

VIII.

Teach us with wisdom deep,—
Uplift our hearts to brighter, purer light,
Where knowledge throned in grandeur fair
and bright,
Her constant vigils keep.

IX.

Teach us with wisdom pure,
That beauties, once enjoyed, can never die;
That Love immortal is, and gloriously
Will evermore endure.

X.

Let change now wildly reign,
And scatter in our hearts dread, doubt and
fears;
Bathe every sacred scene with blinding tears,
And smile when hopes are slain.

XI.

Let darkness hide our day,
And thorns and briars rise up in our path;
Let hallowed charms and joys be turned to
wrath,
And grief bedim our way:—

XII.

Yet—heaven be praised—past all
Those blighting sorrows, ills, and bitter strife,
These varied changes of our earthly life—
Time will uplift the pall,

XIII.

And we shall o'er them rise
To nobler life;—for change will then have past;
And love, and truth, and peace, and joy, at last
Will be our prize.

XIV.

Then, longing soul, be still,
Suffer and wait a little longer here;
Thine eyes now blinded, will be opened there,
To fully know his will.

XV.

Change HERE exerts its power,
THERE rest and love divine will take its place,
And nought will then our Eden charms deface,
For heaven will be ours.
Toronto, 1870.

BOOK NOTICES.

Outline of Sir William Hamilton's Philosophy, a text-book for students, by the Rev. J. Clark Murray, Professor of Mental and Moral Philosophy, Queen's College, Kingston, with an introduction by the Rev. James McCosh, L.L.D., President of Princeton College, New Jersey; Price \$1.50. Boston: Gould and Lincoln, 59 Washington Street; New York: Sheldon and Company; Cincinnati: G. S. Blane-

chard & Co.; Toronto, Ont.: Adam, Stevenson, & Co. 1870.

Every metaphysical student is familiar with the name and writings of Sir William Hamilton. No man holds a higher place among the splendid array of original thinkers, that shed lustre on the present century, than the famous Edinburgh professor. His system of philosophy is studied whenever mental science forms a subject of investigation, and his genius admired wherever intellectual greatness commands respect. Even those who differ from him on fundamental points, admit the gigantic powers of his mind, and the general soundness of his views. John Stuart Mill, while combating Hamilton's doctrine regarding REASON and BELIEF, does not claim that his own arguments are unanswerable, remarking that there is a vast difference between confuting the statements found in a book, and meeting the arguments that a catechetical discussion might elicit from its author.

Regarding man as the proper study of mankind, and mind as the only thing really great in man, mental philosophy must be considered as amongst the most elevated and elevating subjects of study in which the human mind can engage. Mental science lies at the foundation of all other sciences, just as a knowledge of the capacity and mode of operation of a machine is necessary, in order correctly to understand the nature of the work it is capable of performing. It may be argued that men who knew nothing of metaphysics, have studied the natural sciences successfully. This is undoubtedly true; but it is likewise true, that it is possible to reason correctly, without a knowledge of logic, and to play well on an instrument without studying the theory of music. But nobody would attempt to maintain that logical and musical rules, based on scientific principles, are therefore unnecessary. This study is not adapted to the mere theorist alone, but may be successfully pursued by persons engaged in the active duties of life. Hence, it has engaged the attention of the most famous public men in all ages. In ancient Greece, we find the Athenian Governor, Pericles, studying under Anaxagoras; Epaminondas, a disciple of Pythagoras, and Alexander the Great, a pupil of Aristotle. Cato would read philosophy in the senate-house, while the senate was assembling, and the best of the Roman Emperors, although absorbed in-