at a distance from her rival, by representing Madame de Maintenon as a *bel esprit;* and it was remarked, that when Queen Christina visited Paris, though his majesty evidently wished to pay her all due honours, yet even at his own court he was uneasy in her company, and dared not hazard himself to address many words to this learned lady. Though Lewis the Fourteenth was, for the love of glory, the protector of letters, yet his courtiers well knew, that he delighted in private to see men of learning made ridiculous. From this sort of meanness a prince should be preserved by sufficient but not pedantic instruction.

Though the literary education of princes is often ill managed, their bodily exercises are seldom neglected. Voltaire says, that to ride is one of the few things which princes always learn well, because horses never flatter. Hunting is usually a favourite amusement of kings; perhaps not so much because it is an image of war, as because it affords opportunities of displaying per-

sonal vigour and activity; and as it excites an interest, which relieves from the tediousness of princely life. For these reasons princes should be indulged in this amusement.

While means are pursued to render a prince hardy and robust, that he may be brave and independent, care should be taken to prevent him from priding himself upon his corporeal more than his mental superiority. The pride of the capability of bodily endurance was one of the chief faults of Charles the Twelfth, who, in jest, burned his chancellor's boots, and in earnest froze thousands of his poor soldiers to death from this species of false glory. He should not, from mistaken ideas of manliness and spirit, pique himself on being a match for jockeys, pedestrians, or pugilists; he should be capable of great bodily exertions where they are necessary, but in ordinary life it would be no merit in him to be a hewer of wood, or drawer of water.

A prince must, in the first place, be trained to be—"a king—ay, every inch a king." He may be what he will besides: he may, or may not, play upon the flute, or dance ballets, or make verses, or speak Greek; but he must, above all things, be just and brave. The courage of a king, however, must not be the twelvepenny virtue of a common soldier, nor yet the headlong rashness, which seeks reputation in the cannon's mouth. He must not be *possessed by* that insane

ambition, which sacrifices millions of mankind for a useless island, or a speculative opinion: his must be deliberate, rational heroism.

In that admirable paper of advice, which Lewis XIV wrote for his grandson, when he was going to take possession of the throne of Spain, he strongly dissuades him from the love of conquest. "But," says Lewis, "if you be forced "to go to war, put yourself at the head of your "armies."

But why need we refer to foreign precepts, when we find among our own Henries and Edwards examples far more glorious? "Dieu et mon droit" is the most noble motto. In the just defence of his rights, a monarch must be resolute to maintain the most vigorous contest, prepared to sacrifice every thing but his honour. His courage should be such, as will bear the test of adversity; it should be more allied to fortitude of mind than to personal prowess. From danger, in whatever shape it comes, a king should never shrink. He must dare to meet the opinions of men, as well as their arms. In civil and military courage he must excel; in both, the late unfortunate king of France was deficient. These defects in his amiable character were scarcely perceptible in seasons of general tranquillity: their consequences in times of public commotion were beyond calculation disastrous. At the halcyon commencement of his reign, who could have

foreseen the whirlwind at its close? At the festival of his coronation, who could have foretold that Lewis the Sixteenth would perish by the hands of a common executioner on a public scaffold? The most estimable private virtues of a monarch are of little avail to himself, or his empire, unless they be supported by the public virtues of activity, prudence, civil and military courage, and sagacity. A king in a limited monarchy, or in any regal government, can do nothing of himself. It is in the choice of the delegates of his power, his counsellors, his ministers, his ambassadors, the commanders of his fleets and of his armies, that the wisdom and vigour of his mind should be displayed. On this choice, influencing as it must every subordinate office through the scale of government, will depend the prosperity and glory of his kingdom, the happiness of his people, and the safety of his crown. A monarch should therefore possess the power of discerning abilities, and of distinguishing character. Machiavel, in his chapter "Of the Secretaries of Princes," observes, that "in the "capacities of men, there are three degrees; one "man understands of himself; another under-"stands what is explained; and another under-"stands neither of himself nor by any explana-"tion." Bacon observed, that there are men who peradventure can do exactly well in a few things, and yet are distracted and incapable of

managing a variety of affairs. There are also persons who can act well on a sudden, or where boldness is required, and yet who cannot combine distant operations, or foresee remote consequences; who do not possess what he calls longanimity. There are others, good for nothing on a sudden, incapable of acting or advising on the spur of the occasion, and destitute of presence of mind, yet who, when their intellects are undisturbed by fear or hurry, display consummate wisdom. There are also men of philosophical genius, who perfectly understand the theory of legislation, and yet who are unfit to be employed to carry even their own designs into practice. All these varieties of intellect or habit a prince should learn to discriminate; and he should be taught how to avail himself of the excellencies of different characters in various circumstances: he should know how to balance the opposite counsels of advisers of dissimilar views and dispositions; and he must be decided by his own judgment, after having listened to all their reasons and opinions. Unless he have this power of judging and deciding for himself, a king will never find wisdom even in a multitude of counsellors: for, as Machiavel says, it is a general rule, "*That a "prince who has no wisdom of his own can never be "well advised.*"

To be able to distinguish character, and to choose friends, ministers, or servants judiciously,

a prince must be free from all personal prejudice or caprice, and he must disdain flattery. Machiavel gives his prince an infallible rule for judging whether a man should be trusted as a minister or a counsellor: "When you observe "your officer more careful of himself than of "you, and all his actions and designs pointing at "his own interest and advantage, that man will "never be a good minister, nor ought you ever "to repose any confidence in him." To this maxim may be added another test for distinguishing the true friend, or the honest servant, from the flatterer and the knave. Let him observe the conduct of his courtiers to others, as well as towards himself: he may be deceived as to their sincerity towards himself, but where others are concerned, his judgment will be cool and impartial.

It is not sufficient to choose good ministers; it is necessary that a sovereign should have the power of attaching them to his person, of inspiring esteem and affection for his character, and zeal for his interests and honour: but this must not be attempted by artifice, by promises, or by king-craft. Machiavel, in a chapter on the question, How far a prince is bound to be of good faith, exposes, with sober[d] irony, the regal code

[d] The irony of Machiavel is so sober, and so well supported, that careless or perverse readers have mistaken it for earnest, and this misrepresentation or errour has been propagated from gene-

of simulation and dissimulation; he appeals to all history, and to the experience of his own times, to prove, that those princes, who have loved peace and never broken their faith, have lost their kingdoms, and have fallen into oblivion; while those, who have talked of peace, and good faith, and religion, but who have disregarded

ration to generation by those who have read, and still more by those who have not read his "Prince." Machiavel's advice to kings, like Swift's "Advice to Servants," may have done harm to some, and must have excited the indignation of others, who understood it literally. *Machiavelian policy*, as a synonyme for every thing that is treacherous and diabolic, has become a popular expression in the mouths of those who know nothing of Machiavel but the name, or who, upon hearsay evidence and common report, "damn to everlasting fame" one of the most acute and profound authors that ever wrote.

If the letter, said to be Machiavel's, to Zenobius Buondelmontius, in vindication of himself and his writings, be genuine, the matter is put beyond dispute, by the declaration from the author himself, that his "*Prince*" was all irony and satire; this declaration is made in terms so formal and positive that the most maliciously incredulous, or the most dull of apprehension must yield assent. On what authority this letter rests, remains however to be determined. There is no name in the third edition of the English translation of Machiavel, published in 1720, in which it first appears: but this anonymous translator assures us, that the letter lurked for eighty years in the cabinets of the curious at Florence, till in the beginning of the pontificate of Urban the Eighth it was carried to Rome, whence it was brought to England by a traveller in the year 1645.

Amelot de la Houssaye observes, that it is very unjust to poor Machiavel to accuse him of having taught princes all that he learnt from their practice.

them all in their actions; those, in short, who could play the fox best, have always been most successful. He asserts, that men are so simple in their natures, and such slaves to their present necessities, that whoever wishes to deceive will always find those who are willing to be deceived. But no monarch will ever be able to flatter or deceive men, so as to make them his friends; there are too many interests incorporated against the royal hypocrite. "On peut être plus fin "qu'un autre, mais pas plus fin que tous les "autres."

Nor can a sovereign attach men by lucrative gratifications or high sounding titles. That he should reward services is just; but he cannot pay for attachment: not all his treasury could purchase esteem or love; not all the commissions, civil and military, at the disposal of the crown; not all the ribands, and stars, and garters, that a herald could devise; not all the marquisates and dukedoms within the extent of the royal prerogative, unless they be given as the just reward of merit, can attach to the royal donor those on whom they are conferred. If any dealer in political intrigue, if any mere courtier should ever see this page, he will smile with incredulity and contempt—"Ame de boue et de fange! tu te "trompes." "Man of mud and mire!" as Frederick the Great apostrophised a courtier, who professed a disbelief in virtue, "Man of mud and

"mire, you are mistaken." Even in our days, which it is the fashion to depreciate, examples might be cited, which show that kings, and unfortunate kings, can have friends[e].

To be capable of exciting that enthusiastic devotion, which gives life, security, and vigour to his government, a king must possess a generous elevated soul. He will then raise in the minds of men the feeling, that there is something even in this world far above all mercenary reward.

Of the vast sums which Lewis the Fourteenth bestowed on his courtiers and servants the account is uninteresting and forgotten; but the world still remembers and repeats some of the expressions, by which he enhanced the favour of his gifts, and the value of his rewards. Every body recollects his compliment to one of his generals, upon whom he conferred the dignity of Maréchal de France: "Sir, if I had known an-"other man in my kingdom more deserving of "this honour than yourself, I would have con-"ferred it upon him."

