

clearly the relation between disease and morality, between poverty and crime and between poverty and sickness. We know that physical efficiency is inexplicably interwoven with mental and moral vigor. We appreciate better each day the unrighteousness of ignorance and of disease, as well as of doing less than one's best.

LITERATURE, THE ARTS AND SCIENCES

Mention of these has been reserved till now because of the obviousness of their place in any scheme of university development. At no very recent date they largely constituted the college and university curricula, with the exception of science, which has only become respectable in Cambridge within a generation and is now being tolerated in Oxford. We can not so well develop agriculture and other industrial activities which involve science and culture independently of them, since their ramifications interdigitate with and involve all our social and economic functions. These interrelations are so self-evident that no argument is needed in support of the claim for increase in efficiency and the decrease in effort and expense which result from a policy which coordinates these branches and provides a system of vital checks and balances. Home management, agriculture, forestry, engineering, architecture, mining, manufacturing and commerce, medicine, law, public health and all such practical workaday phases of our national life are rooted in the arts and sciences. They presuppose the culture of the humanities, a familiarity with the fine arts, a foundation in the life and literature of the past, a knowledge of current events in this and other lands and the possession of linguistic and other such tools. They are the more practical application of biological, physical and social sciences to the betterment of man in order to place him *en rapport* with

his environment and adapt his environment to his requirement as well as to adjust the rights and obligation of man to the needs of mankind and the will of his Creator.

To divorce literature, science and the arts from the crafts, the industries and the professions is unthinkable. The dreamer needs the doer, the artist needs the artisan, the poet needs the planner, the scholar needs the statesman. The man with the telescopic eye, who sees so clearly the things of to-morrow, but trips over the threshold of to-day, needs the social myopic whose condition results from too close and too prolonged contact with the minute work of the world. One warns the other of things to come whilst he in turn is protected against the dim dangers of the day. The so-called practical men need theory, and the theorists need practise. The workers need uplift and the apostles of culture need contact with the earth. The people's university must meet *all* the needs of *all* the people. We must therefore proceed with care to the erection of those workshops where we may design and fashion the tools needed in the building of a nation and from which we can survey and lay out paths of enlightenment, tunnel the mountains of ignorance and bridge the chasms of incompetence. Here we will generate currents of progress and patriotism while we prepare plans and begin the construction of a finer and better social fabric than the world has known. Having done our best to found provincial universities without provincialism, let us pray that posterity may say of us that we builded even better than we knew.

It's the olden lure, the golden lure, it's the lure of the timeless things.

F. F. WESBROOK

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