1. Education as Forma tion. We now come to a type of theory which denies the existence of faculties and emphasizes the unique role of subject matter in the development of mental and moral disposition. According to it, education is neither a process of unfolding from within nor is it a training of faculties resident in mind itself. Itis rather the formation of mind by setting up certain associations or connections of content by means of a subject matter presented from without. Education proceeds by instruction taken in a strictly literal sense, a building into the mind from without. That education is formative of mind is not questioned; it is the conception already propounded But formation here has a technical meaning dependent upon the idea of something operating from without. Herbart is the best historical representative of this type of theory. He denies absolutely the existence of innate faculties. The mind is simply endowed with the power of producing various qualities in reaction to the various realities which act upon it. These qualitatively different reactions are called presentations (Vorstellungen). Every presentation once called into being persists; it may be driven below the "threshold" of consciousness by new and stronger presentations, produced by the reaction of the soul to new material, but its activity continues by its own inherent momentum, below the surface of consciousness. What are termed faculties-attention, memory, thinking,