

WARNING VOICE

Being a COLLECTION of

Extracts from EMINENT AUTHORS,

On the important Subject of

EDUCATION,

Particularly with Respect to the Inhabitants of

Great Britain and Ireland;

Humbly Addressed to the

HIBERNIAN SOCIETY,

I labour to diffuse th'important Good,
Till this great Truth by all be understood;
' That all the pious Duties which we owe
' Our Parents, Friends, our Country and our God,
' The Seeds of every Virtue here below,
' From Discipline alone and early Culture grow.
WEST ON EDUCATION.
Dodley's Collection, 4th. Vol.

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WARRING VOICE

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Great Britain and Ireland;

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THE HIBERNIAN SOCIETY

THE HIBERNIAN SOCIETY

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TO THE
RIGHT HONOURABLE, HONOURABLE,
AND
TRULY PATRIOT MEMBERS
OF THE
HIBERNIAN SOCIETY:

The following COLLECTION is most
humbly inscribed, by their

Very Devoted,

Very Humble, and

Obedient Servant,

THE EDITOR.

TO THE
RIGHT HONOURABLE, HONOURABLE,

A. W. D.

TRUTH PATRIOT MEMBERS

OF THE

HIBERNIAN SOCIETY:

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THE EDITOR



TO THE
READER.

I HAVE some where read of an old *Grecian* Philosopher, whose Custom it was on a Market Day, to get on the Top of an House, and as the People passed by in Crowds, He continually thundered in their Ears, these Words, “EDUCATE YOUR CHILDREN.” But they listened not to the *Warning Voice*, and the State was destroyed. The Office of that Philosopher have I now taken upon me. Open your Ears, and attend ye People of *IRELAND*, as you value the Prosperity, the Safety of this
A 3 Land.

To the R E A D E R.

Land. Despise not, but listen to the *Warning Voice*, whilst it pours forth a Series of Oracles, delivered at different Times, by the most profound Sages, but scattered like the Sybil's Leaves, and now first with great Pains and Industry collected and ranged in Order : Listen I say to the *Warning Voice* ; so shall Peace, Plenty, Arts and Sciences once more find a Refuge here, and adorn the Land ; so shall this Fair Island once again lift her Head, be crowned with Honour, and afford a bright Example to the Nations all around.



THE



T H E

Warning Voice, &c.

On the Neglect of Studying the English Language.

Extract from Mr. LOCKE on Education.



HERE can scarce be a greater Defect in a Gentleman, than not to express himself well either in Writing or Speaking. But yet I think, I may ask my Reader, whether he doth not know a great many, who live upon their Estates, and so, with the Name, should have the Qualities of Gentlemen, who cannot so much as tell a Story as they should, much less speak clearly and persuasively in any Business. This, I think, not to be so much their Fault as the Fault of their Education; for I must without Partiality, do my
A Country.

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Countrymen this Right, that where they apply themselves, I see none of their Neighbours out-go them. They have been taught *Rhetorick*, but yet never taught how to express themselves handsomely with their Tongues or Pens in the Language they are always to use; as if the Names of the Figures that embellished the Discourses of those, who understood the Art of Speaking, were the very Art and Skill of Speaking well. This, as all other Things of Practice, is to be learn'd not by a few or a great many Rules given, but by Exercise and Application according to good Rules, or rather Patterns, till Habits are got, and a Facility of doing it well.

Agreeable hereunto, perhaps it might not be amiss, to make Children, as soon as they are capable of it, often to tell a Story of any Thing they know: and to correct at first the most remarkable Fault they are guilty of in their Way of putting it together. When that Fault is cured, then to shew them the next and so on, till one after another, all, at least the gross ones, are mended. When they can tell tales pretty well, then it may be Time to make them write them. The Fables of *Æsop*, the only Book almost that I know fit for Children, may afford them Matter for this Exercise of Writing *English*, as well as for reading and translating, to enter them in the *Latin* Tongue. When they are got past the Faults of Grammar, and can join in a continued coherent Discourse the several Parts of a Story, without bald and unhandsome Forms of Translation (as is usual) often repeated, he that desires to perfect them yet farther in this, which is the first Step to speaking well, and needs no Invention, may have Recourse to *Tully*, and by putting in Practice those Rules which that Master of Eloquence gives in his first Book *De Inventione*, §. 20. make them know wherein the Skill and Graces of an handsome Narrative, according to the several Subjects

and

and Designs of it, lie. Of each of which Rules fit Examples may be found out, and therein they may be shewn how others have practised them. The ancient classick Authors afford Plenty of such Examples, which they should be made not only to translate, but have set before them as Patterns for their daily Imitation.

