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THE BASES OF EDUCATION.*

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MAN'S intellectual superiority consists in his recognition of law; and therefore to make that recognition more complete should be the great end of intellectual education. It is by alternately knowing and not knowing, attaining certainty and grappling with doubt, that the mind is kept in motion and that its faculties are developed. Had there been no law in nature, there could have been no form of organization at all. Had natural laws been intermittently or arbitrarily administered there might possibly have been animal life, but there could not have been intellectual life. It is by successive recognitions of fixed facts, of uniform sequences, in nature that thought acquires definiteness, that man is enabled to say, "I know," and that he gains a solid foundation for such efforts as he may desire to make in his own behalf. We see this principle illustrated in the case of every child whose mental growth we have an opportunity of

watching. From the first there is sensation, but attention, perception, recognition, expectation, are subsequently developed. And how? By the constancy of recurrence of certain phenomena. To the infant mind all is chaos, a confused medley of impressions; little by little a certain order of occurrence amongst the impressions is perceived, and people begin to say that the child "notices." This noticing is simply attention given to an object as having been seen before. By frequently creating the same impression, a given object makes a way for itself, so to speak, in the child's brain, and becomes to the child what it was not before — an individual thing. It is so much rescued from the general chaos of the object world. This is an immense step gained, and it is very proper that it should be regarded by nurses and parents as a matter of extraordinary interest. From this time the child's education advances rapidly; object after object

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