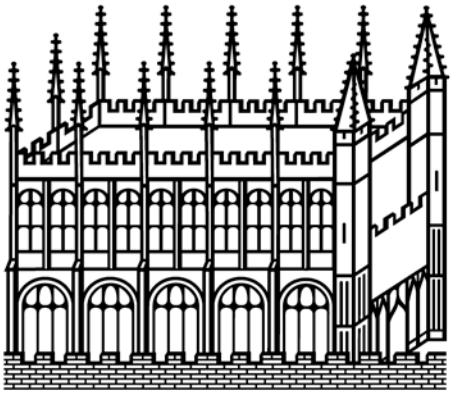

LETTER . .

TO THE

RIGHT HONOURABLE ROBERT PEEL.

Price 1*s.* 6*d.*

LETTER

TO

THE RIGHT HON. ROBERT PEEL,

IN ANSWER TO

THOMAS CAMPBELL, Esq.'s

SUGGESTIONS

ON

A NEW LONDON UNIVERSITY.

LONDON:

JOHN HATCHARD AND SON,
PICCADILLY.

MDCCCXXVI.

LONDON:
PRINTED BY T. BRETTELL, RUPERT STREET, HAYMARKET.

A LETTER, &c.

SIR,

I HOPE you will not consider it an act o presumption on my part, that I have undertaken to address you on this most important subject; indeed, I feel already satisfied that your own upright and sound principles, combined with a liberal and uncompromising habit of mind, will readily grant a patient hearing to sentiments which, though I confess not modelled by experience, are, I would hope, the result of calm deliberation.

I am aware that I engage in a serious undertaking, when about to take up offensive weapons in a scheme, which certainly, at first sight, seems calculated to accelerate the "march of intellect;" but nevertheless I am instigated by a firm hope of success, and the consciousness that I venture no opinion but what my heart dictates, to proceed in the candid investigation, perhaps refutation, of principles, for the expected realization of which I give their authors full credit, but which, in my opinion, seem any thing but flattering, when viewed by a cautious and unhasty disposition.

It was only a fortnight ago that Mr. Campbell's pamphlet was first put into my hands; and I was

the more anxious to peruse its contents, as being penned by the chief instigator of this intended system. It was impossible that I could anticipate a representation of it, in the least degree according with my own, however I might have laid myself open to conviction; but I confess I did not expect to meet with those serious inaccuracies, which, in more than one instance, sully the general tenor of his arguments.

Mr. Campbell's opening paragraph is most true. The education of the working classes is indeed a triumphant cause, and they themselves strenuously participate in the triumph; feeling the effects of their former indolence, they know how to appreciate their present advantages, and are consequently making rapid strides to that independence of mind, which can only be so denominated, when of itself it is competent of appreciating those resources which place man, in his civilised state, so far, very far above his less enlightened fellow-creatures.

I wish a similar encomium might be justly passed on that class of society, which, as it is so much superior in birth and education, ought to be equally so in mind and character; this however is unnecessary, and would be superfluous, even if deserved. The comfortable days of wealthy indolence, though still too prevalent, are no more sanctioned by those who, by disregarding, became the silent advocates of many an enormity which

would be despised in the present day. And such as still are careless of appearing among the list of those "*qui stupent in titulis et imaginibus*," had better take heed lest their menials display a superiority in the eyes of the world little calculated to foster baronial pride. But we must hope better things, and may surely, without precipitation, declare that such expectations cannot be misplaced.

I now proceed to make a few remarks on Mr. Campbell's Letter to Mr. Brougham. The plan herein suggested is a great London University for promoting arts and sciences among the youth of our middling rich people, from the age of fifteen to eighteen or twenty. Now, the question which naturally occurs to the reader, is this,—who are the people whom this denomination shall embrace? By Mr. Campbell's answer, I might be induced to suppose, that the institution is intended, not *for mechanics*, but for a class above them, and below the enormously rich; if this be the case, the plea against the greater expense of the existing Universities falls to the ground, as these are the very persons whose sons form the great bulk of both—men who are either in a comfortable way of making their livelihood, or who have retired from the duties of a profession to enjoy its benefits. But I cannot suppose this is meant; if it is, how very different is the idea which every where prevails on the subject. After mentioning that

Londoners, so far from being shorter than Highlanders, as reported, are "*vice versa*," Mr. Campbell commences his theoretical principles;—not theories, which are indivisible from an infant speculation, but such as, I am afraid, will prove but a "fairy frost-work," if ever pressed forward for adoption.

"As to the health of students," says Mr. Campbell, "supposing a Metropolitan University to exist, and that the youths studied five days in the week, a whole holiday on Saturday, and a ramble in the country, methinks, would recruit them quite as well as if they were sent to Cambridge itself, to recruit their appetite for food and virtue."

A ramble in the country! the sober and judicious sparks of Highgate, Hampstead, and the vicinity, beyond the practicable reach of city allurements, may, perchance, dedicate an hour or two to the inhaling of their less smoky regions; but I shall marvel much, if Bishopsgate and Grub Street, or even Oxford Street, turn out their candidates for university fame into the suburbs of their beloved city, in preference to the mazy, but far more joyous windings of their own native haunts.

