

**HERBART AND  
EDUCATION BY  
INSTRUCTION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649029198

Herbart and Education by Instruction by Gabriel Compayré

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**GABRIEL COMPAYRÉ**

**HERBART AND  
EDUCATION BY  
INSTRUCTION**



PIONEERS IN EDUCATION

---

HERBART

AND EDUCATION BY INSTRUCTION

BY

GABRIEL COMPAYRÉ

CORRESPONDENT OF THE INSTITUTE; DIRECTOR OF THE ACADEMY  
OF LYONS; AUTHOR OF "PSYCHOLOGY APPLIED TO  
EDUCATION," "LECTURES ON PEDAGOGY,"  
"A HISTORY OF PEDAGOGY," ETC.

TRANSLATED BY

MARIA E. FINDLAY, B.A.

NEW YORK

THOMAS Y. CROWELL & CO.

PUBLISHERS

E. H.

114094

WORLD  
WORLD  
WORLD

COPYRIGHT, 1907,

BY THOMAS Y. CROWELL & COMPANY.

PUBLISHED, SEPTEMBER, 1907.

## CONTENTS AND SUMMARY

	PAGE
PREFACE . . . . .	vii
I. Life of Jean-Frédéric Herbart (1776-1841). — His early places of residence: Oldenburg, Jena, Bremen, Göttingen. — The successor of Kant at the University of Königsberg (1809-1833). — He returns to Göttingen and ends his life there (1833-1841). — Forming of his intellect. — His natural gifts and the multiplicity of his aptitudes. — His mother's influence. — His precocity in philosophy. — How he became a teacher. — His years as a tutor in Switzerland (1797-1800). — Influence of Pestalozzi on his theories. — Points of resemblance and of contrast between the two teachers. — Practice in teaching joined to the theory of education. — The Königsberg Pedagogical Seminary. — Few vicissitudes in Herbart's quiet life. — His marriage (1811). — His death (August 11, 1841) . . . . .	1
II. Herbart's psychology and its pedagogical consequences. — Pedagogy based on psychology. — Exposition of Herbart's psychology. — A matter apart from his mathematical speculations. — His conception opposed to idealism. — Absence of faculties. — There are in the mind representations gained from experience. — Herbart's spiritualism. — The soul a monad lacking contents and without original activity. — Struggle of ideas for consciousness. — Static and dynamic states of mind. — Attraction and repulsion of ideas. — Fusions and complexes. — Psychical mechanism. — Sentiments and vo-	

iv CONTENTS AND SUMMARY

PAGE

litions. — Sensation a mode of intelligence. — Criticism of Herbart's psychology. — Pedagogical intellectualism a result of psychological intellectualism. — Power of education. — Its limitations. — The body the physiological obstacle. — Criticism of formal culture. — "Knowledges" not valuable for themselves. — Theory of apperception. — Its importance. — Home education superior to public education. — Disadvantages of public instruction. — Reestablishment of the individuality in Herbart's system. — Necessity of studying the disposition of each individual. — Diversity of temperaments. — Abnormal children. — Pedagogy the goal of all the sciences. — Necessity of uniting practice and theory. — Science and the art of education . . . . . 17

III. Herbart's intellectual pedagogy. — Its complexity. — Difficulty of a brief exposition. — The foundation of education is instruction. — To instruct the mind is to construct it. — Interest the essential condition of instruction. — Two fundamental sources of interest: acquaintanceship with nature, and dealings with mankind. — Various forms of interest. — Empirical interest. — Speculative interest. — Æsthetic interest. — Sympathetic interest. — Social interest. — Religious interest. All the forms of interest should be cultivated. — The "many-sided interest." — Exclusiveness and narrowness of mind. — The full life. — Can a single individual attain it? — New distinction: "direct" and "indirect" interest. — Direct interest springs from the things themselves. — Relation of direct interest and of involuntary attention. — Criticism of attention called voluntary. — Primitive attention and apperceptive attention. — Important rôle of apperceptive attention. — The point of departure for instruction is experience. — Rules to follow to arouse attention. — Nothing should be taught which



