

**THE SCIENCE OF
EDUCATION; OR
THE PHILOSOPHY
OF HUMAN CULTURE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649698943

The Science of Education; or the Philosophy of Human Culture by John Ogden

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JOHN OGDEN

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BY
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VAN ANTWERP, BRAGG & CO.
CINCINNATI AND NEW YORK.

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P R E F A C E .

THE only apology we make, in offering to the public text-books on Education and Teaching, is, that necessity has driven us to it. A combination of unforeseen events and circumstances, over which we could have but little control, and from whose pressure it was almost impossible to escape, has, as it were, forced the publication of these works. On the one hand, the entire absence of a text-book of the kind these profess to be, and the universal conviction of the necessity and practicability of such works; and on the other, the importunities and encouragements of Teachers, and of friends of Education, have led us to undertake a work which, under other circumstances, would have been regarded as the height of presumption. Under these circumstances, we have written; but it has been with a conscious sense of insufficiency. What has been written, must, therefore, be *very* imperfect; but we have simply done our duty, as we best could.

But we beg leave to say here, that we have not written for those who know a great deal more than we do on these subjects; nor for those who may feel they have no need of help; but for those who are struggling into the light, and for those who may never, as yet, have felt the responsibilities of their labors. There are thousands of such teachers; and for these, and also for parents (for without their coöperation no ade-

quate reform can be effected), we, with the dangers and difficulties, to which they are exposed, constantly before our eyes, have prepared the following pages. To awaken a proper sense of responsibility and duty in such, and to give them a knowledge of those technical details so necessary to their success and usefulness, are the specific objects of this book.

We have not the vanity to suppose, however, that we are an oracle to the profession; nor have we the ambition to become one; neither have we the presumption to dictate special modes, nor to offer our plans to the exclusion of all others. This would be traveling out of the line of policy, as well as of good sense. It would be downright empiricism. But we have endeavored so to present the whole subject of HUMAN CULTURE, and so to lay open and enforce the principles of right Education and Teaching, that the humblest may understand; so that by a careful study of these principles, every teacher and parent may be able rather to build up his own system, and exercise his own judgment in the special application of them, than to adopt, entirely, the measures of another; for any one can see that to attempt to develop the *Teaching Talent* by cumbering it with the real or supposed excellencies of special methods exclusively, would be like prescribing special modes of treatment for the cure of all diseases, irrespective of their character or the constitutional peculiarities of the patient. This would be empiricism indeed; since it would deny the privilege of individual judgment, investigation and discovery. So, to palm off upon teachers as qualifications, the plans and specialities (and too frequently the errors and whims) that *may* have been successful in the hands of others, without developing native ability,

would tend only to circumscribe the limits of improvement, and to cripple individual talent and enterprise. And on the other hand, to discuss general theories, and to enlarge upon the importance and advantage of Education, without reducing the theories to practice, would be equally objectionable.

We have tried to guard carefully against these two extremes; and we entertain the hope that the merits of the subjects presented, aside from the manner in which they are treated, will be a sufficient passport to public favor. With this hope, and claiming only that indulgence which is the common right of *mortals*, and which we know a courteous public will grant, we present this book to the candid consideration of Teachers and friends of Education.

CINCINNATI, July, 1879.

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