

voyages for gain, and by the capitalist who financed the merchant.

The mediæval Church had set her face against the belief that the pursuit of wealth was a lawful occupation. Her theologians held that money-getting was a proof of avarice, and that avarice was a sin. The papal court at Rome, the higher clergy elsewhere, might be ostentatious and luxurious. But still the Church set her face against the ideal of developing Nature's resources for the use of men. The Puritan with all his faults was the reverse of this: he practised a rigid simplicity in his private life, but devoted his energies to business which meant the piling up of wealth and the development of the world: he thus went far towards the solution of the economic problem—a moderate and stationary standard of expenditure for those who have the immediate control of wealth combined with a real increase of the total which all must share. Indeed it seemed that traditional religion stood with a drawn sword guarding the entrance to an Eden in which was to be found not only scientific truth but also the material bounty of God. England believed that it was her function to lead the way in forcing an entrance for mankind into this paradise.

Like the Protestants of England, the orthodox Spaniards had a dream and a vision of the same kind. The Spanish Empire was based upon religious ideals. But the English ideals though crude were less crude than those of Spain. We understood, what the Spaniard did not, that the gold of the waving corn is more precious than yellow metal, and that the spirit works in its own way demanding an atmosphere of freedom.

(2) Before the South African War we were apt to pride ourselves on muddling through. That pride received a fall, and now most Britons are congratulating