

The question of the British Commonwealth of Nations, Professor Adams continued, was closely connected with that of internationalism, in that it is a great international community with all kinds of people and conditions to consider, living and working together for a common end. In this field Canada has been a great pioneer in the development of Dominion status.

Professor Adams felt that there was no room in the British Commonwealth for an Imperial Parliament or for an Imperial Cabinet. The trend was definitely towards an Imperial Conference and in this way was the same as in international affairs. If the Imperial Conference was to be held regularly, the most important part of its work would be the preliminary preparation and for this a trained and expert secretariat would be necessary. This would have to be very flexible and would have to act not only as a clearing house on the ideas of government but also as a centre of information on all the problems confronting the Empire, social, economic, educational, and so on. Professor Adams declared that in his opinion something like this was necessary to clear up the complex difficulties that are faced in every line of action at the present time.

The high light of the series was reached when Professor Adams pointed out that the nations are adopting a new conception of their duties towards one another and towards those less favoured than themselves in his discussion of "The Spread of Democracy, Trusteeship and Partnership." Professor Adams first of all developed in masterly fashion his interpretation of the inner meaning of Democracy. In its literal sense it means the rule of the people and therefore we may regard it as a form of Government. But we also get a little further in our thinking when we reflect that democracy means the intimate association of the people with the work of the government. It is government by the people, for the people, through the people. It is, therefore, not merely government through parliaments, it means having and using forms of government which are closely associated with our daily life. In other words it means local government as well as central government, a system related part to part and dealing with large national and small local interests.

But Democracy is not only a form of government; it is a way of living. We speak of industrial democracy. We mean that a person has the opportunity and the right to a say in the choice of his occupation, a right to associate with others in helping to determine the conditions of that occupation and the proper remuneration for his work, and in exercising some influence on the management or the rules of the employment in which he is. It even

goes beyond this to include the right to secure some influence over distribution as well as production. And so there are associations of men in the industrial democracy movement, not only in trade unions but in friendly societies and cooperative societies all of which are institutions making for industrial democracy just as there are institutions that represent political democracy.

There is also that phase of democracy which we call "social democracy". By this we mean the equality of opportunity, the right of the person to develop his faculties, his right to pass from one rank of society to another. Democracy in this sense gives the open road to ability. Yet it means more than this; there is also the provision of minimal standards to secure that all shall have the conditions of a decent life, not to say a good life. It goes still beyond this, too. It is also the effort to provide for the weak and infirm, to take care of the defective, to reclaim even the criminal and to restore him to society. In a word, democracy is a way of thought and of life.

Democracy has affected not only the forms of government and the relation of the individual in society. It has also affected the relations between the governments of backward and advanced states. This is a reflection of the root idea behind democracy, that the individual is an end in himself and not merely a means. The Mandate idea developed in the League of Nations Covenant had brought about a trusteeship of one advanced nation for the welfare of a backward state.

A development of this idea is seen in the case of India, which is progressing, with respect to England, from the idea of a trust to one of partnership. The idea is developing that trusteeship involves not merely the material welfare of peoples but also the political interests of life in a community, a recognition of an obligation towards backward peoples to lead them forward through trusteeship to partnership.

The foundation of our modern democracy is much deeper than political, moral and social well-being. There is behind our modern democratic ideas a spiritual force, something which sees mankind moving towards equality and brotherhood, and it is because it recognizes the absolute values of races and peoples that it means to move towards equality and peace, towards equality, fraternity and liberty.

Such, somewhat imperfectly outlined, was the substance of the first series of lectures under the McGill Graduates' Lectureship. In this way did Professor Adams build up phrase by phrase and lecture by lecture his interpretation of the Aspects of Progress in the Twentieth Century.