When they understand how to write *English* with due Connexion, Propriety, and Order, and are pretty well Masters of a tolerable narrative Stile, they may be advanced to writing of Letters; wherein they should not be put upon any Strains of Wit or Compliment, but taught to express their own plain easy Sense, without any Incoherence, Confusion or Roughness. And when they are perfect in this, they may, to raise their Thoughts, have set before them the Example of *Voitures*, for the Entertainment of their Friends at a Distance, with Letters of Compliment, Mirth, Raillery or Diversion; and *Tully's Epistles*, as the best Pattern, whether for Business or Conversation. The writing of Letters has so much to do in all the Occurrences of human Life, that no Gentleman can avoid shewing himself in this kind of Writing. Occasions will daily force him to make this Use of his Pen, which, besides the Consequences that, in his Affairs, his well or ill managing of it often draws after it, always lays him open to a severer Examination of his Breeding, Sense, and Abilities, than moral Discourses; whose transient Faults dying for the most Part with the Sound that gives them Life, and so not subject to a strict Review, more easily escape Observation and Censure.

Had the Methods of Education been directed to their right End, one would have thought this, so necessary a Part, could not have been neglected, whilst Themes and Verses in *Latin*, of no use at all, were so constantly every where pressed, to the rack-

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ing of Children's Inventions beyond their Strength, and hindering their chearful Progress in learning the Tongues by unnatural Difficulties. But Custom has so ordained it, and who dares disobey? And would it not be very unreasonable to require of a learned Country School-Master (who has all the Tropes and Figures in *Farnaby's Rhetorick* at his Fingers Ends) to teach his Scholar to express himself handsomely in *English*, when it appears to be so little his Business or Thought, that the Boy's Mother, (despised, 'tis like, as illiterate, for not having read a System of *Logick* and *Rhetorick*) out-does him in it?

To write and speak correctly, gives a Grace, and gains a favourable Attention to what one has to say: And since it's *English* that an *English* Gentleman will have constant use of, that is the Language he should chiefly cultivate, and wherein most Care should be taken to polish and perfect his Style. To speak or write better *Latin* than *English*, may make a Man be talk'd of, but he will find it more to his Purpose, to express himself well in his own Tongue that he uses every Moment, than to have the vain Commendation of others for a very insignificant Quality. This I find universally neglected, nor no Care taken any where to improve young Men in their own Language, that they may thoroughly understand and be Masters of it. If any one among us have a Facility or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or any Thing rather than to his Education, or any Care of his Teacher. To mind what *English* his Pupil speaks or writes, is below the Dignity of one bred up amongst *Greek* and *Latin*, though he have but little of them himself. These are the learned Languages fit only for learned Men to meddle with and teach; *English* is the Language of the illiterate Vulgar: Tho' yet we see the Polity of some of our Neighbours, hath not thought it beneath

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neath the publick Care to promote and reward the Improvement of their own Language. Polishing and enriching their Tongue is no small Business amongst them; it hath Colleges and Stipends appointed it, and there is raised amongst them a great Ambition and Emulation of writing correctly: And we see what they are come to by it, and how far they have spread one of the worst Languages possibly in this Part of the World, if we look upon it as it was in some few Reigns backwards, whatever it be now. The great Men among the *Romans* were daily exercising themselves in their own Language; and we find yet upon Record, the Names of Orators, who taught some of their Emperors *Latin*, though it were their Mother Tongue.

'Tis plain, the *Greeks* were yet more nice in theirs: All other Speech was barbarous to them but their own, and no foreign Language appears to have been studied or valued amongst that learned and acute People; tho' it be past doubt that they borrowed their Learning and Philosophy from abroad.

I am not here speaking against *Greek* and *Latin*; I think they ought to be studied, and the *Latin* at least understood well by every Gentleman. But whatever foreign Languages a young Man meddles with (and the more he knows the better) that which he should critically study, and labour to get a Facility, Clearness, and Elegancy to express himself in, should be his own, and to this Purpose he should daily be exercised in it.

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On the Neglect of Oratory.

SPECTATOR. No. 407.

— *abest facundis Gratia dictis.*

Ovid.

MOST Foreign Writers who have given any Character of the *English* Nation, whatever Vices they ascribe to it, allow in general, that the People are naturally modest. It proceeds perhaps from this our national Virtue, that our Orators are observed to make use of less Gesture or Action than those of other Countries. Our Preachers stand stock still in the Pulpit, and will not so much as move a Finger to set off the best Sermons in the World. We meet with the same speaking Statues at our Bars, and in all publick Places of Debate. Our Words flow from us in a smooth continued stream, without those Strainings of the Voice, Motions of the Body, and Majesty of the Hand, which are so much celebrated in the Orators of *Greece* and *Rome*. We can talk of Life and Death in cold Blood, and keep our Temper in a Discourse which turns upon every Thing that is dear to us. Though our Zeal breaks out in the finest Tropes and Figures, it is not able to stir a Limb about us. I have heard it observed more than once by those who have seen *Italy*, that an untravelled *Englishman* cannot relish all the Beauties of *Italian* Pictures, because the Postures which are expressed in them are often such as are peculiar to that Country. One who has not seen an *Italian* in the Pulpit, will not know what to make of that noble Gesture in *Raphael's* Picture of *St. Paul* preaching at *Athens*, where the Apostle is represented as lifting up both his Arms, and pouring out the Thunder of his Rhetorick amidst an Audience of Pagan Philosophers.

