

those factors of village life which were fast disappearing,—the folk song, the country dance, handicrafts and so on.

Adult education is also an extension of this community life. If democracy is to be real, it is not enough that there should be an interest in politics and in the life of the community. We have to get deeper down, and it is one of the main things in adult education and its development of interest in economics, history and politics that it is seeking to bring the people face to face with the philosophy of life and to help them to see things through. We are only going to get equality of democracy when we have the people thinking about things, feeling keenly about their community and testing their actions by the question: "Does my action serve the community?"

When we consider the individual in relation to the national sphere, we see that progress in this sphere has taken the form of a tendency to return to nationalism. As Professor Adams put it, "Nationalism has increased, nationalism is increasing and nationalism will increase." When we get back to it we cannot really define nationalism save as growth due to association of a community in history, sometimes association with a particular land, sometimes association with language and racial traditions. And it is because of this association in life that we find that new nationalities are still emerging and will continue to emerge. And we also find that old nationalities, some of which seem almost to have disappeared, re-emerge. For where there is the true seed of nationalism there is something very indestructible which may lie dormant for a long period of time but which slowly and surely emerges at some time and blossoms into a new life. Thus nationalism is varied in type and is continuing to throw up new types.

The return to nationalism is return to a nationalism of a new type. It is rather social and cultural. It springs from common ideals, from common intercourse, from education, from a love of nature, from spiritual things.

Then nationalism is something essentially good; it is itself the very condition in which national literature, music and art are awakened. For the individual there is the feeling that life is much greater when he feels himself a part of the national being. This is something that only nationalism can give to life.

So we have something that is moving in modern life. In England it is the love of England and it is the same in Wales and Scotland and in Canada, too; a movement which is tolerant, that sees life made of a rich variety of elements, that wants to see every group and race making its contribution. This, surely, is the meaning of the return to nationalism.

But this return to nationalism must be related to that tendency of modern times which we call the rise of internationalism. It must not be considered, Professor Adams stated, that in this rise of internationalism the best features of nationalism must be lost. Sovereignty would not pass into international hands through the solution of world problems by international agreements. Rather through the solution of world problems by international accord would peaceful national development be assured.

The spirit of internationalism can be traced far back, its beginnings being noted in Jewish, Greek and Roman thought. The church has been one of the propagating agents of humanitarianism and has paved the way for the spread of ideas of equality and brotherhood which give power to the movement of internationalism. The birth of the modern movement of internationalism took place in the seventeenth century. With the close of the Napoleonic wars there began a new development in internationalism. This was exhibited in the efforts to end slavery, the recognition of the neutrality of Belgium and the great powers' guarantee of this neutrality, the international control of certain rivers, the recognition of the neutrality of sea waterways and the institution of the International Postal Union. Yet in spite of all this, nationalism rather than internationalism predominates in the nineteenth century.

In this sphere, the establishment of the League of Nations at the close of the War stands out as a fact of prime importance. Despite many difficulties and setbacks, the League of Nations in its twelve years of existence has achieved a record of progress marked by an increase of fifty-four nations accepting the covenant in the League, the inclusion of Germany in its membership and the co-operation of the United States in much of the work of the League.

While the major accomplishment of the League might be considered to be its fostering of internationalism, as seen by the promotion of certain treaties and the work in clearing the ground for disarmament, there are secondary aspects in the League's work such as consideration of public health, finance, credit, unemployment and regulation of hours of work and conditions of labor. Many such problems depend for their solution on international cooperation as does, for instance, the problem of helping the primary producers now suffering through what is commonly labelled over-production.

The building up of internationalism depends upon the slow growth of confidence between nations. There is scarcely any limit to its development and in its ideal form it constitutes a new principle which affects all the political, social and economic problems of life.