

hardly be denied, that the cost of living has advanced considerably within that period, justice alone would seem to require something like a corresponding advance in the teacher's salaries. Teachers might then, with more reason and justice, be required to devote their whole time and undivided energies to their proper and important duties, which they can hardly be said in every instance to do at present. Moreover, many material improvements might be effected were the Legislature to invest the Trustees with power to raise all the necessary local funds by direct taxation, or, as this might in present circumstances be attended with inconvenience, even if they were merely empowered to receive funds raised in this manner from the Parish School Trustees, in the event of the latter assessing a Parish, or any District in a Parish where a Grammar School is placed. With a view to effect these and other required reforms, the rough draft of a Bill has been prepared by the President of the University and myself, and it will be forwarded to the Government for their approval and submission to the Legislature at the approaching Session.

I have now gone over in detail the different grounds ordinarily embraced in Reports of this kind, pointing out the various operations of the past year, and the actual progress that has been made, as well as the impediments that lie in the way of a greater and more rapid development of our educational system. I think it has been shown that although the schools are not so good, and the scholars not so numerous, as we could wish to see them, they are yet neither so bad, nor give evidence of such wide-spread ignorance, as some ardent friends of education suppose, and conscientiously believe. But if we must accelerate our educational progress, and speedily bring into our public schools all the children in town and country throughout the Province that are not now and never have been under school instruction;—if we are to educate the children of worthy but indigent parents, as well as the neglected offspring of vicious poor, equally with the sons and daughters of the moral, the well-to-do, and the affluent, then I do not hesitate now, as I have never hesitated in the past, to avow the opinion that the only certain road to such a goal is DIRECT TAXATION AND FREE SCHOOLS."

BENEKE'S PSYCHOLOGY.

SECTION XIV.—On the Vivacity, Vitality, or Quickness (*Lebendigkeit*) of the Original Faculties, and the Influence of this on Consciousness.

LOOK here! Here is a sheet of paper covered with pictures of animals all well known to you. I hold it up for an instant before your eyes. What animals have you seen upon it? Some of you will be able to tell me the names of most of the animals, while some can give me no account of them whatever. How is this? Must it not be that some of you see things more rapidly than others? We remark the same thing in reading. Some require a little time to read over a single line, others catch it at a glance. We seize external attractions most rapidly by the ear. Think with what rapidity single tones, syllables, and words follow each other in speaking, and yet not one of them escapes us. How rapidly the notes of a piece of music succeed each other, and yet we catch them all. There is certainly a difference observable here in different persons; some hear more quickly than others, but generally speaking the sense of hearing is the most rapid of all our senses.

We must thus ascribe to the original faculties, in addition to the qualities already named, *i. e.*, of susceptibility to external stimuli, and of strength, this other quality of vivacity or rapidity, by which they lay hold of external stimuli.*

* In these three attributes of the original faculties, the soul even from its birth already possesses a most important substratum, while as yet it has received into itself nothing objective, and is thus objectively empty. From this proceed the innate laws of development, which we shall by degrees collectively become acquainted with. Two souls acted upon by the same objects, will yet develop themselves very differently if they differ in the susceptibility, in the strength, and in the quickness of the original faculties. If susceptibility be naturally obtuse, then little will be received, if there is little strength, then what has been acquired is soon lost again; and if there is little quickness or vivacity, the manufacture and cultivation of what is retained becomes a very tedious process. Thus it depends on the nature of the original faculties in how far what is received from without shall continue to exist, and to what degrees of growth it shall be subjected, for these attributes of strength and quickness stamp their impress on every thing that is admitted within the soul, and impart to it a permanent subjective character, which, insignificant as it may appear at first, must be augmented exceedingly by the process of development, as with the continual accumulation of traces, the subjective impress of these traces continues to multiply itself infinitely. Is then the soul at its birth to be likened, as some have asserted, to a blank sheet of paper, a "tabula rasa?" By no means! Only as respects the objective, not as respects the subjective, can it be so compared. Objects are inscribed on the soul not as on a dead passive wall; the soul is no dead thing which passively receives the impressions of objects, it is throughout a thing alive, whose character the impressions themselves must receive. When in this essay we frequently use the expression "vacant original powers," we mean only, either that nothing objective has yet been received, or that it has again been lost.

