

of serious challenge. Proof of this is to be found in a survey of the Empire as it exists now in the minds and hearts of British subjects everywhere. Its astounding success admits of no denial. Even in India we discern the seeds of great promise. Observe the language of an Indian prince, the spokesman of many. "Surely we in India owe a great debt to the British *raj* for giving us peace with its concomitant blessings of education and general prosperity, enabling us to reform our social habits and customs and revert to a saner state of life." And another potentate is able to speak of the English education of his son as a great advantage in helping him to attain the high standard expected of him when discharging the duties he owed to his people. Coupled with the attitude of the Indian princes in the late war such utterances are gratifying. The steady pursuit of the present liberal administration of India can have but one result—the emancipation of the Indian people. Such is the objective which the British people have half-consciously set before them and in its realization when the day comes I do not think the Empire will suffer.

It remains merely to gather to a focus our general impression of the Imperial idea. To what should we point as the moving spirit in achieving its phenomenal success? What lies at the root of the noble fabric which the devotion of generations has erected and which we inherit? Firstly the conviction that a man, rich or poor, white or black, is entitled in virtue of our common humanity to justice when he appeals to the law—that I recognize as part of the dominant spirit. Again the resolute determina-

tion that law is law and must be obeyed and that when a people is able to frame adequate laws for itself and can enforce them, it must be encouraged to govern for itself—that is part of the ruling spirit which has created the Empire.

Taken together they form the grand principle of good government leading eventually to self-government. You may call it equality before the law. But it is real equality, equality of opportunity, not the confounding of good and bad, efficient and inefficient, high and low; and law is law, not license. It is what the Hellenes called *Isonomia*. As we have not the name we cannot say with the Hellenes that the very name is beautiful but the thing? Who will deny that it is the mainspring in private life of that characteristic probity which has made "the word of an Englishman" proverbial over three continents; in public life of British fairness and decency, whether displayed in the handling of the Venezuela question or in the quiet civility and admirable discipline of the Cairo police?

One word before closing. We may pronounce Imperialism good but is there not something better? What are we to think of the language of the *New York Independent*. "The ideal to which we must look in the coming century is the consolidating of the nations under world governments. The suggestion that Switzerland and the United States should be under one government is not so absurd as it looks." Now as to this, observe that even accepting the high sounding ideal, the Parliament of Man, the Federation of the World, as something that might herald the approach