It

It is certain that proper Gestures and vehement Exertions of the Voice cannot be too much studied by a publick Orator. They are a kind of Comment to what he utters, and enforce every Thing he says, with weak Hearers, better than the strongest Argument he can make use of. They keep the Audience awake, and fix their Attention to what is delivered to them, at the same time that they shew the Speaker is in earnest, and affected himself with what he so passionately recommends to others. Violent Gesture and Vociferation naturally shake the Hearts of the Ignorant, and fill them with a kind of Religious Horror. Nothing is more frequent than to see Women weep and tremble at the Sight of a moving Preacher, though he is placed quite out of their Hearing; as in *England* we very frequently see People lulled asleep with solid and elaborate Discourses of Piety, who would be warmed and transported out of themselves by the Belowings and Distortions of Enthusiasm.

If Nonsense, when accompanied with such an Emotion of Voice and Body, has such an Influence on Mens Minds, what might we not expect from many of those admirable Discourses which are printed in our Tongue, were they delivered with a becoming Fervour, and with the most agreeable Graces of Voice and Gesture?

We are told that the great *Latin* Orator very much impaired his Health by this *laterum Contentio*, this Vehemence of Action, with which he used to deliver himself. The *Greek* Orator was likewise so very famous for this Particular in Rhetorick, that one of his Antagonists, whom he had banished from *Athens*, reading over the Oration which had procured his Banishment, and seeing his Friends admire it, could not forbear asking them, if they were so much affected by the bare reading of it, how much more they would have been alarmed, had they

heard him actually throwing out such a Storm of Eloquence?

How cold and dead a Figure in Comparison of these two great Men, does an Orator often make at the *British* Bar, holding up his Head with the most insipid Serenity, and stroaking the Sides of a long Wigg that reaches down to his Middle? The Truth of it is, there is often nothing more ridiculous than the Gestures of an *English* Speaker; you see some of them running their Hands into their Pockets as far as ever they can thrust them, and others looking with great Attention on a Piece of Paper that has nothing written in it; you may see many a smart Rhetorician turning his Hat in his Hands, moulding it into several different Cocks, examining sometimes the Lining of it, and sometimes the Button, during the whole Course of his Harangue. A deaf Man would think he was cheapening a Beaver, when perhaps he is talking of the Fate of the *British* Nation. I remember, when I was a young Man, and used to frequent *Westminster-Hall*, there was a Counsellor who never pleaded without a Piece of Pack-thread in his Hand, which he used to twist about a Thumb, or a Finger, all the while he was speaking: The Waggs of those Days used to call it the Thread of his Discourse, for he was not able to utter a Word without it. One of his Clients, who was more merry than wise, stole it from him one Day in the midst of his Pleading; but he had better have let it alone, for he lost his Cause by his Jest.

I have all along acknowledged myself to be a Dumb Man, and therefore may be thought a very improper Person to give Rules for Oratory; but I believe every one will agree with me in this, that we ought either to lay aside all kinds of Gesture, (which seems to be very suitable to the Genius of our Nation) or at least to make use of such only as are graceful and expressive.

SPECTATOR.

SPECTATOR. No. 484.

Neque cuiquam tam statim clarum ingenium est, ut possit emergere; nisi illi materia, occasio, fautor etiam, commendatorque contingat. Plin. Epist.

Mr. SPECTATOR,

OF all the young Fellows who are in their Progress through any Profession, none seem to have so good a Title to the Protection of the Men of Eminence in it as the modest Man: not so much because his Modesty is a certain Indication of his Merit, as because 'tis a certain Obstacle to the producing of it. Now, as of all Professions this Virtue is thought to be more particularly unnecessary in that of the Law than in any other, I shall only apply myself to the Relief of such who follow this Profession with this Disadvantage. What aggravates the Matter is, that those Persons who, the better to prepare themselves for this Study, have made some Progress in others, have, by addicting themselves to Letters, encreased their natural Modesty, and consequently heightened the Obstruction to this Sort of Preferment; so that every one of these may emphatically be said to be such a one as *laboureth and taketh Pains, and is still the more behind*. It may be a Matter worth discussing then, Why that which made a Youth so amiable to the Ancients, should make him appear so ridiculous to the Moderns? and, Why in our Days there should be Neglect, and even Oppression of young Beginners, instead of that Protection which was the Pride of theirs? In the Profession spoken of, 'tis obvious to every one whose Attendance is required at *Westminster-Hall*, with what Difficulty a Youth of any Modesty has been permitted to make an Observation,

tion, that could in no wise detract from the Merit of his Elders, and is absolutely necessary for the advancing his own. I have often seen one of these not only molested in his Utterance of something very pertinent, but even plundered of his Question, and by a strong Serjeant shouldered out of his Rank, which he has recovered with much Difficulty and Confusion. Now as great Part of the Business of this Profession might be dispatched by one that perhaps