Is it not natural to suppose, that those youths whom Mr. Campbell, in his plans, condemns to trudge two and three miles per diem to the University, besides their various studies, would be much more inclined to employ the only day of *festivity* left to them in the convivialities of home,

than in the exploration of green fields, which might be at most considerable distance from their abodes? It may be said, that they have the evening of every day in the week unmolested, by their own paternal fire-sides,—true, they may be at home; but will those hours be unshackled by any task, any duty, which is to be performed for the succeeding morning? If they are, what time is left for festivity? If they are not, little can be expected from scholars whose books, when closed at night, are to lie unopened till the next day. Youths of eighteen and twenty years of age cannot be forced into literary pursuits, if their minds are not touched with a sense of the vast importance of mental acquirements. Wherein, then, would lie the difference between London and Cambridge? A breast imbued with vicious propensities will find scope in every situation; and the house of an indulgent, perhaps disregarded father, must afford greater inducements for the commission of faults, than a lodging where a daily return is demanded of the misdemeanors each student may have perpetrated:—in the one case, vice may escape with impunity; in the other, "it meets its reward." Moreover, it is most inconvenient for a parent to have his children constantly in his house; and though I cannot suppose the proverb may be quoted here in its fullest meaning, yet I certainly think, that even between father and son, tender as that tie must always be, too great, too constant

"familiarity, might breed (at least) disregard;" besides, with how much greater pleasure does a child return—with what inexpressible satisfaction does a father welcome, when both have been, for a time, mutually separated? On this head I have said sufficient; if persons cannot supply what is here, I am aware, too much wanting, no further argument I can suggest will afford the least assistance.

With regard to the means of recreation the College might afford within its own walls, Mr. Campbell speaks thus:—" All that would be necessary, would be, to have some porticos and large halls, independent of the lecture-rooms, to which they might resort for relaxation; and although these were close to the places of teaching, *yet, by proper means, all noisy recreations might be prohibited.*" Certainly, this arrangement would form a perfectly new feature in the organization of schools; and I deem it would be equally out of the question to suppose that the London University, if built, would be unsupplied by one single Scholar, as to think, that the Scholars who may help to fill its halls of study can be made to parade their porticos in mute contemplation, or join the festivities of recreation without, at least, a small degree of audible jocularity. How much more sensible would it have been in Mr. Campbell, had he started an opinion that young men, arrived to such an age as seventeen or twenty, could not possibly require the violent and noisy amusements

which divert the minds of children; then we might have discovered that, if unable to give his institution the character, he was at least willing it should have the air, of an University. I would, in this place, take upon me to correct a little inaccuracy which Mr. Campbell has fallen into as to the expenses of Cambridge.

I take this University as an instance, as I very lately belonged to it myself, and can therefore more justly form my estimate. Let me assure him, that a gentleman with 1,000*l.* a year, can send a son to this University with the *greatest ease*. What three sons *might* cost him, I believe the wisest could not inform him, without a very good insight into their dispositions; but, if it comes to a mere matter of calculation, with how trifling an expenditure they could live like gentlemen. Trinity College can, I am happy to say, produce many a worthy *alumnus* with about 160*l.* a year, though the generality possess 200*l.*; thus reducing Mr. Campbell's estimate of 750*l.* to 480*l.* (for three sons)—no despicable deduction: but can many instances be adduced where a father is necessitated to send three boys to College at the same time? I suppose very few. Mr. Campbell has taken an extreme case, and is in that extremely mistaken. It is perfectly allowable for a man to recommend his own plans, but it should be done, at least, with some care to facts; and the representation ought to be presented to

the world, not as an individual, for his own sake, might wish it to be, but as it is.

There are many citizens in London, who may be led astray by this very mis-statement, (though perhaps it is unintentional). Supposing, however, that a London College would be in expense 60*l.* less than either of the existing Universities, the continual maintenance at home, and all the sundry necessaries of domestic life included, would amount to full half the sum thus saved;—but surely a *middling rich person*, worth about 2,000*l.* a year, will allow his son somewhat more than 25*l.* for his pocket-money and clothes. Unless he has what the Americans term "a pretty considerable monstrous large family," I think double the sum is more universally given with such an income,—an allowance suitable to the condition of the parents, and within 5*l.* making the expenses of London and Cambridge (at the lowest rate) coincide!

I now proceed to Mr. Campbell's suggestions on a New London College, and commence with his third paragraph, though by it, neither myself, nor others who may write on the same side of the question, can hope to find much allowance for our rational powers in the eyes of those who support this measure; yet, however light our arguments may appear to some, or however pernicious to others, I think we are capable of overturning, if not all, at least the most serious points urged

against us. Before I begin my observations, I would merely ask such persons as may take up this pamphlet, out of curiosity or any other motive, if they are in doubt as to the particular *point*, to the establishment of which any argument here used may tend, to view Mr. Campbell's reasoning, previous to a final decision on the subject, that thus he may see the opposing principles, on each side, in their own original ground: for to compress both, in this pamphlet, would, perhaps, only tend to interrupt the thread of argumentation, and would materially swell the bulk of its size.

"I have been asked," says Mr. Campbell, "if there are not plenty of places already existing, for educating men for the learned and liberal professions? My answer is, that thousands who have not the honour of belonging to those professions, are nevertheless desirous of knowledge and education."