In many of the expressions of Lewis the Fourteenth, there was exquisite taste, and refined

[e] The public has lately seen an epitaph, written by Lewis the Eighteenth, on the confessor of his unfortunate brother. This was a becoming instance of gratitude due to the fidelity of that man, who attended his king upon the scaffold, and who alone, in defiance of thousands of rebels and atheists, dared to proclaim his loyalty, and to glory in his religion.

politeness; but in Henry the Fourth's there was something more, warm feeling, generosity, and greatness of mind. To his history the preceptor of a young prince should for ever recur; for, of all kings, Henry the Fourth of France is the monarch, who possessed the power of attaching mankind in the most eminent degree. He displayed it in the midst of the difficulties and dangers to which he was exposed, before he could seat himself upon the throne. In the midst of the wars of the League, "when his shirts were "all ragged (these were his very words), his "doublets out at elbow, his kettle seldom on the "fire; when he had not a complete suit of "armour, and hardly a horse to carry him to "battle;" when he had nothing but the justice of his cause, and his intrepidity to depend upon, how many men were drawn to his standard, as if marshalled by enchantment!

"I sometimes thought of leaving him," said Sully, "for the sake of my fortune and my "friends; I sometimes *determined* to leave him, "but I do not know how it was I never could; "there was something about him, that always "drew me back again, and attached me invin- "cibly to his fate." The enchantment, by which Henry marshalled armies and attached friends invincibly to his fate, was the natural magic of a great mind. Such power over his own destiny, even in the most difficult and perilous circum-

stances, has a prince of abilities, vigour, and magnanimity[f], who can excite the enthusiasm and affection of his fellow-creatures. In prosperity as in adversity it was the same. No king, no private individual, ever had a more sincere friend than Sully; his gratitude and affection to the memory of his master lasted to the latest hour of his existence, and not only Sully, but all who lived with Henry the Fourth, felt a portion of this enthusiastic attachment. It is said, that one of his adherents actually broke his heart over his grave.

What a contrast there was between Henry the Fourth and Frederick of Prussia! Frederick,

[f] Even where Henry was betrayed by warmth of temper into hasty expressions his candour more than repaid his faults. On the eve of a battle on which Henry's fate depended, the Swiss Colonel, Schomberg, came to ask for money. Henry replied, angrily, that it was not like a man of honour to ask for money when he came to take orders for fighting. Repenting afterwards of these hasty words, Henry went to Schomberg when he was drawing out his troops for battle—"Colonel," said he, "perhaps "I shall never go from this place—It is not just that I should "deprive a brave gentleman as you are of your honour. I come "then to declare, that I know you to be a gallant officer, and a "man incapable of a base action." Having pronounced these words loud enough for all his men to hear, the king embraced the colonel with great affection. "Oh sir," replied Schomberg with tears in his eyes, "in restoring me my honour, you take away my "life; for after this I should be unworthy of your favour, if I "did not sacrifice it to day in your service." Schomberg lost his life in that day's battle.

great as he was, and endowed with talents of a superior order, never had a friend, except perhaps one individual of the name of Jordan; and this was the only man, to whom the king ever showed attachment, the only man whom he did not irritate and mortify by his cruel *persiflage*, or still more cruel suspicions.

These are the comparisons in the history of kings, which young princes should be taught to make; and thus by relating to them interesting anecdotes, their education may be advanced, and their ambition excited to obtain essential qualities. It will not be difficult to lead from one point to another by the proper application of historical facts. When the royal pupil is struck with examples of the strong enthusiasm, which some monarchs have excited, it may be observed to him, that the sovereigns, who have possessed most power over the human heart, have generally been eloquent. There is no accomplishment more princely, more becoming, more useful to a monarch, than eloquence. Not studied oratory, but the power of expressing in strong words great ideas and noble feelings. Not only Henry the Fourth, but Francis the First, Queen Elizabeth, Lewis the Fourteenth, Frederick the Second, and the late Empress Catharine, possessed this laconic eloquence in a supreme degree. Even from a person unknown to fame, one single ex-

pression of this sort is sufficient to give us a sublime idea of a character, and to dispose our minds to reverence, or enthusiastic attachment. Such is Sophia of Zell's answer to her husband, when, after having imprisoned her for years on a suspicion of infidelity, he besought her to return to him—"No," replied the princess, "tell my hus-"band, that, if the accusation be just, I am un-"worthy of him; if it be false, he is unworthy "of me."

Presence of mind is a quality which a prince must possess, to give effect not only to his valour but even to his conduct. "Please your majesty, "to whom are we to apply about business?" said his courtiers to Lewis the Fourteenth, on his accession to the throne—"To myself," replied the monarch. Whoever desires to give the same answer, and to support it by actions, must acquire presence of mind, and that versatility of attention, which can turn at the summons of the moment from one set of objects or thoughts to others totally dissimilar. The means of acquiring civil and military presence of mind have been already suggested, and they must be the same for a prince as for subjects.

In these times, when fear of change perplexes monarchs, it should be part of a prince's education to study those symptoms, which mark the temper of the public mind. Prudence can

be taught only by experience. The particular circumstances, which have preceded great changes in states, should be observed; but they must be cautiously examined before we can deduce from them any general or safe conclusion. In the political, as in the physical world, it is impossible to distinguish efficient causes from accidental concomitants, without attention to repeated experiments. Attention to proximate and apparent, instead of to remote and real causes, leads to superstitious hope and fear, to cowardice and temerity. Frequently the circumstances immediately preceding public disturbances are considered as the origin of the evil; and hence futile precautions are adopted, and inadequate remedies are suggested. Persons uninstructed in politics sometimes reason as ill on public misfortunes, as those ignorant of medicine judge of diseases: an habitual drunkard attributes his loss of health to a single grape, which he felt cold on his stomach; and often the death of an infirm person is attributed to this or that cold caught by such or such a trivial accident. Thus some are persuaded, that all the horrours of the French revolution arose from Necker's coming into place, others from his leaving Paris; some attribute the whole to the king's convening the States General, others are convinced that Madame de Polignac was the cause of the evil; the expensive traineaus of the

queen and the count d'Artois some declare were more blamable. But every judicious observer must be sensible, that the real causes of the revolution lay much deeper, and were much more remote than the occurrence of such circumstances, or the interference of such persons. As to the assembling the States General, it might be an instructive lesson to a prince to observe the difference between the prudence in managing that assembly when it was convened in the time of Sully, and when it was called together by Necker. But, in fact, the government during the time of Lewis the Sixteenth was impelled by circumstances, over which it had at the moment no control. The accelerating causes of the French revolution may perhaps be found in the weakness and vacillation of preceding reigns: kings, sometimes abiding too rigidly by ancient custom and prerogative; sometimes yielding too suddenly and implicitly to innovation and reform; now giving the reins of government to Maurepas and Choiseul, now to Turgot and Malesherbes, then to Calonne, and from Calonne letting them be snatched by Necker: sometimes keeping the people in utter darkness, to tame them to docility; then letting in upon them the full blaze of philosophy, and "blasting with excess of light." These, and similar errours in government, must be instructive lessons to a prince, and of much

more practical utility than knowing by heart the Merovingian, or the Carlovingian, or the Capetian race, or the record of every petty fray in the wars between the houses of York and Lancaster. It is of the greatest importance for a prince in these times to have his judgment so educated, that in emergencies he may be able promptly to decide when to admit innovation or reform, and when to maintain inviolate the ancient customs and institutions of his realm. The ivy sometimes defaces, and would destroy, the ancient oak; then let it be torn away. Sometimes it holds together the loose stones of a venerable and useful building; then guard it from sacrilegious hands.

It often happens, that a people is from ancient usage, or national prepossession, vehemently attached to some slight distinction of dress or manners, which no prudent sovereign will attempt to abolish, or change by authority. This truth a preceptor may illustrate by many striking examples. It is well known, that the Tzar Peter, one of the most able and daring despots, after all the reformations he had effected in his empire, could never, by the most rigorous punishments, make his subjects part with their beards. Lewis the Fourteenth, in the zenith of his power, though perhaps not in the zenith of his gallantry, complained, that he could not change the female fashion of high heads. "J'ai beau crier; per-

" sonne n'a pour moi la complaisance de rabaisser " un peu la sienne." In latter days we know, that the Scotch Highlanders[g] could not be prevailed upon to lay aside their Tartan plaid and filibeg. Who would hazard a rebellion, or the slightest portion of a nation's attachment, for such trifles? The politic, in this instance the insidious Catharine of Russia, was so well aware of these truths, that she not only made them the guide of her own conduct, but employed this knowledge to draw her rivals into difficulties. In a conversation with Gustavus III, she purposely piqued the vanity of that prince, by defying him, with all his power and influence over his subjects, to change the national dress of Sweden. He was weak enough to attempt it, made himself unpopular, and never succeeded farther, than forcing his courtiers to appear in a certain fantastic *costume*, which, after the king's assassination, fell into disuse.

