

man who can make a beautiful piece of furniture is the equal of one who measures cloth. The man who can perfect a delicate piece of machinery is certainly not inferior to the man who keeps accounts. And yet manual labor is despised. Can kindergarteners do anything to alter these false ideas? I think so, and hand work is a step in the right direction.

We next find manual work affords grand scope for originality, design, creation. In cutting, folding, drawing, especially these qualities are exercised. Closely connected with these is the sense of beauty. The relations of lines and curves are learned, and the possibilities of combining them in various ways reveal themselves. Thus the æsthetic side of a child's mind is developed.

The kindergarten exercises will often indicate the work a child is best suited for in after life. A bias is given in the right direction and unsuspected powers come to light. Man's happiness depends on congenial occupation. How many lives have been spoiled by a wrong choice of work. If we can prevent mistakes of this kind our work has not been in vain.

If kindergarten work leads to such results as the above, surely its value can hardly be overestimated. I do not think I am claiming too much when I say these results are the natural outcome of our work.

L. K. F.

For the REVIEW]

#### My First Day as a Teacher.

A teacher undertaking the charge of a new school should arrive at the school house before the pupils begin to gather, in order to familiarize herself with her new surroundings, and receive the pupils as they arrive.

At the appointed opening hour a touch of the bell brings the pupils to their seats, and having been previously welcomed by the teacher as she met them at the door, both parties feel less embarrassed. After devoting a few minutes to devotional exercises, the teacher and pupils have a friendly talk, relating to their respective duties and work of the ensuing term. The teacher does not speak in an overbearing masterly tone, neither does she threaten, being conscious that such is an indication of weakness, but she appeals to the nobler nature of her pupils, and seeks their co-operation in the work. A few simple rules are laid down, with which she requires their compliance. If the teacher is aware that there are pupils present who have previously been known to act improperly, she should not make any reference to the fact, but take all the pupils to be honorable, and if she finds out at a later period that some of them are unworthy of her confidence, she can express her disappointment

in such a way that the offending pupil will be sorry for having proved himself or herself unworthy of the teacher's confidence.

The teacher next proceeds with the classification of pupils, if they are not already classified. Wishing to classify them according to their several abilities the teacher will have occasion to test them by written or oral examination. However, where this testing involves much work it is not expedient on the first day, as it is not well to work the pupils too hard that day. After registration and assignment of some interesting work for the following day, school is dismissed, and the pupils carry home their first impressions of the teacher, which are generally lasting.

As the teacher leaves the school room she entertains the hope mingled with a prayer that the seed sown in human weakness may be watered by "Heaven's bright rain."

For the REVIEW.]

#### Psychology for Teachers.

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#### LECTURE III.

Consciousness is a general characteristic of the mental life. We cannot give a definition of consciousness. To understand it we must experience it, but even then we cannot explain or define it to others.

Consciousness may be defined as the mind's awareness of its own states.

Hamilton defines it as the recognition by the knowing subject of its own acts and affections. Such a consciousness is the universal characteristic of our mental life. Its intensity varies; but to feel, to know, etc., I must be conscious.

The roots of mental life, however, lie deeper than this consciousness—below the threshold, as it were. We must learn of processes which are *latent*—which produce *active* results or effects. This mental life which is going on below actual active consciousness is not unconsciousness, but rather sub-consciousness.

There are various cases of these sub-conscious phenomena.

1st. Regarding *attention*.—I am sitting writing and a clock in the room is ticking. I do not seem to be aware of the fact, but the instant I think of it I hear it distinctly; my not hearing it being merely a want of attention, not a cessation of consciousness. Were the clock to stop I would probably notice it at once, as the following fact will show: "I was awakened suddenly one night, but on awakening everything was quiet. My first thought was of the time, and I at once noticed that the clock was not ticking. On comparing it with my watch there was no perceptible difference in the two timepieces, showing that it was the sudden cessation of the sound that awakened me, although it had not seemed to be forming a part of my mental state. Thus even in sleep there is not total unconsciousness."

2nd. In mental association we have another case of sub-consciousness. One idea suggests another, but the two ideas are often so distinct that something must have connected them with one another. Hamilton says that whenever he thinks of