

THE REASONABLE DIRECTION OF FORCE

has solved far more difficult things, and the increasing quickness of world communication is a distinct asset.

Whatever may be the practical arrangements evolved, their primary aim will be to secure opportunity for an impartial tribunal to hear the causes of the nations. Then indeed can force be used in the right way—then will the new Europe come to birth. But if the tribunal is to be impartial, it will be essential that the decisive voice should not rest with either of the disputing nations. They must plead only as accusers and accused, not as sole and final judges, a condition that has been hopelessly lacking in most of the disputes concerning the present war. If it be argued that this is to take a very low view of human nature, and that even those who are interested may give a just verdict, the answer is, alas! to be drawn from our human experience. The truly extraordinary trouble taken to exclude all interest from modern juries and modern judges speaks for itself, and we cannot, at any rate as yet, afford to disregard such evidence. At the same time it would be well not to confuse the two distinct qualities of impartiality and holiness. Holiness is an attribute of the Divine justice; no human judge is holy. England flagrantly violated the neutrality of Denmark in 1807; let us be quite clear about this and not gloss over the sin or assume a quality of holiness which we never can possess. True; yet England may be right in her accusation concerning the violation of Belgian neutrality, and the author, for one, counts it not idle to dream of a future when Germany herself shall bear a distinguished part in asserting the sacred rights of international law.