

the topic may be subdivided, and dealt with in its various phases in several meetings. The subjects immediately arising in connection with the organization of the Empire and its place in the world will be found to involve practically all the great world questions of the day; and while The Round Table does confine itself to the study of the Imperial problem, there is room within such limits for the widest kind of investigation.

NOTES AND SUGGESTIONS

NOTE I. Almost the first thing that strikes one in thinking about the British Empire is the fact that with it a number of different races and nations continue to live contentedly because they have room within the Empire to satisfy all their essential national and racial instincts without interference. Lord Acton, in a very interesting lecture on nationality, suggests that the state most likely to retain and expand the idea of liberty is the one that contains within itself various races. He mentions Austria as an example. We all know that Austria has a great variety of races, and extremely little liberty; but there is undoubtedly a certain reason in what Lord Acton says. The best friend of autocracy is uniformity, and the greatest enemy of autocracy is well-developed variety. The reasons for Austria's failure to acquire liberty are in the main historical, and are well worth careful study.

A different example of a variety of peoples in one state is to be found in the United States of America. There the underlying ideal generally accepted is one, not of harmonious juxtaposition, but of chemical fusion, as it has been expressed; the idea being that the United States should produce a new psychic type, the product not of any dominant incoming type, but of the blend of all. Such a question as this provides interesting material for study.

NOTE II. More or less associated with the subject of Note I. is the general problem of internationalism. It seems obvious, although it is not generally quite realized, that internationalism without nations is impossible, and that internationalism does not mean the destruction of differences in human societies, but the creation between them of some harmonizing principle that will begin by lessening the frequency of war, and