

of the millenium, we are not offered any choice between Imperialism and this. It will be many generations before such an option is presented to an astonished world. And the way to secure it is not by any relapse into feeble isolation, not by folding the arms and committing everything beyond our immediate reach to the winds and waves of fortune, in other words, by leaving the detached units to fall a prey to foreign aggression; but by playing a positive part in the affairs of the nations, by holding the ring as we did for Japan, by check-mating the selfish colonial policy of those who would convert the new countries of the world into close preserves. An attitude of non-intervention would be obviously disastrous, and is singularly devoid of that very moral justification on which it plumes itself so much.

Proceeding from a fantastic atomistic view of the comity of nations it would cut the nerve of all progress towards that good understanding which can only be founded on the moderate assertion by all of the rights and claims of all. Each nation must assert itself for its own good and the good of all. A higher ideal is a figment unless it takes up into itself positive aims and interests. A nation must promote the good of the race by standing for what it conceives to be the best, not by an attitude of aloofness which is predestined to an ignominious end. A nation stands in the same relation to the race as a man to the state. A man is none the more a good citizen because he is an indifferent son. The better a man is in his private relations the better will he stand to be in the wider sphere. And so the best patriot is the best Im-

perialist and the best Cosmopolitan. These things are more than platitudes or silly prejudices. "He who has much to say of the incomprehensible stupidity of mankind, who elaborately demonstrates that it is the greatest folly to have such prejudices, who has always on his tongue the watchwords of 'enlightenment,' 'the knowledge of mankind,' 'the progress of the species,' &c., is but a vain babbler of the Aufklarung and vendor of universal medicines—one who feeds himself with empty words and ignores the holy and tender web of human affections."

These weighty words, even if they came from a smaller man than Hegel, must carry conviction to an unsophisticated mind. And they have an obvious application in our time and nation. There is more than a suspicion of this spurious enlightenment about certain well-meaning publicists and politicians. There is Morley, 'false prophet of the Soudan,' and his followers. Goldwin Smith hardly stands clear of the same imputation. Some of us have not forgotten his vaticinations on the Yellow Peril. As for the type it is distinctly marked, with its carping criticisms and gloomy predictions that never come true. Doubtless they perform a useful function, but when we listen to their denunciations of silly prejudices, their rejection of the cant of Imperialism and so forth, we shall do well with Hegel to render due homage to the 'holy and tender web of human affections' and further to remember that, however detestable the cant of Imperialism may be, there is one thing more depraved still and that is the *recant* of Imperialism.

—T. CALLANDER.