

thinking. These immediate effects however constitute but one of its rich fruits, another, and one shamefully neglected, is the appropriation of results educed for future contemplation.

Much time is lost on vain efforts and leaving excellent designs imperfectly executed. He who commences the erection of an edifice and never completes it squanders his money, so the student who expends labour on a work and then desists from it, ere the mastery is attained, merits the charge of squandering time. In turning attention to any new undertaking we should ever remember the *cui bono*, it then entered upon, no permanent cessation is allowable before completion.

But the avenues of misspent time are innumerable. All are most effectively avoided by a wise, methodical distribution. System economizes time as it does everything else. And while a disorderly course of labour must exert a similarly unhealthy influence on the formation of character, a systematic pursuit of knowledge must beget regularity, firmness and perseverance. It is a universal law that the best results flow from a gradual, orderly process.

INCIDENTAL INFLUENCE.

THE power that man exerts upon man is mighty either for good or evil. His word or action is a centre of disturbance in that pulsating ether the waves of which thus moved, extending in ever widening circles, thrill the mental organisms of other men, and rolling o'er the bourne of Time, lose themselves only in the infinitude of a shoreless eternity. Yet who in the utterance of any sentiment, or the performance of any act, pauses to calculate its probable results? "Herein we all do greatly err." Our thoughtless remarks are frequently caught up by those who are eager to fault us, and propagated dexterously from one vehicle of communication to another, until at length we find an impression existing among men relative to our views on certain topics, which is not only derogatory to our welfare, but also entirely misrepresentative of our real opinions. Nothing can be more earnestly deprecated than such a state of things; and yet truly we are the cause of its origin. We have planted the vine and though it has doubtless been assiduously watered by other people, still we are responsible for the fruit. This is incidental influence. Men's minds here act like colored glass on light; they allow the greater portion of the rays of influence to pass through, *distained* and *distorted*, upon other souls, but throw many of them back full in our own faces.

We may also severely wound the feelings and mar the prospects of others unintentionally. For though, in such a case, the criminality of the offender be partially extenuated, still the mischief accruing to the injured one is none the less on that account. And further, it is more than probable that his representation of the offence would convey the idea that it had been committed by the injurious person as the pure efflorescence of a malicious design. Carelessness in expression and heedlessness in action, should therefore be suppressed if not entirely expurgated, and in their stead should be substituted a watchful care over the outward manifestations of our mental conceptions.

In fact, simply to exist is to exert an influence. Our example is a motive power, having much to do with the working of the social machinery, and we should strive earnestly to render it worthy of imitation, remembering that, humanly speaking, "we can make our lives sublime." Let us aim then so to attain moral excellence as that the influence we are continually yet semiconsciously disseminating about us shall be productive of good and noble results in all the departments of human activity which it may reach. Thus will we ennoble our own lives and tend to elevate the social and moral condition of our fellow-men. May we keep in mind that:—

"The seeds we in the future throw,
Though hid the while, will sprout and grow
The sowers pains to crown;
And deeds of love long since forgot
Will throw a sunshine round our lot,
E'er yet our day go down."

WHAT HAS BEEN DONE FOR THE YOUTH.

No longer are the Hall's of Learning open only to the sons of wealth. Our forefathers felt the effect of such a state of things, and laboured long and hard to overcome it. A result of the spirit breathed by them into the people of these Provinces is a number of superior Institutions of learning, and a free school law. Every boy and girl may master his own language, may even become somewhat versed in the principles of a higher education, and if they wish to become well posted in all the branches of a high collegiate education ample room has been made for that.

In the schools immediately under the controul of the Government there is given an insight into all that is needed for a start, either for a superior education or one that barely fits a person for the particular field of his fancy. The seed is sown and the germ started, but the extent to which it may be developed depends

upon the good use made of the invigorating and developing material at hand.

The youth may cry "we want this" and "we want that," but until they have drawn more largely from the stores at hand, they should be careful how loudly they cry lest they make more noise than becomes the circumstances.

As far as moral influence is concerned the situation and surroundings of the several institutions of learning are such as to suit nearly every desire. If you wish to be near the ways of vice and sin in its most rampant forms, you can find a location to suit. If you wish to skim the several parts of collegiate work you can readily find a comfortable seat for that. If you wish a locality where health, hard work, and thorough research are held out you can be accommodated. Provision has been made for almost every taste and turn of mind. The longings of every heart may be satisfied, a place and atmosphere can be found which are congenial to every cast of mind.

With this diversity there seems little ground left for excuse to those desiring an education. A little determination and ambition will enable any one to succeed if he avails himself even of the material at hand.

IMAGINATION.

THE imagination is an element of our nature, which enters very largely into the experience of human life, and requires to be kept in subordination to sound judgment, otherwise it may lead to serious errors, and even to the greatest extravagances.

The uncontrolled flights of imagination may so powerfully excite the mind that we may not clearly perceive the difference between the imaginary and the real. Whatever has a tendency to elate or to depress the mind will be rendered still more effective by pictures of imagination. When our attention is directed to some historical fact we can easily imagine circumstances which appear very naturally connected with the fact stated, and by this means we become more deeply interested in the narrative, especially if it be of a tragical character. Again, in relating a fact that has occurred under our personal notice, we may embellish it with imaginary circumstances for the purpose of making it more interesting to the person whom we are addressing, and not be aware at the time that we are going beyond the bounds of real truth.

In declamation the imaginary is often employed to excite the passions, enlist the sympathies, and gain the assent of the audience to the importance of the cause which the speaker is advocating. By this means the mind may be influence