his courage, his improvement of our jurisprudence, and the mildness of his government to all but the nobles; and the latter (the Borgias) have not been generally noted as they deserved for their talents in government, their protection of learning, and especially their promotion of the important study of jurisprudence. The caprice of historians in some sort resembles that of the vulgar, either struck by signal turpitude and regarding it as pervading generally, and excluding all exceptions, or only securing the exception, and making it the rule of decision. A Borgia is held incapable of any good of any kind; a Lorenzo de Medici incapable of evil. Nothing can tend more to keep men in ignorance than such exaggerations; and they have the hurtful effect of intercepting the instruction which a contemplation of the real state of the facts in each case is fitted to impart. The ills that have proceeded from the great scourge of later days have been adverted to, as well as the mischievous effects of the admiration which he excited, and which unhappily has not ceased to inspire the people whom he most injured. But some of his great qualities it would be impossible to admire too much; and though his genius may be pronounced inimitable, in some things his example may be followed, and it is therefore fit that these should be recorded. There is, indeed, an obvious expediency in dwelling rather upon qualities the example of which may lead to imitation, than upon genius however calculated to command admiration—genius which consists in the rare gifts of rich fancy, perception of resemblance and differences not apparent to ordinary minds, but admitted by all as soon as suggested, quick and sure judgment, and the power of not only abstracting the attention from all objects save one, but of directing and concentrating it upon that one. This is what we call genius, the gift of very few, and the works of which are to be admired at an awful distance. The ordinary qualities which diligent study and a fixed desire to excel may place more or less within the reach of all are most fit to be recommended by the example and the success of distinguished individuals. Of these Napoleon possessed two in an eminent degree: they can never be sufficiently kept in mind, and they are of universal application—the strict economy of time, in compliance with the maxim, "*Take care of the minutes, the hours will take care of themselves*;" and the habit of *invariably mastering the whole of whatever subject or part of a subject he considered himself interested in being acquainted with.* The captain who conveyed him to Elba expressed to me his astonishment at his precise and, as it were, familiar knowledge of all the minute details connected with the ship. I heard from one connected with the great Helvetic mediation (1802) that, though the deputies soon found how hopeless they were of succeeding with the First Consul, yet they felt themselves defeated in the long discussion by one more thoroughly master of all the details of the complicated question than they could have believed it possible for any foreigner to become. My illustrious friend the Duke of Wellington had a like consummate acquaintance with whatever subject he was called upon to consider practically; among others may be mentioned his regimental economy and discipline, which Napoleon did not so well know, because he cared not so much for the comfort of his men, nor was at all sparing of their lives (a principal object at all times with the Duke); but he had a knowledge almost preternatural of the place where each corps, or even company of his vast armies, was to be found at any given time, because this was ultimately connected with the use he might make of what he somewhat unfeelingly termed "the raw material." These examples cited of the rule which forbids superficial knowledge absolutely, and prescribes going to the bottom of every subject, or part of any subject, we intend to learn, give it the sanction of the example of both those eminent men, and show that it is a cause of their invariable success.

SACRED DUTY OF THE INSTRUCTORS OF YOUTH.

It is not enough, that the instructors of the people and especially of youth, avoid propagating dangerous errors and implanting or encouraging in their growth feelings hostile to the best interests of mankind. Their duty is to inculcate principles and cherish sentiments having the direct tendency to promote human happiness. Now, the wisdom of ancient times, though it dealt largely with the subject of our passions, and generally with the nature of man in the abstract, never stopped to regard as worthy of consideration the rights, the comforts, and the improvements of the community at large. A sounder philosophy and a purer religion have in modern times entirely abolished all such distinctions; and to consult the interests and promote the improvement in every way of the great body of the people is not only the object of all rational men's efforts, but the best title to public respect and the direct road to fame. The instructors of youth have thus devolved upon them the duty of directing the minds of their pupils towards the most important purposes which their acquirements can serve to promote, the diffusion of knowledge among the people, and their general improvement, inculcating the grand lesson of morals as well as of wisdom, that whatever they learn, of whatever accomplishments they become possessed, in a word, all their acquired talents as much as their natural gifts are a trust held for the benefit not more of themselves than of their fellow-creatures, and of the use whereof they will one day have to render a strict account. The impressions left on the mind in early years are so lively that they last through life; and even when partially affected by other studies, or by the cares of the world, they still exert some influence, and may often be found far more than is supposed, to modify the counteracting and neutralizing influences which they cannot resist. This undoubted truth is not the less important for being often admitted, though there is reason to fear oftener admitted than acted upon in practice.