There are, indubitably, plenty of places for education, exclusive of a London University—places which have already established a good and honourable reputation; places every way calculated to instruct and educate that particular class of society in whose behalf this New College is proposed.—These men want no refinement, no finishing stroke, to make them admired and respected; they possess, in themselves, as virtuous and honourable tradesmen, sufficient merit and distinction; and would only show their folly, by departing from

their sober and useful employments to the extravagant cultivation of those higher branches of literature, which, in youth, could not but inflate their minds with hopes and expectations, without a moral possibility of their realization; and, even in their age, might be an additional sting to the many inward reproofs of conscience, not perhaps, of having *neglected* their talents, but of having *mis-applied, mis-directed* them. Rightly does Mr. Campbell quote Lord Bacon, as the author of that adage, "that man is but what he knows:" nevertheless, I believe, none could have felt more than he did himself, what man *would* be, if he knew more than was requisite for his condition in life. If this new system be adopted, I hesitate not to say, that the majority of its youthful supporters would unequivocally be but half educated, inasmuch as they would attempt (but for a time, not more than one, two, or three years at the most) the cultivation of those sciences which lie so far above their sphere; that, too, at a period when refinement is least necessary to any class of society, but when plain, simple, unadorned instructions, might form the basis of future utility.

I dislike half education, in every sense of the word; in Mr. Campbell's it is a mere quibble; and I cannot think him sincere, when he expresses his willingness (even on his own grounds) to be entitled a half-educated man. What is half education? Is it not an inadequate knowledge of those

branches of literature, to the cultivation of which your individual station in society has entitled you? The gentleman by birth is half educated, when he is unacquainted with the necessary information accompanying the rank he holds. The tradesman is half educated, when he knows no more than would enable him to keep a farm; and so on, in separate gradations, till you encounter man in his totally uncivilised state. But I could not call a tradesman, who in his line of life is educated thoroughly, half-educated well, because he is a stranger to that learning which his superior possesses. This, indeed, would be complete mis-education. Half education consists not in being merely acquainted with but a half of *all* that *can* be learnt; it is an ignorance of those things which are truly and really essential, and without the knowledge of which, man, in whatever society he may be placed, is but an inferior being. There is an education for the rich; there is one likewise for the poor; but they are totally distinct: and what is indispensable in the one class, would be worse, much worse, than superfluous in the other. But a place is proposed where a man may be "thoroughly and cheaply grounded in any single branch of learning or science, or in more, if requisite."

This is feasible: at any of the tolerable schools in existence, a boy may be *grounded* in all the information necessary for his rank in life, without the privilege of bestowing 50*l.* by way of

initiation; a sum in itself too considerable to be thrown away upon a mere speculation, and of sufficient magnitude to defray the whole year's expenses of a private school. But Mr. Campbell's palliation for imperfect knowledge is most worthy of the Institution he intends:—

"Imperfect knowledge will, at the worst, only enable persons who talk nonsense, to talk it a little more consequentially; if there be any cure, however, for such an evil, it is a great place of sound education."

This sentence is, indeed, frank and candid; it does justice to its author; and I really think Mr. Campbell will be able to verify its truth by experience in the "Great London University;" the end of such an education, amongst such a class of society, can produce no other benefit. The cure, however, for this malady of "talking nonsense" is readily to be found, at this day, in every part of the metropolis; and those tradesmen who have experienced success in their line of traffic, of whatever description it may be, will be content to suffer their sons to pursue the very same course of education which made themselves honoured and respected. I have been asked, "If I would invite a shopkeeper to study Greek and Hebrew?—I answer that, I cease to think of a man's keeping a shop, when he tells me, that he belives in the immortality of his own soul, and in a book concerning his eternal salvation, written originally in

Greek and Hebrew; nay, it fills me with wonder, that any human believer should be without a wish to know the original text of that book. But setting Greek and Hebrew out of the question, there are many branches of liberal knowledge almost requisite to certain vocations, although the etiquette of language obliges us to call those vocations trades, and not professions: by the way, in our trading nation, this distinction is so fine, that I own it eludes my comprehension. Let the mercer give me his stuffs for nothing, and I will confess his vocation to be liberal. Let the physician give me his prescriptions gratis, and I shall think the same. But the physician sells his prescriptions—the priest his exhortations—and the lawyer his eloquence; whilst I am obliged to call this sale, not a trade, but a liberal profession. We are all traders, and I am inclined to call those professional men the *tradesmen, who have the fewest bad debts.* I know I shall be told that certain professions are liberal, because they require a liberal education. If so, I would implore society to allow two trades to be transferred immediately to the list of learned professions,—I mean those of publishers and printers; for in no vocations can liberal knowledge be of more importance. Even as matters stand, publishing booksellers are the best and most natural friends to authors. But an accomplished education would make them the friends of literary talent, with a great deal more discrimi-

nating liberality. If they were so, they would discourage mere book-making, and encourage originality. I do not deny that there are booksellers who do this, but it is not done sufficiently; their education seldom enables them to have a cultivated taste," &c. &c.

This is, indeed, a complete, though, I am aware, unintentional *exposé* of the whole system. What can it show, but that the very life of this intended Institution is to draw away men from their rightful occupations to the cultivation of things which may perchance improve their minds, in common with their fellow-creatures, but will inevitably ruin their fortunes? In a previous sentence it is stated, that "one or two languages may be learnt profitably and consistently in one year:" in this paragraph we hear that a man ceases to keep a shop when he has acquired a thorough knowledge of his Bible, written in Greek or Hebrew. Greek and Hebrew are two *languages;* but when they are sufficiently acquired, a shop need not be kept! How does the case stand when these two languages are learnt at the age of eighteen, the period suggested by Mr. Campbell as most fitted for such acquirements; when they are understood, BEFORE a man *begins* to keep a shop! The necessity, or rather non-necessity of keeping a shop, is equal in both cases; and if, in the one instance, the mind is elevated beyond the common traffic of a shopkeeper, it must be so in the latter likewise. Thus,

therefore, the matter stands:—if an old tradesman commences and completes the acquirement of Greek and Hebrew, he must *desist* from keeping a shop,—if a young man, previous to entering life, is proficient in these two languages, he need not keep a shop at all!! Good God! does not the very suggestion bear its own refutation? Mr. Campbell's sentences, happily for his own sake, are not all written in the same unequivocal manner; and I would earnestly advise him, if he has such dark designs in view, for his own sake, to clothe them in more ambiguous language.

