

be obtained without a thorough knowledge of the corporeal mechanism; and on the other hand, the science of Physiology can never be brought to perfection, without studying it in connection with mental phenomena. This being the case the metaphysician must become a physiologist, and the physiologist a metaphysician: it is in consequence of this having been done to some extent during the last half century that the progress of both these sciences has been considerably accelerated. The writings of such men as Sue, Destutt de Tracy, Cabanis, Bichat, Blumenbach, Muller, Abernethy, Walker, Sir Charles Bell, Professor Owen, and Todd and Bowman, furnish ample evidence of this.

The Parliamentary Library is particularly rich in this class of books, consisting of the best authors, ancient and modern, and could hardly be surpassed, for extent or choice, in either Edinburgh or Glasgow, the scene of the labours of Reid, Dugald Stewart, Adam Smith, and Thomas Brown.

The young literary student, who aspires after Philosophy, must avoid desultory reading as he would avoid a waste of time; he must study Philosophy as a lawyer studies law—sedulously and methodically. His first book must be the *Conduct of the Understanding*, by John Locke, which will occupy him about a month; his second will be the same author's *Essay concerning the Human Understanding*, to which he must devote two *separate* hours every day for at least twelve months. When he has made himself master of these two books, he will have laid a foundation upon which he may raise an intellectual superstructure of any magnitude whatever. But, indeed, a knowledge of Locke's celebrated *Essay*, is indispensable to any one who has the least pretension to education.

The first book, and the first and second chapters of the second book, are the most important parts of Locke's great *Essay*. They form the most unassailable portion—that portion which is, in fact, irrefragable. The principle there set forth and demonstrated, is simply thus: That there is nothing