A young prince should be farther led to ob-

[g] The Highlanders were obliged by law to lay aside their dress, immediately after the rebellion in 1745, so that not a man could be seen for several years in the ancient dress. The dress was afterwards allowed to the highland regiments, as an encouragement to enlist; and not many years ago the prohibitory laws were repealed. People now living have seen in the highlands the men carrying their breeches on their shoulders, as being an uneasy restraint, when they walked to any distance.

serve the connexion between the numerous links of social order, that he may know what can be safely struck off, and what must be retained at all hazards. He should be able to judge of the distant probable consequences of civil or military alterations, as well as of their immediate effects. A partial improvement may lead to general injury; a custom indifferent in itself, or individually beneficial, may lead to important evil consequences; and trivial objects may form the best fence against danger. It is sufficient to suggest, that these should be objects of study for the royal pupil; the means of obtaining such knowledge from books and conversation cannot be materially different from those already recommended for *other professions.* Thus early instructed by history and reason in the maxims of political wisdom, a prince, when called to the throne, would know when to resist popular phrenzy, and when to accede to the representations of his people. Acting upon rational and fixed principles, his measures would be consistent, and his government firm and vigorous. He would have the inestimable advantage of being supported by the best informed, and the wisest part of the nation. As to popular favour, a sovereign must attend to its variations, as a mariner watches the changes of the wind; by throwing up a feather the current of the gale may be known, but his

course must be held and directed by the compass.

To form such a prince as has here been described, the first step to be taken in his education should be to give him a contempt for flattery, and a love for sincerity and truth. Till this is effected, he can never judge of character; he must be the dupe of every designing courtier, or of the meanest servant[h] about his person. To inspire him with ambition to deserve honourable fame, is the true method to make him exert all his talents, and to obtain control over his passions. This ardour for fame, and this self-command, may be felt and acquired even in childhood.

The temper of a prince must be sedulously guarded; he must not be suffered to indulge in caprice, or to substitute his will for reason and justice. Arbitrary restraint, or formal lectures, will do nothing, or worse than nothing. It is the interest of so many underlings to humour a royal pupil, in opposition to the commands, or wishes, of his preceptors; and the prince himself is usually so well aware, that restraint can be but of a temporary nature; and that he shall, after a short season of mock discipline, be master of himself, and of all about him; that there is no method of governing his mind, but by inspiring him with a desire to govern himself, by cultivating his reason, and

[h] Thiebauld. L'Imperatrice et *le Frotteur*.

showing the fitness and propriety of the instructions that are given to him. In all instances this cannot be done; then the general confidence in the preceptor, if he have deserved it, will supply the place of special reasoning.

The good sense and true policy of inspiring a prince with the desire to conduct himself, instead of multiplying temporary prohibitions and restraints, must become more and more obvious, as his education advances to the dangerous season between youth and manhood. From the days of Gil Blas, and the prince of the Asturias and his Lucrece, to the present time, things go on nearly in the same way; princes, just escaped from the nursery, always find persons to assist their frolics, flatter their passions, and carry on their secret expeditions: as may be seen, if any body doubt it, by referring to the private memoirs of a modern Lucrece. The padlock must, indeed, be put on the mind; for bolts, and bars, and preceptors, and even bishops, cannot otherwise secure the royal truant.

In the choice of a preceptor for a prince, good sense, greatness of mind, and the power of inspiring virtuous ambition, should be considered more than learning or accomplishments. These can be acquired from inferior masters, and they are not essential to the character of a prince. His preceptor should be a man unfettered by party,

and exempt from all desire to interfere with politics. His religion also should be pure from worldly views, mild, tolerant, and sincere. He should fully understand, that he may be able to instruct his royal pupil in the means of supporting the true interests of religion, by prudent firmness, by a total freedom from bigotry, from all spirit of persecution, and from any disposition to judge of persons by the sects to which they belong. When Acesius, the bishop of Constantinople, declared that he would hold no communion with those who once departed from the faith, Constantine replied, "Make a ladder then for yourself, and go up to "Heaven alone." The most unequivocal toleration, and the most sincere horrour of persecution, should be impressed on the mind of a young prince; of this all must be sensible, who recollect the terrible public and private calamities, which have been the consequence of religious prejudices or mistaken zeal in monarchs. As Ganganelli observes, "Charity is often forgotten in the support of faith." But even the word charity, that plain word, has been misinterpreted and abused by designing knaves or zealots. A sermon on charity was preached to the resigned Latimer at the stake, on this perverted text:

"Though I give my body to be burned, and have not charity, "it profiteth me nothing."

The difficulties, to which the most able and

the most honest preceptors of princes must be exposed from the counteracting influence of many who have access to their pupils, appear almost insuperable, as long as princes are brought up in a court. Some have thought that they should be educated at a distance from courts, and removed from every circumstance, that could remind them of the dependance of others upon their will, or of their possessing any superiority, but what they obtain by personal exertion and merit. But where is the man, to whom a prince could be safely confided for seven years in retirement? and if such a man could be found, would he accept the charge? The more enlightened the preceptor, the more he would be aware of the difficulties, the peril of the undertaking. Where could he find a whole family, and society, and companions, of his pupil's age, who would cooperate in his measures? Without such assistance, his efforts could be of little avail. Adversity, it has often been asserted, and but seldom doubted, is the best school for princes; but mock adversity, like artificial mineral water, cannot be ensured to answer the purpose intended to be produced. There is no possibility of carrying on, for a number of years, a scene of moral delusions. The prince would soon discover all that was attempted to be concealed, and he would totally lose confidence in his preceptor. There is no necessity for delusion; a young prince might

be educated in a private family, at a small distance from the capital; and might, without any artifice, and without secluding him from the world, be preserved from the influence of improper conversation, interested flattery, or servile submission. All that is requisite is to have proper persons about him, of all the ranks necessary in a family. The choice of these should depend entirely upon the preceptor; their places should not be matter of favour, lest they should become objects of cabal and intrigue. The prince should have but one preceptor, who should be to him as a father. The royal pupil, brought up thus in a private family, should be made, during his childhood, dependant upon that family, not the family dependant upon him. Masters for accomplishments should attend; but these need have no more concern with the rest of his education or morals, than they have with the children in any other well regulated family. The selection of these and all other masters must belong absolutely to the preceptor; he should not be obliged to attend to the recommendations of any persons whatever. A man "cannot be answerable for measures that he "does not guide;" if this be just in politics, it is still more so in private education, where every thing depends upon the unity of design and will in the family; upon all the members being convinced by the reason, and actuated by the au-

thority of one chief. Such a system of education for a prince must not be disturbed by foreign interference, or it would be worse than any other, that could be devised. The preceptor must be trusted entirely, or not at all.

Perhaps it may be thought, that it would be too hazardous an experiment for a nation, to trust its future sovereign to the management of one preceptor in a private family. It might be feared, that he should be brought up in arbitrary or democratic principles, or suffered to grow up in ignorance, or taught according to some fanciful system, that would unfit him for the high station he is to fill: but the probability of these evils may be prevented by previous care in the choice of the person to whom he is confided, and the possibility must indeed be prevented by the mode of his education, which is not to be secluded; all that is done is open to the inspection of his royal parents, known to those who visit the family of the preceptor; and there will always be eyes and ears enough occupied in observing what passes. But no idle whispers should be listened to, no rumours credited to the disadvantage of the preceptor, no garbled sentences of his conversation, no insulated sayings either of the governor or of the pupil, should be strained to some bad meaning: the preceptor should be fairly judged by the general tenour of his own conversation and conduct; by

what appears in his pupil's whole character and manners. If the young prince show a tyrannical disposition, if he be addicted to any mean vice, if he be ignorant, or if he be allowed to acquire habits of indolence or dissipation, then, upon the producing any specific facts supporting these accusations, let the preceptor be dismissed. If it be proved, that the preceptor confines his visitors to a party, either political or religious; let him be dismissed. If he be convicted of teaching the prince any dogmas, political or religious, contrary to the laws of the land, and the established religion of the empire, let him be dismissed with disgrace; but nothing short of substantial evidence, such as would be admitted in a court of justice, should be deemed sufficient proof. He should not be required to defend himself against every idle or malicious accusation; or to explain his reasons for every trifle: he should not be called upon to develop his plan and his means to those, who have neither capacity nor inclination to comprehend the views of a great mind.

If these kingdoms were at war, the prince should serve abroad. The British empire affords generals, who are inferior to no men in education, and a camp has ever been the nursery of great princes. If these kingdoms were at peace, the prince might obtain permission to travel, and might thus in a few years acquire more knowledge

of men and manners; of the real state of his own and foreign countries, their resources, opinions, and customs; than he possibly could from books, or from the limited observation and experience of a court, during the whole of his existence.

Of courses of study, and regulations of minor importance, it would here be superfluous and impertinent to descant. To a governor, who shows himself capable of deciding upon the more difficult points, who can determine what knowledge it is necessary for a prince to acquire, what qualities are essential to the character of a king, and what are the general principles by which these are to be given, all the details of education should be left: he will strike even from difficulty, and start from chance the means of accomplishing his designs. Instead of insulting such a man with advice fit only for a common preceptor, all the good and wise would feel confidence in his judgment, and rational hope of his success. If he succeeded, what should be his reward? an ample fortune, and a proper provision for his family! but no pension, no honours the crown could bestow, or the nation sanction, could compensate the services of a man, who incurs the vast responsibility of a prince's education; who, in spite of anxiety, and opposition, and cabal, and all the nameless obstacles which he must encounter, has the courage

to persevere till he accomplishes his object: such a man would look forward to no other reward, nor desire any other remuneration for the labours of his life, but to witness the virtues and glory of his royal pupil, and the prosperity of his country.

APPENDIX.

PAGE 71.

