

work and whose failure produces results which the future may exhibit to his deep but unavailing sorrow. It has often been our lot to witness some delicate work of art put into the hands of one, ignorant of its structure, yet anxious to examine its mechanism, and we have not failed to notice how earnestly the possessor desired that care should be taken lest too rough handling might mar that, which if broken could not be repaired, and have felt that it was only safe when again in the hands of him, whose knowledge gave him that confidence and dexterity from which no evil was to be dreaded. If it is so with mere matter mechanically arranged and which time will ultimately destroy and render useless, what may we not claim as regards care in the training of that part of man which is of divine origin which is in many cases injured beyond the reach of human power to mend much less to restore to the condition which it had before it came under the influence of bad management.

It may be objected by some, as I have already noticed in this paper, that mental science contains much that is based upon hypothesis; that many speculations connected with it are wild and visionary, that there is no subject upon which writers are more at variance; this is true, but we have nothing to do with these things, we do not want to dive deep into the mysteries of metaphysics, we only want the teacher to have such a knowledge of the facts observed in connection with the development of the mind of a child as will promote the object he has in view—a successful result to his important undertaking. It becomes necessary, then, that he should make himself acquainted with the chief faculties of the mind which are brought into activity in early life.

Of these perception is the first that manifests itself, and through the senses knowledge of the external world is poured into the mind by many entrances. The exercise of this faculty constitutes the chief pleasures of childhood, excites continued exertion for fresh food for the mind, and fills the storehouse of the memory with facts upon which future years may build with ease and security. The early years of infancy in most cases find enough upon which to feast and gather stores of food, and the careful parent will neglect no opportunity of presenting objects fitting to afford not only happiness for the morning of life, but at the same time strength for the future, which will not fail to elicit more advanced mental enquiries. When the child has arrived at such an age that he has acquired language sufficient to enable him to understand the explanations of those older than himself, and when the thousand difficulties that meet him in his way drive him to seek the aid of others who have travelled over the path he is now often bewildered in, the faculty of perception may be used with the greatest promise of success, and every explanation will sharpen the intellectual appetite. In connection with perception another faculty exists, upon the proper guidance, management and exercise of which the earliest manifestation of mental activity must depend for much of its future strength and usefulness. By calling into activity the faculty of attention, perception becomes doubly keen and observant.

That which would only claim a passing look, if examined while the faculty of attention is brought into activity, unfolds properties which before were not only unsought for, but unseen. There is no faculty of the mind which requires greater care in its exercise and development than this, and none which in its results will more abundantly repay each moment devoted to its exercise. The dulness which we often notice in the child of the uneducated, the unmeaning gaze of the unfortunate little one whose early life had been passed with those who have had no inclination to direct him or no capability of drawing his mind to observe and notice the things that lie before him in daily life, are owing to the little or no exercise of this faculty. To such a child, left to grow up in ignorance of the unnumbered beauties around him, the senses may be said to give hardly half their pleasure, he sees, and yet to a certain extent he is blind; he hears, and yet how dull of hearing! Place such a child, so neglected, in a class of little ones accustomed to hear object lessons in one of our efficient Infant Schools, and mark the contrast between his interest in the lesson and theirs. Around him are those who are being trained to investigate, compare and reflect, and who, when presented with a new object, can to some extent anticipate the method which the teacher will adopt in order to arrive at a proper estimate of its properties and uses. To them enquiry is pleasure, and the appetite for knowledge is sharpened by use, and in future years assuredly they will not hunger for food where so much will be spread in common life before them. He, on the contrary, sees not as they see, the plainest statements fail to reach his unaccustomed mind, and if no change takes place in his lot, existence will not bring half its pleasures, and those enjoyments which neither poverty nor misfortune can take away will

serve in no degree to lighten his load in his journey through life. The limits of this paper will not allow me to enter into the nature of every faculty which demands a portion of the teacher's care. The excellent works existing in our literature will afford every one an opportunity of investigating this important science. I am sure the study once commenced will be pursued with earnestness by those who seek to render themselves equal to the work they have undertaken. They will find that besides the subjects I have mentioned there are others such as conception, judgment and abstraction, which although in a great measure interwoven the one with the other, and dependent—yet require careful individual study in order to be clearly understood.

There is one fact connected with our mind which may be made of great use by the teacher in his desire to promote the future happiness of his pupils—I allude to the influence of perceptible objects in reviving feelings and thoughts that have long lain dormant in the memory. This tendency of the mind is called the *Association of Ideas*, and is the cause of much of the real enjoyment of life, and perhaps there is not an hour of existence in which its influence is not exercised. It is however, on the other hand the origin of much that may poison the cup of life, much that may warp the judgment, and in many cases the strongest efforts of reason are not able to counteract its mysterious power. Every season of life is open to its effects, but it is principally in the early days of childhood we find it exerting its sway in giving rise in the mind to feelings which may be useful or hurtful according as a guiding influence may or may not have been present to watch over the interests of future years. Since early association may thus produce two opposite effects on the character I need not say that every occasion should be seized to gather the experience of others on this important point, and that every opportunity should be sought of obtaining information relative to cases where the associations of early life have led to results of a beneficial tendency.

In religious instruction it is highly essential that early associations should be those of a permanent yet pleasurable nature. Everything connected with so sacred a subject should have nothing in the mind that may weaken the teacher's aim. The teacher himself here may make his earnestness, his look, the interest he may throw into the lesson, all, subservient to the end he has in view—an association in the mind that more than the ordinary school work is being done. A taste for the beautiful in nature and art, refinement, and purity of thought and language, humanity to the smallest object that crawls in the daily path, are strengthened by early associations to an extent which is little dreamed of by those who have neglected mental study.

There is another faculty of the mind claiming more than the ordinary attention of the teacher on which I wish to make a few observations before finishing this paper. Memory, or the faculty that enables us to preserve that which has occupied the mind in past time is evidently one upon which the instructor depends for all hope of success, especially where, as is too often the case, immediate results are only sought after. This faculty like every other is found to be of various degrees of strength in various individuals, and this to such an extent, that considering how far the teacher's interest depends upon what is called the progress of his pupils, it is a wonder more investigation has not been made into its nature than we generally find to be the case. One fact connected with it, is its capability of being increased or strengthened by judicious management, brings it with great power before the notice of every teacher and parent. Independent of this, there are other points connected with memory which are no less important—how far this faculty may be judiciously exercised so as to preserve it in a healthy condition—its great capacity in some minds when used in connection with some particular pursuit—its dependence upon other faculties, attention for instance, for producing the most marked results—these and many other points should receive consideration in proportion to their importance, and not one will be found unworthy of close investigation.

I shall not further enter into the other subjects which form parts of the science of the mind of man, having called attention to those that more immediately have connection with the early years of life, and therefore bear on what we call elementary teaching. The whole however deserves the care of those who are desirous of improving themselves as far as time and other advantages will allow. Every one can pursue this study to some extent at least; for daily life brings us into contact with man acting under the influence of the mind that is in him. Every individual can tell what passes within himself, and therefore the object of his study is ever present with him. Dugald Stewart, in his excellent work, the "philosophy of the human mind," says—"The words attention, conception, me-