

**A PROFESSOR AND THE SHINGLE.**

The cabled information that the Queen of the Belgians has had her hair shingled has revived interest in the question, "To shingle or not to shingle?" At first the "bob" had it all its own way, but this was a style eminently suited to the flapper. The shingle proved itself suitable for those who had passed their first youth, and despite the assertions of leading fashion experts to the contrary, the new version of it known as the "Eton Lick" has undoubtedly given the style a new lease of life, in the opinion of Adelaide hairdressers, who admit, however, that it is an exceedingly trying style to all but those with regular features and a clear complexion. "The difficulty with some ladies," said one, "is to convince them that they do not fulfil these requirements." It was generally admitted by those in the hairdressing trade that women were not now so eagerly rushing to have their locks shorn, but most of them considered that the Belgian Queen's action would decide that of many waverers. Women who were already shingled for the most part refused to let their hair grow again, declining to sacrifice the comfort which the fashion gave. Professor Darnley Naylor stated on Thursday that he considered the Queen of the Belgians was an extremely sensible person. "I am always pleased to see my girl students with their hair shingled," he remarked. "It saves a tremendous lot of fidgeting and 'prinking.' The result is that not only are the girls less self-conscious, but they have more time to devote to their work, and I should imagine were much more comfortable, not only in the classroom, but also in the field of sport." Reminded that the shingle was alleged to be a source of endless trouble and expense for waving and curling, the professor said, "Of course I am assuming that the sensible woman who has had her hair shingled has adopted a becoming variation of the style suited to her own features which she can keep in order herself with the exception of actual clipping, just as a man does." The professor was asked if he considered it likely that the Greek women shingled their hair. He said he had never found any evidence that would lead him to believe so. Personally, he doubted it, because, judging by the Greek tragedies, they required their hair to bury their faces in when they wept, and that could not be done with abbreviated locks.

**JUDICIAL APPOINTMENTS**  
**Executive Council Approves**

At a special meeting of Executive Council held this morning at 9.30 at Government House the following appointments were approved.



**Mr. Justice Poole**

who today took the oath of office as Acting Chief Justice of the Supreme Court.

Mr. Justice Poole to be Acting Chief Justice of the Supreme Court during the absence on leave from the State of Sir George Murray.  
Dr. F. W. Richards, K.C., to be acting judge of the Supreme Court.  
Mr. A. J. Hannan (Parliamentary Draftsman, Assistant Crown Solicitor, and Assistant Solicitor for Railways)



**Dr. F. W. Richards**

whose appointment as an acting judge of the Supreme Court was approved today.

to be Acting Crown Solicitor, Acting Solicitor for Railways, and Acting Solicitor for the Registrar-General of Deeds Department in place of Dr. Richards.

Mr. E. L. Bean (Assistant Parliamentary Draftsman) to be Acting Parliamentary Draftsman in place of Mr. Hannan.

Following the Council meeting Mr. Justice Poole and Dr. Richards took the oaths of office.

**The Advertiser**

ADELAIDE: SATURDAY,  
MARCH 7, 1925.

**EDUCATION AND PRACTICALITY.**

Dr. M. J. Rendall, in the interview recently reported in our columns, gave expression to some pointed and arresting opinions on education in Australia. An expert on the subject, he has come to our shores as the representative of the Cecil Rhodes Trust, and has behind him 40 years' experience at one of the greatest English schools. He raises the much-discussed question of the class of studies most likely to provide a sound education. He deprecates an over-emphasis on mathematics which he has observed in other countries. While appreciating the value of scientific studies, he believes that to ensure great statesmanship and citizenship, humane studies are essential—these of history, philosophy, and the classics. Some real assimilation of the thought of Greece and Rome Dr. Rendall regards as essential to leadership, whether countries be old or new. Cheap histories are available, and there are excellent translations into English of the classics. Seventeen years ago a great educationist, when touring the Australian Universities, made a similar appeal to this of Dr. Rendall. It is in the nature of things that a new country like Australia should be absorbed in practical issues, like the tilling of its soils, primary production, and the building of industries. These pressing considerations are apt to affect and, to a large degree, mould its educational policy. Due attention must be given to these demands, the necessity of which is undoubted. Our educational institutions owe not a little to the endowments received from hardy pioneers who transformed the virgin bush into producing lands. We have come into the heritage of privileged opportunity which their gifts have made possible. At the same time, an over-absorption in the practical may lead, in the long run, to its own destruction. Practicality may win an immediate victory in battle, yet lose in the larger campaign. When Mr. John D. Rockefeller declared that he had "faith in American oil" he expressed the driving power which through the initial and critical period of his oil operations had its practical effects. But when he affirms in his "Reminiscences" that "the man will be the most successful who confers the greatest service on the world," Mr. Rockefeller unveils, not the immediate strategy which wins a local victory, but the deeper principle which governs life that is set on winning the ultimate campaign. He takes, in fact, the long and deep view by which all practicality is finally tested. The pioneers of South Australia who endowed our educational and other institutions testify by that very fact to this larger and truer view. It is this view which accounts for Mr. Rockefeller's distribution of his millions, as it accounted also for the liberality of those pioneers. It is a witness to the truth that man is not simply an acquisitive agent.

