

*bold.*  
Influence of Religion

In the Middle Ages in Europe there was a certain spirit of cosmopolitanism based on Christian faith and doctrine, and therefore excluding heathen elements, such as the Saracens (who were considered the natural and permanent enemies of Christian peoples). For a thousand years the so-called Holy Roman Empire implied such cosmopolitan unity, which, however, existed more in theory than in fact. The Roman Catholic Church, under the papacy, claiming both temporal and ecclesiastical power, brought about a wide extension of the group feeling, though on a religious basis. Political association remained imperfect; there were various interfering factors, the chief of which being the smallness of intercourse, and the ubiquitous and continual private wars. On the other hand, the causes that made against particularism were the constant pilgrimages, the cosmopolitan universities, and above all the spirit of religious unity. With the coming of the Reformation, religious unity was broken up, and the wars of religion began. Hence we get the rise of nationalism. But for a long time only Great Britain was a national State in the modern sense; this was due to her insular position and to her constitutionalism. The former was a matter of geography; the latter was the outcome of the spirit of liberty in the British race, added to its practical sense and disposition to effect compromises for the division of power.

The French Revolution

The French Revolution was against the personal and proprietary notion of sovereignty, which was inherent in the widespread feudal regime. In the case of the Reformation, it was the religious question that contributed to the advent of nationalism. In the case of the French Revolution, economic causes played the main part, and it was fostered by the new political philosophy—the doctrines of "the rights of man." With the assertion of the principles of "liberty, equality, and fraternity," the idea of cosmopolitanism was once more proclaimed. However, when the wars of the French Revolution followed, and France was invaded, the spirit of nationalism was evoked. Among the numerous subjugated and oppressed peoples, the sentiment of self-consciousness was stimulated, especially so as the theories of internationalism and cosmopolitanism came to be at this time more and more distrusted, through the tortuous and insidious diplomacy of dynasties and governments. It may be said that Napoleon was overthrown by nationalism, which, however, got a set-back again at the Congress of Vienna, and through the Holy Alliance, a project that involved an unholy interference with aspiring nationalities.

Later Phases

The period between the overthrow of Napoleon (1815) and the new revolutionary movement of 1848 is marked by the oppression of peoples. This sinister policy inevitably promoted the growth of national sentiment among the oppressed populations; the spirit of nationalism was associated with the struggle for liberty, and thus the mutual sympathy of the peoples was aroused and mutual aid offered. The revolutionary wave of 1848 proved a menace to vested interests, which therefore sought for a protector. In France Louis Napoleon arose, in Germany Bismarck. Bismarck was opposed to cosmopolitanism, and did much to stimulate the growth of national self-consciousness; he favored political alliances and groupings, but they only led to international jealousy and distrust, so that the later generation lived in a state of fear, through the spread of militarism and the rapid increase of armaments.

Still there were various manifestations of internationalism, which were due on the one hand to the unity of Western civilisation in general, and, on the other hand, particularly to the demands of commercial intercourse and other international transactions, which led to the establishment of a large number of international unions.

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These unions constituted a remarkable contribution to the development of international organisation, but their extension was restricted and their efficacy impaired by the conflicts brought about by tariff wars, the scramble for Africa, and other economic differences. In that fateful year, 1914, the international labor organisation failed entirely.

Recent events clearly and definitely showed that, despite the operation of various unifying agencies, such as the possession of a more or less common culture, science, literature, art, religion, despite the closer correlation of peoples through commercial intercourse, despite the express promotion of internationalism through various international organisations, the nations of the world were ready to rush at each other's throats, and the national spirit was ready to crush the spirit of internationalism. The only antidote for this menace is a strong and healthy League of Nations.

*News 2.2.24*  
Probable City Health Officer

With the resignation of Dr. T. Borthwick as city health officer, there has been speculation as to who will fill the vacancy. The name of Dr. E. Angus Johnson has been spoken of as the most likely successor.



Dr. E. Angus Johnson

The genial doctor is well known in Adelaide. As a member of the City Council his figure is familiar at the council table. He does not have a great deal to say during the meetings, but after the business is finished he is usually seen chatting and laughing with fellow-councillors or pressmen. The doctor enjoys a good joke, and is particularly apt in telling one.

He was born at Angaston, and educated at Whinham and St. Peter's Colleges. He then attended the Universities of Adelaide and Melbourne, and studied abroad at Berlin, Göttingen, Paris, Cambridge, the London School for Tropical Medicine, and the London and St. Bartholomew's Hospitals.

For 18 years Dr. Johnson has been a member of the City Council. As chairman of the Adelaide Local Board of Health Committee, Government representative on the Central Board of Health, and City Council representative on the Food and Drugs Board, he takes a keen interest in public health matters.

In his spare moments—if he has any—he finds time to act as Consul for Mexico, Government representative on the Botanic Garden Board, and Inspector of Anatomy at the Adelaide University.

One of his hobbies is collecting Australian curiosities, and he possesses a fine Australian library, and many excellent Australian drawings and curios. Gardening and botany also claim his attention, and his botanic library is one of the best in the State. He is a member of Tattersalls and the Adelaide Clubs. During the war Dr. Johnson threw all his energies into war work. He closely identified himself with the recruiting movement, and examined a large number of men.

