

showed that British Imperialism had already recognized its aim to be unity through diversity. Difficult as it may be for the logical systematic German mind to realize, it is still the fact that different kinds of patriotism may co-exist side by side simultaneously in the same man. Thus a French Canadian may be a fervent French nationalist in his devotion to the French language, customs, and religion; he may also be a Canadian patriot in his love for Canada as a whole. Lastly he may realize that such patriotism is not incompatible with a larger patriotism, the devotion of the British peoples throughout the world to that Empire which, however embryonic may be its form, still represents the ideal of a partnership of free communities, the greatest instrument for good which the world has ever seen. In its large tolerance of races and of methods the British system has at least laid to heart one of the divine maxims:

‘And John answered and said, Master, we saw one casting out devils in thy name: and we forbid him because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us.’

Upon the other hand, what has been the attitude of German Imperialism towards the various currents of German nationalism which went to fill the mighty stream of a United Germany? A brilliant writer supplies the answer:

‘The Prussian deference to authority, the Prussian capacity for discipline, the Prussian concentration on material aims—these are the leading principles of the German Empire State. Foreign as they were in some respects to the other peoples of Germany, they have been accepted because of their success. The whole nation reacted against its past after the victories of 1866 and 1870, and the potent organization of the State