IN Ireland clergymen have it much in their power *to soften the animosities of party, by infusing a liberal tolerant spirit into the open heart;* and in that country they have continual opportunities *to improve the feelings of casual conviviality into the principles of permanent benevolence.* In the education of Irish clergymen, it should be pointed out "that it is peculiarly their duty to extend their services "to persons not of their own communion; they should be "taught that they may effectually promote the cause of "morality, encourage habits of industry and temperance, "and discharge every office of charity and benevolence "among the lower orders of Catholics, without alarming "their religious prejudices, or entering into any rivalship "with their own clergy. Such attentions to persons not "within the pale of our church, are more to be required "from the established clergy in Ireland than in the sister "country; they form, indeed, a duty peculiar to Irish "clergymen."

PAGE 73,—*line 7 from bottom.*

Gardening and Agriculture.—BISHOP BURNET.

"Gardening is one of the amusements in which Bishop "Burnet allows a clergyman to indulge himself. All the "very early improvements in agriculture were owing to

"the monks and the clergy; and true it is, that the "church is always reproached with having chosen the "best lands for itself, whereas the fact is, that it was "churchmen who made them so. This attention to "agriculture degenerated by degrees into a great abuse, "and no sooner was the public attention turned to the "reformation of the church in England, than provisions "were made for preventing the clergy from becoming "farmers. The ancient statutes to that effect continued "in force until they were superseded by Sir William "Scott's bill, which exactly guards against the abuses "pointed out in pages 74 and 75, but by other penalties. "The original design of appropriating the tenth of all the "produce of the earth to the ministers of religion, was to "prevent their being engrossed by *low concerns*, and "making provision for their worldly wants, to the neglect "of the *high duties of their holy profession*."

PAGE 75,—*line* 4 *from bottom.*

"*The vast field of literature lies open to him.*"

"In the ordination service the minister binds himself "to be diligent in reading the Scriptures, and *in such* "*studies as help to the knowledge of the same;* which includes "the whole circle of the sciences and of literature."

PAGE 88,—*line* 8 *from bottom.*

"*We should not begin by teaching a boy to read continually* "*the Bible, or by making him learn the Psalms by rote.*"

This advice has been objected to by a friend of high authority; but, notwithstanding the deference due to that authority, the passage has not been expunged, because

yielding on such points ought to be solely the consequence of conviction.

The object is to inspire a devotional taste, to make religion, and every thing connected with it, agreeable to the pupil; now if he be taught to read in the Bible, or to get the Psalms by rote before he can understand them, is it not probable that he will acquire something of the same distaste for the sacred writings that children generally feel for their grammars and lexicons, and all their *task* books? The finest eloquence of antiquity often loses its power to charm, because it is read before its beauties can be comprehended. Many men of talents have been heard late in life to declare, that they could not, for several years after they had left school, read the classics without prejudice, or relish their excellencies, because they had been so much accustomed to consider them as *schoolbooks*. And shall we expose the Bible to the same danger, from early painful associations of ideas?

When it is advised that children should not *be taught to read in the Bible*, it is by no means meant that they should not read, as soon as they are able to comprehend them, select passages from the Scriptures. It is scarcely necessary to point out, what every judicious tutor and pious parent must discern, that there are passages in the Scriptures peculiarly suited to young children; passages where the true sublime simplicity of eloquence is mixed with interesting and pathetic narrative: a child of eight years old will read with real advantage and delight Joseph and his Brethren, and the history of the prodigal son; and many other selections from the Bible.

Page 105.

Among the writers recommended in this page, the names of Secker and Sherlock, should be inserted.

Page 111.

A mistake in this page has been made in speaking of the French pulpits. The French have the same narrow pulpits that we have. It is in Italy that we see the spacious pulpits in which the preacher exhibits his furious gesticulation, and flies about as on a stage. On the subject of committing sermons to memory, which is touched upon in this page, a learned friend observes, that this practice "has been recommended by Archbishop Secker "for the reason there assigned, that it produces the effect "of extempore speaking, and it has the additional ad- "vantage of securing the order, regularity, and chastened "sentiments and language of studied composition. But "the labour of this must be too great for any but mere "occasional preachers, which all French preachers are, "as Lent and Advent, and some saints' days, are the only "seasons for preaching in Roman Catholic countries. It "was the universal custom in England, previous to the "latter days of Henry the Eighth, either to preach ex- "tempore, or by memory from previous composition. "But when in the fluctuation of that tyrant's religious "opinions, so many persons had been brought before the "Star-chamber on false accusations of having publicly "preached contrary opinions, the method of *reading* from "notes was adopted, that the accused might have their "justification to produce."

PAGE 114,—*line 7 from bottom.*

Preceptors should take care to make the pupils read in their own natural tone of voice. Many of the clergy read in a different key from that in which they speak, commonly in a harsher tone, and in one which it is not in their power to modulate.

PAGE 147.

Among the books recommended to young military pupils, the Memoirs of Baron Trenck should have been particularly mentioned. This extraordinary man seems to have had an unconquerable mind in a body of iron. Baron Trenck was more than a match in powers of endurance for all that the cruelty of Frederick *the Great* could invent or inflict. Ten years Frederick kept him in the dungeon of Magdeburgh, a dungeon built expressly for him, loaded him with fetters, chains, and collars, of which the monarch had himself prescribed the form and weight; sometimes without a bed to lie upon, sometimes without light, sometimes deprived of sleep by sentinels appointed to waken him every quarter of an hour; yet during these torturing years, never could tyranny break or bend the spirit of Trenck. The example of such sufferings, such fortitude, and such unremitting inventive exertions, is unparallelled in history, ancient or modern: it is the strongest instance upon record of the powers of an individual to resist oppression. Trenck's memoirs alone have been sufficient, with the good and wise of all countries and ages, to deprive Frederick of the title of *Great*. This is perhaps the most striking effect, that has been produced by any one literary work for many centuries.

This book is written, in general, with simplicity; and in many parts with great eloquence. It inspires the enthusiasm of fortitude and courage, and the detestation of tyranny; and it will be easy for a judicious preceptor to prevent it from infusing a taste for obstinacy, or resistance to the just authority of superiors. A finer text than Trenck's history can scarcely be found for giving useful lessons on conduct to military youth. He is by no means a model for imitation, but he affords an illustrious example of some of the greatest qualities of head and heart failing to advance their possessor in his profession, or to make him prosperous in life, because they were not governed by prudence. It may be pointed out, that early in life he had the fairest prospects, and that the very king, who afterwards became his most implacable enemy and persecutor, was originally disposed to be his best friend and protector. Frederick said to him, "Trust to me, behave "well, and I will make your fortune." After this, Trenck, instead of winning his monarch's esteem by obedience and confidence, showed in several instances a spirit of insubordination and a want of openness. On one occasion, where he committed a great fault as a military man, he concealed the truth from his sovereign, and accepted of a reward, at the moment when he deserved disgrace. When he afterwards confessed the truth, Frederick with unusual indulgence pardoned his errour, and only repeated, "Confide in me in future, and you will have no cause to "repent." That Frederick had at this period of his life great confidence in his young favourite, and that he was capable of confidence, was evident from his behaviour the night when the pandour Trenck, his own cousin, had nearly surrounded him and his troops. Frederick never showed on this occasion the slightest suspicion, that

Trenck was in traitorous intelligence with this cousin: nor did such a suspicion appear in the king's mind till long afterwards, when a letter, which Trenck received from the pandour, and which he concealed from the king, sufficiently justified the king's withdrawing his confidence. Trenck should have carried that letter the moment he received it to Frederick, and should have thus proved, that he did confide in that king who had promised to be his friend; but instead of this, the imprudent youth, for what reason does not appear, went, and made a confident of a rascal, one Jaschinsky, who he had no reason, even at that time, to think was his friend, and for whom he had neither esteem nor affection; by this man's advice he was guided in this most delicate affair, and by this man he was persuaded to keep the whole transaction concealed from his general, and his king. Was it wonderful, that he lost Frederick's confidence? He complains of the misrepresentations of his enemies, and of the base arts by which Colonel Jaschinsky and others ruined him with the king; but had he behaved towards Frederick with openness and prudence, it would have been impossible for any Jaschinsky to have undermined him. Trenck's intrigue with the Princess Amelia, in defiance of the irritated monarch's repeated warnings, was of itself sufficient to bring on his fate; but there can be little doubt, that Frederick would have listened to Trenck's justification, if he had not by his own dissimulation or folly closed the king's confidence against him irrecoverably. Thus it is that men often accuse their enemies or their ill fortune, when they ought to blame only themselves and their own imprudence. All these errours of Trenck's youth appear trifling and excusable, because his punishment and horrid sufferings afterwards were so greatly dis-

proportioned to the offences; but for this very reason it is necessary to point them out to youth, otherwise the example of his extraordinary heroism, generosity, and honour toward those who assisted him in his adversity, must strike young men so forcibly, that Trenck altogether might become their hero and their model: they might learn to admire even that self-willed intractable temper, and that rash vanity, to which he himself with great candour acknowledges that he owed many of his calamities.

What has been said of the eloquence of Baron Trenck's writing refers only to the history of his life till he quits the dungeon of Magdeburgh. The sequel of his memoirs is often interspersed with rhapsodies and nonsense. The following passage, however, will justify all that can be said of the eloquence of the first part of his memoirs, and it is a passage so strongly in favour of literature, even for military men, that it cannot be impertinent to quote it in this place.