## CONTENTS AND SUMMARY

v

	PAGE
is entirely new. — The four "moments" of instruction: clearness, association, systematization, and method. — Intuition. — It should be completed by description. — The three "methods" or "modes" of instruction. — Descriptive, analytic, and synthetic methods. — Analysis arranges and defines the intuitions. — It proceeds above all by questions. — Synthesis occurs particularly in didactic expositions. — Defects and virtues of Herbart's pedagogical theories. — Excessive systematization and artificial methodizing. — Integral education. — The perfect man. — All matters of instruction included in his schedule of studies. — Preference for the positive sciences. — Herbart's opinion of the study of ancient languages . . . . .	44
IV. Moral culture. — Man measured by his desires. — Will depends on knowledge. — Special rules of moral culture. — Its point of departure in experience. — Discipline or "control of children." — Preparatory period before moral culture should begin. — Aim and characteristics of discipline. — Threats. — Watching. — Disciplinary punishments. — Corporal chastisement. — "Pedagogic" punishments. — Herbart and Mr. Herbert Spencer. — Authority and affection. — The mother's rôle. — Virtue the supreme aim in life. — Herbart's moral system. — Attraction of goodness substituted for the categorical imperative. — Criticism of transcendental freedom. — A moral system without free will and without obligation. — The five moral ideas. — Inner liberty. — Perfection. — Good-will. — Law. — Justice. — The moral ideas result from the relationships of the ideas and the volitions. — Morality, like mentality, is the product of experience. — The "aesthetic necessity." — Conscience and taste. — Moral judgments are none other than aesthetic judgments. —	

	PAGE
Intellectual conditions necessary to the formation of æsthetic judgments. — Character. — Formation of character. — "Objective" character. — "Subjective" character. — "Memory of the will." — Rôle of action in moral culture. — Criticism of Herbart's moral system. — Special processes of moral culture. — It is necessary to control the child. — It is necessary to direct his mode of action. — Rules or maxims of conduct. — Calmness and serenity of mind. — Approval and blame. — Warning and exhortation. — Religious education . . .	82
V. Herbart's influence. — A Herbartian library. — The Herbartian pedagogical school in Germany. — Its leading representatives. — Ziller (1817-1883). — The pedagogical seminary at Leipzig. — Original and bizarre methods. — Ziller's concentration plan. — Reasons given for the coördination of studies. — Stoy (1815-1885). — The seminary at Jena. — M. Rein, Stoy's successor at Jena. — Otto Frick and the Halle Institute. — Slow spread of the ideas of Herbart. — Reasons for their success. — The United States another centre of the Herbartian pedagogy. — American Herbartians: Mr. de Garmo, Mr. McMurry, Colonel Parker, William James, etc. — Causes of Herbart's success in America. — Influence of Herbart in England, in Italy, and in France. — Conclusion: why the Herbartian movement will last. — Herbart had faith in education. — He had faith in instruction. — He had imagined a society based on the progress of individuals . . . . .	113
BIBLIOGRAPHY . . . . .	141

## PREFACE

WE desire to call attention to a thinker who is worthy of being placed in the very first rank of educationists, both as theorist and practical teacher.

Rousseau was a romance writer; Herbert Spencer, a brilliant essayist in the field of education. Herbart was at once a schoolmaster and a profound philosopher; and if it could be said of him that he was "the father of modern psychology," he has no less a claim to be considered the founder of a scientific pedagogy, with psychology as its basis.

Pestalozzi, a man of admirable natural gifts, but gifts which lacked the support of a sound psychology, had only dim perceptions and "partial intuitions"; and, also, his theory concerned almost entirely the education of little children and elementary instruction.

Herbart had all the resources of a subtle dialectician and of a learned psychologist, and he built up with hands powerful, but somewhat awkward, a whole system; a system wide and full, which embraces the whole field of education and is applica-