

tellectual work, is the man who is making a right use of criticism. He knows that in the long run his work will be estimated at its true worth by his teachers and associates. Fulsome praise need not elate him, because, if undeserved, it will not be ratified by the general judgment. A merciless exposure of faults will not dishearten him, because he wants to know his faults that he may correct them; and he knows that the critic is a true friend who sets them in the clearest light. Too many men grow up with only a boy's naive and flattering estimate of their own performances, either because they have never been subjected to a rigid process of criticism, or because they have not been

wise enough to profit by it. Many a man can remember the time when he got a more true, though very humbling, view of his gifts as a writer or thinker under the searching criticism to which he was subjected by his teachers or other friends.

There are few things in life from which we can derive more profit for mental and moral growth than from true, right-spirited criticism. That person is truly unfortunate who fails to avail himself of its benefit.—*The Sunday School Times*.

If our virtues did not go forth of us
'twere all alike, as if we had them not,
—*Measure for Measure*, i. i.

HERBART.

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JOHANN Friedrich Herbart was born in 1776 and died in 1841.

He early showed a bent for philosophical studies, having the advantage of studying under Fichte at Jena. He began lecturing as *Privat Dozent* at Göttingen, was called to Königsberg, to the chair formerly occupied by Kant, but returned to Göttingen where he ended his days. He carried his research into the field of philosophy, æsthetics, theology, psychology and pedagogics. It is with Herbart as pedagogue that we have to do. Rousseau started new lines of thought as to the proper method of educating the child, teaching that nature's laws must be observed in training the child. Pestalozzi, catching the spirit of the great French philosopher, gathered children about him and gave a practical illustration of the method. Both did great service to the cause of education, both instigated new reforms, both started mighty influences

which will never cease to be felt in every school where there is intelligent teaching. But neither Rousseau nor Pestalozzi founded a system of pedagogics and it was left to Herbart to do this service to the world. To him we are indebted for the enormous advance in psychology in these later times, especially in its bearing upon and connection with pedagogics.

Herbart gave the earliest impulse to secure a scientific foundation to pedagogics. He began as early as 1810 to lecture on the subject, gathering students about him into a pedagogical seminary and forming a practice school with children. He says that his investigations were chiefly due to the settled conviction that very many of the tremendous gaps in our pedagogical knowledge are attributable to defects in our psychology, and that these must be remedied before a science of education is possible.