

**WHO SHOULD
EDUCATE THE
PRINCE OF WALES?**

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Who should educate the prince of Wales? by Anonymous

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ANONYMOUS

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WHO SHOULD EDUCATE

THE

Albert Edward

PRINCE OF WALES?

“ Qu'il puisse faire toutes choses, et n'aime à faire que les bonnes.”

MONTAIGNE.

“ Though some may make slight of *Pamphlets*, yet you may see by them how
“ the wind sits; as, take a straw, and throw it up into the air, you shall see
“ by that which way the wind is, which you shall not do by casting up a stone;
“ more solid things do not shew the complexion of the times so well as ballads
“ and *pamphlets*.”

JOHN SELDEN.

LONDON:
EFFINGHAM WILSON,
18, BISHOPSGATE-STREET WITHIN.

1843.

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To the

QUEEN'S MOST EXCELLENT MAJESTY,

As, next to her people, most interested in this momentous question, the Author presumes to offer these honest, though, perhaps, ill-expressed thoughts, with every feeling of proper respect for her Royal Office, attachment to her person, and admiration of her virtues.

WHO SHOULD EDUCATE
THE
PRINCE OF WALES?

“ WHO is to educate the Prince of Wales ? ”
Among all subjects interesting to the world, war, peace, territories, commerce, free trade, finance, science, no question, no, not even Ireland, is, at this moment, of such importance as this.

When we look at the position of the Prince of Wales, heir apparent to a monarchy, placed by the great governing principles of dominion, wealth, industry, enterprise, and knowledge, upon such a pinnacle as no power, ancient or modern, has attained, and consider that those principles are principles of progression, and that, ere he ascends the throne, these dominions and influences may be, nay, must be increased far beyond their present extent ;—and when we reflect that education forms character, what a question does this become ! Our

children and our children's children, we in them, and, as no present accident has not its eternal results, all posterity are interested in it. It may be asserted that our happy constitution, in creating the great legal checks upon kingly power, lessens the weight of this momentous question: but this, in a great degree, I deny. These checks were placed upon a stable foundation at the great Revolution; but no one will tell me that the characters of the monarchs who have reigned since that period had no effect upon the times they lived in. The weak partialities of Anne, which led her to support the husband of her favourite, in the wars that brought honour and wealth to him, but nothing but empty fame and heavy expenses to the nation, may answer this objection. Was the character of George the Third, through the American war, and in several other questions of liberal policy, of no consequence? Look at the bulk of that debt which overclouds our brightest gleams of good fortune and prosperity with its shadow; and say how much of it is due to kingly character. Does not the conduct, from boyhood to old age, of George the Fourth point out the necessity for the most watchful attention to the education of him who is to reign over such a people? Were it only, as in the last instance, for the sake of moral example, it must be confessed to be of vital importance.

Survey the British Empire,—do not look at the letters forming the words, but look at the map of the world—then, from the figures on the canvas, let the mind travel out into realities; and, after counting the myriads of people over whose happiness or misery, collectively and individually, this Prince, as he is placed by Providence, must have a strong and a lasting influence, and then again consider the importance of the question I ask. The hypercritics in history may tell me that the matter is not worth thinking about, because the greatest blessings to mankind have been obtained from bad and weak rulers; and, that of this, of all the histories in the world, our own is most abundant in examples. They will tell me that the weakness of Henry the Third gave us our Parliaments in something like a constitutional form—that John's pusillanimity and vices created the first dawn of liberty in Magna Charta—that Henry the Eighth's passions brought about the Reformation—that the mistaken idea of royal prerogative and obstinacy of Charles the First taught men to think rightly that all contracts must be equally binding to both parties contracting—that Charles the Second's licentiousness and consequent poverty and necessities may be said to have fostered into life our great legal privilege—and that the foolish and wicked attempts of James the Second against the

consciences and principles of his people, put the key-stone to the proud arch of our liberties, by bringing about the Revolution. But these have only negative strength; and, in addition to the misery inflicted upon millions during the rise of good effects from bad causes, I may boldly affirm that the characters of great and good princes have had the most beneficial results, that they are typical of the Divine Ruler, spreading their genial influence far and wide, and shining as beacon lights to the nations of all times. None of the advantages forced from the above-named monarchs exceed in value the Trial by Jury, left us by the Great Alfred; and if that merit be questioned as originating in him, nothing can exceed in useful splendour the example of his good and noble life. John's vices, Henry's weaknesses produced no more good to the country than did the long-sighted, clear, and statesman-like views of their immediate descendant, Edward the First; with all his ambition and alleged cruelty, the greatest monarch that has sat upon our throne since Alfred. Edward saw the certainty of benefit to all parties to be derived from that wholeness and unity of the Island which has since so happily taken place, and endeavoured to effect it. With Wales he succeeded, but, by the *vices and weakness* of his son, his great plan was defeated with respect to Scotland. After glancing