

throughout the English speaking world, are acquiring larger and more ordered conceptions of social justice and social progress. The idea of social justice itself is not a new one in the world. It goes far back in history. It breaks forth, sometimes with passionate fervor, in the prophets and psalmists of Israel, as well as in the teachers and poets of other ancient races. The history of liberty, indeed, is largely the history of revolt against social injustice. But the phrase "social justice" has now a wider meaning than it ever possessed before. It implies something more than the correction of long-standing abuses, although it still includes it. It is now "forward-looking," and seeks to make the institutions of a country more and more calculated to serve the well-being of the whole community. Modern civilization is not only complex, but it is recognized to be complex, and social science is interested in life at all points, from the better housing of the poor to the development of highest art. It is concerned in the material, the physical, the moral, the intellectual, and the spiritual life of man; and is thus identified with social progress to the fullest degree.

In no institution has this widening of the view point been greater than in that of public education, as shown, for example, in the efforts expended upon "vocational" training and in the education of defective and backward children. So many tasks, indeed, have been laid upon the shoulders of public education during recent years, by social and educational reformers, that many are now crying out that the curricula of the schools and colleges are "overloaded." Not only business men, but