"I had read much; had lived in, and seen much of "the world; vacuity of thought therefore I was little "troubled with; the former transactions of my life, what "had happened, and the remembrance of the persons I "had known, I revolved so often in my mind, that they "became as familiar and connected as if the events had "each been written in the order it occurred. Habit "made this mental exercise so perfect to me, that I could "compose speeches, fables, odes, satires, all which I re-"peated aloud in my dungeon, and had so stored my "memory with them, that I was enabled, after I obtained "my freedom, to commit to writing two volumes of these "my prison labours. Accustomed to this exercise, days "that would otherwise have been days of misery appeared

" but as a moment. The following narrative will show " how much esteem, how many friends these compositions " procured me, even in my dungeon, insomuch that I ob- " tained light, paper, and finally freedom itself. For " these have I to thank the industious acquirements of my " youth; therefore do I counsel all my readers so to em- " ploy their time. Riches, honours, the favours of fortune " may be showered by monarchs upon the most worthless; " but monarchs can give and take, say and unsay, raise " and pull down. Monarchs, however, can give neither " wisdom nor virtue.—Arbitrary power itself here, and " before these, is foiled.

" How wisely has Providence ordained, that the en- " dowments of industry, learning, and science, given by " ourselves, cannot be taken from us! while on the con- " trary, what others bestow is a fantastical dream, from " which any accident may awaken us. The wrath of " Frederick could destroy legions, and defeat armies; but " it could not take from me the sense of honour, of inno- " cence, and their sweet concomitant peace of mind, it " could not deprive me of fortitude and magnanimity; I " defied his power, rested on the justness of my cause, " found in myself expedients wherewith to oppose him, " was at length crowned with conquest, and came forth to " the world the martyr of suffering virtue.

" Some of my oppressors now rot in dishonourable " graves. Others, alas! in Vienna, remain immured in " houses of correction, as Krugel and Zetto, or beg their " bread like Gravenitz and Doo. Nor are the wealthy " possessors of my estates more fortunate, but look down " with shame, whenever I and my children appear. We " stand erect; esteemed and honoured, while their in- " justice is manifest to the whole world.

" Young man, be industrious, for, without industry, " can none of the treasures I have described be pur- " chased. Thy labour will reward itself; then when " assaulted by misfortune, or even misery, learn of me, " and smile; or shouldst thou escape such trials, still " labour to acquire wisdom, that in old age thou mayst " find content and happiness.

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" My writings produced their effect, and in reality " gained my freedom. To my cultivation of the sciences, " and presence of mind in danger, am I indebted for all: " these could not all the power of Frederick deprive me " of; by these I obtained that which he in his wrath and " the might of his despotism had intended to take from " me eternally! Yes! this liberty I procured, though he " had continually answered all my petitions in my be- " half, 'He is a dangerous man; and so long as I have " 'life, he shall never see the light!' Yet have I seen it, " as broadly as himself, during his life: after his death I " have seen it without revenging myself otherwise than " by proving my innocence and virtue to a monarch who " oppressed because he knew me not, because he would " not recal the hasty sentence of anger, or own it was " *possible* he might be mistaken."

PAGE 172.

The effect of what appear to the refined reader vulgar words and sounds is often prodigious over the associations of the common people; witness the effect of " Lillibullero" on the Irish troops in the time of William the Third. The Scotch Pibroch affords another instance of the power of martial music to encourage troops. Every body knows the power, which the *Ranz des Vaches* has

over the Swiss peasantry. We are informed by the sensible foreigner, who has translated Coxe's Travels into French, "that they were obliged in France and Holland "to forbid, under pain of death, the playing that air "before the Swiss troops. This prohibition recalls the "remembrance of a similar prohibition made in the king-"dom of Grenada, toward the middle of the fifteenth "century, relative to the fine ballad composed by the "Moors on the taking of *Alhama*. It still exists in "Spanish, and begins thus:

"Passèavase el Rey Moro
"Por la ciudad de Granada
"Desde les puertas de Elvira
"Hasta las de Bivarambla,
"Ay de mi, Alhama!

"When it was sung, whether in Arabic or in the vulgar "tongue, in the town of Grenada, it is said to have "caused such immoderate floods of tears, that it seemed "as if each person had just lost that which was dearest "to them upon Earth. Such is the power of verse and "music in their original simplicity."

PAGE 202.—*Extract of a letter from a captain in the navy.*

"Whether we are less high-blooded in the navy, I "know not, but the practice is comparatively rare; "when it occurs, unless murder is the consequence, or "challenging a commanding officer on duty, it is seldom "taken notice of; and when it does not occur, though "proper, it seldom meets with any other notice than "Coventry and general contempt. The causes of our

" being so much more peaceably disposed may, I believe, " be chiefly traced to the sailor's being always employed, " and the soldier always idle; for, except on a march, or " on a field of battle, the latter has nothing to do: his " mounting guard is absolute idleness, compared to a " sea-officer's watch; beside that the former takes a " twenty-four hours guard, at which time he may or may " not be separate from his companions, and that the " latter takes his regular alternation of rest and watch " (where he has always sufficient to employ his attention) " every eight hours and four hours. Those who have " been accustomed to young men (and officers, alas! are " but men), know that continual moderate employment, " moderate fatigue, and moderate gratification of their " wishes, is the way to keep them healthy, happy, and " contented; or, to make use of a sea phrase, ' to keep " ' the devil out of their mind.' "

PAGE 341.

Many concurring circumstances have lately brought Asiatic literature much into fashion, and perhaps a young man of talents might, in imitation of Sir William Jones, feel ambition to acquire oriental erudition. It is acknowledged, that his having learnt Sanscrit and Arabic " qualified him," as his biographer observes, " to promote the " administration of justice in India, by detecting the " misrepresentations of the Hindu or Mahommedan " laws, and by correcting the impositions in the form of " administering oaths to the followers of Brahma and " Mahommed." We admit that if no other benefit had resulted from his study of these languages than the translation of Menu and of two Mahommedan law-tracts, this application of his talents to promote objects of the first

importance to India or Europe would have entitled him to the acknowledgements of both countries.

An individual, who has a strong desire to become one of the judges in India, will do wisely to imitate Sir William in studying the Sanscrit and Arabic: for if a young man of great application and talents were to make it, as Sir William did, the object of his life to obtain a seat in the judicature of India, it is probable that he would succeed; but it is obvious, that this speculation must be confined to a few, and that if there be many competitors, the greatest number must be disappointed. It is not, however, to the studying Arabic and Persian as direct means of advancement in a profession, that any objection is made, but it is here considered as a literary speculation, which does not promise adequate profit. From the study of the Persian and Indian poetry, mythology, and antiquities, perhaps some interesting and curious results may be obtained; but, with a few exceptions, the translations that have appeared before the public have not been adequate to the expectations raised of oriental literature. Some of the Asiatic anacreontics are pretty; but they contain merely a repetition of a few ideas scarcely sufficient to exercise the most indolent imagination, and conveying no sort of instruction, moral or intellectual. "Boy, bring the bowl," or "Boy, fill "high the sparkling bowl." "Boy, crown me with "roses: they fade, and so must I; therefore let us wear "crowns of roses, and drink while we can." This seems to be nearly the amount of what is contained in most of the rondeaus of these oriental epicureans. All that the arts of versification, or the selection of epithets, can do for them has been effected with great skill and elegance; but the workmanship surpasses the materials: and it is to be hoped, that no more master-minds will be seen wasting

their powers upon such unprofitable subjects. Perhaps it may be interesting to compare the Indian mythology with the Grecian, and with the religious opinions of other countries; the resemblance between the poetry and language of these nations may also afford ingenious elucidations of some points in history; but, after all, the degree of utility or pleasure derived from these inquiries must be the criterion by which they must be appreciated. The Grecian mythology is so intimately connected with the works of the greatest of poets, that it will continue to be interesting as long as classical poetry exists, and must form an indispensable part of the education of a man of literature and of a gentleman. But it is for its relative, not for its positive merit, that even Grecian mythology is retained; in itself, it is a heap of confused, absurd, monstrous stories, which, taking them either literally or allegorically, or both, not all the art of modern interpreters and expounders can reconcile with common sense and decency: its deformity has been concealed, however, by the beautiful drapery of poetry; or it has been covered by public opinion. But let us not pervert the taste and load the memory of youth with a new heap of mythological rubbish. Absurdity for absurdity, *that* to which we have been most accustomed is the best. Our little blind playful winged urchin, with his bow and arrows tipped, some with gold and some with lead, is full as good, *Cupid for Cupid*, as the grotesque mystical Indian deity, who is now introduced to us with his bow composed of all the seven senses, and his string formed of bees clinging or strung together nobody knows how. Whatever is really interesting or valuable in Asiatic literature will necessarily find its way into our own language by the medium of translation. It is in vain to tell us, that it is impossible to give an idea by translation of the inimitable beauties of the

originals. Translation is an excellent test of the truth of sentiment, as well as of the value of wit. Sterling wit and natural sentiments lose little or nothing by translation; the one depending on just ideas, the other on natural feelings, must have nearly equivalent terms in all languages; and that there will ever be found translators sufficient, both in number and worth, according to the demand for them, is certain; men who are fit for higher employments should not condemn themselves to this drudgery.

These hints relating to the study of Persian and Sanscrit are addressed to men of literature, not to military men. It has been distinctly stated, in speaking of military education, that it must be advantageous to military men, indeed absolutely necessary to them, to understand and to speak the language of the country, where they are to command.

PAGE 372.

