

## INTELLECTUAL EDUCATION—WHAT IT MEANS.

THOUGH the human mind is one and indivisible, it is composed, like the body, of several parts, all intended for the performance of certain functions. These parts are usually regarded under the threefold classification of the Intellect, the Conscience, the Will, with the various Emotions. By the Intellect is understood that part of the mind which perceives, reflects, generalizes, remembers, reasons, imagines, &c.; by the Conscience, that part by which we are capable of moral obligation; by the Will, that motive force by which we are impelled to action. These again are made up of various attributes or states of being, or conditions of acting. The intellect, for example that part to which we are now more specially to call attention, exists in a great variety of states, performs certain important operations, and hence is spoken of as possessing certain powers, or faculties, or sensibilities. "For all practical purposes," says Professor Lyall, in his able treatise on "the Intellect, the Emotions and the Moral Nature," "there is no harm in speaking of the faculties of the mind, and of the mind operating according to certain faculties, in the way of discernment, comparison, composition, or, more generically, judgment. But more philosophically and simply the view properly is, that the mind, first by its own spontaneity and activity, and then according to certain laws, obtains its simple ideas, such as self, externality, matter, substance, with their varied properties—space, time, power: then, these ideas are *modified*, and we have the idea of *universal space, eternity, causality under all its phases*: we can limit or extend our idea of space *ad libitum*,—consider it as circumscribed by lines, and thereby derive the properties of figures, and construct the science of Geometry—divide time into periods, or consider it according to the observed motions of the heavenly bodies—regard the laws of motion and of force, and so obtain the mechanical sciences: and all this is just mind, one and indivisible in all its operations, regarding its ideas under those aspects in which they may present themselves to it, or may be capable of being considered—it is, in short, *intellection* operating in various ways, or intellection affected variously by limiting circumstances, supposed or actual." And, again, the same profound metaphysician thus observes, "We consider the mind possessed of a *spontaneous activity and inherent power*, by which our simple ideas are framed, products of the mind solely, and not indebted to sensation further than as the prompter or stimulant of mind: *that activity still in operation* gives us the modifications of our simple ideas, in which extended operation we see the laws above enumerated, and those principles of the mind—causality, generalization, deduction. We have the voluntary actions of mind, attention, abstraction. We have the state of imagination and the properties of memory and association."

Such are the views of the human intellect entertained by Professor Lyall, as well as by the most eminent metaphysicians of the present day, and no one, we think, who calmly reflects upon the nature of mind can fail to perceive their soundness and their philosophy. Nevertheless, as the Professor says, "For all practical purposes there is no harm in speaking of the faculties of the human mind", and as these are the purposes for which we here introduce the subject, it may be as well that we abide by the old mode of phraseology, as the one best understood and with which our readers are most familiar. Looking then at the human intellect as manifesting or deve-

loping itself by certain powers or faculties, there is no small diversity in the arrangement of these powers by writers on Mental Science. Among the most natural and the most simple classification is the one adopted by Dr Wayland in his *Treatise on Intellectual Philosophy*; at all events we regard it as the most useful for all educational purposes. That practical writer enumerates the following eight faculties and sensibilities as appertaining to the Intellect, namely, Perception, Consciousness, Original Suggestion, Abstraction, Memory, Reason, Imagination, Taste. These faculties are thus briefly defined:—

1. The *Perceptive* faculties are those by which we become acquainted with the existence and qualities of the external world.

2. *Consciousness* is the faculty by which we become cognizant of the operations of our own minds.

3. *Original Suggestion* is the faculty which gives rise to original ideas, occasioned by the perceptive faculties or consciousness.

4. *Abstraction* is the faculty by which, from conceptions of individuals, we form conceptions of genera and species, or, in general, of Classes.

5. *Memory* is the faculty by which we retain and recall our knowledge of the past.

6. *Reason* is that faculty by which, from the use of the knowledge obtained by the other faculties, we are enabled to proceed to other and original knowledge.

7. *Imagination* is that faculty by which, from materials already existing in the mind, we form complicated conceptions or mental images, according to our own will.

8. *Taste* is that sensibility by which we recognize the beauties and deformities of nature or art, deriving pleasure from the one, and suffering pain from the other.

This classification of the properties or qualities of the human intellect is exceedingly natural, and arranged in beautiful and strictly consecutive order. By the first three, namely, Perception, Consciousness, and Original Suggestion, we obtain, as by so many receptacles, all our knowledge—and by the others, the knowledge we have already acquired through these faculties is modified. Such are the properties of the Intellect, that part of man's mental nature under consideration. And what, it may now be asked, constitutes the education of this part of our being? or, What is intellectual education?—Understanding the word education in its primary acceptation, intellectual education consists in the drawing out, the unfolding, the developing and the strengthening of all the properties or constituent parts of the intellect. And how is this effected? First, by furnishing the food congenial to these parts, and furnishing it according to the order of their development. Secondly, by furnishing that food in such a way as that it shall be properly digested; or, to speak without a figure, by presenting suitable subjects to these faculties respectively, and presenting them in such a way as that these faculties shall be developed and strengthened, and rendered subservient to the purposes for which they were designed. This latter department of the subject is encompassed with no ordinary difficulty. In our estimate, it constitutes the problem, for the solution of which every sound and enlightened educationist should direct his best effort and talent. It plainly involves two points, the theory or the philosophy of the thing, and the practise or the mechanical process by which it is to be effected. As to the former, the main question is, What are the means best fitted