

a person is in the habit of engaging in severe study immediately after partaking of a hearty meal, the result is either dyspepsia or nervous disease. The minds of young persons should never be overtaxed. It may not be amiss to observe *en passant* that the best time for study is the morning, as the brain can then without injury monopolize the stimulus which at other periods of the day may be required by the bodily organs.

The benefits to be derived from a due observance of the foregoing principles are *direct* and *indirect*. The indirect are those affecting the body itself, which have already been briefly referred to, and cannot certainly be regarded as unimportant.

The indirect benefits are subdivided into those which bear upon Intellectual Education and those which bear upon Moral Education. By paying a proper regard to the laws which govern the body much closer attention is secured, and that for a greater length of time, so that a much greater amount of intellectual labour is obtained. Thus, if the teacher observes that his scholars are becoming restless, let him engage them for a few minutes in any of the exercises already mentioned, and he cannot fail to secure a greater amount of attention when the studies are resumed. Again, by taking the direction of the physical exercises both in school and out of it, of which children are always more fond than of intellectual employment, he pursues the very best method of winning his way to their hearts. How much better is this than the old system, in which the teacher came in contact with the pupils only in instilling into their memories what were to them meaningless vocables, and the only physical exercise in which he took the lead was flagellation.

The benefits with regard to Moral Education are equally great. By means of these exercises the child acquires habits of obedience, which greatly facilitate the enforcing of moral precepts. Again, no better opportunity can be afforded the teacher for observing the peculiar traits of character displayed by those under his charge than the exercises engaged in during the recesses. By attending to this he is enabled to treat in a judicious manner the different minds which it is his duty to mould.

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[The above Essay on Physical Education is composed by one of the Pupil Teachers at present attending the Normal School, and appears just as it was handed in to the Principal a few weeks ago, without the slightest correction.—BORROR.]

INTELLECTUAL EDUCATION—CONSCIOUSNESS, HOW CULTIVATED AND IMPROVED.

CONSCIOUSNESS is generally regarded as that power by which we become cognizant of the operations of our own mind.—As the perceptive faculties constitute the medium by which we hold intercourse with the external world, the eye by which we roam through the field of nature and obtain a knowledge of those facts or truths which form the staple of all our future reasonings and combinations and generalizations, by which the latent energies of mind are excited and directed, and without which, in all probability, they would have remained in a state of dormancy and inactivity; so this power is the eye by which we range over the world within, observe its various phenomena and functions, and receive that instruction by which we can proceed from particulars to great general principles and fixed laws. It has been disputed by some able modern metaphysicians whether there is any distinct power apart from the mental

state of which it testifies, who maintain that consciousness is nothing more than an ingredient or an attribute of the sensation or perception. Now, without entering at all upon this or such like learned disquisitions, which would be entirely repugnant to the object we have in view, we maintain, what we believe is universally admitted, that there is a certain state or power of the mind which testifies to its thoughts or emotions, and without which we would not know that these thoughts or emotions existed at all. This condition or power of the mind called consciousness is always accompanied with the idea of self-existence, whether it be a sensation or a perception. In reference to the latter of these, the consciousness of a perception brings along with it not only a conviction of the existence of the object perceived, but also of the subject that perceives, and it may be, the emotion accompanying. Now it is quite clear that I may at will direct my mind to either of these objects of thought, the external object, or the internal mental act, or to the emotion which the object occasions. I look upon a magnificent, gorgeous landscape, and I resolve to contemplate it in all its aspects and in all its bearings. I call forth every effort of my mind in surveying it in all its parts, and I cease not till I satisfy myself that I have inspected it thoroughly, and that its image is indelibly fixed in my memory. Here my consciousness is accompanied by an act of the will. I resolve to direct every effort of my mind to this scene, to the exclusion of every thing else, so that I discover features and characteristics which I never perceived before.—Not that any effort of my mind can change the image formed on the retina, or exert any influence on the laws of light, to which this image is subjected. The whole difference of this from an act of ordinary consciousness, consists in its greater intensity, by which every impression made on the organ of sense is brought more directly before the mind. This condition of mind, when directed to an external object, is properly called *attention*. Or, on the other hand, I may turn my attention to my state of mind in this act of perception. "Ordinary consciousness testifies to the existence of these states," says Wayland, "without any act of the will; nay, it is not in the power of the will to arrest this continuous testimony. But we sometimes desire to consider some particular mental state, as the act of perception or memory; or some emotion, as that of the beautiful or sublime. It is in the power of the will to detain such mental state, and hold it up before us as an object of thought. When, by volition, we make our own mental states objects of observation, we denominate this act *reflection*. As the etymology of the word indicates we turn the mind backwards upon itself, so that it contemplates its own states and operations, very much as in the case of attention it concentrates its effort upon objects of perception."

This power, the power of concentrating our thoughts on any particular object or subject, is a matter of vital importance alike to the professed student and the man of bustling activity. Indeed, unless this habit is acquired, unless we obtain a command over our varied powers and faculties, and by an effort of the will can direct these to certain aims and ends, the most brilliant talents, the highest endowments will prove of but slender benefit to the possessor in the great realities, the practical pursuits of life. And what is the grand end of all education, but to train and discipline the mind, so that in all its intellectual, emotional and moral processes, we shall be able to control and direct its energies to any particular object, or subject, or train of meditation, we may wish at the time or in