

intellectual history of the race. "The genius that spoke in the soul of Socrates," says Renouvier, "was the genius of the modern world."

And so a crisis is reached in the history of an art, when it becomes self-conscious and reflective. Hitherto, its processes had been empirical; now, they tend to become rational. Hitherto, the guide had been instinct and imitation; now, reason and reflection are to direct. Before, it was the hand that toiled; now, the work of the hand is inspired and guided by the subtle force that descends upon it from the brim. The precious element in labour is the indwelling thought which it involves. It is this element which ennobles the workman and his work.

Teaching seen to be the last of the liberal arts to reach the reflective or rational period. Why this is so, it is beside my present purpose to inquire. But that this period has at last come, there can be no doubt; and when it is proposed to make education a university study, it is education as a rational and not as an empirical art that is to receive university recognition. I have reason to think that the first query to arise in the mind of the college professor, when it is proposed to add the subject of education to the curriculum, is, What can be found in such a topic to engage the serious attention of an instructor? Bear in mind that every faculty meeting is occupied with the discussion of difficult educational problems, practical, theoretical or historical. The rustic in Molière's comedy discovered that he had been talking prose all his life, but without knowing it; and so pedagogical problems are discussed and settled by boards of trustees, teachers' associations and institutes, by newspapers, by everybody in fact, and still the wonder is what a professor of education can find to do! The very *naïveté* of this proceeding is

charming. This is a generic illustration of the unconscious in art, and enforces what has been said as to the need of bringing the processes of the schoolroom out of the realm of the unconscious into the field of reflective vision.

Shall we now dwell for a moment on the field for inquiry comprehended in the university study of education? The comprehensive study of education must be made from three distinct points of view,—the present, the past, and the future. In other words, education must be studied as an art, as a history, and as a philosophy. The art phase involves the study of schools, school systems, modes of organization and of instruction, of everything, in fact, that pertains to the school economy of the present, at home and abroad. There is enough, even in this field, to occupy a portion of one's leisure.

The history of education, Chinese, Persian, Egyptian, Hindoo, Jewish, Greek, Roman, Mediæval, French, German, English, Italian, presents a field of almost infinite extent, too formidable to be contemplated with equanimity; and yet there is not, I venture to say, any knowledge of a higher practical value to the educators of the day than this. The great need of the hour, it seems to me, is "to take stock of our progress" hitherto,—to ascertain what has been done in the line of educational effort, what plans have succeeded, and what have failed, and the conditions under which success or failure has come. General history, that records the instinctive or impulsive acts of men, has a high order of value; but of a still higher value must be educational history, that records the deliberate plans of the wisest and the best for the good of their kind.

Vaster still, if possible, is the field of investigation presented by educational science. First note the sciences