

reading the written word, and discovering wherein their sympathies really differ from his. Of course there will always be some who hold that the question is not one of aspiration or sympathy: however alluring may be the prospect of some form of imperial unity, it is to them a practical impossibility, an unrealizable dream, and "there's an end on't!"

As to the second part, there is one consideration that may help to link it with the imperial series. The University, especially when it comprises constituent and more or less self-governing colleges, is in a sense a microcosm of Empire. Both are systems that need organization, but of both it may be said that even the most perfect outward form would not suffice if it were not animated and inspired in every separate section by a conscious unity of aims and purposes. "Autonomy" and "individuality" should not be the only words to conjure with: there is also the ideal of the due subordination of the parts to the whole and of the harmonizing of what may seem to be conflicting interests with the general good.

The wide extent of territory over which these addresses were delivered may help to lend them an additional element of interest. It is one of the privileges which the world of education shares with the Church that those who aspire to leadership are in constant demand all over the country for ceremonial appearances involving more or less oratory. The notes from which many of the papers have been reconstructed show that, in the author's case at least, whatever may be thought of the results, the element of careful thought and preparation has seldom been wanting.

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