

exchanges have enriched our university life and form some of the most important ties which bring our two countries together, in neighbourliness and friendship.

Although we in Canada are, and propose to remain resolutely Canadian, when we cross the border, we do so, I hope, as good neighbours and as good friends. I take the greatest pleasure, therefore, in speaking to you as a Canadian in this scholarly and friendly atmosphere.

In recent years there have been expressed in our two countries growing misgivings about certain educational trends, which seem to some to be leading to mass production of university graduates by a process of academic automation. We worry also lest in this process emphasis on the practical side of education - on its post-graduate cash value - should be at the expense of a grounding in those humanities which mould man's nature, enrich his spirit, and widen his horizons; and which are, and should remain, the basic support for any free society of educated men.

On the other hand, we worry - and with reason - about the fact that the number of trained engineers and scientists being graduated from our universities is inadequate for the growing demands made by a society whose techniques are increasing in complexity; and where material well-being, flowing from the transformation of yesterday's luxuries into today's necessities is increasingly dependent upon the scientist, the engineer and the technician.

It is well that we should think about this problem for what is happening in education, both on this continent and throughout the world, is a matter of the utmost importance to every citizen; and not least to those of us who are concerned with public affairs, domestic and international.

This, of course, is no new problem, although we may be seeing it in a new and more urgent manner. A proper education for the good life has been a subject which has long attracted the interest and the ingenuity of philosophers and scholars. I have been reading lately, for example, Henry Peacham's "The Compleat Gentleman", which first appeared in 1622, in which the author discusses at length how to produce the qualities and the accomplishments which were essential to the English gentleman of that day. What struck me most about his precepts, and the type of person to be produced by them, was the great versatility which Peacham's Compleat Gentleman must possess. It was taken for granted, for example, that he would be fully familiar with Greek and Roman literature, could play upon the viol and the lute, and turn his hand on suitable occasions to a song or an ode or a sonnet or a painting. He should be skilled in horsemanship and in the use of arms, in heraldry and in navigation. In other words, he had to be a summa cum laude and a five-letter man! Versatility was the keynote - while today it is specialization,