

"made some contributions as to the means for accomplishing this end," but we are all finding out once more that progress gets along in rather a rickety fashion; and we are a little tired of theories and romancing in studies and coming out to a howling mob with "Ah, my dear friends, just listen to my philosophy; I have, etc., etc." That is suggested by what is forgotten rather than by what is expressed throughout this book. But in the closing chapter, on *A New Era in Education*, there is more of the positive expression of curing all our ills by better schooling. The writer is repeating what may be rudely called twaddle, for he cannot be consistent, he himself finds. Our forefathers (p. 22) thought we were citizens of heaven, wretchedly stranded upon this desert island in the sea of eternity. But we can all be happy with "universal education, high standard of living and dense population." However (on p. 28) he admits that so far "under adverse circumstances the most wholesale misery may exist."

You may call it sin, with the theologians, or whatever else it is that gave us a "jog, maist ruin'd a';" but the world is pretty tired of the solemn trifling about sin and death being bugbear fancies of our ancestors, to be got rid of by improved systems of sanitation and education. Meanwhile child-murder and suicide rapidly increase. Dr. deGarmo writes: "The antique brings the god to earth; the mediæval translates the mortal to the skies; but the modern man uses his godlike powers to realize the heaven within himself." The proud religion of those who have never sinned. Or, as Dr. Burchell said when he listened to bunkum, "*Fudge*."

Herbart himself reminds one that even in the growing child is a will to be won over by the teacher, "if the incongruity of a conflict unseemly to both is to be avoided." Herbart was born in 1776 at Oldenburg, and died a professor at Gottingen in 1841.

All education "for the sake of the true moral nature," as Pestalozzi says; and so Herbart. His work, "*The Moral Revelation of the World as the Chief Function of Education*," has been published in English by Heath & Co., of Boston.

The training of our faculties, the adjustment of our courses of study in such a way that the various faculties will receive the appropriate subject-matter and method of training, as they appear one by one in the order of their unfolding—all that is rejected by Herbart as folly based on nothing. Hence, too, his scorn of mental discipline and formal culture of the intellect; "like chewing rubber, not beefsteak," his sympathetic critic adds from his American experience of that habit fit for savages.

"The ethical need demands that the teacher shall endeavor to concentrate the spiritual forces of the pupil, so that they shall not be dissipated, but shall in their union call forth strong effective action. Without such concentration of mental forces no moral character is conceivable. But if the pupil is to be able to effect this concentration of his powers, the greatest care must be taken that his mental store be not broken up into disconnected parts, but unified to the greatest possible extent."

Herbart holds that it is not so much sense-perception that is needed in education as *apperception*; not so

much seeing and hearing and handling things, as recognizing them and understanding them. The meaning of that term must be kept in mind by every reader. (Though, indeed, one is often tempted when reading this book to quote Joubert: "Be profound with simple terms and not with obscure ones; think like a philosopher, but talk like a plain man.")

Pp. 74 sqq. discuss attention, voluntary and involuntary, as treated by Herbart. He approves of bodily movement, oral recitation, often in concert, writing, drawing. There must be no hurry. There must be intermissions. A fundamental rule is that before being set to work the pupil shall be led into a field of consciousness similar to that in which his work is to lie—as by a short review of preceding lesson. (V. Theory as touched on above).

The formal steps of instruction are clearness, association, system and method.

As to the materials of instruction. Of literature and history, Herbart says: "Periods which no master has described, whose spirit no poet breathes, are of little educational value." Guided by the doctrine of apperception as an index to the child's natural interests, he insisted that Greek should come before Latin. He found his boys ready and eager to read the *Odyssey* (not the *Iliad*) at a period when Latin was distasteful to them. "I am indebted to the *Odyssey* for one of the happiest experiences of my life, and in a great degree for my love of education. . . . Let us look on the *Odyssey* as the point of touch in a fellowship between pupil and teacher, which, while it elevates the one in his own sphere, no longer depresses the other; and while it guides the one farther and farther through a classical world, yields the other a most interesting picture in the initiative progress of the boy, of the great development of humanity, and lastly, prepares a store of recollections."

In that is seen the spirit of this lover of teaching, and also his sense, that the training of the moral nature by what is read is the aim. Hence his recommending the historical writings of Xenophon, "not, however, the essentially immoral *Memorabilia* which owe their reputation to the greatest happiness doctrine."

For the sixth grade of an elementary school a co-ordinated curriculum—according to the Herbartian, Rein—would be divided:

a. Humanistic studies.

I. Historical instruction.

1. Bible history (2 hours per week).
2. Profane history (2 hours per week).

II. Art instruction.

1. Drawing (2 hours per week).
2. Singing (2 hours per week).

III. Language.

1. Mother tongue (3 hours).
2. Latin (6 hours).
3. French (3 hours).

b. Nature studies.

I. Geography (2 hours).

II. Natural history (1 hour—out of doors).

III. Arithmetic (2 hours).

IV. Geometry (1 hour).

V. Practical work (1½ hours).

VI. Gymnastics.