

Some short Notes concerning the Education of a Prince

Nothing can be of greater importance to any society of Men, than the Characters of those who govern, or who are to govern in it.

These Characters will depend almost intirely upon their Education, like those of the rest of Mankind. The rest of Mankind are good or bad, better or worse, according to the Education they have had, and the habits they have contracted in their Youth.

Princes, even those who are born in the purple, are by Nature like other creatures of the same species, and their Education therefore becomes an object of the most serious attention to every one who loves his Country and wishes the general peace and happiness of Mankind.

These considerations may serve to justify the liberty taken of submitting the following notes to the judgment of those who have the sole right to approve or to condemn them.

A System of Education may be properly divided into two portions, the private, and the publick.

A great part of the first must be employed to nourish and fortify the tender Infant, the rest to form the Man. The first has been generally reputed the proper object of Maternal, and the latter of Paternal

Case. It happens seldom that we see what we see at this time, the illustrious Example of a Mother capable to form the Man as well as to breed up the Infant.

Before the time of forming the Man begins, Governours and Preceptors should be provided fit for this great work in every respect. The qualities necessary to render them so, are in general obvious enough; but there is one not so easy to be discerned, and without which the others will not have their full effect.

These Governours and Preceptors must be Men, who look on the choice made of them, not basely as a Court-Preferment, or as a way the more open to future advancement of Fortune, but as the greatest trust which can be reposed in any Men. A Trust for which they are answerable to God and Man, to their King, to their Country, to the present and to future Ages: Such alone are fit to be entrusted with the Education of a Prince, whatever rank they hold in life, and happy it is if they can be found in any.

The moral Character of Children begins to form itself well or ill much sooner than is commonly thought, and, how odly soever it may sound, there is a Philosophy of Infancy as well as of Old Age.

This Philosophy should be taught by inculcating frequently on these tender minds the great principles of Natural Religion and of Moral Obligation in a manner suitable to their conceptions of things and to the progress of their Understandings.

When these Principles are thus early inculcated, and every occasion is taken to cultivate and improve them, they will become so habitual that they may seem Natural.

The practice of Virtue may begin before the Theory of it is known; they will serve like Antidotes against that Poison which examples will be apt to insinuate as soon as Children begin to observe what passes about them. Nay the worst of these examples may be turned in minds thus prepared to a very good purpose: the Honor of Vice may be contrasted on every occasion with the beauty of Virtue. On such foundations as these, the Character of a good Man must be laid, and the Character of a good Prince can be laid on no other than that of a good Man.

It may be thought a great improvement to add the wisdom of the Antients to this Philosophy; and therefore the languages in which they writ, the Greek and Latin particularly, are taught as soon as Children are able to learn. These writings may be of some use no doubt, though they are not of that importance which they who are able to teach nothing else represent them to be.

Physic, among the Antients were a wild Chaos of Hypotheses; and in their Ethics though much truth be contained it is truth easily known without them. Their Histories indeed, contain many great Examples and many wise Reflexions; and both their Histories and their Poetry may contribute to elevate the sentiments with the love of Virtue, of that particularly which consists in the love of our Country.

If these antient Languages therefore, the Latin especially, can be rendered familiar to Children during the first period of their Education, and before they become capable of applying to something better than words, as I think they might be, no time nor advantage will be lost by this Discipline: but if they are kept poring over Grammars and turning over the leaves of Dictionaries, when the scene of the present world begins to open to

4.
them, and they are called to something more important, this discipline which attaches them to the least important, becomes impertinent.

At the age of thirteen or fourteen they begin to converse with Mankind in wider scenes of life, and must soon begin, Princes especially, to act in the highest. Nothing can be more ridiculous, than to see those who are to govern Kingdoms; and to form the manners, and to decide the fortunes of millions, employed as if they were to pass their days in the narrow limits and the pedantick applications of Colleges and Schools. It is time surely that they should be prepared for their future destination.

Much more might be said concerning this first Period of Education, but I hasten to the second, which leads directly to the immediate object I have in view, and for the sake of which alone these notes are thrown upon paper.

Plutarch has preserved among the remarkable sayings of the Sacedemonians, this of Agesilaus, that we ought to learn whilst we are children, what we are to do when we are men. a truth obvious to common sense, and which can be in no case more properly applied, than in that of a Prince.