*adventurer*  
Mr. and Mrs. Gerald Walenn will leave Adelaide on Thursday by the Zealandia to take up their residence in Sydney. Mr. Walenn has been associated with the University of Adelaide as a professor of the violin in the Elder Conservatorium since 1917. Since his arrival here he has established himself as a solo violinist of great ability, as well as a teacher of distinguished eminence, and he will leave behind him a very high reputation as a master of his art. There can be no doubt that his residence in this city has been of distinct value to the cause of music, and Mr. Walenn's many pupils and friends will have good reason to remember with gratitude their association with him. It is to be hoped that Adelaide will yet enjoy the pleasure of hearing Mr. Walenn as a concert performer at some future time.

*Register 5 FEB 24*

THE STUDENT MOVEMENT.

Impressions of Adelaide Conference.

By Professor J. Alexander Gunn in The Argus (Melbourne).

A social order, in which our only groupings were static institutions hoary with age and bound by tradition alone, would lack the dynamic essential for progress. It is partly for this reason that such interest attaches to the meeting of the Australian conference in Adelaide of the Australian Student Christian Movement. Distinctly Australian in character, it is to be noted that this movement is but part of a World Federation of Students, linking up 2,600 universities and colleges throughout the world, and having an enrolled membership of over one-quarter of a million in its ranks. The Australian conference, held in Adelaide, is merely one of 180 similar conferences and camps spread over the globe, attended by, roughly, 25,000 of the world's intelligent hopefuls.

Not "Wowser."

The chief characteristics of the movement are, indeed, the supreme qualities of youthfulness, life, courage, vigour of intellect, and of spirit. It has, above all, a flavour of what some consider to be one of youth's essential demands—one which we frequently fail to satisfy, "le risque de la vie," the joyousness and adventure of life. There could be no more hopelessly wrong judgment of this movement than to hurl at it the colloquial epithet "wowser." The fun and the mischief of the Torrens Park conference as displayed in the charades, the mock degree ceremony in the college theatre, and the comic sports, were sufficient answer to that charge. The students had their fill of fun, and much of it was extremely clever, the kind of mischief which one only gets from minds intensely vigorous and fertile in ideas, minds who, when they will, can be intensely serious in face of a discussion of fundamental world problems. The joy and vitality of the Adelaide conference was surely a witness to the real religion behind the movement, which endeavours, not to lay unwholesome and stupid restraints upon youth, but to express life of the highest intellectual and spiritual type.

Subjects of Study.

At Adelaide insistence was laid upon the conception of life, and the various groups, study circles, and tutorial classes which met each morning were concentrated upon some of the fundamental conceptions of life. Two groups discussed evolution under the direction of the new professor of philosophy at Adelaide (Professor McKellar Stewart, Chairman of the Conference), and under Mr. Picken, master of Ormond College, Melbourne. Another group was concerned with the fundamentals of our spiritual experience. This study was led by no less a person than Professor Boyce Gibson, of the chair of philosophy in Melbourne. A class in social problems was taken by Professor Gunn, of Melbourne University, while one on psychology was conducted by Dr. Hone, of Adelaide. Several local leaders contributed valuable help by leading study circles on the Christian view of life. For this, the small text book "Life," prepared by Professor Stewart and Mr. Picken (and published by the Student Movement), was used. In recent years the Student Movement has won a distinct place in the publishing world by the quality of its books on religious, psychological, and social problems. Evening addresses were given by several leaders emphasising this topic and throwing light

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on the activities of the movement. Keen and informal discussions grew up spontaneously outside the classes, dealing with vital questions in religion and sociology.

The relation of the Student Movement to the church raised certain problems of fundamental importance to both and vital for religion. The movement is not a church, and will never aim at being one. Its mission is different, and its opportunities in many respects freer and greater. Those who care to discuss and debate with so much zeal the question of church union would do well to examine with some care the attitude of this movement to Christianity. It has succeeded in a remarkable manner in welding into a purposeful fellowship many minds with different, indeed diverse, views of an intellectual kind upon what many regard as fundamental points of Christian doctrine. It does not quarrel about these; it realises that, deeper than all these, is the question of loyalty to those things for which Jesus Christ stood. To this loyalty of purpose it calls, and thus attains a unity essentially Christian, and one which ultimately the Christian Church itself may have sufficient wisdom to adopt.

Future of Movement.

The Student Movement has a great future, for it is recruiting itself annually from the young men and women of our universities and colleges. This year two new movements have been added to the World Federation. They are both British—the Canadian and the New Zealand. The federation, which owes its existence largely to the inspiration of Dr. John Mott, has a record of a quarter of a century's success behind it. Since the war students in many countries in Europe have suffered untold hardships. In spite of financial difficulties, all round excellent work has been done by the European Students' Relief Fund. It appears that 100,000 students in 135 universities in 13 different countries have been helped by this fund. Last year the students of 42 more fortunate countries contributed £127,000 in relief for their less fortunate brethren. This fact has not only been a sign of practical brotherhood, but it has led at least 100,000 students to a wider outlook on the world, and struck a blow at international ignorance of each other. Students the world over are intensely nationalist in spirit, feeling keenly the mission of their own country, but the international conference at Turin, in Czecho-Slovakia, showed that students of the world are realising their unity in a larger fellowship. More emphatic was this seen at the conference of the World Federation held in Pekin. These meetings are most significant. Already the British movement has co-operated with the League of Nations Union on certain points. The Australian movement has distinguished itself by its action regarding mandates in conjunction with the League of Nations Union.