——— *Abest virtute disertis*
Messalæ, nec scit quantum Causellius Aulus ; Hor.

so I can't conceive the Injustice done to the Publick, if the Men of Reputation in this Calling would introduce such of the young ones into Business, whose Application to this Study will let them into the Secrets of it, as much as their Modesty will hinder them from the Practice: I say, it would be laying an everlasting Obligation upon a young Man, to be introduced at first only as a Mute, till by his Countenance, and a Resolution to support the good Opinion conceived of him in his Betters, his Complexion shall be so well settled, that the Litigious of this Island may be secure of his obstreperous Aid. If I might be indulged to speak in the Stile of a Lawyer, I would say, that any one about thirty Years of Age, might make a common Motion to the Court with as much Elegance and Propriety as the most aged Advocates in the Hall.

I can't advance the Merit of Modesty by any Argument of my own so powerfully, as by an Enquiry into the Sentiments the greatest among the Ancients of different Ages entertained upon this Virtue. If we go back to the Days of *Solomon*, we shall find Favour a necessary Consequence to a shame-faced Man. *Pliny*, the greatest Lawyer and most elegant

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elegant Writer of the Age he lived in, in several of his Epistles, is very solicitous in recommending to the Publick some young Men of his own Profession, and very often undertakes to become an Advocate, upon Condition that some one of these his Favourites might be joined with him, in order to produce the Merit of such, whose Modesty otherwise would have suppressed it. It may seem very marvellous to a saucy Modern, that *Multum sanguinis, multum verecundiae, multum sollicitudinis in ore*; to have the Face first full of Blood, then the Countenance dashed with Modesty, and then the whole Aspect as of one dying with Fear, when a Man begins to speak; should be esteemed by Pliny the necessary Qualifications of a fine Speaker: Shakespear also has expressed himself in the same favourable Strain of Modesty, when he says,

——— *In the Modesty of fearful Duty*
I read as much as from the rattling Tongue
Of saucy and audacious Eloquence———

Now since these Authors have professed themselves for the modest Man, even in the utmost Confusions of Speech and Countenance, why should an intrepid Utterance and a resolute Vociferation thunder so successfully in our Courts of Justice? And why should that Confidence of Speech and Behaviour, which seems to acknowledge no Superior, and to defy all Contradiction, prevail over that Defiance and Resignation with which the modest Man implores that favourable Opinion which the other seems to command?

As the Case at present stands, the best Consolation that I can administer to those who cannot get into that Stroke of Business (as the Phrase is) which they deserve, is to reckon every particular Acquisition of Knowledge in this Study as a real Increase
of

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of their Fortune; and fully to believe, that one Day this imaginary Gain will certainly be made out by one more substantial. I wish you would talk to us a little on this Head, you would oblige,

Sir, your humble Servant.

The Author of this Letter is certainly a Man of good Sense; but I am perhaps particular in my Opinion on this Occasion; for I have observed, that under the Notion of Modesty, Men have indulged themselves in a spiritless Sheepishness, and been forever lost to themselves, their Families, their Friends, and their Country. When a Man has taken Care to pretend to nothing but what he may justly aim at, and can execute as well as any other, without Injustice to any other; it is ever want of Breeding or Courage to be brow-beaten or elbowed out of his honest Ambition. I have said often, Modesty must be an Act of the Will, and yet it always implies Self-denial: For if a Man has an ardent Desire to do what is laudable for him to perform, and, from an unmanly Bashfulness, shrinks away, and lets his Merit languish in Silence, he ought not to be angry at the World that a more unskilful Actor succeeds in his Part, because he has not Confidence to come upon the Stage himself. The Generosity my Correspondent mentions of *Pliny*, cannot be enough applauded. To cherish the Dawn of Merit, and hasten its Maturity, was a Work worthy a noble *Roman* and a liberal Scholar. That Concern which is described in the Letter, is to all the World the greatest Charm imaginable; but then the modest Man must proceed, and shew a latent Resolution in himself; for the Admiration of his Modesty arises from the Manifestation of his Merit. I must confess we live in an Age, wherein a few empty Blusterers carry away the Praise of Speaking,

Speaking, while a Crowd of Fellows over-stocked with Knowledge are run down by them: I say over-stocked, because they certainly are so as to their Service of Mankind, if from their very Store they raise to themselves Ideas of Respect, and Greatness of the Occasion, and I know not what, to disable themselves from explaining their Thoughts. I must confess, when I have seen *Charles Frankair* rise up with a commanding Mien, and Torrent of handsome Words, talk a Mile off the Purpose, and drive down twenty bashful Boobies of ten times his Sense, who at the same time were envying his Impudence and despising his Understanding, it has been Matter of great Mirth to me; but it soon ended in a secret Lamentation, that the Fountains of every thing Praise-worthy in these Realms, the Universities, should be so muddled with a false Sense of this Virtue, as to produce Men capable of being so abused. I will be bold to say, that it is a ridiculous Education which does not qualify a Man to make his best Appearance before the greatest Man and the finest Woman to whom he can address himself. Were this judiciously corrected in the Nurseries of Learning, pert Coxcombs would know their Distance: But we must bear with this false Modesty in our young Nobility and Gentry, till they cease at *Oxford* and *Cambridge* to grow dumb in the Study of Eloquence.