We meet with this property of quickness in all the remaining senses, though in a less degree. The sense of touch and the muscular* sense appears to possess it most largely; the muscles of the fingers, for example, exhibit it in an almost equal degree with the sense of hearing, as we see in such acts as expert playing on the harp or violin, lace-making, rapid pennmanship, &c.

Stimuli of taste, smell, and feeling of different kinds, following each other in quick succession, no one is able accurately to apprehend and distinguish. These faculties are in their nature slower and more sluggish.

We meet with men who seem to be all life. They not only seize with extraordinary quickness everything that comes before their eyes and ears, but all their ideas pursue each other and drive along with equal rapidity. We perceive this in their speaking and in all they do. We see it even in their eyes. No other quality of the original faculties expresses itself directly and indirectly so distinctly as this property of quickness. On the other hand, we find persons who are much more calm and measured in all they do; and in some the property of quickness is so deficient, that they let slip anything that passes rapidly by them, and only bethink themselves of what they should have said or done when it is too late.

A greater amount of quickness in the original faculties causes not only a more rapid appropriation of external stimuli, but has the effect also of bringing unconscious ideas more rapidly into consciousness. We call a man who is greatly deficient in quickness, dull or stupid, because he needs too much time for self-recollection, *i. e.*, to rouse up the ideas required by him in any given case. He may be in possession of the ideas, but, before the sluggish original faculties have awakened them all to full consciousness, it is too late. We must not confound the dull with the ignorant, although dulness and ignorance certainly often go together.

SECTION XV.—The Rise of Ideas.

Of all those things which we have (with some measure of perfection) perceived through the senses, there remains behind in the soul a trace or residuum (Sec. 6), and traces of the same nature unite together and form a whole. In this way have arisen all the multitudes of conceptions, more or less distinct, of external objects which we possess. Now it frequently happens that we become conscious at the same time, or in immediate rapid succession, of several distinct perceptions. We go, for example, into the country, and see meadows, linden trees, birches, alders, poplars, firs. What then takes place? We represent or think of these things together; and further, this is what invariably takes place in the soul when things of the same kind come together, *i. e.*, then points of agreement, will unite together more strongly and closely because they mutually attract each other, and the moving or exciting elements on which consciousness depends will also, according to an invariable law of the soul, always flow in the largest measure towards objects which are most intimately connected together. In the case before us, these are the parts of the different objects which are of the same nature; these receive the largest amount of the exciting elements, while from the remaining parts they more or less withdraw themselves.

Hence it follows that in these objects we have named, the parts which are alike in each, as the roots, the stem, the branches, the twigs, will stand out with special clearness in our consciousness. On the other, what is peculiar to each of these objects, as colour,

* Inasmuch as there exist in our bodies muscles by means of which we accomplish outward movements, we may be said also to possess a muscular sense. This is divided into different systems, muscles of the fingers, of the hand, the arm, the legs, muscles of the eye and of the organs of speech, and hence we may with as much correctness speak of many muscular senses as of one. For each system has its peculiar degree of quickness, and the most rapid of all are the finger muscles. As in the last the sense of touch is included, the question arises whether the degree of quickness is equally great in each, a question which we can hardly answer in the affirmative, because even blind persons cannot accomplish perceptions of touch of different kinds in succession, with the same rapidity as they perform movements of the fingers, and the sense of touch among persons generally, is of course much slower.

That the various muscular systems form one special sense is moreover evident from the particular feelings which we experience after long continued muscular efforts, or from long suspended muscular activity, and also from the still more important fact that in their normal state, excitement of the muscles always arises from within, from the soul, while only when in an abnormal condition are they excited from without, and this causes the phenomenon which we call cramp. In very rare cases indeed, cramp has been known to arise from within, as for example, in some persons at the sight of a spider, in which cases it is explained by an over measure of the emotional element (*beweglichen element*).