In the latter part of this paragraph, we have a striking view of what is emphatically styled, the "levelling system." Mr. Campbell has set his own trap—let him not be displeased if he is caught in it. An endeavour is here most visible to synonomise trades and professions, to overturn that distinction which, though physically not of great magnitude, is morally the chief pillar of society; and, if once rendered dispensable, would create an evil that must, in the end, rot it to the very core.

There is an essential difference between a trade and a profession;—the one is followed by a mechanic—the other is the part of a man who is born in a higher rank of society: one is always taken up as a necessity, without which the individual cannot live; the other, though generally burdened by the same condition, is frequently a matter of choice or indifference: one is accompanied by

ideas of superiority, the other is really and virtually the ground upon which a tradesman must stand or fall. Let the mechanic suppose that his master, or superior, is following a trade, and, so great is the combination of words and ideas in the mind, he will immediately consider that he himself is following one also; and will be tempted to believe that, however wide the difference may seem, he is all but his equal.

It is impossible to strip words, which have so long borne a separate signification, of that difference, which, though nominally trivial, is, in reality, the distinction, and (as distinctions must be preserved) the reasonable distinction, between the two orders of society.

In the next place, I believe booksellers and publishers are the last men who would covet for themselves the appellation of professional men; it could benefit none of them, and might give tyros in the art an ideal consequence of their line in life. With regard to their accomplishments, I fancy few, of any reputation, would be well satisfied if refused their due meed of literary respect; and it comes not within their province to superintend any work whatever, to an extent greater than religion and morality demand at their hands. The more books that could be made, however useless to the world, would, nevertheless, hasten the accumulation of his fortune, with which nothing ought to interfere, but a sense of honour and justice to that society

among whom his publications are to be distributed. When the choice is in their power, they should certainly obtain men of originality; but when the engagement is a matter of chance, their own interests are of the first, and most lawful importance.

I am equally of opinion with Mr. Campbell, that the Londoners are not so frugal of their money as to refrain from expending when a good and wise scheme is laid before them; but they are also very cautious, and justly apprehensive of the worth or rottenness of a new project. Few who can now educate their sons for £.50 a year, will be willing to tack on £.100, even though delivered into the hands of an UNIVERSITY: some may, perhaps, be allured by the sounding epithet, and picture an acquisition of respect and godly reverence among their brother tradesmen, from the circumstance of being College men: but the more sober, the more judicious, the less trifling and frothy dispositions, will weigh expense and real utility in the balance with needless profusion and ideal refinement, and be wary how they venture upon new principles—how they embark on speculations founded on mere theory.

I am unwilling to dispute the point on the healthiness of London, as this may safely be left to the judgment of those who are the best judges of the complexion and habits of their children:—but its morality admits of every doubt, and the effect of its licentiousness must touch every person

who either approaches, or is constantly under its baneful influence. If reason itself could not instruct us that, in such a large city, vice must be one very principal ingredient, the daily returns of profligacy which disgrace the pages of our newspapers bear too strong a testimony to the lamentable truth. Those boys who are brought up in the middle of this great metropolis, are the very persons most likely to suffer from education in London.

I deny Mr. Campbell's statement to the contrary, and am more inclined to believe that youths brought from the country would be less liable to corruption by town allurements, than those who are constantly in the midst of them all: for this sound reason, that, from experience, vice must, by degrees, become more easy of access; and whatever might be the restrictions of a parent on a son, the various ways of indulging unlawful propensities must be more readily attainable by him whose house and home is in the metropolis, than by one sent thither from the country. Not that the rustic might also become familiar with dangerous opportunities by a continued residence in town; but if he merely spent a certain portion there, out of the year, and then, under the guidance of a schoolmaster, or conscientious relative, I do not see that his mind would have the leisure to become vitiated (though it might, even in this case, kick at restraint) in the same proportion as in the

instance just quoted. Mr. Campbell argues, that the enormity of vice would subside according to the frequency with which it was encountered; and denies the efficacy of "change of place," even after the mind is, as it were, saturated with evil. Does he not feel that it is much more lamentable for a young man to have the means of becoming hardened in iniquity, than to meet at intervals that temptation, which, if victorious for the time, might, by timely interference, be prevented from acquiring a rooted empire over the mind and habits?

That interference, it may be said, may be applied in both cases; but, certainly, where it is less required, its effects are more lasting; and the contrary.

To use Mr. Campbell's own expressions, "Vice is a simple kind of knowledge, and when once known, cannot be unlearned; there it is in the heart, and beyond your physical reach—affecting the heart—ay! and the health and habits, in spite of all practicable human controul."