SPECTATOR. No. 633.

Omnia profecto cum se à cœlestibus rebus referet ad humanas, excelsus magnificentiusque & dicet & sentiet.
Cicer.

IT was a very common Enquiry among the Ancients why the Number of excellent Orators, under all the Encouragements the most flourishing States

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States could give them, fell so far short of the Number of those who excelled in all other Sciences. A Friend of mine used merrily to apply to this Case an Observation of *Herodotus*, who says, That the most useful Animals are the most fruitful in their Generation; whereas the Species of those Beasts that are fierce and mischievous to Mankind are but scarcely continued. The Historian instances in a Hare, which always either breeds or brings forth; and a Lioness, which brings forth but once, and then loses all Power of Conception. But, leaving my Friend to his Mirth, I am of Opinion, that in these latter Ages we have greater Cause of Complaint than the Antients had. And since that solemn Festival is approaching, which calls for all the Power of Oratory, and which affords as noble a Subject for the Pulpit as any Revelation has taught us, the Design of this Paper shall be to show, that our Moderns have greater Advantages towards true and solid Eloquence, than any which the celebrated Speakers of Antiquity enjoy'd.

The first great and substantial Difference, is that, their Common-places, in which almost the whole Force of Amplification consists, were drawn from the Profit or Honesty of the Action, as they regarded only this present State of Duration. But Christianity as it exalts Morality to a greater Perfection, as it brings the Consideration of another Life into the Question, as it proposes Rewards and Punishments of a higher Nature, and a longer Continuance, is more adapted to affect the Minds of the Audience, naturally inclined to pursue what it imagines its greatest Interest and Concern. It *Pericles*, as Historians report, could shake the firmest Resolutions of his Hearers, and set the Passions of all *Greece* in a Ferment, when the present Welfare of his Country, or the Fear of Hostile Invasions, was the Subject: What may be expected from that Orator,

tor, who warns his Audience, against those Evils which have no Remedy, when once undergone, either from Prudence or Time? As much greater as the Evils in a future State are than these at present, so much are the Motives to Persuasion under Christianity greater than those which meer moral Considerations could supply us with. But what I now mention relates only to the Power of moving the Affections. There is another Part of Eloquence, which is indeed its Master-piece; I mean the Marvellous or Sublime. In this the Christian Orator, has the Advantage, beyond Contradiction. Our Ideas are so infinitely enlarged by Revelation, the Eye of Reason has so wide a prospect into Eternity, the Notions of a Deity are so worthy and refined, and the Accounts we have of a State of Happiness or Misery so clear and evident, that the Contemplation of such Objects will give our Discourse a noble Vigour, an invincible Force, beyond the Power of any human Consideration. *Tully* requires in his perfect Orator some Skill in the Nature of heavenly Bodies, because, says he, his Mind will become more extensive and unconfined; and when he descends to treat of human Affairs, he will both think and write in a more exalted and magnificent Manner. For the same Reason that excellent Master would have recommended the Study of those great and glorious Mysteries which Revelation has discovered to us, to which the noblest Parts of this System of the World, are as much inferior, as the Creature is less excellent than its Creator. The wisest and most knowing among the Heathens had a very poor and imperfect Notions of a future State. They had indeed some uncertain Hopes either received by Tradition, or gathered by Reason, that the Existence of virtuous Men would not be determined by the Separation of Soul and Body: But they either disbelieved a future State

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State of Punishment and Misery, or, upon the same Account that *Apelles* painted *Antigonus* with one Side only towards the Spectator, that the Loss of his Eye might not cast a Blemish upon the whole Piece; so these represented the Condition of Man in its fairest View, and endeavoured to conceal what they thought was a Deformity to human Nature. I have often observed, that whenever the above-mentioned Orator in his philosophical Discourses is led by his Argument to the Mention of Immortality, he seems like one awaked out of Sleep, rous'd and alarm'd with the Dignity of the Subject, he stretches his Imagination to conceive something uncommon, and with the Greatness of his Thoughts, casts, as it were, a Glory round the Sentence; Uncertain, and unsettled as he was, he seems fired with the Contemplation of it. And nothing but such a glorious Prospect could have forced so great a Lover of Truth, as he was, to declare his Resolution never to part with his Persuasion of Immortality, though it should be proved to be an erroneous one. But had he lived to see all that Christianity has brought to Light, how would he have lavished out all the Force of Eloquence in those noblest Contemplations which human Nature is capable of, the Resurrection and the Judgment that follows it? How had his Breast glowed with Pleasure, when the whole Compass of Futurity lay open and exposed to his View? How would his Imagination have hurried him on in the Pursuit of the Mysteries of the Incarnation? How would he have enter'd, with the Force of Lightning, into the Affections of his Hearers, and fixed their Attention, in spite of all the Opposition of corrupt Nature, upon those glorious Themes which his Eloquence hath painted in such lively and lasting Colours.

