

No one who has had the advantages of a University training, as well as some experience at the Bar, will deny that the best preparation for the profession of the law is acquired, in the first place, by the instruction afforded, the discipline enforced, the habits of application developed, and the knowledge of life and character acquired in that little world by itself—a University. The man who has passed successfully through his University course, provided he has the essential qualifications necessary for an advocate, will soon distance the ordinary law student, for he will have practically learned *how to learn*. During a four years' University course the undergraduate has at any rate a good opportunity to become a trained student; and the exercise of his faculties in acquiring specific or general knowledge will have developed and strengthened his mind, and given him what may be called "intellectual muscle;" so that when he applies himself to any new subject, such as Divinity, or Law, or Medicine, he will be able to master it in a much shorter time than a competitor who has not had the advantages of a University training.

These advantages are, that one who has faithfully worked and diligently studied during his University career will have more visible success and prosperity than others who have worked with laxer attention and with lower aims. Such a training, instead of impoverishing and narrowing the activities of the mind, will have widened and enriched them. And the man who has faithfully worked will find, when he comes into his profession, an increasing and expanding circle of acquaintance by contact with the science of law, the philosophy and ethics of equity, the history and practice of constitutional governments, and with the common law of nations. Aided by such, his professional ambition will become a noble and not a mean one, and he will feel that he has an entertaining vocation and not a drudgery, and that he has entered into communion and fellowship with the masters and sages of a splendid system of jurisprudence.

The student of Classical Literature who has enjoyed Homer and Virgil, Demosthenes and Cicero in the originals, will find that he has acquired a flexibility of language, and a felicity of expression, which will make him the better lawyer. He will, by such studies, have brought the activities of language into full play, and if a man of ready utterance, that his peculiar vocation is advantaged by the suppleness and strength acquired by the frequent study and translation of these great standards of classical literature.

Before turning to other subjects of a University course, I may be pardoned for quoting here an appropriate extract on the advantages of a Classical Education, from *Coleridge on the Classic Poets*, which captivated my young imagination during the days of my undergraduate life:

"These inestimable advantages, which no modern skill can wholly counterpoise, are known and felt by the scholar alone. He has not failed, in the sweet and silent studies of his youth, to drink deep at those sacred fountains of all that is just and beautiful in human language. The thoughts and the words of the master-spirits of Greece and Rome are inseparably blended in his memory; a sense of their marvellous harmonies, their exquisite fitness, their consummate polish, has sunken forever into his heart, and thence throws out light and fragranciness upon the gloom and the annoyances of his maturer years. No avocations of professional labour will make him abandon their wholesome study; in the midst of a thousand cares he will find an hour to recur to his boyish lessons; to re-peruse them in the pleasurable consciousness of old associations, and in the clearness of manly judgment, and to apply them to himself and to the world with superior profit. The more extended his sphere of learning in the literature of modern Europe, the more deeply, though the more wisely, will he reverence that of classical antiquity; and in declining age, when the appetite for magazines and reviews, and the ten-times repeated trash of the day, has failed, he will retire, as it were, within a circle of school-fellow friends, and end his secular studies as he began them, with his Homer, his Horace, and his Shakespeare."

Next to the study of the Classics the future lawyer will find the study of Logic of practical use to him; not the

so-called logic of the schools, but that branch of the science of logic which includes precision of language and accuracy of classification. And if he has aptitude for the study, he will find that the philosophy which deals with the general principles of human knowledge, and which is conversant with abstract and necessary truth, will be also beneficial.

The lawyer who desires to deal successfully with the varied cases which arise respecting mechanical appliances, must have a fair general knowledge of those departments of physical science which are the indispensable foundations for the education of those engaged in mechanical and manufacturing industries. Apart from the benefit such knowledge will be to any professional man, mechanical science has a strong fascination for some minds, and little, therefore, is required to advocate the advantages of that department of knowledge to the average student.

I would be unfaithful to the traditions of University life if I did not urge upon all students,—but more earnestly on those who intend to enter the profession of the law,—a diligent attention to the practice of public speaking. The possession of a free and ready and facile power of expression is an essential qualification of the advocate. This may be developed and improved by training. But a practice of debating questions without previous preparation is not beneficial, and should be shunned. The mind can rarely disclose its power and qualities when forced into a public or argumentative discussion *en dishabille*.

But, some may ask, how can these studies prepare one for the laborious work and practice of a dry and technical system, for the greedy watch for clients, and for the practice of the shopkeeper's arts and the mannerless conflicts over selfish interests,—

"The rubs and wrenchings of this boisterous world"

These are similar to many questions which any practical work-a-day life will demand to be answered. The answer must come, or take its broad outline, from each questioner's world-ideal. The law is not the place for the artist or the *doctrinaire*. The law is the calling of practical men, of hard and close thinkers. And if our business be that of thinkers, we must, by thought and reason, seek to make plainer the knowledge of men, and the facts which constitute the aggregate of the world. If our department of work is law, we must know something of the science of life and its laws; of ethics and its far-reaching obligations; of history, and its political teachings; and of the supremacy of law, and its foundation in the principles of common and equal rights. And if the student quails at the contemplation and disheartening prospect of travelling the slow and toilsome and rugged path which leads to the temple of the law, let him turn aside to less toilsome and less laborious paths.

But to those who may become the "apprentices of the law," I may fittingly close these remarks by the following extract from a work published over a century ago, in which the character of the "Honest Lawyer" was thus epitomised:—

"An honest lawyer is the safeguard of our fortunes, the best collateral security for our estates; a trusty pilot to steer us through the dangerous and often-times inevitable ocean of contention; a true priest of justice, who neither sacrifices to fraud or covetousness, and in this outdoes those of higher functions. He can make people honest that are sermon-proof. He is an infallible anatomist of *meum and tuum*, that will presently probe a cause to the quick, and find out the peccant humour, and the little lurking cheat, though masked in ever so fair pretensions; one that practices Law, but not so as to forget the Gospel; but always wears a conscience as well as a gown; one that weighs the cause and not the gold, and when he undertakes a business, he espouses it in earnest, and does not follow a cause, but manages it. In a word, while he lives he is the delight of the court, the ornament of the bar, the glory of his profession, the upholder of right, the scourge of oppression, the terror of deceit, and the oracle of his countrymen. And when death calls him to the bar of heaven by a *habeas corpus cum causis*, he finds his judge his advocate, obtains a *liberate* for all his infirmities, and continues—one of the long robe in heaven."

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