But this evil heart may certainly be tempered and modulated by degrees, for the reception of those doctrines which are its best restoratives by "change of place." No one is prepared, surely, to deny that removal is one principal, if not the chief corrective of imbibed vice; without it, certes, no *good* reformation can be expected, inasmuch as the root is untouched. "Come ye out from among

them and be clean" is the remedy proposed by the holy Apostle in addressing the few righteous, or repentant ones, in the midst of iniquity. A being is tortured with sickness, and we snatch him from the cradle of infection, wherein he primarily ceased to be healthy, and convey him to a more salubrious spot, that the medicines tendered for his relief may have a better influence over his constitution; so it is with the soul of man—remove it from the accursed place where it first learned those evils which were fast bringing it to destruction, and half the cure is performed. You deprive the subtle enemy of his chief engine, and break the visible chains wherewith he had entangled his victim.

Two systems, we are informed by Mr. Campbell, have been acted upon for the prevention of human vice; and a third, which he chooses to withhold from his readers, has been propounded.

"The first consists of fear of punishment and separation from women;" but as to the second, we are left equally unenlightened with the third. In the subsequent arguments which closely follow up this strange position, we have a thorough description of the Turkish mode of restraint on women, and an exhortation to pursue the "same system of confidence towards youth, which, however imperfect, is beneficial to the honour of women." For my part, I do not see exactly what Mr. Campbell means; if he intends to propose a system of entire reliance upon the natural dictates

of the human mind; and if, by comparison, he hopes to establish the hypothesis, that men are equally delicate in their association of ideas and circumstances, as women; I may safely say, that the first proposition will be condemned as inconsistent with all existing rules of order and subordination, and that the latter opinion will be rejected as false and inconclusive.

I would have a father as trustful of his children, as is consistent with his inquisitorial powers as a parent; but confidence may be extended to a pernicious extreme; and a youth, who, during his earlier days, has been accustomed to leniency and injudicious indulgence, will most assuredly prove, at least before his expanding reason convinces him of his folly, a sore subject of reflection to a kind-hearted, but misguided parent. Parents *are*, and "ought to be, the best guardians of their children's morality;"—but this, by no means, implies necessity; in fact with some, continuity of business from morning till night precludes the possibility of personal command and authority; and I wonder how Mr. Campbell can dare to stigmatise those parents of sullen-mindedness, immorality, and absurdity, who, though perhaps most willing, are at the same time most unable, for the reason just stated, to watch over the conduct of their children in person! It is impossible for a mother to restrain both sons and daughters—the charge would be too oppressive, and one she could

not fulfil conscientiously: what better alternative then is left to the father, than that of sending his sons wholly and altogether from his own roof for a time, to a place of sound education, where they may be under the immediate protection of a person, who nominally, and in most cases, virtually, stands in "*loco parentis.*" But two or three of Mr. Campbell's sentences imply any thing but a system of confidence towards our youth: for instance, "neither is a general supervision of his books, and of his use of time, and of the nature of his amusements, a departure from the system of confidence, but the contrary."

It is indeed the contrary, and a course of rigid superintendence very far from that complete "confiding system" on which Mr. Campbell is so very pressing. But throughout the whole of the succeeding paragraph, an attempt is visible to throw a disparagement on that very mode of education, which savours more of confidence in a parent than any other, namely, "public education:" so entirely does Mr. Campbell belie his own seeming opinions by his arguments. Surely a boy would feel entrusted with a greater degree of reliance, when away from his paternal roof, than while he is constantly under the pinions of a mother? and yet, in the face of this, Mr. Campbell presses a "system of confidence," founded upon a home education! and proceeds to picture forth the innocence and harmlessness of domestic

conviviality, as though he were speaking of children, and not of youths arrived nearly to the age of discretion. "Can one but laugh at the inconsistency of men who talk of the innocence of country towns?" says Mr. Campbell. I am far from smiling at any person who holds that opinion, but am, I confess, amused at the manner in which this sneer is supported: the newspapers are blamed for corrupting the minds of the rustics! If Mr. Campbell alludes to schools, I ask him, how many are there among whose members newspapers are distributed? If he alludes to the inhabitants of the village (a reference wholly foreign to the present subject), I answer, if the *means* of copying the vices therein too faithfully represented are wanting, no harm can accrue to persons who, without temptations, possess the truths of the Gospel to counteract mere verbal statements. They may "strangle *at a blow* the modesty of a thousand readers," but they cannot of themselves corrupt the heart. I return to my position, that the disunion of domestic and public, is the best kind of education, and that London is the *very worst place* for creating that advantage. Mr. Campbell sums up the whole by a few plain, straight-forward questions: "the main part of this question seems to be, Whether the education of the mercantile and trading part of the community is to be neglected because there are already places for training men to the learned professions?

Is the education of a merchant and a tradesman, then, of no account? Are the sweets of science to be denied them? Are the gates of knowledge to be shut upon them? or rather, are they to deny themselves those sweets, and to shut those gates upon themselves? All this will be done by those who discourage an University?"

The purport of these questions is forcible and pointed; and I, from my heart, declare, none of the benefits just enumerated ought to be denied—none of them have ever been denied, to those persons in whose behalf they are suggested. I defy Mr. Campbell, or any one, to say, that education has been neglected among our merchants and tradesmen;—if otherwise, how do you account for the gigantic eminence in commerce which this country has attained;—could it have been acquired by ignorant, uninformed men? I talk not of the lesser branches of trades, whose barter and exchange may daily take place, unaccompanied by any learning or knowledge; I refer to the vast body, the respectable society of our commercial men, who have elevated this country to its present height in the estimation of surrounding nations; and who are still supporting it against the alarms which so lately threatened destruction. If such men as these possess sufficient acquirements, as undoubtedly they do, for every thing needful, surely they must become justly contemptible who attempt to derogate their abilities, their informa-

tion, or their education. They have turned their instructions to the *greatest possible* account; and, if the rising generation prove as useful members of society as their progenitors, England will never stand in need of a London University, to aid and further its commerce.

