

degree contribute to the culture of the mind—an idea which comes under the same category with the once vaunted precept of the profligate and the vicious, that "the theatre is the school of virtue."

Next to reading, as means for acquiring knowledge is "reflection." The mere mechanical act of reading, cannot in any case secure a right of real or actual or lasting benefit, and there is scarcely more than mechanism in the manner in which works of acknowledged standard, value and usefulness are often times perused. Page after page passes in review before the eye, chapter after chapter is dismissed, and at length the volume is closed with the sagacious looking conclusion, that it is a good "book;" if it be a good book this certainly is not the way to read it, and the design of the author has not been accomplished by such a hasty disposal of his thoughts. These were intended to enlighten, inform, impress and stimulate your minds; they were intended, not only to meet the eye as words and sentences, but through these symbols to meet the understanding in the substantial form of principle and sentiment of reasoning and fact.

It is far from being sufficient, however, to understand the meaning of the writer; our duty is to judge of its correctness to compare it with the result of previous inquiry, to bring it to the test of truth, and to determine the measure of confidence or credit to be given to its reasonings and representations, we must by reflection carry our enquiries much further than the real meaning of the authors and it will be a wholesome exercise, one that will greatly tend to strengthen the mental faculties as well as to store the memory, by pausing at intervals in the process of reading, recalling the course and retracing the current of the author's thoughts to mark as you go along what seems inconclusive in argument and objectionable in statement, or what on the contrary is worthy of notice; and after you have finished the volume to record in writing, in a book kept for the purpose, your general opinion of the whole performance, with the grounds upon which your opinions rest; such a written record is important in fixing the attention in the perusal of any volume, since without this you would be consciously unqualified to pronounce upon its merits. It will bring all the leading topics of the volume deliberately under review fixing them more deeply in your memory and deepening in proportion the impression they have made.

We cannot in the circumscribed pages of an essay dwell at length on the remaining various means within your reach for the acquisition, but merely

urge you to use them with a definite point in view—let that point be the course of study you have adopted and intend to pursue; with this feeling you will fill your place in the "Lecture Hall," attend the "Debating Society," cultivate the friendship of others, whose mental acquirements will make their conversation profitable to you.

We cannot, however, refrain from making one passing remark on the inefficient manner in which the Courses of Lectures in our City are got up—courses hardly deserving the name; treating of as many different subjects as there are lectures—three-fourths of which are what may be termed "fancy subjects," fitted only to tickle the imagination for an evening, leaving nothing solid that the mind can store away as part of its mental furniture; the fault, we fear, is not to be found with these gentlemen, who, with a kindness and public spirit most laudable, come forward gratuitously to fill the Lecturer's Desk; but with them who make the arrangements; it may be said, oh! we want a variety of subjects to satisfy and please a variety of people; if they said, "improve and enlighten," that would be nearer the mark. Let "utility" and not amusement, influence the arrangement of a course of Lectures, and the result will be not only a delighted but an improving audience: may not this defect account for the thin attendance on our Lecture Hall, if so, why not try and remedy it? and now, in conclusion, remember that in the highest and best sense of the term "Education" comprehends the discipline and schooling of the thought and feeling of the man, not only for the position which he now occupies, but for any to which in his life he may hereafter be summoned, that thus if eminence be attained, he may exhibit none of the weakness, experience none of the dangers, and not yield to the perils and temptations of changes he is not prepared to meet—that the employed may become the employer, the shop-man the master, without degenerating into the tyrant or degrading himself by vulgarity of manners or ignorance of mind in the scenes in which his wealth or business may admit him; the importance of this will readily be acknowledged—the ignorant servant is most likely to become the despotic master, we might indeed expect that the recollections of his own struggles would produce some sympathy with the struggles of others, but experience shews the reverse of this to be the fact, that if not well disciplined there is a tendency to revenge on others the real or supposed injuries we ourselves endured, and if not so, there is the inflated vanity, that