

THESIS.

Subject: *From Intuition to Notions.*

Name: *Josephine E. Mellon.*

Intuition is that power of the mind by which we gain immediate knowledge. It includes all the knowledge gained by the direct presentation of the object of thought to the mind in the concrete.

Object teaching has for its purpose a thorough development of all the faculties of a child, by appealing immediately to the senses. The faculty of attention is cultivated by making these

object lessons interesting.

The teacher will bring some object before his class and allow his pupils to touch it, hold it in their hands, and talk about it. He will soon have the attention of all and then he can tell some interesting facts concerning the object.

Let them know they are to reproduce the facts and the children will observe more closely, in

order that he may be able
to describe and tell about
the object when called upon.
The more information he
gains, the more interested
he becomes, and all the
time his power of perception
is receiving culture and
becoming more fully de-
veloped.

By this intuitive know-
ledge the senses are being
cultivated, the perceptive
faculties being trained, and
the mind is being stored
with clear and vivid

pictures, which will be a foundation to all later mental growth.

Our instructions should begin with actual observation and not merely with word description, in which the mind does not act.

What we actually see is impressed firmly on our minds, and is retained longer than words repeated over and over again.

An impression is made upon the senses by a

certain object; the senses impart this impression to the mind; the mind carries it to the tongue, and the tongue tells it to the world.

Object lessons are not for the purpose of crowding the memory with facts and names, but to train the pupils to observe closely, so as to be able to tell all they can about various objects and things.

Pestalozzi says: "Obser-

ration is the absolute basis of all knowledge. The first object, then, in education must be to lead the child to observe with accuracy; the second to express with correctness the result of his observation."

Every man knows some things both in the realm of nature and in the realm of thought. He knows some things and he knows that that he knows them.

But how he knows
them is the question to
be considered.

As I sit here I know
I am thinking of a cer-
tain subject. I am
conscious of it. No ~~am~~
mount of reasoning or
explanation can make
it any clearer to me.

And again, I know
I am the same person
who played in the
dais fields with sister
some ten years ago.
I know it in my con-

sciousness. I know that the whole is greater than any of its parts. We know these and many other things by intuition.

Our ideas or notions take their origin from external and material objects, of which, as has been said before, we get a knowledge through the senses.

Looking at this in another light our ideas are of internal

origin also; for if we were to take away intelligence and reason, the external object may exist as before, and produce the same effect on the senses but we would have no ideas of them.

For example look at the idiot. He may have the same objects placed before him as before the same man, but does not form any notion of them in his mind.

A dividing line can-

not easily be drawn between ideas formed externally and those formed internally. Both are external, because they depend upon some previous exercise of the senses, and both are internal, because they are awakened in the mind.

The difference is not so much due to the externality and internality of the origin as it is to the character. The one comes directly through the senses

the other the senses do not take direct cognizance of.

The objects, the relations, the realities exist, they are perceived by the mind and thus we form our first notion of them. For example, color exists and the eye is so constituted as to be able to perceive it,

hence the idea of color is awakened in the mind. So also is the mind so constituted as to perceive and recognize right and wrong, hence the idea of right and wrong is awakened in the mind.