

over more dexterous in the art of reasoning. He was no ineffectual versifier, and at one time seemed likely to have found his vent in poetry. When he was an under-graduate, his manners were free and cheerful; and his active disposition displayed itself in wit and vivacity. As, however, he was destined by the wishes of his family, and the situation which he held in the university, to become a candidate for orders, his parents directed his attention to the studies which concerned his profession, and more particularly to books of a devotional spirit. Among the works which he read in this preparation were the famous treatise *De Imitatione Christi*, ascribed to Thomas à Kempis. Wesley now got rid of all his acquaintances whose conversation he did not think likely to promote his spiritual improvement. In 1725, he was ordained; and in the following spring was elected to a fellowship at Lincoln College.

From this time Wesley began to keep a diary, in which he conveys a lively picture of himself; registering not only his proceedings, but his thoughts, his studies, and his remarks upon men and books, and miscellaneous subjects, with a vivacity which characterized him to the last. He was next appointed Moderator of the Logical Disputations and Greek Lecturer. He now formed for himself a scheme of studies: Mondays and Tuesdays were allotted for the classics; Wednesdays to logic and ethics; Thursdays to Hebrew and Arabic; Fridays to metaphysics and natural philosophy; Saturdays to oratory and poetry, but chiefly to composition in those arts; and the Sabbath to divinity. It appears by his diary, also, that he gave great attention to mathematics. Full of business as he now was, he found time for writing by rising an hour earlier in the morning, and going into company an hour later in the evening. At the desire of his father, he next resided at Wroote, one of his livings; he officiated there for two years as his curate, and obtained priests' orders.

He now returned to take up his abode at Lincoln College, became a tutor there, and presided as Moderator at the Disputations. At this time a decided colour was given to Wesley's destiny, and the foundation laid of Methodism. During his absence at Wroote, his younger brother, Charles, had drawn together in Oxford a small society of young men, of similar views, who received the sacrament weekly at St. Mary's, and assembled daily in each other's rooms, for the purpose of prayer and study. John was invited to join their party, and his superior age, though he too was very young, together with his station in the University, his character for learning, and above all, his being in priests' orders, combined to give him the direction of the little brotherhood. Nothing was further from his thoughts, or theirs, than the idea of separation from the church: they were, indeed, completely high church in their principles and practice. John Wesley added a remarkable plainness of dress, and an unusual manner of wearing his long flaxen hair; and the name of Methodists, (a term not taken, as is generally supposed, from the ancient school of physicians so called, but from a religious sect among the puritans of the seventeenth century,) was the least offensive term applied to them. They were in no way molested by the public authorities, either of the University or the Church of England; but their character for unusual piety conciliated the goodwill of their ecclesiastical superiors till some of them excited opposition by doctrines decidedly at variance with the prevailing opinions of the church.

We have now sketched the school and college life of John Wesley, unquestionably a man of very eminent talents and acquirements.

His genius, naturally clear and vivid, had been developed and matured during his residence at Oxford, by an unremitting attention to the studies of the place. His industry and management of time few have equalled. He always rose, for above fifty years together, at four in the morning. He read even while on horseback; and during the latter part of his life, when his long journeys were made in a carriage, he boasted that he had generally from ten to twelve hours in the day which he could devote to study and composition. Accordingly, besides the ancient languages, he was competently skilled in many of the tongues of modern Europe, and his journals display throughout a remarkable and increasing familiarity with the general reading, the poetry, and the ephemeral productions of his day.—*Abridged from the Quarterly Review*, No. 47.

CXX

LORD CHATHAM AT ETON AND OXFORD.