There are several other things besides those that have been mentioned, not only ornamental but useful to be learned by children and even by such children as we speak of here. A knowledge of Chronology for instance, and much more of Geography. but as to the first of these, a very little degree of knowledge is sufficient. The great Epochs in our received system, are easily observed and retained, and the several great events that have happened in the course of human affairs, are easily classed within these boundaries; whilst entering into those disquisitions

which have perplexed the Learned of all ages, would be end less and use less.

A competent knowledge of Geography is to be had without treating it as a distinct science, and multiplying Masters to learn it. We may learn it, if I may say so, by the by, in reading of Histories, of Voyages, and even of Gazette's, by observing on the Maps the position of Countries of Towns, of Rivers and of Mountains relatively to one another.

As to the mundane System and the use of the Sphere, the ordinary Preceptors, if they are what they ought to be, though they are no Astronomers, will be able to communicate as much knowledge as is requisite for Men who are to be no Astronomers neither, and for whom it is sufficient to discover, in part at least, that infinite Wisdom and Power which appear in the immensity of God's works.

Another degree or kind of knowledge which every Scholar should acquire, and which it is not every Master that can teach, must not be forgotten. It is that of the conduct of the understanding: the investigating truth through long trains of Ideas, and the deducing true consequences from propositions well laid and precisely defined on every subject. Nothing can be more necessary in Action as well as in Speculation; the discovery of those sources from which all our moral obligations flow, and the pursuit of these obligations in all the parts to which they extend, will be taught neither by Grotius, nor Puffendorf, nor Cumberland nor Clarke nor Wollaston nor Butlamague nor any of the books of Logick which are in use, half so well and so distinctly as we may teach ourselves if we acquire the habit of employing our reason in a right method.

and to acquire this habit nothing can contribute so effectually as an application to the first elements of Geometry.

He who is absorbed in Mathematicks may become use less to Society, but He who is not able to reason like a Mathematician

will never be very useful in it. He who has Ideas floating on the surface of his mind, and who is not accustomed to analyze them, to reduce them into a right order, to combine and to compare them rightly, may go showishly enough through the ordinary affairs of life: but He who is to act as well as judge in the most extraordinary and the most arduous, must be taught, if I may say so, not only what to think, but how to think: the conduct of his understanding must be so directed that no Sophisms may impose upon Him, and that He may be able to discern the truth that is latent under every disguise.

Let us mention another consideration that deserves our notice; the necessity that every Man should learn accurately the language of his own Country before He is obliged to speak and write in it upon frequent occasions in publick life. This has been too much neglected, and instances might be brought of those who could not speak in their Mother Tongue, when they were applauded for their knowledge of other Languages. This defect is to be laid deservedly to the account of those who instruct, not of the Persons committed to their instruction.

We ought to suppose that He who arrives at the second period of Education has acquired during the first some general ^{notions} knowledge of the History of Mankind. These notions may be improved by further reading; but there is a part of History which is to be studied with singular care and attention, and not only to be read, by all those who may be called to the administration of Public Affairs, and above all by him who is to be the Master of these, by the Prince himself.

The ~~part~~ ^{part} of History to be thus studied is that of the Country He is born to govern, and of those countries with which He must have a continual ^{intercourse} of one kind or other by reason of their proximity or of the

agreement or disagreement of their Interests.

The Era to which this Study may be properly confined in the eighteenth Century, is the latter end of the fifteenth. It signifies little that a King or Minister should be thoroughly and critically informed of the events of preceding times, but it is of the utmost consequence that He should be so informed of those that follow; for He will find the foundations of the whole Political System of his own age to have been laid in them.

Property and Power in England received great alterations in the reign of Henry the seventh; when the independency of our great Lords on the Crown, and their influence by Retainers and otherways on the inferior ranks of people were diminished, as they have continued to be ever since.

The Constitution of the Church was entirely changed in the reign of his son, the far greatest part of Her wealth was taken from Her, and a new Ecclesiastical System succeeded that which had so long supported the Papal Tyranny.

It was about the same time that Lewis the eleventh drew the Kings of France, to use the French expression, hors de Page, by reducing the nobility to a greater dependence on the Crown: and that several rich Provinces, such as Burgundy for instance, were annexed to it, both these ways the French Monarchy grew more powerful, and she advanced by large steps to Her future Grandure.

