

bliss." For these he ever had most benignant toleration, and himself sported among the creations of poetic genius. We are aware of nought more fascinating, than the kindness and complacency, wherewith philosophy, in some of the finer spirits of our race, can make her graceful descent into a humbler but lovelier region than her own—when "the intellectual power bends from his awful throne a willing ear and smiles."

17. "If," says Dr. Brown, "Nature has given us the power of seeing many objects at once, she has given us also the faculty of looking but to one—that is to say, of directing our eyes on one only of the multitude;" and again, "There are some objects which are more striking than others, and which of themselves almost call us to look at them. They are the predominant objects, around which others seem to arrange themselves."

18. The difference between seeing a thing and looking at it, is tantamount to the difference which there is between the mere presence of a thought in one's mind and the mind's attention to that which is the object of thought. Now the look, according to Dr. Brown's analysis, is made up of the simple external affection of sight, and a desire to know more about some one of the things which we do see. We think it the natural consequence of the error into which he has fallen, of confounding the desire with the will, that he has failed in giving a complete or continuous enough