

abates, his hopes of attaining to any high degree of eminence, as a practitioner, take to themselves wings, and fly away; and he gives up the pursuit in despondency. He then, either mixes with the gay and thoughtless, seeks refuge in dissipation, spends his time in reading novels, and romances, till his clerkship is concluded, or sinks down into the mere drudge, and becomes the automaton, where he ought to have been the master-machinist.

He may have learnt something of the practice, by having been banded about in subservience to an attorney; but as says the writer above-cited, "he will find he has begun at the wrong end. If practice be the whole he is taught, practice also must be the whole he will ever know: if he be uninstructed in the elements and first principles upon which the rule of practice is founded, the least variation from established precedents, will totally distract and bewilder him: *ita lex scripta est* is the utmost his knowledge will arrive at; he must never aspire to form, and never expect to comprehend, arguments drawn *a priori* from the spirit of the laws, and the natural foundation of justice."

Although I have adopted some of Blackstone's remarks, "on the study of the law," the whole of what he has advanced upon that subject is not at all applicable to students in this country. For instance, the learned commentator has laid it down, in express terms, that the rudiments of the law should constitute a part of "academical education;" which can have no application here. But there is one thing of incalculable advantage to every student which it is highly desirable to see accomplished in this place. I mean the institution of a Society, headed by some able instructor, wherein should be taught philosopheme, or the true principles of reasoning. Or, if this can not be accomplished, a society where none but law-students could be admitted, established, and governed by certain rules and regulations, to meet once a week, and discuss questions relative to their daily enquiries. At a very trifling expense they might, by thus spending a few hours together devoted to mutual instruction, improve both their knowledge and their faculties. It would inspire them with confidence, and give them a fluency of speech, so that, by habituating themselves to declaim and argue among themselves, they would by degrees acquire such a regular system of conveying their ideas, as would enable them to dispense with that disagreeable alternative, so often resorted to by our public speakers, of chewing half an hour or so, upon some poor unfortunate word, while their brains are on the rack to seek for something to conclude a sentence with.

In the story of Jack and his rib, pulling against each other over the thatched hovel, we do not find that either gained much in rope, whilst in opposition; but that when they pulled togeth-