Lawyers: Habit of conversing on what they read, useful.—In the life of Lord Keeper Guilford, his editor informs us, "He was most sensible of the benefit of "discourse, for I have observed him often say, that, after "his day's reading (as in London if he had the opportu- "nity) at his night's congress with his friends, either at "commons or over a chop, whatever the subject was, he "made it the subject of his discourse in the company: "'For,' said he, 'I read many things, which I am sen- "'sible I have forgot; but I found withal, that, if I had "'once talked over what I had read, I never forgot "'that.' This agrees with a direction to a student, said "to have come from the Earl of Nottingham, that he "should study all the morning, and talk all the after-

" noon; because a ready speech (if it be not nature's " gift) is acquirable only by practice, and is very neces- " sary for a bar-practiser. I remember, that after the " fire of the Temple, it was considered whether the old " cloister walks should be rebuilt, or rather improved " into chambers; which latter had been for the benefit " of the Middle Temple. But, in regard it could not be " done without the consent of the inner house, the mas- " ters of the middle house waited upon the then Mr. " Attorney Finch, to desire the concurrence of his " society, upon a proposition of some benefit to be " thrown in on that side. But Mr. Attorney would by " no means give way to it, and reproved the Middle " Templars very wittily and eloquently, upon the subject " of students walking in evenings there, and putting " cases; which he said, was done in his time, as mean " and low as the buildings were then, however it comes, " said he, that such benefit to students is made little " account of. And thereupon the cloisters, by the orders " and disposition of Sir Christopher Wren, were built as " they now stand. And agreeable to this, Sergeant May- " nard, the best old book-lawyer of his time, used to say, " that the law was *Ars Bablativa;* which humorously " enough declares the advantage that discoursing brings " to the students of the law. And certainly, above all " other things, the art of prompt speaking is to be culti- " vated, as far as may be, according to the aptest rules of " oratory, because it wonderfully sets off a bar-practiser."

Not to go too soon to the Bar.—" I have heard Lord " Keeper Guilford say, that it is prudent not too soon to " launch into practice; for it is observed, that no person " increaseth his store of law after he is called to the bar " and enters upon practice. His judgment and know- " ledge of forms may increase, but his book-learning is

" at a stay; because business, either found or pursued,
" fills his head, so that even reading doth him little good.
" Wherefore it is said, that he who is not a good lawyer
" before he comes to the bar, will never be a good one
" after it. After he was called to the bar, which, as they
" term it, was *ex debito justitiæ*, he did not, as many less
" qualified have done, bustle about town, and obtrude
" themselves upon attornies, and perhaps bargain for
" business, but lay quiet; and the chief alteration in his
" way of appearing was this:—Instead of his being
" posted within the court, as a student, to take notes, he
" did the same standing at the bar; and if chance, or a
" friend brought a motion, of course it was welcome."

Many other passages from this instructive book might be extracted advantageously for the reader; but it is better to refer to them, than to swell this volume with what may be found elsewhere; the reader is however advised to look at pages from 14 to 18; page 29, 93, 95, 168, 189, 218, 220, 240, 253, 245, 261, 290, 300.

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" You lately desired me to give you my opinion as to the expediency of your son's* going into a pleader's office, which led to an undertaking on my part to present to you my view of the system of special pleading. I believe there are no two words which require more explanation. I suspect that to the world in general the word " Pleader" suggests the idea of a lawyer exerting all his powers of oratory in defence of his client: and " a Special Pleader," a peculiar species of orator, who lays prodigious stress on minute distinctions, but little or none on the real merits of the cause; so that an implicit

* This was written about a year and a half ago.

deference to form, a total disregard of justice, and a certain measure of prolixity, form their analysis of special pleading.

"I propose to give you a brief outline of the system; nothing extenuating on the one hand, nor setting down aught in malice on the other.

"Every human system of distributing justice necessarily supposes a party that complains, a party that defends, a tribunal that decides, and some *mode* or other in which that tribunal is put in possession of the complaint and defence.

"In our English courts of justice, that *mode* is called pleading; and it means not the harangues of the lawyers, but a certain course of written proceedings, which in dumb show convey the complaint of the one party, and the defence of the other, to the perception of the tribunal.

"In these "pleadings," conciseness of statement is a great object, but precision is a far greater. If one party were allowed to shift his ground of complaint, or the other to falter in his defence—if the complaint were not to be clear and defined, and the defence were not *fairly* to meet it, the judges must be reduced either to decide by guess, or to desire the parties to begin anew.

"As the first step to attain *precision,* the practice of the law desires all pleadings to be in writing; and the principal aim of the rule of pleading is, *to force the one party to some plain direct assertion of some proposition either of law or fact, and the other to a precise denial of the truth of that very proposition;* and further to ensure, that that proposition shall be of such a nature as that the decision of it shall involve the substantial merits of the cause; and that by "the trial" of this point, to which the pleadings are the necessary preliminaries, effective justice may be done between the parties.

"Pray observe, that I am far from saying that the proposition, which the parties actually do force the court to decide upon, is in all instances such as that the decision of it shall really determine the merits of the dispute; but I do say, that the rules of special pleading are framed with a view of compelling, if possible, the parties to submit a proposition of that nature; and if they often fail to attain this desirable end, you shall presently judge how far it is the fault of the system of special pleading, and further, how far any alteration in its principles or practice might conduce to give it a better chance of success.

"I will venture to say, that if we were to take a thousand pair of litigants, and leave them to take their own course in attack and defence, we might observe, in almost every cause, either that one of them will make an ambiguous demand, or that the other will avoid coming to a simple negation of some proposition on which his antagonist seems disposed to rely. To force the two parties from this course, and to the point of direct assertion and negation of the same proposition, is, as I have said, the great object of special pleading. The mode in which it endeavours to effect this is certainly very singular; and I confess, that when I first entered on the study of the law, it often shocked my reason to such a degree as nearly to occasion my abandoning the pursuit altogether. Some experience has completely effaced that impression, and substituted in its place a doubt, whether, on the whole, a system equally efficacious and less objectionable can be devised.

"When the system of pleading prescribes such rules, as must force both parties to the affirmation and negation of a proposition involving the merits of the case, it is not surprising or unnatural, that he, who sees his own defeat

to be the impending consequence of obedience to these rules, should attempt to violate them, and pursue another course. The system must therefore be armed with some means of compelling the obedience of the parties; and the simple mode, in which it effects this, is by inflicting defeat as the penalty of disobedience. The party who is tempted to swerve may therefore as well obey. If he proceeds in the tract enjoined, he may experience defeat; but the system of our law tells him, that certainly he shall not win the race by running out of the course. Such attempts at escape are, however, often made; sometimes from the badness of the cause, and sometimes from the ignorance of the pleader. Lord Coke tells us, that in his time "many a *good* cause was lost for want of good and *orderly* pleading;" and certainly he might repeat the observation, if alive at present.

"And yet, if you do not arm the system of pleading with this sanction, or some other of sufficient force (and none such I confess can I even imagine), of course its rules will be disobeyed, and may as well not exist: but if you do arm it with this sanction, observe, that it follows as a necessary consequence, that you open the door to a new point of controversy between the parties, on the question of "whether the rule has been broken or not;" and to say the truth, these rules have many of them become so fine drawn, by all the interpretations, decisions, and distinctions, which the wit of men, and of keen men, has applied to them, during four centuries of recorded litigation, that it may become a matter of grave doubt, whether the proceeding of A or B, in any particular case, is or is not an infraction of the rule.

"Suppose now A the plaintiff and B the defendant: A *declares* against B. B puts in *a plea* in answer, but, from interest or ignorance, the plea sins against some

salutary rule; what can A do, but appeal for protection to the rule, and insist that it has been violated? Suppose then B to insist, as he naturally will, that the rule has not been violated. The parties are here at issue, not on the merits of the cause, but on the mere question, of whether a rule of art has or has not been broken. You will at once observe, that unless the decision of this point between them were to bring with it other consequences than the mere settling whether B had pleaded properly or not; that B, if likely to lose in the end, might entertain A and the court for a long time with similar discussions. The system of pleading has therefore determined, that if B chooses to abide by his plea, the decision of whether it is good or bad shall decide the cause between the parties: not indeed in all cases; but such is the general outline of the plan, and it is impossible in this letter to enter into the exceptions.

"Hence it arises, that if any reader (not a lawyer) were to open any of our law reports, he might be shocked to perceive, that in very many of the decisions the court were determined not by any consideration of the merits of the case, but by their opinion as to whether one of the parties had or had not broken a rule of art; a proposition, however, which *it was the choice of the parties, and not of the court, to submit* as the ground of the decision.

"You remember Swift complains, that his lawyer did not inquire as to the property in the cow, but whether her horns were long or short, and the field she was grazed in were round or square. Still it must be confessed, that these queries were connected, however distantly, with the subject, if not with the merits of the case; but in *the reports* he might have found the right to the cow decided, without the cow, or her horns, or her grazing being even alluded to, on the decision of the question of whether

the pleading was, or was not, a "negation pregnant," or of some other description equally inadmissible.

"Our common law proposes about fourteen different substantive forms of accusation and defence, to meet all the various subjects of controversy, which the knavery, folly, ignorance, and wealth of the inhabitants of these countries ever give rise to. These "Forms of Action" are distinguished from each other by the names of assumpsit, debt, covenant, trespass, ejectment, replevin, &c.

"The system of pleading supplies many rules common to them all, and many to each form as peculiar to itself; but the result is, that in every case the parties will find some one form (and seldom a choice of two) by conforming to the rules of which they will inevitably be conducted to the goal of the direct assertion and negation, which I have already pointed out, divested of the circumstances which in the outset of the altercation appeared to incumber and perplex the case.

"These rules, very numerous and of great refinement, and the reason or the justice of many of which are not by any means obvious at first sight, form altogether a *peculiar system of reasoning*, neither mathematical nor logical, but exhibiting all the strength and the acuteness of the human mind perhaps in as high a degree as either.

