

younger minds of the Dominion to the study of the inner life of other nations, not to inspire them with a weak affection of imitating foreign models, but rather with a wholesome and hearty zeal for doing something in their own right on their own soil. On a population of four millions we ought to yield in every generation 40 eminent, if not illustrious men, that is to say, one man to every 100,000 souls. And favored as we are, we should certainly do so, if the cultivation of the mind was pursued with the same zeal as the good of the body; if wisdom were valued only as high as mere material wealth, and sought as strenuously, day by day.

I am well convinced that there do exist, in the ample memories, the northern energy, and the quick apprehensiveness of our young men, resources all unwrought of inestimable value to society. I would beseech that most important class, therefore, to use their time, to exercise their powers of mind as well as body, to acquire the mental drill and discipline, which will enable them to bear the arms of a civilized state in times of peace, with honor and advantage. If they will pardon me the liberty I take, I venture to address them an apostrophe of a poet of another country, slightly altered to suit the case of Canada.

"Oh brave young men, our hope, our pride, our promise,
On you our hearts are set,—
In manliness, in kindness, in justice,
To make Canada a nation yet!"

BENEKE'S PSYCHOLOGY.

SECTION IX.—*Things identical, or similar, have a tendency to unite together.*

YOU have all seen a dove. But why, when I mention the word dove, do none of you think of a starling? I mention the word bench, and none of you represents to his mind a table. I shew you the letter *a*, and none of you say that it is an *x*. Touch this stone. Do you say it is soft?

Would it be possible for me to succeed in trying to persuade you that sugar tastes bitter, and salt sweet; that the rose smells disagreeably, and hemlock refreshing; that we feel the warmth of spring painful, and a prick of a needle pleasurable. You smile and think, We know better than that. But had none of you ever tasted either sugar or salt, or smelt a rose or hemlock, or felt the warmth of spring, or the prick of a needle, then I might succeed in persuading you; but you have experienced all these sensations, and traces of them have remained in your soul. When, therefore, the same object is again presented to you you obtain a new perception, which leaves behind a new trace, provided the faculty has not been too feeble or transiently excited by the stimulus; for, bear this ever in mind, all seeing, hearing, touch, &c., becomes possible, not directly by means of traces or impressions, but only thus, when a vacant faculty receives a stimulus which (if of power sufficient to stir it into activity), remains behind and is combined with itself, and forms a trace resembling the object from which it proceeded.

When this is done, what will be the result? Will the new trace remain in the soul solitary and isolated, or will it combine with other similar traces already existing there, or with dissimilar traces? Undoubtedly it will unite only with the similar, and thus you see that each impression recalls to your mind a like impression you have formerly received; hence the present object of perception comes before you as something old and familiar; a perception only seems new when there exist already in the mind no similar traces with which the trace just left can unite itself. For example I pronounce the word *hare*, instantly the sound stimuli which lie in it unite with the traces which you have carried in your mind of this word from an early period. But had I said the word "*Lepus*," you would have looked at me wonderingly, because the sound stimuli from this word find nothing similar in your mind with which to unite. There is the same law of association of like with like in those ideas which you owe to the senses of sight, touch, taste, &c. You see here this plate. Does the sight of it make you think of a window? You touch this coarse-grained stone. What are the traces stirred in your mind by so doing? Certainly not those of softness or smoothness, but only those of hardness and roughness, although the former exist in your mind equally with the latter. Taste this cherry, smell at this carnation, hold your hand near this hot oven, and certainly no ideas of bitterness, mustiness, or cold will occur to your mind in so doing. On the other hand, objects which you see, words which you hear, fruits which you taste for the first time, you call strange; they are unknown to you, because the new perception finds within you no similar traces or impressions. We affirm, accordingly, that in the human soul all things that are identical unite and blend together to form one whole, or a single image.*

Still further, I went to attend a fair. There a stranger came up to me, and holding out his hand, said to me in the friendliest way, How glad I am to see you. I looked at him with surprise, and asked whom I had the honour of speaking to. He then perceived that he had made a mistake. Excuse me, he said, I took you for an old acquaintance. You are so very like him. Suck mistakes as these are of frequent occurrence.

* Certainly each single trace, even from our birth, is something formed, and thus may be called an image; but we understand here by this term rather something formed by the combination of many traces, and in this sense we shall generally make use of the expression.

