

says President Adams, "enormous sums in large and well arranged buildings, and elegant furniture and expensive school books, and then frustrate the purpose of them all by not having the one thing, compared with which, all the other things are as nothing; namely, a good school. How is a change for the better to be brought about? In no other way than by a change of public opinion." How is this change to be effected?

The leaders of public opinion must be reached, and this can be done by establishing departments of Pedagogy in our colleges and universities. Such a substantial recognition of the fact that there is such a thing as a science and art and history of education, which intending teachers ought to carefully study, would of itself exert a powerful influence on the general public. But this is as nothing in comparison with the fact that the bulk of the students outside the department of Pedagogy would soon become convinced of its importance. The discussions in the department of Pedagogy would filter through the whole body of students to a sufficient extent to enable them to see that there is at least as much reason why the teacher should make professional preparation for his work as there is in the case of a candidate for any other profession. But the students of to-day are the men of influence of to-morrow, and, with the leaders of opinion on the right side, the rank and file may be safely trusted.

If, then, we may fairly assume that a department of Pedagogy is an essential part of the work which a good college ought to do, we may next enquire what work such a department should undertake.

It should lay great stress on the History of Education. This should be taught in connection with two parallel courses—the history of philosophy and the history of civilization,

and all three should be so taught that their interdependence may be clearly seen; the history of philosophy, as the self knowledge of each age, the history of the processes of bringing into clear consciousness the fundamental assumptions which each age makes about the universe and man and their relations to each other; the history of education as the history of the institutions by means of which each age undertook to realize its ideals; the history of civilization, as the history of all the agencies by means of which progress has been made in the history of the world.

And here we are able to see from a new point of view the value of education, as a university study. How can the history of civilization be adequately studied without including a history of the educational ideals which helped to determine its character? Or in what way can a system of philosophy be more clearly illustrated than by pointing out the educational theories and practices in which it expressed itself? In truth the history of education may be called the objective side of the history of philosophy and the dynamic side of general history. And it is precisely this side of history which we are most interested in knowing. What we are most interested in knowing about the Athens of Pericles, the Rome of Augustus, the England of Shakespeare, is the influence that made them what they were. If we ever fully determine them, we shall do it by studying the history of education, which is equivalent to saying that the history of education in its most comprehensive sense is the philosophy of history.

The history of education should include also a careful survey of contemporaneous educational institutions in the leading countries of the world. And here again the aim should be not simply to bring out the nature