

Göttingen and Leipsic. Having occupied many years the chair of philosophy at the University of Königsberg—a chair which Kant had held before him, and to which Rosenkranz, the pedagogical philosopher, succeeded—he established a school of pedagogy there. Herbart's pedagogical system was derived from his philosophical theories.

—HERBART'S PHILOSOPHY.—The psychological tenet peculiar to Herbart and the one of most interest to the teacher in his *concept* theory which represents the psychical life as produced by a struggle among concepts, ideas or representations. The concept, as understood by Herbart, is produced by sensations forming perceptions in the mind, *e. g.*, the concept of a horse or book. Herbart has worked out an elaborate system of mathematical philosophy showing the result of the action and reaction of the concept or mental forces. He shows how one idea assists another in rising to consciousness and how ideas oppose one another. Ideas are the one form of the soul's activity. There are no so-called faculties of the mind. Well for the teacher that pedagogical systems are based mainly upon experience and not upon the shifting sands of philosophical speculation! Kantian and Herbartian alike may accept a pedagogy based upon experience. The corollary valuable to education deduced from the concept theory is that as the soul's furnishing is so slight to begin with (possessing only the power of self-preservation), a very rich programme of ideas must be presented to the child, and in such a way as to be easily and well digested. That is, as the mind has no faculties but is dependent for its life upon concepts or ideas, the content of study should be as rich and as well arranged as possible, and have a centre or centres of interest established. The same corollary might have been drawn from other systems of philosophy, but the Herbartian has certain advantages in this respect. This has led to a renewed search for the *summum bonum* or greatest interest in education. It is found by Herbart and others in the formation of a good moral character for the child through an "aesthetic presentation of the universe." Herbart's opening sentence to his "Aesthetic Presentation of the Universe" is, "The one problem, the whole problem of education may be comprised in a single concept—morality." To reach this end the child must obtain knowledge of nature, first by experience, secondly by induction and deduction, and simultaneously