

THE JOURNAL OF EDUCATION AND AGRICULTURE,



PROVINCIAL NORMAL, AND MODEL SCHOOLS, THURO, N. S.

FOR THE PROVINCE OF NOVA SCOTIA.

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Vol. I.

Halifax, Nova Scotia, January, 1859.

No. 7.

EDUCATIONAL.

I.—THEORY OF EDUCATION.

INTELLECTUAL EDUCATION—PERCEPTIVE FACULTIES.

We have already endeavoured to explain the meaning of Intellectual Education. We have, we trust, said enough to satisfy all, that it means something more than the enlightenment of the understanding on any given subject submitted to its consideration, or the imparting of the most valuable information in the most intelligible manner possible,—even the cultivation and development of all the powers of our intellectual nature. We have also expatiated, in general terms, on the means best fitted for this end, viz., the presentation of appropriate food, and this, in such a way, as shall secure the exercise of the scholar's own mind, through a process of picturing, questioning and ellipses.

We now proceed to the discussion of the various powers and faculties of the intellect, *seriatim*, and we take up first of all the *perceptive faculties*, those by which we become acquainted with the existence and qualities of the external world. The following compendious view of these faculties, is mainly derived from Wayland's Elements of Intellectual Philosophy.—1st.

I find myself, in my present state, in intimate connection with what seems to me to be an external world. I cannot help believing that I am in the study; that, looking out of the window, I behold in one direction a thronged city, in another green fields, and, in the distance beyond, a range of hills. I hear the sound of bells. I walk abroad and am regaled with the odor of flowers. I see before me fruit, I taste it and am refreshed. I am warmed by the sun and cooled by the breeze. I find that all other men in a normal state are affected in the same manner. I conclude that to be capable of being thus affected is an attribute of human nature, and that the objects which thus affect me are, like myself, positive realities. I cannot, then, escape the conviction that I am a conscious existence, numerically distinct from every other created being, and that I am surrounded by natural objects possessed of the qualities which I recognize. I know that the world around me is something absolutely distinct from the being whom I call myself. I am conscious that there is a *me*, an *ego*. I perceive that there is a *not me*, a *non ego*. I observe that all men have the same convictions, and that in all their conversation and reasonings they take these things for granted. 2nd. I however observe that my power of cognizing the existence and qualities of the objects around me is limited. There are but five classes of external qualities which I am able to discover, these are odors, tastes, sounds, tactile and visible qualities. For the special purpose of cognizing each of these qualities, I find myself endowed with a particular organization,