

9. Leibnitz—Essais sur la Bonte de Dieu, la Liberte de l'Homme, and l'Origine du mal.

10. Histoire de la Vie, des Ouvrages, and des Ecrits de Calvin.

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The great Fenelon, when in company with some superficial critics, was censured for repeating himself in certain of his works. He modestly requested to have the repetitions pointed out—this was readily done. “Ah!” said he, “I perceive you recollect the passages; and *that they might be recollected was my reason for repeating them.*”

This anecdote refers only to particular and individual passages; but it would be well to apply it (in the instance of every good book) to the whole contents of such book. Many young students think they are acquainted with a book after a single reading: as well might an incipient musician imagine he is acquainted with an opera, on his first rehearsal. If you wish to master a piece of music, you must study it diligently, with many repetitions; just so the literary student,—if he wish to master an author, he, also, must study him diligently, with many repetitions. If a thing be worth doing, it is worth doing well. This maxim applies with the greater force, in proportion to the greater importance of the thing to be done. And what can be of more importance than the cultivation of the mind? more especially in relation to the most important of all human studies.

The books pointed out in the foregoing list, I earnestly recommend to the perusal of every one who has the least ambition to enlarge the understanding. They are adapted to the improvement of all classes of readers, whether they be under the influence of the Koran, or Veda, or Bible: Jew, Christian, Mahomedan, or Brahmin; or of any sect—Roman Catholic, Quaker, or Unitarian—Swedenborgian, Presbyterian or Episcopalian—Arminian or Socinian;—even if they be of no religious denomination whatever, or profess no creed in the world—Deist, Pantheist, or Atheist—all, all will be highly