"You know how long the ancient logic was the guide of the human mind. You know all the rules of "mode and figure," (some thousands indeed in number) by dint of which it professed to force the human mind to proceed in the paths of syllogism, to the discovery, or at least to the acknowledgement of truth. "Ut sit finis litium," was equally the object of the Syllogism of Aristotle, and the "Pleadings" of the law of England; and the Barbara, Celarent, Darii, Ferio of the logicians, form in

mind a complete analogy to the trover, replevin, and ejectment of the lawyers. They are all alike, but different modes of forcing what was vague to become precise, and of bringing controversy to a point; and it appears to me to be the fault rather of human nature than of either system, if they have in their turns been made the parents as well as the destroyers of contention.

"To detail these rules would require volumes. I shall instance to you but a very few, and those, not with the view of defending them as reasonable, or exposing them as absurd, but to point out to you that they are not such as unassisted reason can well grapple with; and in short, that they are such tools as a young lawyer can hardly learn to manage, except by timely practice and experience.

"For instance, I might with propriety select the action of "Debt," to recover from you either rent, which I say you owe to me, or the amount of a bond, which I say you have executed to me. If I bring an action of debt for rent due, it is an excellent plea for you to say that you "*owe me nothing*;" but if I bring the action of debt for the amount due on the bond, the rules of pleading will never permit you to say that you "*owe me nothing*, although you may in fact have paid me every shilling of my demand previous to the action; nay, even if you had never executed such a bond, nor owed me a shilling in your life. The reason of this distinction is certainly not obvious, it is however founded in good sense. Suppose now, that I bring an action of "Covenant" against you, asserting that "you have broken your covenant with me," and that you plead "you have *not* broken your covenant with me." This you will think is a pretty direct negation of my charge. Far from it—within these ten years the Court of King's Bench in England gave

judgment against the East India Company, for resorting to so evasive a plea, in an action brought against them by a Mr. Hodgson.

" Suppose again, that you were to plead the performance of your covenant, this indeed would answer in some cases, but yet not in all; for instance, if you had covenanted to navigate a ship to Jamaica, and not to deviate from the usual course, and that I bring an action against you for having " broken this covenant," it is no plea for you to say " that you have performed it," and still less will you be allowed to say " that you have not broken it." You must come to the point, and not seek to evade my charge in either of these manners.

" Suppose now, that you have covenanted with me, that you will not build any more houses in your town without my consent, and that I bring an action against you, " for having built houses in your town without my consent;" the law never will permit you to plead, " that you have not built houses in your town without my consent." The reason that this plea is bad is very different from those which forbid any of the former pleas, which I have mentioned. In this case the plain reason is, that the plea is a " negation pregnant," which the system of special pleading cannot endure.

" So much for *covenants*. Suppose now, that I bring an action of *trespass* against you, for entering upon my land, and that you plead " you entered with my leave," this is a good plea for you, and calls on me to *reply*, for we are not yet at issue; but if I reply " that you did *not* enter with my leave," this is bad, for this is another " negation pregnant;" and if I abide by this pleading I must take the consequence, and it becomes of no avail whether in point of fact you had or had not my leave, or did or did not enter upon my land. Sometimes the law

presents a choice of two forms of action to prove injury, and here it becomes a careful pleader to choose with judgment: for instance, suppose a shopkeeper to confess a judgment to you for 100l. and to become a bankrupt, and you afterwards sue out execution and sell his goods, &c. which I suppose to be worth 500l. but at the sale produce only 80l. The assignees of the bankrupt have it in their choice which they will bring against you, an action of "Assumpsit" or of "Trover;" but in the former case they will only recover 80l. from you, in the latter they will obtain the full 500l.

"Suppose now, that I lend 200l. to B, a youth under age, and take his promissory note for 100l. and his bond for the remaining hundred, and bring two actions, one to recover the value of the note, and the other the debt due upon the bond. The proper defence to the latter action is, "that he was an infant at the time of executing the bond," the law will not allow him to say that "he did not execute the bond;" this you will think is out of respect to the very truth of the case—alas, it is not, for in the first action he is not bound to say a word about his infancy, but may simply assert, "that he never did make any such engagement:" and when the matter comes to trial, if he proves himself to have been an infant, it will be in vain to except to his mode of pleading. In the same manner, suppose I were to win a sum of money from you at play, and that by way of payment you become the acceptor of a bill of exchange for the amount, and that the bill passes into circulation. If the holder brings an action against you to recover the amount, you may allege that the consideration was gaming, and it is complete defence. But this is not all; if you please, you need not say a word about the gaming, but plead boldly "that you did not undertake in manner and form alleged

against you," that is, that you never did acccept the bill of exchange, and proof at the trial of the gaming will abundantly establish the truth of what you have pleaded. But if you had sealed the paper, the case becomes widely different; not that you would be bound in the one case to pay more than in the other, in each the gaming is a complete exoneration, but in the latter case, if you mean to rely on the gaming, it must so appear in your plea, and this is the difference between the two cases.

"Another point that exercises the discretion of the pleader is, who the person is against whom the action is to be brought, or who it is that is entitled to bring it? This you will think cannot be difficult. Every man may be thought to know from whom the injury he complains of has proceeded, and at least whether he is injured or not. Suppose then a tradesman delivers goods for your use into the mail coach, to be taken to a given place, and that the goods are lost before the coach sets out. The mail coach owners are liable, but to whom? Do you think the tradesman could recover in an action against them? Certainly not.

"Let us now consider the relation of husband and wife. There are many injuries to them and to their property, for which they *may* sue jointly, others for which they *must* sue jointly, and some for which the husband must sue alone. The principles of the distinctions are understood to pleaders, but certainly not to the world at large. For instance, if the wife, after marriage, has earned money by labour, and that it remains unpaid, the law will not permit the husband and wife to join in an action to recover it. The wrong in withholding it is done to the husband, and not to the wife, and therefore he must sue alone. But if the wife is entitled to land, and a stranger enters and treads down the grass, and

pulls it up, and carries it away, here is an injury for which they may join in action. Perhaps you will think this is owing to the circumstance of the field in fact belonging to the wife; and if so, you would think that a stranger, who should enter into the adjoining field, which we will suppose equally belonging to her, and cut down, and carry off some corn, would equally be answerable to them jointly. Believe me the case is widely different; for this injury the husband must sue alone, and this is a distinction between corn and grass, the reason of which is obvious to the eyes of special pleaders, though not perhaps to the eyes of other mortals.

"I shall not cite any further instances of the peculiar views which the rules of special pleading take of these matters; I believe I have adduced sufficient to convince you, that it is a system which must be painfully studied, in order to be at all understood; and that any young man who comes to the bar, trusting to his common sense for the application of its rules, will find himself embarked on a wide sea, without oar or compass, while his character, and perhaps his existence, depend upon his skilful navigation of the first vessel committed to his charge.

"Observe also, that I have hitherto considered only the substance of these few (out of so many) rules, divesting them of their forms in which they are dressed up, and which are perhaps still more formidable to the young student, than the rules themselves can be. Of these forms I shall say nothing, but adduce a specimen, and leave you to form your conclusion.

"It is of late you know that courts of law have risen so superior to forms as they are at present; it would be unfair then to present you with a sketch of the pleadings of former generations. I have therefore selected Bosanquet and Pullen's new 'Reports of Cases,' adjudged in

the 44th year of King George III. The following is the first case that presented itself, and may serve as a fair specimen of the Carte and Tierce of two modern special pleaders. The fact was simply this: Mr. Bulpit owed a rent, and Mr. Clarke distrained him for it, and Mr. Bulpit questioned Mr. Clarke's right; the following is a view of the attack and defence, abridged and simplified as much as is in my power.

"Mr. Bulpit brought an action of replevin. Mr. Clarke first pleaded 'non cessit:' he then made cognizance as bailiff of R. W., and alleged that the Locus in quo was parcel of a tenement called Barkham, and that the plaintiff enjoyed the said tenement under a yearly rent charge of 3l., and acknowledged the taking as and for a distress of the said rent charge in arrear. He then made cognizance as the bailiff of R. W., alleging that the Locus in quo was parcel of a certain tenement called Barkham, holden of the manor of Bentworth, at the yearly rent of 3l., of which said R. W. was lawfully possessed, and because 3l. was in arrear, acknowledged the taking of the distress. Such was the defence of Mr. Clarke, or rather of his special pleader.

"Mr. Bulpit then took issue on non cessit, and demurred generally to the first cognizance; and as to the second cognizance, he first traversed that the Locus in quo was parcel of the supposed tenement; then secondly, he pleaded in bar, that the said R. W. was not seized in his demesne as of fee of the said manor; then thirdly, he traversed, that the supposed tenement was holden of the said R. W. as of his manor of Bentworth, at the supposed rent; and fourthly, he pleaded that the said R. W. was not at any time within 50 years seized of the said rent of 3l. in his demesne as of fee by the hands of the said plaintiff, or of any other person as tenant thereof.

Such was the reply of Mr. Bulpit; Mr. Clarke then joined in the demurrer to the first cognizance, took issue on the traverse in the first plea in bar to the second cognizance; then demurred specially to the second plea in bar, and assigned the three following causes. However I shall spare you the causes, and merely tell you, that Mr. Clarke further took issue on the traverse in the third plea in bar; and lastly, demurred specially to the fourth plea in bar.

"The decision of the court amounted to this, that Mr. Bulpit had sinned against the rules of pleading.