This illustrious statesman was born in Westminster, in 1708. He was sent early to Eton, where his high qualities were soon discerned by the head-master, Dr. Bland; and he there became eminent among a group, every member of which in manhood acquired

celebrity. George (afterwards Lord) Lyttleton, Henry Fox (afterwards Lord Holland), Sir Charles Hanbury Williams, Henry Fielding, Charles Pratt (afterwards Lord Camden), were among Pitt's young friends and competitors at Eton. His biographer, Thackeray, justly remarks, that "among the many recommendations which will always attach to a public system of education, the value of early emulation, the force of example, the abandonment of sulky and selfish habits, and the acquirement of generous, manly dispositions, are not to be overlooked. All these I believe to have had weight in forming the character of Lord Chatham." (1)

Pitt's studies were not neglected during his school vacations; for his father provided for him an able tutor at home during these periods, and himself assisted in this continuous tuition. The late Lord Stanhope stated that "Pitt being asked to what he principally ascribed the two qualities for which his eloquence was most conspicuous, namely, the lucid order of his reasoning, and the ready choice of his words, answered, that he believed he owed the former to an early study of the Aristotelian logic, and the latter to his father's practice in making him every day, after reading over to himself some passage in the classics, translate it aloud and continuously into English prose." That he cultivated Latin versification early is attested by the Latin hexameters on the Death of George the First, which he wrote in the first year after he was admitted a gentleman commoner at Trinity College, Oxford, in 1726. He was a most assiduous student of the classics: Demosthenes was his favourite; and he appears to have strongly recommended for the studies of his second son, afterwards the celebrated minister, the first book of Thucydides, and Polybius.

Lord Chatham's studies in youth were not exclusively the classics of antiquity. He read diligently the best English authors for style; his memory was excellent, and he is said to have known some of Dr. Barrow's sermons by heart.

CXXI

DR. JOHNSON AT LICHFIELD, STOURBRIDGE, AND OXFORD.

Lichfield, in Staffordshire, is scarcely less proud of Samuel Johnson, than is Stratford-upon-Avon, in Warwickshire, of Shakespeare. In each town is shown the natal home and school of its genius; and though Johnson rests not, like Shakespeare, in the church of his birthplace, the people of Lichfield have testified their veneration of their illustrious townsman by his statue, while Stratford boasts of no such memorial of its master-mind.

Samuel Johnson was born in 1709. His father was a book-seller and stationer, and lived in a house in the marked-place, at Lichfield, which remains to this day. Johnson's mother was a woman of superior understanding and much piety, to which are ascribed the early impressions of religion which were made upon the mind of her son. When he was a child in petticoats, and had learned to read, Mrs. Johnson one morning put the common Prayer-book into his hands, pointed to the collect for the day, and said, "Sam, you must get this by heart." She went up-stairs, but by the time she had reached the second floor, she heard him following her. "What's the matter?" said she. "I can say it," he replied, and repeated it distinctly, though he could not have read it more than twice.

Samuel was afflicted with the scrofula, or king's evil; and his mother, by advice of a physician in Lichfield, took the child to London in the Lent of 1702, to be touched by Queen Anne, but the ceremony was ineffectual. Johnson was then only thirty months old; but he used to relate in after years, that they went in a stage coach, and returned in a wagon; and that the queen wore diamonds and a long black hood.

He first learned to read of his mother, and her old maid Catherine, in whose lap he well remembered sitting, to hear the story of St. George and the Dragon. Dame Oliver, a widow, who kept a school for little children in Lichfield, was his next teacher, and said he was the best scholar she ever had. His next instructor in English was one "Tom Brown," who published a spelling-book, and dedicated it to "The Universe." At the age of 10, he began to learn Latin with Mr. Hawkins, undermaster of Lichfield grammar-school; in two years Johnson rose to be under the care of Mr. Hunter, the head-master, who, he relates, was "wringhoaded and severe," and used to beat the boys unmercifully, to save them, as he said, from the gallows; but Johnson was sensible that he owed much to this gentleman, and invariably expressed his approbation of enforcing instruction by the rod. Under Mr. Hunter,

(1) Creasy's Eminent Etonians, p. 212.