This Advantage Christians have; and it was with no small Pleasure I lately met with a Fragment
of

of *Longinus*, which is preserv'd, as a Testimony of that Critick's Judgment, at the Beginning of a Manuscript of the New Testament in the *Vatican Library*. After that Author has number'd up the most celebrated Orators among the *Grecians*, he says, *Add to these Paul of Tarsus, the Patron of an Opinion not yet fully proved*. As a Heathen, he condemns the Christian Religion; and, as an impartial Critick, he judges in favour of the Promoter and Preacher of it. To me it seems, that the latter Part of his Judgment adds great Weight to his Opinion of St. Paul's Abilities, since, under all the Prejudice of Opinions directly opposite, he is constrained to acknowledge the Merit of that Apostle. And no doubt, such as *Longinus* describes St. Paul, such he appeared to the Inhabitants of those Countries which he visited and blessed with those Doctrines he was divinely commissioned to preach. Sacred Story gives us, in one Circumstance, a convincing Proof of his Eloquence, when the Men of *Lystra* called him *Mercury*, because he was the chief Speaker, and would have paid Divine Worship to him, as to the God who invented and presided over Eloquence. This one Account of our Apostle, sets his Character, consider'd as an Orator only, above all the celebrated Relations of the Skill and Influence of *Demosthenes*, and his Contemporaries. Their Power in Speaking was admired, but still it was thought human: Their Eloquence warmed and ravished the Hearers, but still it was thought the Voice of Man, not the Voice of God. What Advantage then had St. Paul above those of *Greece* or *Rome*? I confess I can ascribe this Excellence to nothing but the Power of the Doctrines he delivered, which may have still the same Influence on the Hearers; which have still the Power, when preached by a skilful Orator, to make us break out in the same Expressions, as the Disciples who met our Sa-

viour in their Way to *Emmaus*, made use of; *Did not our Heart burn within us, when he talked to us by the Way, and while he opened to us the Scriptures?* I may be thought bold in my Judgment by some; but I must affirm, That no one Orator has left us so visible Marks and Footsteps of his Eloquence as our Apostle. It may perhaps be wondered at, that in his Reasonings upon Idolatry at *Athens*, where Eloquence was born and flourished, he confines himself to strict Argument only; but my Reader may remember what many Authors of the best Credit have assured us, That all Attempts upon the Affections and Strokes of Oratory were expressly forbidden, by the Laws of that Country, in Courts of Judicature. His Want of Eloquence therefore here, was the Effect of his exact Conformity to the Laws. But his Discourse on the Resurrection to the *Corinthians*, his Harangue before *Agrippa* upon his own Conversion, and the Necessity of that of others, are truly great, and may serve as full Examples to those excellent Rules for the Sublime, which the best of Criticks has left us. The Sum of all this Discourse is, That our Clergy have no farther to look for an Example of the Perfection they may arrive at, than to *St. Paul's* Harangues; that when he, under the Want of several Advantages of Nature, (as he himself tells us) was heard, admired, and made a Standard to succeeding Ages by the best Judge of a different Persuasion in Religion, I say, our Clergy may learn, That, however instructive their Sermons are, they are capable of receiving a great Addition; which *St. Paul* has given them a noble Example of, and the Christian Religion has furnished them with certain Means of attaining to.

On the Use of corporal Punishments.

Extracts from Doctor *Ascham*, a celebrated Schoolmaster, and famous for having been Preceptor to Queen *Elizabeth*, and the Lady *Jane Grey*.

IN mine Opinion the Schole-house should be indeed, as it is called by name, the House of Play and Pleasure, * and not of Fear and Bondage ; and as I do remember, so saith *Socrates* in one Place of *Plato*. And therefore if a Rod carry the fear of a Sword, it is no marvel, if those that be fearful of Nature, chuse rather to forsake the Play, than to stand always within the fear of a Sword in a fond Man's handling.

With the common Use of teaching, and beating in common Scholes of *England*, I will not greatly contend : Which if I did, it were but a small Grammatical Controversy, neither belonging to Heresy, nor Treason, nor greatly touching God, nor the Prince ; although in very deed, in the End, the good or ill bringing up of Children, doth as much serve to the good or ill service of God, our Prince, and our whole Country, as any one thing doth beside.