Another more exorbitant Power arose soon afterwards, by the union of Spain, of several states in Italy, and of the Low Countries, as well as of the Austrian Dominions in Germany, the immense wealth of the West Indies, and the Imperial Crown under Charles the fifth.

It was in his time likewise that Luther and other Reformers began that great separation from the Papal

Communion on the Continent which continues to this day, and has established at least two Religious and moral interests in Europe.

In consequence now of these events a new System of Policy arose. It was no longer the private quarrel of one Nation alone with another about their particular interests that disturbed the Peace of the world as they had done before. Two permanent causes subsisted always, broke out into War or maintained in times of Peace a perpetual Jealousy and ill will among all the States and Kingdoms of the West.

The Power of the House of Austria on one Side, and of the Houses of Valois and Bourbon in their turns on the other, have been objects of Terror to themselves and to the rest of Europe ever since. Religion, or the pretence of Religion has increased the confusion; and the irreconcilable opposition of these Families and these Religions gave occasion long ago, and gives occasion still to the principle so much talked of, that of maintaining a balance of Power in Europe, a balance which will never be entirely adjusted by all the efforts of human wisdom, but towards the adjustment of which, all the efforts of this wisdom ought to be applied, whenever conjunctures favourable to them are offered.

The interest of Britain must be always the first and principal object of a British Prince, it will be necessary therefore, that He be led to observe the part which England has taken in all the negotiations, Wars and Revolutions on the Continent since this new System of Policy began. He will find I presume in looking back, no example more worthy to be followed than that of Queen Elizabeth, in the management of Foreign, as well as domestic affairs.

During the reign of Her Successor King James the first, we were the bubbles of Spain. We had little time to

look ~~back~~^{abroad} in the reign of his Son; and under Cromwell's Usurpation the balance of Power was quite overthrown by his taking part with France too long against Spain, and by forcing the latter in consequence of his partiality to the former grounded on a low and personal interest of his own, to make the Pyrenean Treaty, and to give the Infanta to Lewis the fourteenth: The fatal Effects of which all Europe has felt severely, and we feel at this hour.

From the time this Treaty was made, and the dangerous consequences of this Marriage were apparent to every eye, our Politicks have carried us into great extremes. We neglected openly at one time all concern for the Continent; or we were secretly in a very iniquitous concert with France. This was our case in the time of King Charles the second. Since the Revolution of 1688 we have run perhaps a little too much into another extreme, and have sacrificed ourselves beyond all proportion, not only to the common cause, but to the private Interests of an Ally, if the House of Austria, who never helps nor furnishes any thing more than claims or pretensions of her own, and has been always calling for help, may be reckoned properly an Ally.

I quoted Queen Elizabeth's reign, as an example fit to be ~~followed~~^{set} before the Eyes of our Young Prince, and to be seriously considered by him in the management of Foreign Affairs; and I know none so fit to be followed likewise in that of our Domestic Affairs. She knew perfectly well the constitution of this Government and the Character of this People; and by conforming herself to both, she secured One, and made herself ^{absolute} perfect Mistress of the other.

I mention this the rather because a Prince may be easily led, or may lead himself to observe that an absolute Power must be established somewhere in every Government.

that Kings are vested with this Power for the most part, as well as the supreme Magistrate, whatever He be called, in inferior States. From Hence it may be concluded plausibly enough to impose, that there is a deficiency of Power in our Kings by the constitution of the Monarchy: but the very example I have quoted, that of Queen Elizabeth, will demonstrate the contrary. No Prince could be less controuled than she was in the exercise of Her Power whilst she sat on this Throne, and she might have said very justly of Her Kingdom, what Hannibal said to Catherine of Medicis of La Rochelle which was his place of arms & where He then resided, I do whatever I desire at La-Rochelle, because I desire nothing that is unreasonable nor against the publick good. A bad Prince may be restrained, and it is fit he should be so, by the British Constitution; A good Prince can never be embarras'd much less distress'd by the natural effects of it. However absolute Power has been acquired, it must be maintained by Force, which is an expedient always hateful to the People, and therefore not always safe for the Prince. Popularity is to Him who has Talents to acquire it, a safer, as more agreeable, and a more effectual expedient to enable Him to govern virtually if not nominally by will, and to unite in Himself in that manner the absolute Power which is divided in our Constitution between the King, the Lords and the Commons.

