

for the feeling occasioned by outward impressions (as in example *a*), differs from that excited by internal causes (as in *b*), by muscular activity (as in example *c*). This sense (or these senses) is spread over the whole body within and without, as far as the nerves of feeling extend, and thus feeling dwells also in the organs of the rest of the senses, and might better be termed the vital sense, as we shall see by and by. The rest of the senses receives the name of organs, because the powers of which they consist, when called into exercise by excitement from without, demand the co-operation of special bodily organs.

Can it be said that man has also a muscular sense?

SECTION II.—*The Fundamental Cause and Conditions of Seeing, Hearing, &c.*

A dead man neither sees, hears, touches, tastes, smells, nor feels, for his soul is wanting, and thus a soul is needful if we would see, hear, touch, taste, smell, and feel. Further, a man in a faint or in profound sleep, though his soul is still within him, yet neither sees, nor hears, &c.

Still further. There are conditions of mental disease in which the patient may be punctured with needles, or burned with glowing iron, and yet he will feel nothing, neither will he hear the report of a pistol discharged close to his ears, nor smell the most pungent odors, and yet all the time his bodily organs may be perfectly sound.

It is well known that many a brave soldier has been severely wounded in the midst of the fight, and only became conscious of his wound when the battle was over. Surely you yourselves have many times played together so earnestly, that you did not see persons who passed close by you; and if you have been giving undivided attention to what I am now explaining to you, you will know nothing of what an inattentive companion beside you may have been doing. On the other hand, if your mind has been engaged thinking of something else, you will not have heard what I have been telling you. You remember how often I put the question of one and another, "What have I just now said?" and those whom I have asked have had no answer to give. And has it not happened to you sometimes, that you have read a whole page of a book, and coming to the foot, have not known one syllable of what you have been reading? This is no uncommon experience with some readers.

Thus it follows, that in order to see and hear, it is not enough that we have a soul: we must direct attention to the things without us, if we would bring our seeing and hearing, &c., into operation. Learn from this the following: Because, 1, in the absence of the soul, when a man is dead, the exercise of any one of his senses is impossible; and because, 2, a man can see and hear, &c., only when the soul directs its attention to the things outside of him, or as we may also express it, when he admits and entertains the stimuli of the outer world, therefore it is the soul which is the true real cause (*grund*) of the operation of the senses,—of seeing, hearing, &c. Accordingly the operations of the senses are activities of the soul itself, which, however, can be carried into effect only under the two following conditions:—(a) He who has become blind, no longer sees; he who is deaf, no longer hears; he whose finger is frozen can no longer touch with it. As long as one has a violent cold in the head he cannot smell, and if the tongue is much diseased, the taste is injured or destroyed, &c.

The sound eyes and ears, in short, the sound instruments of the senses, are necessary, if we would see, hear, &c. But it is not the eyes that see, nor the ears that hear, nor the fingers that touch, it is the soul that sees, the soul that hears. (c) Eyes and ears, &c., are merely the conditional instruments through which the soul acts. In other words, what belongs to the body is not the originating cause of the so-called operations of the senses, but merely a help and a support for these. This appears from the fact that men sometimes, in spite of the soundest instruments of the senses (compare the examples given above), yet neither see nor hear, &c., under certain mental states; and that, on the other hand, operations of the senses which have been suspended on account of injuries done to the bodily organs, are again brought into exercise as soon as those injured instruments are healed, provided the soul apply itself to the work of seeing, hearing, &c., whilst no independent exercise of the senses (apart from the co-operation of the soul) ever takes place. Hence, sound organs of sensation are the first condition of the operation of the senses through the soul. Can any one produce the sound of a trumpet without a trumpet? or will this instrument, if stopped up or perforated with holes, give forth the sound intended, even when the breath, image of the soul, is properly applied to it. Again, the branches and bark of the tree are not the cause of its blossom; nevertheless sound bark and branches are indispensable conditions of the blossom; and thus also it stands in regard to the co-operation of the body and soul.

b. When it is dark, I can see nothing even with the best eyes, and however much I may wish to see. Where nothing is stirring, I can hear nothing even with the finest ear, and the strongest wish for hearing. The apple that hangs on the topmost branch of yonder tree I can neither smell nor taste, nor touch, however great my longing may be towards it. For things external to us, if they would be perceived by the soul, must have power to act upon our senses, and must actually act upon them. This is the second condition of the soul's operation, which we call the operation of the senses.

