stances of similar types of study by learned institutions there. Probably the most famous and elaborate development is in Sweden.

The Swedish Institute for Folklife (Institutet for Folklivsforskning) established in 1941 is connected to the Nordisk Museet and the University of Stockholm, and supported partly by the Royal Board of Social Research, and is now the key-stone of an important national movement with a history of well over a century — the Hembygdsrörelsen (Movement for the Preservation of Ancient Local Culture). This movement appears to have sprung out of the early 19th century romanticism which inspired in patriotic Swedish scholars and literats an attachment to their native traditions, and which took effect in the founding of small collections of records on their early history and mythology in some of the provincial capitals. Later local antiquarian societies and museums were founded, often by high-school teachers with somewhat dilettanti interests, and by the end of the century this movement became associated with the popular adult education movement on the one hand, and with the spirit of scientific research in the Universities on the other, so that the ethnographer took his place beside the antiquarian.

Since 1942 local societies have been grouped around regional museums, and the state pays a large part of the officials' salaries.

The contribution of this movement to Swedish life is considerable: a. A great mass of archives and artifacts has been systematically assembled by 700 local societies, and several thousand old buildings have been preserved. b. Town and country museums have become a daily part of the education of the young, and are centres of local interest and pride. c. By study, selection and dissemination of this material national life has been able to maintain a singular and distinctive quality through the maintenance and reintroduction of traditional activities and forms which are compatible with modern life, in spite or urbanising influences (e.g. cottage industries, choral songs, social dances, local forms of dress etc.)

The Institute of Folklife carries out its own research projects by field trips and through its 700 correspondents, advises on those of local societies, and conducts university classes. However, publication is its main function, and it collaborates closely with the adult education movement in the dissemination of its publications. In general its researches have a bias towards the minutiae of economic history, and "cultural geography". General studies of individual villages, however, have resulted in a sociological trend. It also uses the study of biographies of individuals as a means of approach to the study of culture and society. Its achievements and its present strength seem to be in part due to the intimate connection between the Universities, the popular educational movements, with their local pride and local museums, and the State. The enthusiastic participation of lay scholars on the one hand, and the continuous process of feeding back to the community the ancient cultural treasures on the other has the two advantages that: it keeps the universities alive in their contact with the community; and it ensures the moral and financial support of state, municipality, parish, commoner and private benefactor alike.

There are certain examples of Extra Mural Departments undertaking local studies projects. Maurice Barley at Nottingham has achieved results in archeological fieldwork and in the study of parish histories. The Departments at Aberystwyth and Birmingham universities have recently