

Man's means of receiving knowledge may be enumerated thus, viz. :

(1) Sensation and perception. (2) Consciousness and reflection. (3) Testimony.

Consciousness is the act of attending to what is passing in the mind at the time, while reflection is the mental process of recalling past feelings and perceptions, by comparing these to similar ones.

A very large portion of our knowledge is received on the evidence of testimony. Knowledge is handed down from generation to generation.

From the above remarks we may reasonably conclude that the greater part of our knowledge may be accounted for on experiential principles, but not all, and it is just here where the Empiricists violate a fundamental principle in logic, for it does not follow that because the particular is true that the universal is true also. As far as a probability goes we may state that some facts in psychology, will always remain mysteries. That higher or mysterious part of man's being, which thinks, wills, remembers and reasons, is distinct from, and destined to survive the decay of the physical organism.

The two great means of obtaining knowledge are, observation and experiment, and from these sources we draw many inductions, inferences in the various physical sciences. Bacon recommended man to observe and investigate the various phenomena of nature, so that he might realize that "knowledge is power." Virgil, the Latin poet, has also given utterance to a similar idea in the line, "*Felix qui poluit rerum cognoscere causas.*" The translation of which is, "he is a happy man who knows the cause of things."

Knowledge has cognizance of itself, self consciousness is a prominent factor of our mental life, self is an essential part of all knowledge. The I, or ego, is unknowable while it forms a part in every cognition. Therefore all mental phenomena cannot be explained in sentient principles, and moreover, it is difficult to explain man's love of honor, glory and truth on the principles of empiricism. The teaching of Empirical philosophy, is true up to a certain extent, and beyond this one feels that it is not safe to swear to the "ipse dixit" of any particular Empiricist, but

like the eclectic Philosopher Horace, of old, we should gladly accept what is good and true in their teachings.

The question is a practical one, and one which concerns us very much in this 19th century. The true aim of education is of primary importance to both the teacher and scholar. It is very important that we aim to attain the correct ideal, and this educational ideal should be culture and practical power, in order that our education may be complete. Neither of these aims are wholly correct apart, even M. Arnold, the great apostle of light and culture, is open to criticism in some particulars, and experience shows us that some men with comparatively little literary culture have considerable executive or practical ability.

The aims of the teachers of the new education, represent three distinct parts, viz. :

(1) Physical education. (2) Intellectual culture. (3) Moral training.

The old Latin author stated the truth in a nutshell, "*Mens sano, in sano corpore,*" or "a sound mind in a sound body." The physical organs and muscles ought to be responsively active to the will, and the intellect should be trained to acquire knowledge scientifically. While the moral feelings and conscience should be strengthened to carry pure thought and feeling into practical activity, and by doing this the child will develop self-faith as a result of faith in God.

The new educational ideal bears contrast in many respects to the old programme of study, when the great majority were only taught the three R's, Reading, Writing and Arithmetic. The last subject (arithmetic) held a prominent place, and was regarded as the "poor man's logic." Now, according to the views of Dr. Eliott, President of Harvard College, logic and ethics should find a place on the programme of studies in the public school, this is, right thinking and right acting are primary social requirements of the new education, while arithmetic would be restricted to the simple rules, plus percentage and a few commercial principles in the science of calculation.