

and established in every department, and with children and students of every age.

#### NO. II.—THE FOUR MOTIONS

may be conducted by repeating 1, 2, 3, 4, as each motion is made, (the children standing upright) or by singing any suitable air, regulating the rapidity according to the tune.

1. Shoulders back by doubling the arms upwards, with the fists closed, and back of the hands pointing to the shoulder. (This of necessity squares the shoulders.)

2. Raise both arms perpendicularly, pointing the fingers towards the ceiling keeping the feet in the position noticed in the previous example, viz., *heels close, toes angled out acutely* etc., and at the same moment when they point and stretch their fingers towards the ceiling, that they rise on their toes as high as possible, and stand at full stretch for one or two seconds when required. (This secures *straightness* of arms, spine, and limbs.)

3. Is performed by simply returning to the first position, viz., No. 1.

4. Is simply throwing the arms perpendicularly downwards, with the palms of the hands *in front*—*quite a la française*, or *the reverse of standing in the ceiling*. (This secures that the spine must be straight and the shoulders square.) This exercise is highly valuable, as at once favourable to health and good order, and may be repeated several times a-day in the gallery.

#### INTELLECTUAL EDUCATION—ORIGINAL SUGGESTION.

We have already discussed the faculties of Perception and Consciousness, pointed out the food most congenial to their nature, and the best mode of administering that food, so that these faculties may be developed and strengthened. It is by means of these powers we obtain all our knowledge of the existence and properties of the world without, and of the phenomena and operations of the world within; and hence they are sometimes appropriately designated the *receptive* faculties. The knowledge, however, that is thereby obtained, is nothing but a knowledge of particular existences or of individual acts or states of mind. And did man possess no other powers, here, his knowledge would terminate; it would consist entirely of a series of disconnected, isolated facts, or acts, or phenomena, without the question why or wherefore being either asked or answered, and without the smallest desire of turning the knowledge acquired to any practical account.

But the intellect of man is not thus circumscribed in its energies. "When the ideas of perception and consciousness terminate, or, even, while they are present, a new series of mental phenomena arises by virtue of the original power of the intellect itself. These phenomena present themselves in the form of intuitive cognitions, occasioned by the ideas of consciousness and perception, but neither produced by them nor in any respect similar to them. They may be considered acts of pure intellection. . . . We can give but little account of these intellections, nor can we offer any proof of their verity. As soon as they arise within us, they are to us the unanswerable evidence of their own truth. As soon as we are conscious of them we know that they are true, and we never offer any evidence in support of them." And this power of the intellect we designate *Original Suggestion*. Innumerable illustrations of the existence of this faculty, even in our most juvenile years, might be furnished. Take the case of a little child just beginning to walk. He wills to move one of his little feet, and it instantly obeys. He wills to move the other, and it too is obedient to his call. He is conscious

of the possession of the power of locomotion, of going from one place to another. All that his perceptive faculty teaches is the fact of the distance he has travelled over. But he does not stop here. There immediately arises in his mind, by virtue of its own energy, the notion of cause and effect—of something in himself capable of producing this change in his position. Still more, he has an intuitive belief that the same effect can be produced in the same way. He tries again, and the same effect follows—he walks from one place to the other. There has thus been created in his mind not only the relation of cause and effect, but the important conviction that like causes will produce like effects. Again, the little child puts his hand into the candle, and that instant he feels the sensation of pain. By his senses the child obtains no other knowledge than the burning candle and the sensation of pain.—This is, in all probability, the whole knowledge that a brute would possess. But does the child stop here? No; there immediately arises in his mind the relation between the candle and the pain—the one being the cause of the other.—Along with this, too, there is the intuitive belief that the same cause will produce the same effect, and, therefore, no henceforward avoids putting his hand into the candle.

These inherent intuitions of the mind are divided by some writers on Mental Science into two great classes. 1st. Those unaccompanied by emotion, which are again subdivided into those occasioned by objects in a state of rest, giving birth to the ideas of space, number, &c., and those occasioned by objects in a condition of change, giving rise to the ideas of duration, power, cause and effect, &c. 2ndly. Those accompanied by emotion, which are also subdivided into the aesthetic and moral.

From the above illustrations it will be evident to all that this faculty of the intellect begins to unfold itself at a very early period in our history. Though it may not reach its full maturity or perfection till a more advanced age, it commences its operations even before the child can talk; it is, in fact, contemporaneous with the exercise of our perceptive faculties, and grows in proportion to the means that are employed for its cultivation and development.

A word or two now in reference to the improvement of this faculty in the young. This does not depend so much on the nature of the subject brought before it, as on the way in which it is done. Whatever are the subjects presented to our senses, or the states of mind through which we may pass, in both we have ample materials furnished for the operation of this faculty. The great acquirement to be aimed at, is the habit of detaining the perception or the phenomenon of mind, in order to follow out to their full extent the suggestions which spring from the one or the other. In this consists the difference between a disciplined or well-trained and an undisciplined or superficial mind. The latter perceives the object and is conscious of a certain state or affection of mind, and here he stops, without any investigation or inquiry into the antecedents or the consequents. The former, unsatisfied with the mere observation or phenomena of things, patiently continues his train of reflection, aye, and until he arrives at a knowledge of the hidden relations by which all that is seen is united together and directed. "Millions of men," says Wayland, "before Sir Isaac Newton, had seen an apple fall to the ground, but the sight awakened no suggestion; or, if it did, the suggestion was neither retained nor developed. He seized upon it at once, followed it to its results, and found that he