

actions of mankind, is very remarkable. In all free countries, like Great Britain and North America, where the press is not under despotic controul, it is a mighty engine either for good or for evil;—if the government of the country does not give public satisfaction, the press will envy it, so to speak, out of being, and another into its place; and not only so, but leads the public voice to believe it is right in so doing.

And it is more to the free, moral and intellectual press of these countries that we look for a change in the systems and movements of other countries, and the elevation of their inhabitants, from moral, social and intellectual slavery,—than to all the standing armies and navies of the world.

And the interchange of mind with mind, not only of the same community but of far and distant lands, and the rapidity with which that interchange is effected—by the agency of steam, employed both on sea and land, carrying, besides tons of printed matter, millions of letters per week, to distant countries; and that distance annihilator, electricity, is the agent of the greatest of all the wonders of the age,—the instantaneous communication of thought.

This is not only an age of great research into the hidden revelations, so to speak, of things revealed in the world of matter and mind, but it is an age of great DISPLAY contrasted with the ages that have happily passed away, and are only brought before us as a dream of the world.

Enter a museum, of which there are hundreds scattered over the face of civilization, and there you behold a display of natural curiosities, such as would drive the peasantry of the middle ages, yes, even the divines of those ages, could they arise and see, to almost doubt their former existence. And to understand the nature of these curiosities, and their uses and places in the scale of creation, is

not the work of years, but a lecturer, of which there are thousands, would, in half a dozen winter evenings, lead the most unlettered in his audience to comprehend his subject. And so of every other department of human enquiry, display—panorama, under the direction of a competent lecturer, is a school of no mean importance, into which the mass of most every village may now enter, and there understand the realities that everywhere pervade the universe.

Such being the means of acquiring knowledge at the present time, it is not necessary that the great mass of readers of the present day should be able to trace the intricacy of the nicer rudiments of astronomy, or understand all the complex problems connected with metaphysical science, to be able to breathe the full inspiration of their greatness. And though there be no royal road to knowledge, still, there is a road, the paths of which are strewn with pleasures and infinite beauties, by which the most unlettered may be led to view the best and noblest of those wonders which the sciences has unfolded. There is a great difference between the display of truth and the demonstration of it. The mass of society may be fit subjects of the one while not at all for the other. In former ages, the demonstration of abstruse problems was the work of the schools, where most everything intellectual was confined, without attempting to display or unfold either pure or abstract science to the great body of society. But a happy change has since passed over the face of the moral and intellectual horizon,—the people, it is true, are not all readers of Newton's Principia; but they can, and are to a great extent, made to understand many of the great principles that operate in the construction and machinery and workings of mind and matter,—and of the mind and majesty of HIM who is the author of all things.

Man, from childhood, deserves an