

with them, but with the old philosophers who preceded them centuries before. In this paper we desire to speak on a most important and influential member of this kingdom—namely—memory. It is Lord Treasurer. It is that faculty of the soul by which ideas having been grasped by the mind are retained. We say “grasped,” or laid hold of by the mind, because if it does not thus actively seize them they pass through it as water through a sieve, or leaky vessel. Memory is the power of retention. It has been differently designated by various writers. Cicero, the Roman orator and philosopher, calls it “*Thesaurus omnium rerum*”—the treasury of all things. No doubt Locke found in those words something ready for his use, for he terms it “The store-house of our ideas.” Gassendi has likened it to a piece of paper or cloth laid up in folds, each fold enrolling a picture. Plato and Aristotle speak of it as a tablet, on which characters are written or impressed. From these the poets seem to have derived their notions. Wordsworth speaks of “Memory’s pencil.” And Shakspeare, in *Hamlet* (Act I., Scene V.), thus sings:

“Yea, from the table of my memory
I’ll wipe away all trivial fond records,
All saws of books, all forms, all figures past;
That youth and observation copied there;
And thy commandment all alone shall live
Within the book and volume of my brain.”

These are all mere figures acknowledging the fact that the mind can retain impressions made on it and received by it. It is by the exercise of this faculty that we are at length able to reason, judge, and increase in knowledge. Often do we hear people complain of having bad memories, short memories, treacherous memories, and so forth, and all the while they never trust to their memories. Sir William Hamilton, one of the greatest metaphysicians of the age, maintains that “all the cogitations we possess, or ever have possessed, still remain to us—the whole complement of our knowledge still lies in our memory,” and remarks further, “that new acquisitions being daily made, the old, unless frequently

renewed, are driven farther back and become fainter.”

Our judgments arise out of a comparison of ideas. But if there be no ideas in the mind, there can be no comparison of any that may be presented to it, and therefore no judgment derived therefrom. This is one great loss the forgetful ever suffer. They are wholly unable to judge. They are obliged to guess, or jump at a conclusion, whether right or wrong they have no means of knowing. Memory having this bearing over our judgment thereby affects our usefulness. Man’s usefulness depends not so much often times upon his activity as upon the correctness of his judgment. What is the basis of sayings of the seven sages of Greece? Nothing but good sound judgment, and that too flowing from a comparison of ideas lying in their memories. Memory has a wonderful bearing on our happiness. It is a great source of joy or sorrow, comfort or distress. It supplies the faculty of conscience with matter, on which it stamps its disapprobation or approval. On this account Dr. Brown in his lectures on the philosophy of the Human Mind, calls conscience our moral memory. To the old man it is either his guardian-angel, cheering his heart and lighting up the way to the tomb, or it is his attendant demon, tormenting him with dread forebodings of coming woe. It shall be a sharp sword in the hand of God’s retributive justice.

Memory must be strengthened; just in the same way as all the other faculties, by exercise. That is in trusting it with matter for after use. Call up and revive that which you already possess; “take stock” frequently lest your memory become a room for the storage of useless lumber, instead of a well kept storehouse of valuable articles.

We call a good memory, one that has its trust ever ready for use; a bad memory, one that has been receiving load on load of goods and has them all in heaps—irregular and unmanageable. Every day helps to fill up the treasure-house for weal or woe, for wisdom or

wickedness, for sunny memories or cloudy recollections. A happy old age is dependant on a well-spent youth—and a happy immortality on a well-spent life—time being but the youth years of eternity.

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TORONTO THURSDAY, MAR. 10, 1864.

The Religious Temperance Meeting on Sabbath afternoons in the Temperance street Hall, continues to increase in interest. The public are cordially invited to attend, and all interested in the promotion of Temperance and Religion are invited to be present and address the meeting. The chair is taken at 4 o’clock.

WE have a few bound numbers of Volume I. still on hand, and those parties wishing to secure one will please apply immediately. Price, Twenty-five cents.

G. H. PEARCE, Esq.

We are pleased to learn that this brother has been very successful in his lectures; at one of them in Scarboro’ the minister of the Church of England, the ex-Warden of the county, the school teacher, and eight other leading persons gave in their names as candidates for membership to Scarboro’ Star Temple, 10 G T. This must be gratifying to the lecturer, and we trust will be the means of stirring up our temperance friends to avail themselves of Bro. Pearce’s services. He lectures at Eglinton on Thursday and