FACILITIES FOR ENLIGHTMENT IN ANCIENT AND MODERN TIMES.

The difference between ancient times and modern in one great particular cannot be too constantly kept before the eyes of youth—the difference arising from the art of printing, and its important effect, the discussion of all questions by written addresses to much greater numbers than can attend public meetings. The orator has thus a fellow-labourer, it may be a supporter or an opponent, but certainly a rival, in the author, who no longer, as of old, addresses a select few at a different time, perhaps long after the occasion of discussion, but addresses the same persons who form the orator's audience, and vast numbers besides, nearly at the same time and in the same circumstances. It is needless to observe how incalculably this increases the importance of the literary class of the community; and this never can be too deeply impressed upon the student. All the heavy responsibility which rests on this class should be unceasingly dwelt upon; nor can there be a more fit thing than to cite the words of Mirabeau, who held the literary character in the highest estimation, glorying in the name of author, proud and not ashamed of receiving the wages of his labour, necessary for his support. Mirabeau thus apostrophizes literary men:—"Oh! would they but devote themselves honestly to the noble art of being useful! If their indomitable vanity would compound with itself and sacrifice fame to dignity! if, instead of vilifying one another, and tearing one another in pieces, and mutually destroying their influence, they would combine their exertions and their labours to overthrow the ambitious who usurps, the impostor who deceives, the base who sells himself; if, scorning the vile vocation of literary gladiators, they banded themselves like true brethren in arms against prejudice, falsehood, quackery, tyranny, of whatever description, in less than a century the whole face of the earth would be changed!" It is pleasing, it is also useful, to reflect upon the tendency of academical studies to pierce beyond our walls, and by means of popular assemblies and the press to spread over the people the knowledge here acquired. Not only have the lectures occasionally delivered by our Professors beyond the precincts had the happiest effect on the middle classes, but they have extended to the working men. It was, indeed, a pupil of this University (Birkbeck), afterwards transferred to a quasi-collegiate chair at Glasgow, who 60 years ago made the great step of lecturing upon scientific subjects to the working classes. In the town where Watt in his workshop applied in philosophic principle the knowledge he had learned from Black to the construction of the great engine which has almost changed the face of the world, the attempt was most appropriately made, and with complete success, to demonstrate that the highest intellectual cultivation, and a keen relish for the sublime truths of science, is compatible with the daily toils and care of our humbler brethren. A further encouragement to the spread of such studies has been recently given by the English Universities in bestowing honours of a class subordinate to academical, after due examination.

DISTINCTION BETWEEN BENEFICENCE AND BENEVOLENCE.

There can be no doubt that we shall follow so admirable an example. The instructors of youth have no more important duty than to inculcate the great truth—even through life worthy of a large share in the guidance of our conduct—that it is beneficence, rather than benevolence, at least, benevolence shown in benificence, which can be regarded as a virtue, and entitled to confidence and respect. Mere good disposition, unless guided by good judgment, may be admired as amiable, but must be barren of good fruit, and may even produce evil. Charity ill bestowed may prove more hurtful than selfishness; and they who have impoverished themselves or their heirs may find others yet more injured by their ignorance or errors, as gifts bestowed with the best intentions have been found to promote the immorality and propagate the disease which they were desirous to prevent. Foundling and Smallpox Hospitals, both in England and Ireland and on the continent, are the proofs. But where the will to serve mankind unites with the knowledge how to serve them—where the will is followed by the deed, and the desire to do good is gratified at a personal sacrifice, there can be no greater merit in the eyes of man, nor any, let us humbly affirm, more fitted to obtain the approval of Heaven. It is bountifully ordered that such conduct shall even in this life be rewarded both by an approving