

other class, but not at present the same means of attaining them.

It will be noticed that the broad principles here advocated (not very systematic principles perhaps—how can they be in such a chaos?) are more akin to what has been called the Old Tory attitude than to most attitudes. They tend, in fact—if it is not stretching terms too far—towards a New Toryism or Nationalism, a Nationalism founded on respect for the poor; less bent on ‘raising them out of their station’ than on providing them with justice in that station, and the chance of bettering themselves whenever by their own efforts they can do it; sufficiently sensible of human brotherhood in the elemental things of life not to be under the illusion that equality necessitates sameness; prepared to honour the poor for what they are, where they are; confident that there are many different lines of development, and therefore tolerant of other class-customs and class-aims; and conscious always that, as the poor so often say, it takes all sorts to make a world—or a well-organized nation.

That, it must be confessed, is an ideal perhaps high-flown. There was, and still lives, a social reformer who at last despaired and said, ‘It’s no