

famous report of the "Committee of Fifteen" shows. Some teachers see insurmountable difficulties in taking Robinson Crusoe as a centre of interest and concentrating all the work of the year upon that subject. They foresee the troubles that will arise from insufficient grading of the various subjects, etc. They see that it is but an artificial interest at best. In a word this question of correlation is an attempt to systematize, modify and place upon a higher plane the methods of education which have in the past commended themselves to the thoughtful teacher. Geography and history have long been interrelated. Literature has been used as a centre of study around which reading, writing, spelling, grammar, punctuation and composition have clustered. We are not without other centres of interest. Instead of using Robinson Crusoe we have modified Lady Brassey's "Voyage in the Sunbeam," and "The Trades, the Tropics and the Roaring Forties." In teaching the classics we take as centres of interest Cæsar's Gallic War for the Latin and Xenophon's Anabasis for the Greek. We take our pupils into the Roman thought atmosphere and into the Greek thought atmosphere. We use the above mentioned texts as bases of rational conversation and draw grammatical and syntactical conclusions as corollaries from the language used to express the thoughts of Cæsar and Xenophon. Nature study and science work have been related for many a long year, and so with other subjects. There is a tendency for the impulses of an age to cluster about some objective point. The educational impulses and methods of the nineteenth century are clustering around *correlation*.

—ITS AUTHOR.—Johann Friedrich Herbart, born in Oldenburg in 1776, thirty-one years after Pestalozzi, was a German philosopher, very variously estimated both by his contemporaries and successors. It is claimed that he gave to the world the embryo from which the *new education* has developed. In early life Herbart evinced a strong taste for philosophy. This is evidenced by the fact that at twelve years of age he had read the philosophical systems of Wolff and Kant. He was at one period of his life an ardent admirer of Fichte. But no system of philosophy was satisfactory to him. His dissatisfaction culminated in the formulation of a system of philosophy which now bears the name Herbartian. Its centres of promulgation were