

university before he could graduate was an ability to swim the length of the tank 4 times!

and as a matter of fact, for one, would like to see the Great Issues Course in every college in Canada; indeed, with suitable changes, in every high school. Personally I would not object to exchanging, say, Algebra for it, if no room could otherwise be found. But then, I always failed in Algebra.

If I were organizing this "Great Issues" course today in a Canadian university, I would certainly wish to include in it a study of the nature and meaning of that much abused word "democracy"; a word which once had a clear sound and a clean meaning, but which is now so often debased, even at places like Lake Success, and especially in those countries whose communist totalitarian systems are as far removed from democracy, as the darkness of midnight from the light of noon day.

I would like those in our course to learn what democracy is, and is not. It is not the rule of a mechanical majority; the divine right of 50% plus 1. It is not the right of the powerful to trample on the rights of the weak. It is not liberty for the capitalist to exploit or for the labour leader to extort. It is not extremism of the right or the left. Nor is it merely anti-communism or anti-fascism. It is the middle of a road which is leading in the right direction. All this has been said much better than I could say it in a magazine of humour and of wisdom, the "New Yorker". Its editor once soliloquised about democracy, as follows:

"It is the line that forms on the right. It is "hi", as against "heil". It is the "don't" in Don't Shove. It is the hole in the stuffed shirt through which the sawdust slowly trickles; it is the dent in the high hat. Democracy is the recurrent suspicion that more than half of the people are right more than half of the time. It is the feeling of privacy in the voting booths, the feeling of communion in the libraries, the feeling of vitality everywhere."

I would also want my Great Issues course to include a project on the reconciliation of "Nationalism and Internationalism in the Democratic State". These are words for which men have lived greatly and gloriously died but which now are too often the cheap coinage of appeals to every kind of prejudice, pride and narrow emotion. It is now recognised in most peace-loving democratic states, that nationalism must be reconciled with some larger association of free peoples, who voluntarily give up certain rights of sovereignty in order to ensure their security and promote their progress. I think that this development is wise and heartening. My feeling that it is so is strengthened by the attacks on it made by the communist despots. They have become ardent advocates of nationalism and make stirring, if insincere appeals to the virtues and values of national sovereignty, though the communist creed grew out of and remains based on the non-national idea of the dictatorship of the proletariat. Its anthem is the Internationale.

This spurious nationalism, supported by international communism for its own purposes, is reactionary and an obstacle to progress. So is the internationalism of that kind of capitalism - now happily uncommon - which exploits subject peoples and is lauded by those whose belief in it is no deeper than an oil well.

One thing is clear, however. The doctrine of the sovereign omnipotent state, recognising no other authority and equal to any other state, is as dead as the Divine Right of Kings. The fiction that all states are equal is not even observed in theory on all occasions. We pay tribute to this theory at Lake Success in the Assembly, but when we move across the hall to the Security Council