

theorems, derived from true philosophy and natural theology; the second rest in part on history and events, and in part on the interpretation of texts, on the genuineness and divinity of our sacred books, and even on ecclesiastical antiquity; in a word, on the sense of the texts." And again: \* "We must demonstrate rigorously the truth of natural religion, that is, the existence of a Being supremely powerful and wise, and the immortality of the soul. These two points solidly fixed, there is but one step more to take, — to show, on the one hand, that God could never have left man without a true religion, and on the other, that no known religion can compare with the Christian. The necessity of embracing it is a consequence of these two plain truths. However, that the victory may be still more complete, and the mouth of impiety be shut forever, I cannot forbear hoping, that some man, skilled in history, the tongues, and philosophy, in a word, filled with all sorts of erudition, will exhibit all the harmony and beauty of the Christian religion, and scatter forever the countless objections which may be brought against its dogmas, its books, and its history." P.

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HERZLIEBSTE.

My love for thee hath grown as grow the flowers,  
 Earthly at first, fast rooted in the earth,  
 Yet, with the promise of a better birth,  
 Putting forth shoots of newly wakened powers,  
 Tender green hopes, dreams which no God makes ours;  
 And then the stalk, fitted life's frosts to bear,  
 To brave the wildest tempest's wildest art,  
 The immovable resolution of the heart  
 Ready and armed a world of ills to dare;  
 And then the flower, fairest of things most fair,  
 The flower divine of love imperishable,  
 That seeth in thee the sum of things that are,  
 That hath no eye for aught mean or unstable,  
 But ever trustful, ever prayerful, feeleth  
 The mysteries the Holy Ghost revealeth.

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\* Epistola II. ad Spizelium. Opp. v. p. 344.

RECORD OF THE MONTHS.

NEW WORKS.

I.

*The Philosophy of the Inductive Sciences, founded upon their History.* By the Rev. WILLIAM WHEWELL, B. D., Fellow of Trinity College, and Professor of Moral Philosophy in the University of Cambridge, Vice-president of the Geological Society of London. London: 1840. 2 vols. 8vo.

THIS work contains the *moral of the tale* that was told in the author's history of the inductive sciences. The author's aim is great and noble — to give the philosophy of inductive science; to inquire what that *organ* or intellectual method is, by which solid truth is to be extracted from the observation of nature." Of course the work must be *critical* in part, and *positive* in part. It contains "A criticism of the fallacies of the ultra-Lockian school." The author does not stop at great names, nor hesitate to dissent from Bacon, Cuvier, and even from Newton himself. He now and then adopts Kant's reasoning, but differs widely from him; and while he acknowledges his great obligations to Schelling, yet ventures to condemn some of his opinions. The book is designed, in some measure, to take the place of Bacon's *Novum Organon*. It is one of the boldest philosophical attempts of the present century. The author measures himself against the greatest of all the sons of science. Shall he stand or fall?

The work opens with a preface containing one hundred and thirteen aphorisms "respecting ideas," fifty-six "concerning science," and seventeen greater aphorisms, respecting the "language of science." The third aphorism, respecting ideas, will show the school of philosophy to which Professor Whewell belongs.

"The *Alphabet*, by means of which we interpret Phenomena, consists of the *Ideas* existing in our own minds; for these give to the phenomena that coherence and significance which is not an object of sense."

Again, Aphorisms vii. and viii. — "Ideas are not *transformed*, but *informed* Sensations, for without ideas sensations have no form."

"The Sensations are the *Objective*, the Ideas the *Subjective* part of every act of perception or knowledge."

And Aphorism iv. concerning science. — "Facts are the materials of Science, but all Facts involve Ideas. Since, in observing Facts, we cannot exclude Ideas, we must, for the purposes