

a train of presuppositions which our apperception at once supplies to it from experience already stored up, thus : grain, rye, flour, dough—bread. Or, connecting the processes ; planting, harvesting, threshing, grinding, kneading baking—bread.

What an immense series of ideas a piece of bread calls up to us ! By our activity of apperception we think of the materials out of which the bread is made, and of the processes by which they have been produced. But this is only one-half of the mental apperception of the object, a piece of bread. Professor Noire makes a diagram with the presuppositions just named placed before the whole bread, and follows it with the objects and uses which our apperception associates with the piece of bread to explain its existence. These are, first, the ideas of food, organic tissue, life, etc., and the pro-

cesses of eating, digesting, nourishing the strength, supplying the heat, etc. Again, each of these ideas, as before, has its several collateral series of ideas. This example indicates to us the scope and bearing of the new pedagogy as related to the course of study. It will give its attention to the relations of things, and especially to the causal relations—endeavouring to think the object in the totality of its existence. When we see a thing in all its relations we comprehend it. We may apprehend it in one, or a few, of its relations. It brings the new object perceived into connection with all that has been formerly experienced ; it is naturally led to undertake new investigations, to verify conjectures and probabilities which previous experience suggests as likely to exist.—*Prof. W. T. Harris, in the Educational Review for May.*

PROFITING BY CRITICISM.

HOW much we may profit by the criticism of others, depends in part upon the spirit and purpose of that criticism ; but it depends in still greater measure upon the temper in which we receive it. If criticism is intelligent and kindly, it may always be useful to us, if we know how to use it. How to profit by the criticisms which others make upon our efforts and conduct, is an important question for every person to consider.

A very little observation serves to show some of the ways in which people are accustomed to lose the profit which the criticisms of others might have for them. One of the commonest ways is seen when the person criticised turns upon his critic, and passes a similar criticism upon him. In cases like this, the criticism that is offered, however kindly and well

meant, is received in a spirit akin to that of revenge. It is treated, not as the council of a friend, but as the thrust of an enemy. A person who thus habitually treats the kindly judgments of others upon his faults and deficiencies is almost beyond the possibility of improvement by criticism. In resentful selfishness he refuses to look at the defect to which attention is called, and seeks a sort of revenge upon the one who has mentioned it by resorting to counter-criticism. This species of retort commonly springs from anger at the presumption which dares to mention any of our faults ; in other words, it springs from that blind self-satisfaction with one's self which is one of the most unseemly forms of confirmed selfishness.

Another way—closely akin to that just mentioned—in which the profit of