In the next place,—Who are denying them the sweets of science? Who are shutting the gates of knowledge upon them? If any, those very persons who are willing to force them all, headlong, into the midst of literary pursuits. The bait may take, at first, with a few; but the latent unseen feelings of disgust at that scheme which betrayed them from their more sober, more becoming employments, to the useless cultivation of language and science, must, in the end, defeat the very objects which, even if sincere, are at present most pernicious. Whether is it preferable, I ask, that a youth, solely intended for mercantile pursuits, or a man who has established his reputation, should study the obstruse sciences? If either, the latter—the former has yet to begin life, to cut out a path, at all times trod with difficulty, and sometimes with innumerable cares; and to prepare for scenes, where, if language and science deck the horizon with their variegated beauties, the effects of sound and simple education will be of the greatest importance: while the latter, having built up his fame, can better spare time for the exercise of those less tedious pursuits, which, without for *one*

single day engrossing, may gradually place him in that situation where Mr. Campbell desires to see all tradesmen on a "level with cultivated minds." Every one who is really desirous of refinement, however occupied, however advanced in years, will by some means find the opportunity to obtain it: and I close all my arguments with this single opinion: "It is better to lay the foundation of a building, before you carve those ornaments which are only intended to beautify and enlighten the whole."

Let me now, Sir, offer a few of my own observations, upon a review of the whole system. I may be harsh in my opinions, but I cannot think otherwise than that it tends to withdraw men, born for more useful purposes, from the practice of those duties which can alone make them respectable and independent;—that it will create in the minds of youths, now unemulous of literary fame, that imaginary crown, which, in their hands, would become a mere bauble: and that, lastly, inasmuch as it excludes religious instruction, it must exclude all true Protestants! If, Sir, we were a nation just about to rise into notice, and struggling for pre-eminence, such speculations might be more warrantable, though, even then, prejudicious; but as, on the contrary, several centuries have passed away, since we viewed the commencement of our career, and each succeeding age has confirmed us in that exaltation which we

now so justly inherit, it would, indeed, be impolitic and irrational to depart from those means by which it was acquired, and sanction, by our countenance, theories, which, though so lately brought to light, need no further elucidation to convince us of their dangerous tendency. We are a commercial country, yet *all* do not pursue merchandise and traffic, to enable us to sustain that character, since we are aware that such endeavours would be immediately rendered abortive: in like manner, were we zealous of taking the precedence in literature, that point would not be attained by an universality of liberal and obstruse education.

Thorough proficiency in several languages and sciences, is not the work of two, three, or four years; it is hardly acquired by the indefatigable, undivided labour of thirty. Those who commence with such airy hopes, will sooner or later find their grievous mistake: if then, under these circumstances, a whole nation should aspire at supereminence in the fine arts, the people would too quickly discover that they were but rearing a lovely flower upon a barren, unfruitful stem. But how can the two be united? how can those persons who forward the traffic, also increase the literature of the country? or, on a smaller scale, how can those who cultivate the highest branches of literature alone during four years of their youth, with justice to themselves or their country, embark at once into their predestined sphere of

mercantile avocations? In the first place, those precious years are employed in the exercise and promotion of acquirements totally at variance with their future pursuits; and even, when acquired, cannot be properly continued without deviation from that rigid attention to public business which marks, throughout his whole career, the sober and honourable tradesman.

Our youth, instead of looking forward with pleasure to the result of long years of laborious industry—to that reward which, in this country, must crown the efforts of every judicious merchant, will be infatuated by the baseless fabric of imagined literary fame; and, like the man who plucked the flowers, which were hanging most beauteously within his grasp, instead of attempting the more arduous task of reaping the fruit, will find that their chase has been nothing but vanity, and curse the fates which allured them into the specious desire of outward decoration. To whom must the blame be attached, if those young men who frequent the London University choose to desert their proper line of life, and enter into professions where there exists not *for them* the least shadow of success? Not to themselves—for it is impossible and unjust to expect otherwise than that they, who feel competent for the undertaking, will rather choose to walk on the same path with their superiors, even though barren, than mix with any whom, in their intoxication of literature, they

may deem unworthy of their society. No, truly ! Those persons, and those alone, will be held culpable, who have goaded them on to the most extravagant expectations, by a more brilliant, but less solid education. In the pamphlet before me, the opinion that such instruction, among this class of the community, will materially tend to swell the learned professions, is contemptuously negatived: but I think, when I bracket these two sentences, which, though not immediately following, stand within six lines of each other, nobody can wonder that I accuse Mr. Campbell of the most flagrant and palpable contradiction.

" Would it overstock the learned professions ? No !—we propose not to give degrees.—Besides, a bishop can ordain *any man, with* or *without an English University degree; and the law is studied in London already, and its honours are attainable, by men who have never been at an University ! !* " In the first sentence, the want of a degree is used as an argument against the idea above stated. In the second, the whole of such a position is blasted, by the asseveration, that degrees are unnecessary !

