Dear Howard,

We are in the midst of a very Sunday which is an event and much appreciated here especially by those such as myself who look forward to it as a day on which to be out in the fresh air a little. I am much looking forward to this year coming to an end for though perfect well in general health I feel rather muddled and have acquired the
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If he could get a chance for a little bit of space, then, instead of everything being pushed together again, then, raising, he can do something else. I think that being able to do something else is a good thing.

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any form (of course the very name of "university" raises the question) being carried on in any varsity buildings. There is a debate at the Union next Thursday; a Balliol man names that the House disapproves of its being practised in any University building. Macquarie will open the opposition to this, and there will probably be a good debate. For some things I wish that I had begun speaking at the Union but to do anything there takes up too much time, especially as I am trying to get through my course in a year less than the usual time.

Besides this the great subject of the day
here or the one which is going to be the great one is the social question — what is to be done with and for the lower classes.

Oxford seems to be once more coming to the front although at present it is merely being talked about in every college — lectured about we shall have before long some great movement — the best of it is that it is coming in our time & that we shall be able to do our share in the work. Have you seen anything
of what is called the "University Settlement" idea. This is in the main their manner; men (perhaps belonging to our college or to various colleges) should form a kind of settlement that is that a place should be taken in some poor part of one of our great towns such as the East End of London with lecture or class rooms - that it should be under the charge of some older man and should be made the centre of work of various kinds. Vanities men would be the workers not permanent ones necessarily but the aim would be for them to undertake for a larger or shorter time work in which they were fitted - such things as teaching or lecturing or acting or singing or almost anything. They would go about amongst the people and try to get to understand them and their needs if possible to give them in their daily lives what Matthew Arnold would call "sweetness and light". It is really a modified form of Socialism and is indeed almost known by that name. Of course such a scheme as this would have to be much modified before being made practically useful but
the very fact of such things being discussed as earnestly as they are shows the deep interest that is being awakened in them so that we shall
just see Oxford at the head of a new and this Finance a social movement. To a
certain extent it must be unconnected with what would ordinarily be called religious
object and might perhaps on this ground meet with opposition from many. Though of course
it would really be anything but opposed to real religion: at all events it would be
distinctly unsectarian as its leaders are: would be
most probably outside the church that is held
no position in this.

I find that my time is up as I have to read
in chapel this evening so must close at once.

W. S.