

the art of Cookery, but this is absurd. The same doubt occurs, if Music has a power of improving the Manners; for why should they on this account themselves learn it, and not reap every advantage of regulating the passions, or forming a judgment on the merits of the performance, by hearing others, as the Lacedæmonians; for they, without having ever learnt Music, are yet able to judge accurately what is good and what is bad: the same reasoning may be applied if Music is supposed to be the amusement of those who live an elegant and easy life, why should they learn themselves, and not rather enjoy the benefit of others skill. Let us here consider what is our belief of the immortal Gods in this particular. Now we find the Poets never represent Jupiter himself as singing and playing; nay, we ourselves treat the professors of these arts as mean people, and say, that no one would practice them but a drunkard or a buffoon. But probably we may consider this subject more at large hereafter. The first question is, whether Music is or is not to make a part of Education? and of those three things which have been assigned as its proper employment, which is the right? Is it to instruct, to amuse, or to employ the vacant hours of those who live at rest? or may not all three be properly allotted to it? for it appears to partake of them all: for play is necessary