Note.—The powers of seeing, hearing, &c., in the soul lie not merely in the organs of sense, but in the whole man, so that it is impossible to assign them any definite place. But as they lie also

in the organs of sense, they are *there* manifestly laid open to impression, and come into direct contact with them.

SECTION III.—*Of the Original Faculties and External Stimuli.*

As soon as the child is born, if his bodily organs are sound, he can see, hear, taste, &c., although all this is done without consciousness on his part. He thus brings into the world with him the powers of seeing, hearing, &c. He does not yet know his father, mother, brothers, or sisters; he is unable to distinguish between one person and another, the capacity to do this comes later. Still less is he able to speak, read, reckon, think, imagine; all this must be laboriously acquired in the course of his gradual development. We therefore call the faculties the soul has for seeing, hearing, tasting, &c., original faculties, i. e. the first primordial faculties which are inborn with the soul,* and out of which all the other faculties and powers of the soul first take their rise. For everything, besides seeing, hearing, &c., which the child shall afterwards accomplish, special faculties will be needed, which must be separately acquired, and these cannot arise out of nothing. But even with the best original faculties, a child can perceive nothing, unless these are acted upon from without. He cannot see until objects have light thrown upon them, and being now made visible, begin to act on the soul; he cannot hear until a sound arises, and the undulations of sound stimulate the faculties of hearing, &c.

All these influences from external things upon the child, which are needful, in order that he may see, hear, &c., we express by this one word, stimulus. Thus now we can say, in order to see, to hear, to touch, taste, smell, feel, there are needed:

1. The original faculties of the soul.
2. The stimuli of the external world.

The connection of the one with the other, so long as we live in the body, always takes place by the aid of sound organs of sensation of the senses.

SECTION IV.—*Concerning the way in which the Original Faculties and External stimuli combine together.*

When we hold out anything before a child, he turns his eyes towards it in order to see the object, afterwards he grasps at it with his little hands in order to touch it, and probably carries it to his mouth in order to gain a fuller perception of it.

We see an object at a distance, but cannot perceive it distinctly. Immediately our seeing faculties press eagerly towards the few light stimuli, in order as it were to draw to ourselves every one of these.

We hear a noise; it is not fully audible; how do our hearing faculties instantly lie in wait, as it were, to catch the stimulant of tiny sound that we may at least get complete possession of it.

In short the original powers receive the impressions (stimuli) of the external world, not passively, not inactively. They themselves struggle towards them, they go out eagerly to meet them, spontaneously.

*Or, more correctly speaking, of which the soul at its birth consists. The soul, and its inborn faculties, are not two different things; they are one. Man's psychical faculties constitute his soul. At the birth of the child these faculties are less numerous than they are later.

(To be continued.)

For the Journal of Education.

MEETING OF THE WEST HANTS LOCAL ASSOCIATION.

THE second meeting of this Association took place in the Court-House, Windsor, on the 30th of August, and was attended by nearly all the teachers of West Hants.

The president being absent, Mr. Fisk was called to the chair. After opening the meeting with prayer, the chairman made a few brief and appropriate remarks respecting the object of the Association.

A good part of the forenoon was taken up in reading the minutes of the previous meeting, enrolling new members and settling pecuniary matters; the rest in discussing the question;—"Should Mulholland's Advanced Arithmetic be used in preference to Greenleaf's in common schools?"

In the afternoon Miss Willoughby read an excellent essay on the "Benefits of Music in Schools" which was listened to with delight. After a recitation given by S. E. Whiston, a very able and practical essay on "School Discipline" was read by S. S. Fisk, which was heard with great pleasure. Sometime was taken up in discussing questions given by the Teachers, in written form.

The following Teachers volunteered to prepare essays for the next meeting:—Miss Martin, Messrs. Daniels, Caldwell, and Malcolm. Mr. Fisk was appointed delegate to the Provincial Association. The meeting adjourned to meet on the last Friday of February, 1868.

S. E. WHISTON.
Secretary.

ERRATUM.—*Journal of Education*, p. 140, for \$195.00, amount paid to Normal College, read \$1950.00