

words 'Empire' and 'Imperialism', when the ideas involved are so different from those usually connected with those terms; but unfortunately their use seems inevitable.) The answer is a difficult one, because, as we have seen, the British temperament is not given to theorize, and the British Empire itself has developed in a very diverse, haphazard fashion. Perhaps the best definition for our purpose is that of the late Professor J. A. Cramb, a brilliant student, who died before he could know how true had been the forecast of the inevitableness of the coming contest between German and British ideals.

'If I were asked,' he said, 'how one could describe in a sentence the general aim of British imperialism . . . I should answer . . . to give all men within its borders an English mind; to give all who come within its sway the power to look at the things of man's life, at the past, at the future, from the standpoint of an Englishman; to diffuse within its bounds that high tolerance in religion which has marked this Empire from its foundation; that reverence yet boldness before the mysteriousness of life and death, characteristic of our great poets and our great thinkers; that love of free institutions, that pursuit of ever higher justice and a larger freedom, which, rightly or wrongly, we associate with the temper and character of our race, wherever it is dominant and secure.' 'To give all men within its bounds an English mind—that has been the purpose of our Empire in the past. He who speaks of England's greatness speaks of this. Her renown, her glory, it is this, undying, imperishable, in the strictest sense of that word. For if, in some cataclysm of nature, these islands and all that they embrace were overwhelmed and sunk in sea-oblivion, if to-morrow's sun rose upon an Englandless world, still this spirit and this purpose in other lands would fare on untouched amid the wreck.'

This language is no doubt vague. Still it possesses a