

been supposed to be superseded since 1815. But in advocating 'forms of permanence and power' Disraeli was only emphasizing the need in the political sphere for some scheme of relationships without which the individual man is unable to operate.

The teaching of Disraeli was followed up by that of Joseph Chamberlain, the gist of whose policy it was, that the British Empire would be hampered in its development, if not actually strangled, unless it were provided with an organization, that is to say, a scheme of relationships appropriate to its life. No doubt his early experience of the government of a great and growing city opened his mind to the human need for forms of permanence and power.

Towards the end of the nineteenth century, beside the ordinary man there existed two fairly well defined schools of thought; there was the Little Englander, who believed in the general principles of the Empire but had no confidence in the actual organization which had been built up—he considered the more abstract thought of his ancestors to be admirable, but the work of their hands deplorable. On the other hand, there was the Imperialist (whom the Little Englander called Jingo), who did not interest himself much in general ideas, but knew that his ancestors had won the empire of the New World, and intended that he should keep it; moreover, he believed that the British had a special genius for the task denied to other races. The South African War changed all that; the Little Englander could not get over the impressive evidence which was provided that the Dominions themselves believed passionately in the Empire. The Imperialists were disillusioned to see that it taxed the resources of the whole Empire to overcome the resistance of a few thousand brave and obstinate farmers of a race similar indeed to our own.