

**ESSAYS ON THE
FOUNDATION
OF EDUCATION**

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Essays on the Foundation of Education by J. Godrycz

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J. GODRYCZ

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BY
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CONTENTS.

Preface,	iv
Introduction,	i
Intellectual Education,	20
Method of Teaching History,	55
Religious Education,	77
International and Civil Law,	92
Final Remarks Relating to Intellectual Education,	99
Moral Education,	136
Physical Education,	160
Conclusion,	166

PREFACE.

The aim of these essays is to attempt to define the foundation of education according to the demand of science of today, and according to the necessities of societies.

Intending to write to a diverse public, the author was obliged to stand on a very general ground.

Detroit, Mich., Dec. 4, 1899. J. G.

INTRODUCTION.

Everything, from the beginning to the end of its existence is surrounded by the tutelage of nature. This tutelage consists in nature's giving to the thing the means for the maintenance of its existence in order to play its corresponding roll in the Universe. These means are the tendency in all things to conserve themselves, further they are the internal faculties and forces of the thing with many external conditions.

On the one hand, natural tutelage produces this benefit: that the external conditions, calling a thing into existence, are mostly adapted for its support; and on the other hand, that all things have given the possibility of best adapting themselves to external conditions, which (possibility of best adapting) causes the development of the different faculties and forces in the thing.

All processes of the generation of things and of their development are produced without their knowledge. Even, in this, man is no exception, because nature calls him into existence and develops all the organs of his body, his faculties and forces, unconsciously to him.

And thus man has no knowledge of his generation; of the processes of the blood's circulation, respiration, digestion; of the processes of his nervous system; he unconsciously adapts himself to climatical and social conditions and develops, as far as he needs, his different faculties. All this is produced in him without his knowledge, on account of the universal tutelage of nature, which wishes to sustain his existence in order that he may play a certain part assigned to him in the Universe. Even if man consciously wishes to adapt himself to something, or to develop certain faculties, his knowledge and will only enable him to submit himself to certain laws of nature, which itself brings about

in him the process of the adaption to something or the development of some faculties; but man is not conscious how these processes originate and are carried on. He is able to understand the different ideas, to conserve, compare, and to reproduce them, to reflect upon them, etc.; but intellectual processes are produced by nature alone.

With the help of his intellectual faculties (and senses) one can observe the proceedings of nature both internally and externally, and because nature proceeds according to certain stable laws, (otherwise it would be chaos) hence, on the foundation of observation, he can formulate scientific principles.

To do so, is nothing else but to discover the laws* of the natural proceeding.

*By the laws according to which nature proceeds, I understand the stable action of nature is the same in the same conditions. On the basis of this stability in nature's proceedings, we produce in our intellect the idea of nature's laws. Beasts are acquainted with some principles of nature's proceeding, as to conservation of