

The nature of our intellect is such that _ideas_ are said to spring by abstraction from _observations_, so that the latter are in existence before the former. If this is really what takes place, as is the case with a man who has merely his own experience as his teacher and book, he knows quite well which of his observations belong to and are represented by each of his ideas; he is perfectly acquainted with both, and accordingly he treats everything correctly that comes before his notice. We might call this the natural mode of education.