

[CONCLUDED FROM FIRST PAGE.]
the inanimate appendage of a spiritless body.

Is the grasp warm, ardent and vigorous? so is the disposition. Is it cool, formal, and without emotion? so is the character. Is it magnetic, electrical, and animating? the disposition is the same. As we shake hands, so we feel, and so we are. Much of our true character is revealed in shaking hands.

Why why do we shake hands at all? It is a very old-fashioned way of indicating friendship. We read in the Book of books that Jehu said to Jehonadab:—"Is thy heart right as my heart is with thine heart? If it be, give me thine hand." And it is not merely an old-fashioned custom. It is a natural one as well. It is the contact of sensitive and magnetic surfaces through which there is, in something more than merely a figurative sense, an interchange in feeling. The same principle is illustrated in another of our modes of greeting. When we wish to reciprocate the warmer feelings, we are not content with the contact of the hands—we bring the lips into service.

A shake of the hand suffices for friendship, among undemonstrative Anglo Saxons, at least; but a kiss is a token of a more tender affection.

PHILOSOPHIC REFLECTIONS.

By Plato. Paper No. XVIII.
COGNIZANCE.

There has been much difference of opinion as to the precise nature of this power, whether it is a distinct faculty of the mind, or the simple exercise of some faculty already known and described; whether it is of the nature of intellect, or of emotion, or the combination of both. Hence the various definitions of taste which

have been given by different writers, some regarding it as strictly an intellectual faculty, others as an emotion, while the greater number regard it as including the action of both of the intellect in perceiving, and of the sensibility in feeling, whatever is beautiful and sublime.

What has been already said sufficiently indicates with which of these general views our own most nearly accords.

We use the term taste to both the mind's power of cognizing the beautiful, a power of knowing, of discriminating, rather than of feeling, an exercise of judgment and the reflective powers, dericated to one particular class of objects, rather than any distinct faculty of the mind. Feeling is doubtless awakened on the perception of the beautiful; it may even precede the judgment by which we decide that the object before us is truly beautiful; but the feeling is not itself the perception, or the judgment; is not itself taste, whatever may be its relation to taste.

As this is a matter of some importance to a correct psychology, and also of much difference of opinion, it seems necessary for purposes of science, to investigate somewhat carefully the nature of this form of mental activity. It is not a matter to be settled by authority, by arbitrary definition, or dogmatic assertion. We must look at the views and opinions of others, and at the reasons for these opinions.

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