"From this case you will understand at least, that it requires considerable skill to use these weapons—and you may take my word, when I assure you, that as there are no books by which any one can become a good fencer, or a good dancer, so there are none by which he can learn the art of special pleading. To practice he must look for attaining skill; and his choice is, whether he will begin to practise under the inspection of skilful masters who will correct his first errors, or whether he is to commence his experiments at the expense of the fortunes of his clients, and of the eventual loss of his own reputation.

"For these reasons I have no hesitation in recommending a pleader's office to any young man intending, bonâ fide, to make the law his profession.—I will even assure him, that he will find the tedious hours, which he is doomed to pass in it, will ultimately prove even an economy of time from the power of confident and rapid execution which they confer; enabling him to perform, almost without a thought, many of the subsequent duties of his profession, which otherwise will be the subject of continual and reiterated doubt, anxiety, and research.

"But it is not merely as the best school for learning a

necessary art of difficult attainment, or with a view to the ultimate abridgment of the lawyer's labours, that I have to recommend the pleader's office. It is further, I am well convinced, the best method for attaining that general knowledge of the law of England, which can alone lead to eminence in the profession. This is a point of much consequence, and on which very different opinions have been entertained.

"We may boast of our 'Nolumus Leges Angliæ mutari,' if we please; but the real fact is, that a system of constant and progressive change is one of the most distinguishing characteristics of the Law of England. This transition, hardly perceptible at any one moment, in lapse of time becomes of such importance, that the greater part of the ponderous volumes of Lord Coke have already little bearing in the real business of a modern lawyer; while on the other hand, if we could suppose Lord Coke suddenly restored to Westminster Hall, he would find all his learning insufficient to make him understand the most of what he would hear.

"Owing to this circumstance of the progressive variation of our law, two general systems of education, essentially different, have been proposed for our lawyers. The first advises the student to begin by learning our law in its earliest infancy, (so far as we can trace it) and to follow it in all its changes to its present state—the second recommends him to commence his operations on our law as it at present stands, and to ascend in the inquiry so far as is really necessary in investigating what it has been. My own opinion, is, that both these systems may easily be carried to the extreme, but that, of the two, the latter is the least mischievous.

"Knowing that you will attach more weight to the result of an experiment actually made, and truly recorded,

than to any general opinion, I send you a short history of the course pursued by a young lawyer of my acquaintance, together with his account of its result. I am enabled to state both with the most perfect accuracy.— He was early impressed with the necessity of taking the 'vantage 'ground of history,' and also of metaphysics—which you recollect Lord Bolingbroke recommends as indispensable in the formation of a great lawyer. After acquiring a general knowledge of each, and having further formed accurate habits of induction by considerable attention to mathematics, he commenced his legal education, by twice reading Rapin's History of England—he next endeavoured to acquire, from a variety of books, a knowledge of the feudal law—he then studied Blackstone's Commentaries—he next waded twice most painfully through Coke upon Littleton, marking, extracting, and digesting as he proceeded—then, by way of introducing himself to the fundamental principles of pleading, he actually read through Plowden's Reports. Having thus taken what he considered 'an enlarged view' of the subject, he seated himself for the first time in the student's box in Westminster Hall, and found to his surprise and mortification, that the courts were occupied almost entirely upon subjects to which he was an utter stranger; pursuing them through forms of which he knew nothing, and which rendered them to him almost unintelligible. He was disposed to hope at least that he had formed an outline of legal knowledge, the details of which he might easily fill up; but here again he was disappointed. The new knowledge would not fit in the compartments he had provided; he further saw that *precision of knowledge*, rather than a quantity of it, is what leads to that promptitude of decision, which appeared to him to be the first requisite for the success of a lawyer; and he felt to his

cost, that the course of his past studies, so far from conferring this precision, was even inimical to it: and finally, he became convinced of the melancholy truth, that his notions were not merely inadequate, but false, and that after all his labours he still had not only almost every thing to learn, but also a great deal to forget.

" I shall now proceed to give you my own ideas as to the best course for a student to pursue, supposing him already to possess the advantages arising from a liberal education; amongst which a general knowledge of English History is of course included. I should advise him to commence his legal pursuits by reading Blackstone's Commentaries, not as an analysis which it is desirable for him further to pursue, but as affording a mere general map and outline of his profession, and to give him that 'general foretaste, so that nothing hereafter shall be 'wholly new to him,' which Lord Bacon recommends. The next book to which I would direct his attention, is 'Cruise's Digest of the Laws of Real Property.' It contains an excellent arrangement of that great proportion of our laws which relates to the subject of real property, and not only includes, but reduces into lucid order almost every thing in Coke upon Littleton, which it is as yet necessary for the young lawyer to be acquainted with. It possesses the further recommendation of forming in itself an excellent introduction, at once chronological and analytical, to those voluminous repositories of our law the reporters; so that after reading this Digest he will have formed a pretty accurate estimate of their relative merits and importance, and be already acquainted with the principal cases, to which he is in his future life to refer.

" Although it is true that many of the wise distinctions of the cases escape the notice of this Digest, and that i often fails in pursuing some of the most important subject

of which it treats, to the length that more experienced lawyers would desire, failing the practitioner sometimes precisely at the point where he applies to it for the solution of his doubt; yet for the student at least it possesses this advantage, that, while it conveys a vast body of knowledge to his mind, in reading it he will have *lost no time;* almost every page in it contains what it behoves him to remember, and in studying it he will at least distress neither his memory nor understanding, by accumulating a store of learning upon laws long since forgotten, and applicable to the ways of other times; and which in the course of his life he will probably never have occasion to remember.

"After having read this Digest (6 Vols.) once, I should recommend a second perusal, and to consider it now as a sort of index to Coke on Littleton, and Coke's Reports; and to study carefully in those works all the passages to which it refers. The student will now possess a considerable stock of legal knowledge; he will still however be very ignorant of what forms the actual business of the courts—as the best introduction to this, I would recommend 'Selwyn's Nisi prius,' a work certainly of unequal execution, and perhaps not of the most convenient arrangement, but which possesses the recommendations of great clearness, of abstracting most of the leading cases which govern the real living and daily business of the courts, and of containing nothing useless.

"And now I consider him as qualified to enter the Pleader's Office, carrying with him clear and definite ideas of the science which he has studied. As he pursues his practice in the office, he will soon see how new and wide a field the system of pleading opens to his view; and perceive with gratification, that most of the law which he has acquired classes itself under its various topics, and hinges

itself upon its rules. At the same time it will open to him in a peculiar manner the extent and measure of his ignorance, and guide him in supplying his defects. It would be superfluous and indeed impossible for me to pretend further to direct his labours. The title, 'Pleader,' in Comyn's Digest, and the valuable notes of Sergeant Williams on Saunders's Reports, will merit his principal attention; but the Historians, the Analysists, the Essayists, and the Reporters of our law, will also all fall under his view in their proper places. The daily practice of the office will prove his best guide in directing their selection.

I am,

My dear Sir, &c."

PAGE 427.

In the *original correspondence* between certain great statesmen, published in the Memoirs of Sir Robert Walpole, there are many curious examples, especially one *most secret* letter, vol. iii, p. 397, of the *finesse*, equivocation, delays, and *verbiage* of diplomatists. These it would be well for a young diplomatist to study, that he may learn what to avoid, and what to despise.

Of the use of certain *cant* words to negociators, Horace Walpole, in one of his letters to Sir Robert Walpole, gives an excellent example:—"His eminence the cardinal has made use of this word *équilibre* to discover the "views and intentions of the Queen of Spain by it. * * "* * * But the ingenious Monsieur Chauvelin is fond of "this word *équilibre*, without any vast views of conquests "for France, or settling a new partition or balance of "power for Europe: *but as being subject to so many dif-* "*ferent senses and interpretations,* and being made a pre-

" vious condition to all action, it may serve, if he pleases, " to prevent any action at all."

Chapter on Statesmen or Lawyers; the advantage of literature to the declining years of great men.—We are told by Sir Robert Walpole's biographer, that in the decline of his life, and after he had been obliged to retire from his high station in the ministry, he regretted, that he had forgotten his classical attainments, and that he had little taste for literature. He once expressed his regret to Mr. Henry Fox, afterward Lord Holland, who was reading in the library at Houghton: " I wish," he said, " I could take as much delight in reading as you do; it " would be the means of alleviating many tedious hours " in my present retirement; but, to my misfortune, I " derive no pleasure from such pursuits."

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A Prince should early learn to express himself well in conversation.—There are many excellent lessons on this subject in the works of Madame de Genlis, especially in the letters on the education of a prince, in her Adéle et Théodore where the tutor reproves the prince for speaking ill, or for being bashfully silent. Lessons from real life have a still greater effect upon the mind than can be produced by any fictitious narratives, however well constructed. A judicious preceptor will therefore take occasion to point out, in biography or history, examples of the advantages which a prince derives from being able to express himself with ease, precision, and dignity.

Lord Harvey, when ambassador, said of the Duke of Modena: " Thanks be to God, the Duke is at last de- " parted; sure that is the most impenetrable piece of dig- " nified dulness, that ever any princely family produced.

" Most of the little conversation that used to be extorted
" from him consisted of inarticulate sounds, like *Ah!* and
" *Hah!* and whenever he did deviate into articulation, his
" words were as bare of meaning as his noises generally
" were of words; while *si fait*, *nonni*, *cela se peut*, and
" *peut-être*, seemed to be all the furniture in his whole vo-
" cabulary."

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