

courses on advertising and business administration on a level with those on philosophy and politics and surrounded their completion with more lucrative prospects. We have spread our university net so wide, with its mesh so small, that any tiny intellectual fish can be caught, can be processed, tinned, "degreed" and distributed. We have built our academic palaces, without ensuring that they are likely to produce members of the royal family of scholars and gentlemen. We have built our giant football bowls, and then been forced to meet the mortgage by enrolling "All Americans" in courses where a knowledge of reading and spelling is desirable but not essential.

We have broadened the basis of higher education, though often at the expense of deepening its value. We have made astounding progress in the natural and physical sciences. We have literally changed the face of the world. Indeed the pace of change in this field has in the last 50 years been so swift that a Roman senator would have found himself more at home in a Victorian drawing room, than your great-grandfather would in Radio City Music Hall today. Above all, we have released atomic energy, and shrink with fear from the results of that release on a world of social and political anarchy.

Education, however, is far more than intellectual activity directed towards scientific investigation and material progress. Or possibly I should put it this way; such education, unless balanced by progress in the social sciences and the humanities will succeed in destroying life itself. That surely is not the objective we are seeking in our million dollar laboratories. Education has produced in those laboratories the fact of a split atom, but education has not yet produced anything but terror at the thought of the most likely utilization of the power that this has made possible.

It is the other kind of education which men must seek and secure before these terrors disappear; the kind described by a poet, with beauty and truth, as "the creation of finer human hungers". Education that is preparation for life, not preparation only for livelihood. And life, as Justice Holmes once said, is "painting a picture, not doing a sum". The education that will give us the strength to be daring and the weakness to be humble. Above all, the education that will produce the type of man who, when he has to call on himself in an emergency, will always find someone at home; the type of man who is unconscious of his own integrity and unaware of his own knowledge.

We need this kind of education now as never before. We need a breathing space from the discovery of scientific facts, so that we can catch up, socially and morally, with the implications of the facts that we have discovered. If that is impossible, and I know it is, because no limit can be put to man's questing mind, we must direct education more intensively, more eagerly towards social and political ends. We must focus attention less on the physical world about us, to the improvement of which such amazing contributions have been made, and more on the ways and means by which man can live in that world with other men, secure and unafraid. There is nothing for satisfaction or for pride in having produced a world where man needs merely to push buttons to satisfy all his desires, if there is one other button which, pushed by error or intent, will send this globe spinning through space, a lifeless lump of rock. It is difficult to get much pleasure out of television, when we see in the screen, darkly, a world which hovers on the brink of atomic obliteration.

All of this means, if it means anything at all, that we should re-examine and re-define the objectives and methods of education, in the light of scientific progress, on the one hand and social and international dangers, on the other. I suggest that any such re-examination must start from the absolute and imperative necessity of doing everything we can to make the citizen of today more intelligent and