

For the REVIEW.]

Rest During Holidays.

The "Talks with Teachers" in the REVIEW are always read by me with great interest and I trust with some profit. And as I am a teacher of over a dozen years' experience, I would like to say just a word to my fellow-laborers about resting during holidays.

In the change of work by which you will lay up a store of material for future class-room work, whether of science, adventure, or of natural history specimens, you will get rested. Both mind and body will acquire new vigor. But let me urge you to make sure that before you resume work you allow yourself some days which you can devote to *absolute idleness*. Lounge around with or without a book. Let the feeling creep over you that you need make no exertion whatever,—that it is not necessary even to move or think. Let the hum of the bee and the song of the bird soothe you as you stretch lazily and very unconventionally under some tree where the

"Bowery loneliness,

The brooks of Eden mazily murmuring
And bloom profuse and cedar arches
Charm as a wonder out in ocean."

Make yourself a part of the dreamy and restful quiet of nature; allow yourself a season of perfect freedom from everything which savors of work, and enjoy to the full the blissful assurance that there is nothing, really *nothing*, that needs to be done. And whether it be one day or five before you have a surfeit and find a desire for activity returning, do nothing till that feeling comes. Then labor will have for you a freshness and a charm which it has only for those who have allowed the tired nerves thoroughly to relax and who have rested in the primitive and natural sense of the word.

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For the REVIEW.]

Psychology for Teachers.

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LECTURE V.**A. PRESENTATION.**

Presentation is divided into two great divisions, viz.: (a) Sensation or Attuition, and (b) Perception or Intuition.

(a) Sensation is the primary mental phenomenon, the first awakening of the mind to exterior influences.

How does the mind awaken? By stimulation or excitation. The stimulus or object acting upon our organism as a whole, or on one of our organs, sets up

a current in the corresponding different nerve. This current is conducted along the nerve to the lower nerve centre or spinal cord, and thence to the higher nerve centre or the brain; a change takes place in the molecular constitution of the brain, then comes the sensation, which is a mental response to the exterior object. There is, however, a break between the physiological and mental change. The mental sensation is so unlike the physical condition, that we can discover the break at once. Sensation has several main aspects:

1st. A certain content or quality.

2nd. A certain tone as pleasant or painful.

The 1st is the presentative side or content of a sensation, the only object with which it presents me, and its element is consequently objective.

2nd. The affective side or tone of a sensation is objective. I am affected in a certain way.

3rd. Quantity or intensity.

4th. Duration.

Knowledge begins in sensation. The external world must first enter the mind of the subject through the senses, which have therefore been called the "gateways of knowledge."

Sensation is the elementary point of contact between the subject and the object.

A man who has always lacked one sense can have no idea of objects through that sense. A man blind from his birth, when asked what he thought scarlet was like, after thinking for some time, replied: "Like the sound of a trumpet." The analogy was certainly startling, but the object presented by one sense can never be explained by another. Sensation is always complex. We can never reach sensational units; there is always some relation. The more simple the knowledge the more sensational, the more complex the more intellectual. Had we intellect without sensation we should have only a mere empty form of knowledge; were we possessed of sensation without intellect, we should have only formless matter. Or, more correctly, since knowledge is matter and form in one, sensation may be described as matter in its lowest form. For even in sensation the appreciative process has already begun. Knowledge is a single or continuous process; it commences in sensation and passes on to perception, conception, judgment, etc. Sensation is the passive or receptive side of knowledge. I let an object produce an effect on me, but I react on it. It is difficult to say when we have reached the psychical element, for what seems simple is really complex. For instance, *hardness* which I find in an object, contains really:

1. Pressure of the object, which is passive.

2. Muscular effort, which is active.