

he will find the coast inhospitable indeed. Not thus will you command success; you will not even merit it.

A proper condition of the faculties will always refer any new knowledge to its proper place, and, prepared by this habit of correct association and classification, no fear need be entertained that conclusions drawn from it will be erroneous or illegitimate. These "remora" to your perceptions, and to your memories, will daily become more powerful, and speedily you will perceive that it is by the improved condition of your memory that the general strengthening of your intellectual faculties may be estimated; for is not memory the life and soul of the mind, without whose sentient and quickening powers the thinking faculties are as so much dross? Is it not the chain which connects every event with which we have been concerned, every fragment of knowledge—into an harmonious whole? Memory, indeed, without the faculty of causation or of judgment would be vain, yet without it the powers of comparison would be a sealed volume; without it we would be inscribing words upon sand, which the first wave in the tide of events must obliterate. The simplest act of reasoning must have as a pre-requisite its vivifying and prompting presence. Memory, in fact, is absolutely to reason or judgment what attention and the faculty of perception are to memory—the link in the chain of gradation. The intellectual operation of sentient consciousness, of quasi presence or communion with that which we have known, and seen, and felt, becomes thus the present, the tangible; speedily the future appears devoid of uncertainty, inspired as we often unconsciously are by old experience, prompting "something like prophetic strain;" and what is experience? but the spirit within clothed in the attributes of the Mother of the Muses, as memory was styled in Classic Greece.

I must farther caution you from the indulging in speculations, or reasoning on ultimate causes; or drawing positive deductions from negative ideas; rest satisfied with facts and their laws—that is, "the most general circumstances in which the phenomena to which they refer have been perceived by us to exist." You will otherwise, inevitably become involved in perplexity and darkness. The more you ponder upon, the less will you comprehend, a subject so far beyond our reach. To the human mind, invested with its tabernacle of clay, has not been granted the faculty of perceiving beyond a certain fixed and determinate boundary: if we attempt to pass this, on the very threshold we are forced back to our primitive clay,—we are compelled to feel and acknowledge the immeasurable disproportion between the illimitable object we wish to contemplate and our own terrene nature. Such speculations, however, may be useful to us in our present condition, as teaching us humility, and showing us that here the difference between man and man is naught—between the highest and lowest intellects inappreciably small. In a religious point of view they may be indispensable too, in preparing us for a future life, as pointing out with unerring certainty the existence of an All Wise and Supreme Being—they demonstrate, in characters stamped on nature's front, the harmony and unity amidst variety in creation, and prove that which seems the result of chance, to be "direction which we cannot see."

The physician, as well as the astronomer, but more particularly the anatomist, has been accused by many of being more prone to atheism than any other class of men, simply, I believe, because it has been imagined that the beautiful mechanism of the frame was nothing more to him than a mere machine, the intellect than a physical elaboration of the brain! Than this imputation, I need scarcely say, none can be more gross. If the unerring and undeviating course of the planetary system, if the good everywhere visible around us, cause us to admire and wonder, will not even a slight acquaintance with the structure of man prompt us to adore and bless? To no class of men can the philosopher's words be more justly applied than to physicians, "qui studet orat." He who reads the book of nature must worship Him, who impressed it with His characters and type. We feel, aye and equally with his peculiar apostles on earth, that the Almighty is everywhere present at all