

THESIS.

Subject: Cultivation of the Judgement.

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The judgment is a form of activity of understanding which has the power of comparing one object of thought directly with another. The power of judgment operates almost spontaneously in every mind although in different degrees; but we can do a great deal to stimulate it to activity, and to direct and increase its power.

No mental act whatever is more familiar than a judgment; it

enters implicitly, at least, into every mental process, and needs only to be named, to be realized in consciousness and comprehended.

An act of judgment is the outcome of our whole experience, and involves the processes of other mental products, such as observations, reproduction, and comparison. It is only when these processes are perfectly performed that the judgment will be free from defects; for a clear

perception is dependent upon a clear sensation, a clear concept depends upon a clear percept, and lastly a clear concept is the basis of a clear judgment.

A sound judgment implies, too, a considerable development of the power of controlling the thoughts and feelings. The result of an act of judgment is a verbal statement or a proposition of which the essential parts are the subject, the predicate,

and the copula.

The judgment, like all other mental faculties, is given us by the Divine ruler, and it is our duty to improve it by study.

The farmer must till and cultivate the soil in order to have an increase so we must cultivate the judgment faculty if we desire to increase its capacity.

We should begin to improve the judgment in early life. It is the duty of

every teacher to have the pupils compare objects in respect to size, color, and form, and construct propositions about them.

The pupils should not only be led to see things; but to have opinions about them. The object of the teacher should be to train the pupils to see things in their relations, to put these relations in definite propositions or judgments; and their ideas of objects should be worked up into thoughts

concerning the objects; for those methods of teaching are best which tend to excite a thoughtful habit of mind.

The judgment accompanies nearly every act of the intellect, and thus lies at the foundation of all intellectual ^{work}. It operates directly in every act of understanding, and even aids the other faculties of the mind in completing their activities, and products.

The judgment aids the faculty of perception, as the first step of perception is the discrimination of sensations, and in forming our perceptions of objects, we distinguish the different qualities given by different senses, and unite these qualities to form our notion of the object.

The culture of the judgment directly affects the power of memory and aids the mind in remem

bering. Other things being equal, the more accurate our perceptions of the relations of objects of thought, the better will they be remembered.

The judgment, as is easily seen, lies at the basis of all thinking. All thought-knowledge involves an act of judgment. Each premise of a syllogism is a judgment; and the derived proposition is in the form of an judgment.

The judgment lays the foundation of all the sciences, to prove this, we know that the materials of all the sciences are given by perception and intuition; perception gives us ideas and facts, and intuition gives us intuitive ideas and truths. Both the facts of perception and the axioms of intuition are expressed as propositions, and a proposition is a judgment expressed. Every principle

or law in science is expressed in the form of a proposition. No scientific thought would be possible without the faculty of judgment.

The best methods of cultivating the judgment in early life are comparison of weights, lengths, and colors. In comparison of weight, an idea of the standard should be given, as an ounce, or a pound then the pupil should

be acquired to lift some object, and its weight in ounces or pounds. The pupil should have exercises in learning to judge the weight of objects by sight. In comparison of lengths and colors, the standard should be given the pupils, and have them make judgments in respect to the standard.

Thus we see that there is no part of the intellectual training any more important

than that of cultivating
the judgment, and it
is a universal im-
portance. The faculty of
judgment is in close
relation to the other fac-
ulties, and in cultivating
it we increase the power
of the other faculties. The
cultivation of the judg-
ment is something that
ought to ring in every
teacher's ears.