

vances are but parts of a mighty economic engine constructed by society for the production of material wealth. But they do not provide the engine with an effective governor. An engine so built and so run will merely race to its own destruction. If, parallel with vocational training, we introduce into our educational programmes an effective compulsory course in social (including economic) training we shall at the same time perfect a governor for the engine, and, in place of racing, our engine, under proper control, will become a most efficient instrument of service to society as a whole. Some preparation will thus be made for the meeting the menace of uncontrolled distribution of the wealth produced by human energy.

"As above stated, we admit the importance of scientific mobilization of our material resources for material advancement, also for defence. There is no contention against this; rather the reverse. But we do maintain that great emphasis on the ways and means of securing material progress only, unless accompanied by equally great emphasis on those planned to secure social progress, will not only fail of the highest material results, but will prove to develop, along with such material progress, the forces that will effect its own disintegration and final destruction. Strikes and lock-outs are manifestations of these forces. We do maintain that scientific and industrial research, vocational training and conservation of natural resources, taken along, are insufficient to attain national progress. Vocational training has its eye on material advance. Social training has its eye on human welfare. Both are necessary for the highest results from either. Each is necessary for the best results from the other. If we make our educational system responsible for the one, why should we not make it equally responsible for the other? Why should we allow these complementary aspects of well-balanced educational program to become divorced?"

At a meeting of the Annual Conference of the Imperial Union of Teachers, July 20, 1917, Hon. W. A. Holman, Premier of N. S. Wales, Chairman.

Speaker, Rev. Wm. Temple, late Head Master Repton, Subject—The Anglo-Saxon Ideal—Justice and Liberty.

The Chairman said that he was in hearty agreement with what Mr. Temple had said in regard to the political side of affairs. But he dissented from his views on the question of education, and he did so from the point of view of a man engaged in affairs who saw what the products of the present educational system actually were. Those who lived in the world sometimes had more opportunities than recognized experts on education on knowing whether or not the education given had entirely succeeded in its object. He had grave personal doubt as to whether the present state of things was so

entirely satisfactory as it should be, even when all allowances was made for those intellectual deficiencies which had been so admirably touched upon by Mr. Temple. The ideals of education in Great Britain had turned out men of high character, of honor, of unselfishness and disinterestedness in public affairs who had been governing the country for many years past. Was that enough by itself? Were they to go on to the end of the chapter "suffering fools gladly" because they had all those moral qualities? He thought not. In addition to those great qualities a good deal of saving common sense was also required. If he had been one of the soldiers engaged on the Mesopotamia expedition, it would not have consoled him to know that the men dealing with the would have required that they should also remember the bandages. He was disposed to feel that we are apt to ignore those practical questions. England for the first time for many hundreds of years was exposed to definite and tangible perils, such, for instance, as the danger from air raids and of its supplies being cut off by the submarine campaign. A layman like myself naturally looked to the old and famous educational institutions to see what sort of men they were turning out to cope with such practical problems. Coming face to face with the question of our own scientific equipment for meeting these perils, he found that the country was depending wholly upon imported ideas. The idea of the flying machine came from the Smithsonian Institute in America; the idea of wireless telegraphy came from Italy, and the idea of the quick-firing guns used to try to bring down the flying machines came from France. These new ideas had revolutionized warfare, and had made the war of today utterly unlike the war of a hundred years ago. These questions had to be faced in a spirit of practical common sense illuminated by a full knowledge of what science had to contribute towards the affairs of today. It seemed to him that our present educational system failed in that respect. We were confronted with problems upon which the academic processes of instruction threw very little light indeed. The present century was unlike other centuries in many respects. The study of recent history, even of Napoleonic history, threw only a limited illumination upon the problems of our war leaders at the present moment; in the same way he was driven to the conclusion that the study of classics and the history of past ages illuminated even less the problems which would continue to confront the nation on the declaration of peace. He accepted Mr. Temple's statement that the latest history was the most useful, but even when that limitation was imposed a stage had arrived in the development of mankind at which certain problems had emerged upon which history cast practically no illumination at all. These problems must be faced by the next, if not by the present, generation in a spirit of mastery.