

THE EDUCATIONALIST

Is published semi-monthly, by H. SPENCER at the Flag Office, Main Street, Brighton

TERMS:—FIFTY CENTS per annum, in advance. ONE DOLLAR at the expiration of three months.



THE EDUCATIONALIST

JANUARY 16, 1862.

TEACHERS' CONVENTION.

The Teachers' Convention for the East Riding of the County of Northumberland met at Warkworth, Dec. 14th, 1861, E. Scarlett, Esq., in the chair. A larger attendance than usual filled the splendid school house of that village.

The lectures were delivered in the following order. The speakers acquitted themselves admirably.

Grammar—Messrs. O'Sullivan and Bell; subject—Staffs, 4th Book of Lessons.

Mathematical Geography—Mr. Gorman.

After an hour's recess, Mr. E. Scarlett addressed the assembly and urged the members to study Geometry, which they unanimously resolved to do.

A very animated discussion took place between Messrs. Spafford, McGrath, Scarlett, Macoun, &c., on the subject of Moral Suasion, or corporeal punishment, which proved clearly that an intermediate or combination of both was the system suited to our imperfect organization. Messrs. Massey and Gorman spoke at some length on the same subject.

The next meeting will be held in Campbelford on the last Friday and Saturday of February, 1862, when a subject of great interest will be brought forward, and where, from what the writer knows of the hospitality of the inhabitants, every thing will be done to promote their comfort.

Subjects to be brought forward at Campbelford: *Grammar*—21st Lesson 4th Book, "The first Sabbath,"—Messrs. Hamilton and I. Squier.

Geography—Messrs. O'Sullivan and Spafford.

Arithmetic—Messrs. McGrath, Hinman and Embay.

History—Messrs. Macoun, Perry, and Easton.

Algebra—Messrs. Bell and Brisbin.

Geometry—Mr. Scarlett.

T. S. GILLON, Sec.

CLARK'S SCHOOL VISITOR.

Contents of the January number, being No. 1 of Vol. VI. of Clark's School Visitor, published by Daughaday and Hummond, 1309 Chestnut street, Philadelphia. Only 50 cents a year—eight copies \$2.

When? a War-Poem by Alex. Clark, *A Tale of the Woods*, by Louisa E. Vicroy, *Where is Papa to-night?* by Cora M. Eager, *The Union*, an amusing and patriotic School Dialogue, by W. Sabeau, (of Nova Scotia,) *What I mean to be*, a recitation for several small boys, by Miss Doolittle, *How it Happened*, by Mrs. Gilderleeve, *New Years Greeting, Letter to the Children, School Visiting*, and *What is Glorious*, editorials, *Visitor's Stairway, The School is Dismissed, Literary Notices, The Battle Cry, "Gay and Happy," Don't you hear the Angels?* music, *Selections*, &c., &c.

The February number will contain—*Sliding down Hill*, by H. Ward Beecher, *How a Pioneer Teacher in Kentucky whipped a Wild Cat, A Temperance Story, A Dialogue*, by Rev. W. M. Cornell, M. D., of Philadelphia. *Rural Scenes in the Wild Woods of the West*, and a great variety of other original reading matter, and a piece of excellent school music.—Every number shall be prepared with the greatest care. Now is the time to form clubs of eight or more and get the School Visitor, in beautiful magazine form, at half price—only 25 cents a year. Send for specimen.

PERCEPTION.

A Lecture delivered before the Teachers' Association at Warkworth, December 14th, by Curman M. Gould, M. D.

The term Psychology and the phrase, the Science of the Soul, are synonymous. It treats about discourses upon the soul. Death will not interfere with the subject of this science. It is not only a science for the study of man, but it is also a science for the investigation of Angels, Seraphs and Cherubs. The soul being immortal, it must everlastingly be a subject of research to its possessor.

The word Anthropology, and the clause the Science of Man, are used in the same sense. It embraces the history of Man—the races of men, sex, age, temperament, the relations between man and the outer world, the anatomy and physiology of the body, the relations between the body and soul, food, drink, climate, employment,

&c. The body being mortal, the science of Anthropology, as far as it relates to a single individual, will terminate with the bodily life. Anthropology is a mundane science, while Psychology is a celestial science. The former is a ladder to the latter. These sciences, heretofore neglected, are now receiving some attention. As they emerge from obscurity, will men recede from ignorance, superstition, and intolerance, and approach wisdom.

The subject of this essay, Perception, belongs to Psychology. It is one of the primary elements of the mind. It is a simple faculty, unconfounded, individual, and indestructible. The word Mind is here used in a generic sense. It signifies that group of faculties which man employs in the acquisition, use, retention, and enjoyment of knowledge. It is used not to signify a single essence, but to express an association of primary elements or faculties, possessed by a celestial, not terrestrial, organization, known as Soul.

One of the members of this family of faculties is Perception, and the attention of the audience is called to its essence, nature, objects of action, condition of action, effects of its action, the probable cause of its action, the cause of its inaction, and how it perceives the objects of the senses.

The essence of matter, as well as that of mind, is beyond human comprehension. Not a chemical element, the essence of which is understood, or ever will be, for the reason that it eludes entirely the senses and imagination, and therefore man cannot form a judgment about it.—We may believe, however, that the mind uses the eye to see, the ear to hear, the hand to feel, and the brain to think; and if so, why not one part of the brain to enjoy the pleasures of friendship, another part to raise the emotion of benevolence, and still another to quicken the energy of resentment.

While the essence of matter is wholly removed from man, and while the essence of that substance which constitutes the soul and all its parts, is equally cut off from human cognition, the properties of matter, the elements of matter, the elements of mind, and the acts of these elements are capable, on the one hand of perception, and on the other of consciousness. Hence we know nothing about the essence of Perception; this word is here used to express a faculty, not an act.

The nature of Perception, what is it? The word nature is here used to express