I do gladly agree with all good Scholemasters in these Points ; to have Children brought to good perfectness in Learning, to all Honesty in Manners ; to have all Faults rightly amended ; to have every Vice severely corrected : But for the Order and Way, that leadeth rightly to these Points, we somewhat differ. For commonly many Scholemasters, some has I have seen, more as I have heard tell, be of so crooked a Nature, as when they meet with a hard witted Scholar, they rather break him than bow him, rather marr him than mend him.

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him. For when the Scholemaster is angry with some other matter, then will he soonest fall to beat his Scholar; and though he himself should be punished for his Folly, yet must be beat some Scholar for his Pleasure, though there be no Cause for him to do so, nor yet Fault in the Scholar to deserve so.

These ye will say, be foolish Scholemasters, and few they be, that be found to be such. They be fond indeed, but surely over many such be found every where. But this will I say, that even the wisest of your great Beaters, do as oft punish Nature, as they do correct Faults. Yea, many Times the better Nature is forer punished. For, if one by quickness of Wit take his Lesson readily, another by hardness of Wit taketh it not so speedily; the first is always commended, the other is commonly punished: When a wise Scholemaster should rather discreetly consider the right Disposition of both their Natures, and not so much weigh what either of them is able to do now, as what either of them is likely to do hereafter. For this I know, not only by reading of Books in my Study, but also by Experience of Life Abroad in the World, that those which be commonly the wisest, the best learned, and best Men also, when they be old, were never commonly the quickest of Wit when they were young.

Yet some Men wise indeed, but in this Matter, more by Severity of Nature, than any Wisdom at all, do laugh at us, when we thus wish and reason, that young Children should rather be allured to Learning by Gentleness and Love, than compelled to Learning by Beating and Fear. They say, "Our Reasons serve only to breed forth Talk, and
"pass away the Time; but we never saw good
"Schole-

“ Scholemasters do so, nor never read of wise Men
“ that thought so.”

Yes forsooth, as wise as they be, either in other Mens Opinion, or in their own Conceit; I will bring the contrary Judgment of him, who, they themselves shall confess, was as wise as they are, or else they may be justly thought to have small Wit at all; and that is *Socrates*, whose Judgment in *Plato* is plainly this, in these words; which because they be very notable, I will recite them in his own Tongue. Οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλεύθερον χρὴ μαθάνειν. οἱ μὲν γὰρ τῷ σώματι πόνους βία πονέμενοι, χεῖρον ἔδδεν τὸ σῶμα ἀπεργάζονται. Ψυχῇ δὲ βίαιον ἔδδεν ἔμμενον μάθημα, In *English* thus; “ No Learning ought to be learned with
“ Bondage: For bodily Labours wrought by Com-
“ pulsion, hurt not the Body; but any Learning
“ learned by Compulsion, tarrieth not long in the
“ Mind.” And why? For whatsoever the Mind doth learn unwillingly with Fear, the same it doth quickly forget without Care.

And lest proud Wits, that love not to be contraried, but have Lust to wrangle, or trifle away Truth, will say, that *Socrates* meaneth not this of Childrens Teaching, but of some other higher Learning; hear what *Socrates* in the same Place doth more plainly say, Μὴ τοίνυν βία ᾧ ἄρισε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντι τρέφε. That is to say; “ And therefore, my dear
“ Friend, bring not up your Children in Learning
“ by Compulsion and Fear, but by Playing and
“ Pleasure.” And you that do read *Plato* as ye should, do well perceive, that these be no Questions asked by *Socrates*, as Doubts, but they be Sentences, first affirmed by *Socrates*, as mere Truths, and after given forth by *Socrates*, as right Rules; most necessary to be marked, and fit to be followed of all them, that would have Children taught as they should. And in this Counsel, Judgment. and Authority of *Socrates*, I will repose myself, until I
meet

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meet with a Man of the contrary Mind, whom I may justly take to be wiser, than I think *Socrates* was.

Foolish Schoolmasters neither can understand, nor will follow this good Counsel of *Socrates*; but wise Riders in their Office can, and will do both; which is the only Cause, that commonly the young Gentlemen of *England* go so unwillingly to Schole, and run so fast to the Stable. For, in very Deed, foolish Scholemasters by Fear do beat into them the Hatred for Learning; and wise Riders, by gentle Allurements, do breed up in them the Love of Riding. They find Fear and Bondage in Scholes, they feel Freedom and Liberty in Stables; which causes them utterly to abhor the one, and most gladly to haunt the other. And I do not write this, that in exhorting to the one, I would dissuade young Gentlemen from the other; yea I am sorry with all my Heart, that they be given no more to Riding than they be. For of all outward Qualities, to ride fair is most comely for himself, most necessary for his Country; and the greater he is in Blood, the greater is his Praise, the more he doth exceed all other therein. It was one of the three excellent Praises amongst the noble Gentlemen, the old *Persians*; “*Always to say Truth, to ride fair, and shoot well.*” And so it was engraven * upon *Darius’s* Tomb, as *Strabo* witnesseth;

*Darius the King lieth buried here,
Who in Riding and Shooting had never peer.*

Before

* This Inscription is twice mentioned in his *Toxophilus*; *Strabo’s* Words are these: Μένυται δ’ Ονησίκαλος κ’ τὸ ἐπὶ τῷ Δαρίῳ τάφῳ γράμματα τόδε:

ΦΙΛΟΣ ἦν τοῖς φίλοις ἵππευς κ’ τοξότης ἀριστὸς ἰγνύμενη, κυνηγᾷ ἐκράτει, πάντα ποιεῖν ἡδυνάμην.