In this country, none who are really deserving by their abilities and talents, will ever be withheld from the acquirement of rank and fame; there exists not here that immoveable bar between the patrician and plebeian classes which disgraced the earlier days of Rome; and many are the instances

in which virtuous industry and talent have attained the highest stations in the land,—many that would suffice to substantiate my argument, and indisputably prove, that England holds an equal balance in her hands. If, on the contrary, a general rush is made, from the shop to the University, and from thence to the Church and Bar, if some be saved, the many will be trampled under foot and neglected; and let not young men of this class, I implore them, suppose, that because by their assiduity they may have learnt a few languages, and a few sciences, they have a greater claim upon their superiors than others who possess the double claim of literary information and high birth; the instances of sudden elevation will abound no more than before, though there be a greater number of aspirants. Who, then, will be most enviable,—the feeless lawyer, and the titheless parson, wallowing in books and manuscripts, or the plain, sensible, ex-literary tradesman, who by a sound and suitable education, is daily reaping the benefits of his merchandise? I now come to one of Mr. Campbell's "Suggestions," which all men of reflection and consideration must wholly condemn;—it is one which cannot involve party prejudice, nor affect mere disquisition and argument; it probes much deeper, and nearer the heart than either of these;—it insults the commonest principle of religion, and throws a cloak upon all that is hateful and odious to virtue: "Dismiss, unless you prove them to be

solid, the objections already alluded to about health and *morality—absolute chimeras*, I humbly think—and what other bad effects could be apprehended?" This one exhortation is sufficient to nullify the whole scheme, though every other argument urged against it failed. Dismiss all objections about morality? even were we arrived at such a point of insensibility as willingly to consent to such a proposal, we dare not, as we value our existence as a nation,—as we hope to maintain those peculiar privileges with which, by a Christian dispensation, we have been blessed,—as we regard our character, fame, and honour, among surrounding nations; and much more, our own happiness and prosperity,—we dare not consent to suffer an establishment which not only excludes religious instruction, but is thus presumptuously callous to the morality of its constituents. I recollect reading some observations in defence of this monstrosity, in which it was stated, that as Atheists, Jews, Deists, and sectarians of every denomination, were to be admitted into the University, it was the wiser and more judicious plan, for the sake of avoiding controversy, to exclude the circulation of religious doctrines altogether. For this very precise reason, religious instruction is more essential—if every kind of sectarians are thus to be herded and encompassed by the same fold, surely, the necessity of cultivating the true standard of religion in this country, becomes doubly important,

to prevent all the evils of contamination. It is much easier, as it is more congenial to the human disposition, to copy those principles, which, with little or no restraint upon the outward walk and conversation, level the axe at the root of all virtue and decorum, than to persevere, amid all temptations, to pursue the unerring truths of religion. Doubly imposing, then, I say, is the necessity of strict and unflinching religious instruction in the education of youth, who are thus destined to meet hypocrisy, insinuation, and deceit, in every form and disguise.

I always thought it was the boast of this nation, that she encouraged schools and places for instruction, where her own unvarnished religion was permitted to shine forth with unsullied splendour, and where the slightest mockery of her inviolate doctrines could be met with abhorrence and detestation; and that, in all her establishments where the Protestant religion was inculcated at all, it was inculcated *exclusively*. But if this Institution be permitted, it will be far different; there, every sect is to be mingled together indiscriminately,—every doctrine suffered to range at large without that simplest, easiest check of all, being applied for the preservation of her own children in purity and virtue—instruction in the Protestant religion. God forbid I should deprecate any separate establishments for the various sects which crowd this kingdom,

wherein they might cultivate alone their especial doctrines; they might be ever so numerous—I should fear no danger on that point, if they were distinct. But let them not be blended together in one mass with those who profess, and have been brought up in, the true Protestant religion. In that case the danger would be extreme, and our fears well founded, amidst such a Babelish confusion, not of tongues, but of principles! With regard to domestic religious instruction, I conceive it perfectly inadequate, as it would be incomplete. How many fathers of families, I ask, are there now in London, who are either willing, or with the will, are able, out of their constant business, to spend one hour or two of the day in the exposition of Christian doctrines, for the benefit of their children? Why press upon them a task which, with some no doubt pleasing, yet might be committed with greater safety to their regular tutors? It is a mere evasion for the neglect of that religious education altogether, which forms the principal feature in this proposed College. Of one thing, however, in conclusion, I rest satisfied; if, through some strange infatuation, this project be ever carried into effect, it must, in the course of time, either fall itself and meet a merited oblivion, or will, by degrees, work the corruption of all those who come within its baneful influence. In addressing these observations to you, Sir, I have only chosen one which, in my own mind,

I conceive to be imbued with the most upright and religious principles. In giving them to the world, I am instigated by no selfish desire of applause, but have fulfilled a part which I felt anxious to undertake: how I have fulfilled it, I cannot judge; my sentiments certainly have proceeded from zealous attachment to what I deem is the cause of religion; but if any older, abler, and more experienced advocate of such a high trust, will come forward in its behalf, gladly will I withdraw this imperfect, though sincere composition.

FINIS.

Printed by T. Brettell,
Rupert Street, Haymarket, London.

Piccadilly, March 1826.