Young children who have not yet acquired the power of distinguishing identity and likeness, generally confound together objects that have some resemblance. Thus they call shillings, sixpences, pence, halfpence, and flat buttons "pennies," everything furry or woolly they call a pussy, every species of music a pipe, &c. Our common expressions, too, such as this, feels, or tastes, or smells like this, or that, bear witness, that in the human soul, not only identical but similar stimuli unite with similar traces already formed there. Therefore, whatever is formed in the human soul by means of sense, perception combining with the identical and the similar, tends to form one whole, or a single image. This is the law of the mutual attraction of like with like.

SECTION X.—*Rise of Consciousness—Conception.*

All that the newly-born soul can do and does, consists in this. It forms sensuous impressions through the union of the original faculties with external stimuli. In short, it perceives or lays hold of objects by the senses. Recall now the first sense perceptions which your soul formed. No one is able to do this. No man's consciousness reaches so far back. The new-born child sees, hears, &c., indeed, in the same way as does the full grown man, i.e., the same external influences unite with his original faculties as with the faculties of the man, but the child knows nothing of all this, his feelings and perceptions are all still unconscious. How, then, do they become conscious? You have yourselves already more than once had experience of how this takes place. When you came to school for the first time, I showed you the letter *a*. Here you had a perception, and this left behind it a trace. But were you yet clearly conscious of this impression? Unfortunately you were not, as was manifest next day, when I asked you to name the letter. What, then, did I do? I made you once more consider the letter attentively. Hence you gained new perceptions of it, and these combined with the first trace left behind in your mind. Now, you began to have a clearer consciousness of it, although there were still some among you with original faculties feebler than those of the others, whose perceptions of it still remained dim. To these I showed it again and again, until it stood out perfectly distinct and clear in the consciousness of all. I did the same with all the other letters of the alphabet, and the result was that you have now such a full consciousness of all these letters, that through life you will preserve a perfectly clear idea of them.

Or when I wished you to learn a song, how did I proceed? First, I sang over a few notes slowly and distinctly in your hearing, and you sang these after me, then I repeated this once or twice, then I sang a whole line, and so on in this way until you were familiar with the whole melody. You noticed yourself how that of which at first you knew nothing became more and more clear to your consciousness each time it was repeated, until at last you were able to sing it perfectly without help. How, then, was the consciousness of all the letters of the alphabet, and the many songs you know, formed in your soul? Only by means of the many perceptions and the many traces which you formed from them.

An exactly similar process has been found to take place with grown up persons who having been born blind, received their sight by means of a successful operation. At first they knew nothing at all of the objects they saw. Everything was dim and undistinguishable, nothing came before their eyes with distinctness, although they had a perfectly clear consciousness of all objects discernible by their senses of hearing, touch, &c. But gradually, as by repeated impressions conveyed by light of the same things, like traces or impressions were obtained by their souls, they learned to distinguish objects of sight more clearly, until at last their consciousness of them was perfectly distinct. But if the original faculties collectively, are unconscious, whence does each individual perception, that is to say, each individual faculty which the perception demands, obtain its consciousness? The answer is this. The unconscious faculties carry within them originally the capacity of becoming conscious, and this capacity is developed into actual consciousness as soon as the faculties are stirred into activity by means of external stimuli, and both unite together. This is the sole condition. Thus we see the original faculties and stimuli, each in themselves unconscious, produce consciousness by their combination. This is the governing law of the soul in this matter. The deepest foundation of consciousness, however, lies in the original faculties.

By what means now in the foregoing examples did the consciousness become stronger and stronger? It was in this way. Each perception as it was received, remained behind in the soul, and all being of the same nature united together in one whole. For each individual perception has its own consciousness, although a vague and weak one, which indeed for the moment passes away, and is apparently, though not really, lost (provided the act of perception passed into a trace); and the greater is the number of such similar traces coming together, so much the stronger is the consciousness of the whole or the single mental image thence resulting, when it is again stirred up in all its parts. He who has seen an animal ten times, retains a clearer consciousness of it than one who has seen it only once, twice, or three times, supposing the strength of the original faculties in both persons to be equal; and he also who has heard a melody ten times, will have a more distinct consciousness of it than one who has heard it only once or twice, &c.

The existing original faculties along with the traces, naturally remain entirely unconscious, until they are developed by the appropriation of outward stimuli, and then they continue to exist