

war. The Germans are wrong there. Britain would never seek in war a remedy for mere commercial loss, though of course she must protect the commercial interests of the Empire as well as she can everywhere.

Mr. Samuel is a Jew (one of the potentialities of the future Mr. A. G. Gardiner calls him), and I would not like to speculate about him; but it might seem to many as if the Englishman in general rather liked to reside in a sort of moral confusion of ideas or sentiment from which the German has resolutely set out to free himself. There may perhaps be a moral confusion in things—between the material and spiritual principles in the world—to which the Englishman's attitude corresponds better. I hope there is. After all, if you consider his history, there seems to be somewhere in his general policy a wisdom which brings things to his side, or at any rate has brought them there in the past, a wisdom which prompted Tim Healy to ask angrily years ago during the Boer war how long "God was to be on the side of England." One must conclude it is due to moral qualities of moderation, good temper, and a decent respect for justice and humanity—which have their weight on the course of events—combined with energy of action when action at length becomes necessary. Scientific treatment of national problems, however, is difficult in a country where Byleses have so much to say. "We will muddle through somehow," is the Englishman's stock expression for his way of facing a crisis. It is often his modest way of saying that he is doing his best and has confidence in his cause and his resources, but it also confesses the lack of scientific preparation. How long is that to succeed in an age which is becoming more scientific every year?

JAMES CAPPON.