Before I went into *Germany*, I came to *Brodegate* in *Leicestershire*, to take my Leave of that noble Lady *Jane Gray*, to whom I was exceeding much beholding. Her Parents, the Duke and Duchess, with all the Household Gentlemen and Gentlewomen, were hunting in the Park. I found her in her Chamber, reading *Phædo Platonis* in Greek, and that with as much Delight, as some Gentlemen would read a merry Tale in *Boccace*. After Salutation, and Duty done, with some other Talk, I asked her, why she would lose such Pastime in the Park? Smiling she answered me;

“ I wist, all their Sport in the Park is but a Shadow to that Pleasure that I find in *Plato*. Alas! good Folk, they never felt what true Pleasure meant. And how came you, Madam, quoth I, to this deep Knowledge of Pleasure? And what did chiefly allure you unto it, seeing not many Women, but very few Men, have attained thereunto? I will tell you, quoth she, and tell you a Truth which perchance ye will marvel at. One of the greatest Benefits ever God gave me, is, that he sent me so sharp and severe Parents, and so gentle a Scholemaster. For when I am in Presence either of Father or Mother; whether I speak, keep Silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, playing, dancing, or doing any thing else; I must do it, as it were, in such Weight, Measure, and Number, even so perfectly, as God made the World; or else I am so sharply taunted, so cruelly threatned, yea presently sometimes with Pinches, Nips, and Bobs, and other Ways (which I will not name for the Honour I bear them) so without measure misordered, that I think myself in Hell, till Time come that I must go to Mr. *Elmer*; who teacheth me so gently, so pleasantly, with such fair Allurements to Learning, that I think all the

“ Time

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“ Time nothing, while I am with him. And when
 “ I am called from him, I fall on weeping, because
 “ whatsoever I do else, but Learning, is full of
 “ Grief, Trouble; Fear, and whole misliking unto
 “ me. And thus my Book hath been so much my
 “ Pleasure, and bringeth daily to me more Plea-
 “ sure and more, than in respect of it, all other
 “ Pleasures in very deed, be but Trifles and Trou-
 “ bles unto me.”

I remember this Talk gladly, both because it is
 so worthy of Memory, and because also it was the
 last Talk that ever I had, and the last Time that
 ever I saw that noble and worthy Lady.

I could be over long. both in shewing just Cau-
 ses, and in reciting true Examples, why Learning
 should be taught rather by Love than Fear. He
 that would see a perfect Discourse of it. let him read
 that learned Treatise, which my Friend *Joann. Stur-*
mius wrote, *De Institutione Principis*, to the Duke of
Cleves.

The godly Counsels of *Solomon* and *Jesus* the Son
 of *Sirach*, for sharp keeping in, and bridling of
 Youth, are meant rather for fatherly Correction,
 than masterly Beating; rather for Manners, than
 for Learning; for other Places, than for Scholes.
 For God forbid, but all evil Touches, Wantonness,
 Lying, Picking, Sloth, Will, Stubbornness, and
 Disobedience, should be with sharp Chastisement
 daily cut away.

ROLLIN'S

THE most common and shortest Way of correcting Children is by the Rod, which is almost the only remedy that is known or made use of by those who are intrusted with the Education of Youth. But this Remedy becomes often a more dangerous evil than those they would cure, if employed out of Season, or beyond Measure. For besides that the Corrections of the Rod and the Lash, we are now speaking of, have something indecent, mean and servile in them, they have nothing in themselves to remedy any Fault committed, nor is it likely that such a Correction may become useful to a Child, if the Shame of suffering for having done ill has not a greater Power over his Mind, than the Punishment itself. Besides, these Corrections give an incurable aversion to the Things we should endeavour to make them love. They do not change the Humour, nor work any Reformation in the natural Disposition, but only restrain it for a Time, and serve to make the Passions break out with more Violence, when they are at Liberty. They often stupify the Mind, and harden it in Evil. For a Child, that has so little Honour as to be insensible to Reproof, will accustom himself to Blows like a Slave, and grow obstinate against Punishment.

I have no need to take Notice, that a Box of the Ear, Blows, and other Treatments of the like Sort, are absolutely not to be allowed Masters. They should never punish, but in order to correct, and Passion will not correct at all. Let any one ask
C himself,

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himself, whether he can coolly and without Emotion, give a Boy a Box on the Ear; and sure Anger, which is itself a Vice, is a very improper Remedy for curing the Vices of others.

[To be Continued.]