There is an Anecdote in Xenophon's life of Cyrus, worthy to be quoted in favour of Popularity. Croesus had immense treasures in his coffers, and Cyrus, who conquered Him afterwards and resided then at his court, was despised for his Poverty; the Persian maintained that He was not less rich than the King of Lydia, but that his Treasures were to be found in the purses of his

11.

subjects. To prove this He sent into his own kingdom, to ask the subscriptions of His Friends (so he called his principal subjects) to a voluntary loan or a loan of Benevolence: as we should express ourselves at this time. The Mepenger returned soon, and the grant of the Persians to their king exceeded all the Treasures that Croesus had hoarded up.

A King of Britain who has been bred to govern on such principles as are here suggested, will place Himself deservedly where nothing else could place Him, in the highest rank of Humanity: He will cooperate with the Most High, and will be truly God's Vice gerent on Earth. His subjects will feel His influence in the actual happiness they enjoy as so many individuals, and they will hope reasonably for the continuance of this national happiness as members of a Society. I say, they will hope for it reasonably, for certain it is and universal experience proves it to be so, that however the providence of God may leave particular Men to be happy or unhappy in the ordinary course of human affairs, the divine sanctions of rewards and punishments annexed to the law of Nature never fail to attend the collective bodies of Men. General Vice leads necessarily to the ruine of Societies, General Virtue which good Government alone can propagate, to their Prosperity.

Since so many acquisitions as have been mentioned are necessary to form a great and good Prince, no time is to be lost in either part of his Education, nor especially in the second. Let the utmost care therefore be taken, that He neither sink into Sloth, nor break loose into Dissipation. Let Him go to bed early, but let Him rise early too, and having had that time of Rest which Health requires, let Him not be suffered

to indulge a lazy disposition, which will enervate both body and mind. Let Him not mingle neither in the hurry of the world as soon as He is awake, nor begin His day even by those amusements that may be proper at other hours: let His Morning be sacred to study, and His first and freshest hours be devoted to the improvement of His Head and Heart.

When this is over, Diversions may take their turn during the rest of the day, and they may be taken to the full enjoyment of them without any of that dissipationⁱⁿ which every futile creature who imagines himself running from Pleasure to Pleasure, whilst He is only running from himself, passes an unmeaning life.

Time may be found perhaps, and if it can it should be found, to recall with his Preceptors any parts of History or any precedent lessons of Morality & of Kingly Government in the evenings, and when these Diversions are over; those points which have seemed obscure to Him may be better explained, whatever appeared deficient may be supplied and such conversations without the air of being lessons, may be lessons of the best kind.

Few men indulged themselves more in the pleasures of life than that Great Prince who has been quoted already, Harry the fourth of France, and yet these pleasures never begot in Him either dissipation of mind or any long waste of Time; in the midst of them, in the height of them and in the most eager pursuit of them He was always ready to stop short and to resume the exercise of His Kingly office. This part of His character is finely exemplified on many occasions in the Memorials of the Duke of Sully; a book the greatest part of which deserves to be read with attention and respect by every Prince, and by a British Prince particularly at this time when the condition of Great-Britain resembles so much that State of Poverty

and impotence in which France found herself at ^{13.}
the treaty of Oserins.

I may quote an Example much inferiour in every other respect to this, but in this apposite enough. The life of Lewis the fourteenth was a life of ostentation and amusement; to amuse Him seemed to be the business, not only of His Court, but of the whole Nation; and yet it is certain that during fifty Years, His counsels were constantly held, and the reports of His Ministers constantly made at the Hours appointed in the morning, as the result of all this when the nature of the business admitted so much dispatch was dispatched in the evening of the same day.

The Exercises of a Prince should make part of His diversions: He must learn to dance and to ride for instance; both these give him an exterior grace which ought not to be neglected. Parties of Pleasure with those who have the Honour to approach Him may succeed, and a commerce still more general with the world. The conversation of Men and that of Women too will help to improve the Character of one who has already some discernment of spirits, and who begins to distinguish the Characters of others.

