

exciting the purchasing of propensities by a method so indirect. Most probably therefore, his success in business was more the result of an accidental cast of mind than of wisdom prepense, or any aptitude beyond common for the arts of traffic, as considered by themselves.

Such, also, in most cases, is that talent which gets the name of "a fine turn for business." The possessor exerts his powers of pleasing, alike when engaged in the concerns of his profession, and in society when there is no object to serve but that of passing time agreeably. His engaging address is productive of commercial advantages, but it is not a thing acquired and brought into exercise solely for that end. Some people, no doubt, flading themselves to have a prepossessing manner, do employ it systematically to promote their views of business; but by far the greater number employ it because they have it, and without reference to the pecuniary profit that may accrue. The pecuniary profit, however, follows not the less as its consequences; and we have the satisfaction of seeing urbanity of manners almost uniformly rewarded by attaining to easy circumstances, while the man of a gruff unsocial humour has usually to maintain a hard struggle with fortune. The mere packing of knowledge, into the heads of children is not the only thing required to ensure their future respectability and happiness—the qualities of the heart also demand the fostering care of the instructor; and since so much depends on their temper and behaviour to those around them, parents cannot be too assiduous in the cultivation of affability, the possession of which virtue is the grand secret that confers "a fine turn for business."

MILTON'S VIEW OF THE MIND OF LONDON.

Behold now this vast city; the shop of war hath not there more anvils and hammers working, to fashion out the plates and instruments of armed justice in defence of beleaguered truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present us with their homage and fealty, the approaching reformation: others as fast reading, trying all things, assenting to the force of reason and convincement. What could a man require more from a nation so pliant and so prone to seek after knowledge? What wants there to such a towardly and pregnant soil, but wise and faithful labourers, to make a knowing people a nation of prophets, of sages, and of worthies? We reckon not more than five months yet to harvest; there need not be five weeks had we but eyes to lift up;—the fields are white already. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligencies to join and unite in one general and brotherly search after truth. I doubt not, if some great and worthy stranger should come among us, wise to discern the mould and temper of a people, and how to govern it, observing the high hopes and aims, the diligent alacrity of our extending thoughts and reasonings, but that he would cry out, as Pyrrhus did, admiring the Roman docility and courage, "If such were my Epirots, I would not despair the greatest design that could be attempted to make a church or kingdom happy."—*Speech for the Liberty of Unlicensed Printing.*