

preservation called us to fight. I do not venture to lay any stress on the hopes which we may entertain for the building up of a better Europe after the war, a Europe which shall have settled its old feuds and devised some great machinery for dealing with new difficulties as they arise, on a basis of justice and concord, not of intrigue and force. By all means let us hope, let us work, for that rebuilding ; but it will be a task essentially difficult when it comes ; and the very beginning of it lies far away, separated from the present time and the immediate task by many terrific hazards. We have no right to soothe our consciences concerning the war with professions of the fine and generous things that we are going to do afterwards. Doubtless Germany was going to make us all good and happy when she was once sure of our obedience. For the moment we can only think of our duty, and need of self-preservation. And I believe that in this matter the two run together : our interest coincides with our honour.

It is curious how often this is the case. It is one of the old optimistic beliefs of nineteenth-century liberalism, and one which is often ridiculed, that a nation's duty generally does coincide with its interest. No doubt one can find abundant exceptions, but I believe that in the main, for nations as for individuals, real palpable conscious dishonesty or wickedness is exceedingly unprofitable. This is a more interesting fact than it looks at first sight.

There are many poisons which are simply so nasty that, undisguised, they cannot be swallowed. No power could induce a man or dog to sip or lap a tablespoonful of nicotine or prussic acid. You might coax the dog with future bones, you might persuade the man that the