A due and constant care on this head should be taken by the Governor of a Prince. The Governor is to attend Him on publick occasions especially, and to observe His whole Behaviour, His words His actions and even His Gestures, not in order to tire Him with too frequent and direct remonstrances against Himself, but to be able by discerning nicely His defects to correct Him the better by making Him observe the same in others.

We will suppose the Governor to be a man of the first Quality, who has always lived in the highest Terms of life, who has given great proofs of ability in business, of Honour and of Virtue, a man in short whom it is to be wished

14
that His Pupil should imitate; yet let not even this Man deceive himself, the conversation and the examples of the young people who surround the Prince may have without such an incessant care as is here recommended very bad effects. He ought to be in some sort a Governor of these too; at least He ought to draw the best of them nearest and to keep the worst at a distance. A few bad connexions may otherwise defeat His best designs and insensibly promote a Character very different from that which He is about to form.

It is of great consequence to a Prince when He enters into publick life, that He have learned to join affability and dignity. In order to this, the natural turn of His temper must be watched: if it incline Him too strongly one way, He may be seduced into a low familiarity: which is always ridiculous and often dangerous: if it incline Him too strongly the other His dignity may become Pride, though no two things can be more different than these are. Dignity consists in that behaviour which His rank requires, & which is necessary to keep up a sense of subordination in others; He can assume as much or as little of it, as Characters deserve or Occasions require; But He cannot be thus the Master of His Pride. Pride is a Vice of the Mind, which grows up by habit from being barely an affection, to be a real Passion, and when it is once such it is sure to prevail on every occasion.

That which nourishes this Pride among many other ill effects, is the Flattery to which Princes are exposed. They should be encouraged in proportion as they advance in Virtue and knowledge; but this Encouragement should be given without any exaggeration of their merit, and They should receive commendations in a manner that may excite them to deserve greater. They must be reprov'd too where Reproof is proper, but They must be reprov'd

15.
as Princes ought to be, and impressions of Shame if they
are artfully given, will have as much effect on them, as
impressions of Fear, which are employed to correct those of
inferior Ranks. If all the care that has been mentioned
be not constantly taken, the bowing, cringing, fawning
companion as contemptible as he may really be, will
have sometimes a fair chance to gain credit, even where
he cannot gain esteem, nay even his Futility may become
his merit and he may draw the Prince down to his own low
level.

These short Notes are nothing more than
outlines, but if these are well laid, it will not be hard
to fill them up, and to make the Draught complete.

If nothing has been said concerning the Education
of Princes in the knowledge and practice of Revealed Reli-
gion, it has been because the subject might appear
too sublime to be treated of by the humble Author of
these notes. He leaves it therefore to those Reverend and
Right Reverend Persons, who are appointed by Ordination,
Consecration, and a Communication of the gifts of the
Holy Ghost to teach it exclusively of other Men: All He
will venture to insinuate, is the necessity of teaching
Gospel Christianity in the same true and genuine simplicity
in which it was taught originally, and to avoid heating the
passions of Princes with that artificial Theology which
has been grafted on Christianity, and a bigot attachment to
which in Emperors and Kings, has perverted from the days
of Constantine to this Hour the true effects both of natural
and Revealed Religion, which are Benevolence, Charity,
Justice and Peace.

18
as power ought to be, and the object of them is
not to be given, with any effect or them as
importance of them, which are confined to court
institutions. It is the case that has been
the not constantly taken, the power, which
comparison as contemptible as he may wish to be, with
have sometimes a fair chance to give credit, even where
has not given them, may even his fidelity may be
his merit and he may show the power done to his own
level.

It is not that I have any objection to the
method, but of their own will, it will not be
to give them up, and to make the right course
of nothing has been said concerning the
of power in the knowledge and practice of several
given it has been because the subject might appear
too voluminous to be treated of by the hands of
these men. The power of the power to these
right general power, who are appointed by
Commissioners, and a Commission of the
power is that to teach it to the hands of
will be done to instruct in the practice of
power Christianity in the hands of the
in which it was taught originally, and to avoid
power of power with that original theology, which
has been professed in Christianity, and a right
which in power and power, has power from
of power in this power the true effect of
and power religion, which are power, Christianity,
power and power.

Lord Bute's handwriting