BOOKS

RECENTLY PUBLISHED BY

J. HATCHARD AND SON.

BOTANICAL SKETCHES of the TWENTY-FOUR CLASSES in the LINNÆAN SYSTEM, with Fifty Specimens of English Plants, taken from Nature. Also an Account of their Place of Growth, Time of Flowering, and Medicinal Properties. With a Glossary. Crown 8vo. illustrated with Fifty elegant Coloured Plates. 15*s.* boards.

"Read Nature, Nature is a Friend to Truth."

Young.

SEPHORA; a Hebrew Tale, descriptive of the COUNTRY of PALESTINE, and of the MANNERS and CUSTOMS of the ANCIENT ISRAELITES. 2 vols. post 8vo. 14*s.* boards.

"Così a l' egro fanciul porgiamo aspersi
Di soave licor gli orli del vaso:
Succhi amari ingannato in tanto ei beve,
E da l' inganno sua vita riceve."

Gerusalemme Liberata.

THE EVIDENCE of CHRISTIANITY, derived from its Nature and Reception. By the Rev. J. B. SUMNER, M.A. Prebendary of Durham; Vicar of Mapledurham, Oxon; and late Fellow of Eton College. Second Edition. 8vo. 10*s.* 6*d.*; and 12mo. 6*s.* boards.

THE PAPAL POWER; or, an Historical Essay on the Temporal Power of the Popes; the abuse of their Scriptural Authority, and the wars they have declared against Sovereigns. Containing very extraordinary Documents of the Roman Courts, never before published. Translated from the French. 2 vols. 8vo. 20*s.* boards.

THE SEMI-SCEPTIC; or, THE COMMON SENSE of RELIGION CONSIDERED. By Rev. J. T. JAMES, M.A. Author of "Travels in Russia, Sweden," &c. crown 8vo. 4*s.* boards.

A FORM of PRAYERS, Selected and Composed for the Use of a Family principally consisting of Young Persons. Sixth Edition, corrected. 2*s.* sewed.

The MONTHS of the YEAR; or, CONVERSATIONS on the CALENDAR. A Compendium of Biography, History, and Chronology, explaining the many Remarkable Events recorded in the Almanack. Embellished with an elegant Frontispiece. 12mo. 7*s.* bds.

"What hath this day deserved? what hath it done,
That it in Golden Letter should be set
Among the high tides in the Calendar?

The CONFESSIONS of a GAMESTER. Cr. 8vo. 7*s.*

"The end of these things is death."

A TRIBUTE of SYMPATHY, addressed to MOURNERS. By W. NEWNHAM, Esq. Third Edition. 12mo. 5*s*. boards.

HINTS for the IMPROVEMENT of EARLY EDUCATION and NURSERY DISCIPLINE. Eighth Edition. 12mo. 3*s*. 6*d*.

FRIENDLY ADVICE on the MANAGEMENT and EDUCATION of CHILDREN; addressed to the Parents of the Middle and Labouring Classes of Society. By the Author of "Hints for the Improvement of Early Education." Third Edition. 1*s*. 6*d*. boards; or 16*s*. a dozen.

LETTERS from a WORKHOUSE BOY. With some account of the Writer. By the Author of "Hints for the Improvement of Early Education." 18mo. 1*s*. 6*d*. boards; or 16*s*. per dozen.

PRACTICAL ESSAYS on the MORNING and EVENING SERVICES, and on the Collects in the Liturgy of the CHURCH of England. By the Rev. THOS. T. BIDDULPH, M.A. Minister of St. James's, Bristol; and late of Queen's College, Oxford. Third Edition. 3 vols. 8vo. 1*l*. 7*s*. boards.

EXTRACTS from the RELIGIOUS WORKS of LA MOTHE FENELON, Archbishop of Cambray. Translated from the original French, by MISS MARSHALL. Sixth Edition. 12mo. 6*s*. bds.

The BENEFICIAL EFFECTS of the CHRISTIAN TEMPER on Domestic Happiness. By Mrs. F. E. KING, Author of "Female Scripture Characters." "Non magna loquimur, sed vivimus." Sixth Edition. 12mo. 3*s*. 6*d*. boards.

THE CIVIL AND ECCLESIASTICAL HISTORY OF IRELAND, comprising an ample Historical Account of its Roman Catholic Church, and of the Introduction of the Protestant Establishment. 2 vols. 8vo.

LECTURES ON THE PASSION WEEK. By the Right Rev. DANIEL SANDFORD, D.D. one of the Bishops of the Scotch Episcopal Church, and formerly Student of Christ Church, Oxford. A New Edition. 1 vol. 12mo.

MIRIAM; or, the POWER OF TRUTH. A Jewish Tale. Post 8vo.

JAMES FORBES; a TALE, founded on facts. Crown 8vo. 7*s*. boards.

A SUMMARY of the HISTORY of the ENGLISH CHURCH, and of the Sects which have departed from its Communion; with Answers to each Dissenting Body, relative to its pretended grounds of Separation. By the Rev. JOHNSON GRANT, M.A. 4 vols. 8vo. 2*l*. 12*s*.

SERMONS on EASTER. By the Rev. J. W. CUNNINGHAM, A.M. Vicar of Harrow, and Domestic Chaplain to the Right Hon. Lord Northwick. Third Edition. 12mo. 3*s*. 6*d*. boards.

The ADVENT, KINGDOM, and DIVINITY of the MESSIAH, Demonstrated in a plain and scriptural Exposition of the Sacred Text. By EDWIN T. CAULFIELD, R. N. 12mo. 4*s*. 6*d*. boards.