

self-respect and dignity.¹ War is sometimes the only means by which the liberty of a people may be preserved or obtained. The Chancellor of the Exchequer, in his famous Mansion House speech during the Agadir crisis in 1911, emphasized the fact that Great Britain had more than once in the past redeemed continental nations from overwhelming disaster and even from national extinction. That is the position to-day.

'We are at war to-day,' said the German Chancellor in the now historic interview with Sir Edward Goschen in Berlin on August 4, 'just for a word—"neutrality", a word which in war time had so often been disregarded—just for a scrap of paper.' But this scrap of paper represents the very fundamentals on which the law of nations is based. It represents a treaty of guarantee entered into by the Great Powers of Europe for a small State whose position as a buffer between two Great Powers, France and Germany, would necessarily have been precarious without a guarantee of the Powers. It represents an obligation 'which', as the Prime Minister has said, 'if it had been entered into between private persons in the ordinary concerns of life, would have been regarded as an obligation not only of law but of honour, which no self-respecting man could possibly have repudiated'. The manner in which the violation of a solemn pledge is viewed by the parties to this dispute is the measure of the spiritual and moral forces on both sides; war becomes a struggle between these forces, and as Clausewitz, perhaps the greatest of all writers on military strategy, says, 'in war a struggle is the centre of all'.²

Underlying the observations made by the German

¹ *War and the Private Citizen*, p. 8.

² See S. L. Murray, *The Reality of War*, p. 13.