

Herbart holds that there are no faculties of the soul in the sense that most philosophers claim; he says that all notions, or ideas, are stored in the mind where they lie dormant until association or some external activity calls up an idea and brings it forward prominently into the consciousness, while other ideas retire into the background. Hence the important place that he gives to association in his system of pedagogics.

Much is said in these times about educating the individual. Herbart makes his pedagogics center around this thought, and if he had done nothing more for education than this, he would still have rendered incalculable service. Neither family, nor state, nor humanity is the end of education, but the development of the individual. Everything but the individual is an abstraction, and valueless excepting so far as it advances his interests.

With Herbart the work of education has three offices: *discipline, instruction, and training*. The child has no control over himself; he is the prey to lawless inclination, and the office of discipline is to overcome this and teach self-control. Much of discipline is furnished by society and by the family, but not enough; there must be the systematic discipline of the school. Discretion must be exercised as to when discipline shall cease. It must not be carried too long nor relaxed too soon. It must cease as soon as the child has reached a condition in which he can control himself.

The aim of instruction is to cultivate the will to impart an insight into ethical relations, and to create an ability to realize ethical ideas. It has for its end the building of character. The imparting of knowledge in instruction has a far wider purpose than the fixing of the particular knowledge so as to fit for an examination, or even the accumulation of facts. It will surely give the facts, but the

end is not the facts, but the growth, the development of the child into well-rounded character. Pedagogics, therefore, is a department of ethics, or rather the method by which ethics secures its aim, the perfection of the individual. Recognizing the importance of proper instruction, Herbart gives very careful directions in regard to it in his *formal steps*, which I shall discuss later.

Training aims to fix the moral lessons into abiding forms of character, and to bring the student to a point where he can undertake the work of self-culture. The *formal steps* are not exclusively for the purpose of instruction, but must of necessity assist in the matter of training.—*The School Journal (N. Y.)*

Asbestos was discovered at a very remote period of history. It was known to the Greeks in the time of Herodotus, and the Pompeians left samples of it entombed in melted lava. In 1850 experiments were systematically made in Italy as to its fire-resisting properties. It is now used in the manufacture of cement, rubber-cloth, felt, twine, wicking, yarns, roofing, rope, mats, stove linings, boards, tubes, etc. It is found in nearly every part of the globe.

The death rate in Munich from typhoid fever alone used to be 24.20 in 10,000. Under Petenkofer's lead the city has been provided with water from an unquestionably pure source, and a complete but very costly system of sewers has reduced these deaths to 1.75 in the 10,000. The gradual minifying of the disease, *pari passu* with the progress of the "works," first to 13.35, then to 9.26, and lastly to the 1.75, is in itself a short and pithy sermon on Pasteur's dictum: "I believe it is within the power of a man to drive these (germ) diseases from the face of the earth."—*New York Independent*.