Our visitor declares that Cecil Rhodes comes near to John Milton's definition of education as that disciplined equipment for life which enables men "to perform justly, skillfully, and magnanimously all the offices, both public and private, of peace and war." Rhodes certainly was markedly magnanimous, and his practised ability to move in the direction of large ends was equally marked, as Michell shows in his life of the man. Whatever of criticism may be directed against some of his actions, Rhodes was great of soul and a skilful statesman. He won through against a handicap which would have daunted lesser men. A large conception of public service shaped organically all his activities. In this respect—with certain differences, it is true—Rhodes was not unlike Milton. He set a great value on education, as his own life proved in his unwavering purpose to attend Oriel College when a digger in Kimberley, and despite his growing interests later in Africa. In the conflict between races in the sub-continent, Rhodes was insistent on the value of education as he declared, the only "hope of killing race differences." But always he viewed education in the context of public service as equipping character and fostering ability for that end. It is a false antithesis which regards education as being inimical to practicality, or which restricts education to those realms of research and en-

quiry which bear concretely on practical issues. When Dr. Rendall makes a plea for history, philosophy, and other humane studies, he is eminently practical. Such studies not only yield information, but also foster that rarer thing, insight, and help to produce that sweep of mind which discriminates and sees the movement and meaning of life in its wider perspective. Without this larger outlook practicality fails of its own truer end. The great American financier, Frank A. Vanderlip, in answer to the question, "What lesson has your experience taught you?" replied, "In order to succeed, a young man must not only spend a full day at his work, but must devote another day learning what his work means in relation to the scheme of things." Until a man has settled this larger question he can scarcely be said to live intelligently at all.

Because life and its tasks can neither be approached truly nor understood, save as seen "in relation to the scheme of things," it is the function of education to interpret life as thus related. The world of "practicality" and of affairs is, after all, but the fringe of a larger world with which man is in contact. He can no more escape the wider claims of goodness, truth, and beauty and maintain his self-respect, than he can escape sunrise and sunset. If he does escape them it is only into the strait-jacket of his own provincialism. Experience may broaden his vision, or possibly may narrow it. But education in the directions urged by Dr. Rendall will best ensure that perspective within which man's practicality can be truly adjudged. It will, in fact, sharpen his practicality by giving to it the momentum of its finer purposes and meaning. That magnanimity which Dr. Rendall rightly regards as man's highest quality, he reminds us also, is built upon knowledge—especially upon the knowledge of great men and peoples. And it is to history we turn for such knowledge. The reading of biography is one method of studying history; and the man most immersed in practical affairs can find time for such reading to the advantage of his own practicality by being enabled thereby to see it in relation to the larger scheme of things. It is not a true view of education which restricts it to considerations of immediate utility alone. It is not true, because life has relations to a scheme of things bigger than itself. Magnanimity is fostered only as this larger view is cultivated and private good passes into the region of public service. But it is not only upon the study of history as fostering this spirit that Dr. Rendall bases magnanimity as man's highest quality. He bases it chiefly upon religion. He thus recognises that religion is central to education, because it is central to life. Without it, man, sooner or later, morally sags. With it he sees himself, his work, and his world in the light of that larger reverence for God and for his fellows without which magnanimity fails. A practicality which never lifts its eyes to these wider horizons de-thrones life's sanctities and scatters its finer fires.

Ado 7/3/25

**CANADIAN IMMIGRATION SCHEMES.**

**DR. HEATON EULOGISTIC.**

Fremantle, March 6.

Dr. Heaton, lecturer in economics at the Adelaide University, passed through Fremantle to-day on the Moreton Bay, on his return to South Australia. During his absence of 15 months Dr. Heaton travelled 55,000 miles in England and North America, where he delivered about 60 lectures upon various Australian topics, principally immigration and land settlement.

"What impressed me most in Canada," he said to-day, "was the way in which the highly efficient machinery introduced for soldier settlement schemes is now being switched over for the large scale settlement of civilians. Canadians are making a great success of their land settlement schemes, and nine-tenths of that success is attributable to careful and sympathetic supervision exercised over migrants during the first year of their experience of Canadian conditions."