

THE GATHERING
OF
THE NATIONS

REPRINTED FROM
THE ROUND TABLE
FOR DECEMBER, 1917

PRICE ONE PENNY.

LONDON:
MACMILLAN & COMPANY, LIMITED
SAINT MARTIN'S STREET, W.C.2

January, 1918

THE ROUND TABLE, a Quarterly Review of the Politics of the British Empire, may be obtained through any bookseller, or from Messrs. Macmillan & Co., Ltd., St. Martin's Street, W.C.2. Price 2s. 6d. per copy, or 10s. (including postage) per annum.

THE GATHERING OF THE NATIONS

I. THE YEAR 1917

LOOKED at from the military point of view the year 1917 has been a serious disappointment to the Allies. At its outset they were confident that the great converging attack on the Central Powers for which they had prepared would deal a deadly blow at the enemy organisation if it did not destroy it altogether. Yet at the end of the year the Germanic Alliance is able to point not only to a resistance to the Allies on every front, which is still quite unbroken, but to the capture of Riga and various Islands of great naval importance to Russia, and to the successful initiation of an offensive in the South which has already resulted in the complete destruction of the long and carefully elaborated defences of the Italian frontier, and which clearly has for its object the elimination of Italy as an effective military power. That this should be so is, of course, mainly attributable to the military collapse of Russia. If Russia had been able to take any effective part in the offensive this year there would have been a very different tale to tell. None the less, from a superficial view the military situation of the Allies is not very good. Russia for the moment is militarily impotent. Italy is in full retreat, having lost a considerable fraction of her army and an immense number of guns. America is not likely to be able to bring decisive offensive force to bear upon the battle front for a considerable time. France has borne the burden of the war so long that the brunt of the fighting is falling more and more on British troops, and the British Army, largely in consequence, is now dispersed over every theatre of war. It is easy to contend in fact that if there is no weakening during this winter on the side of the Central Powers, and no regeneration on the side of the Allies, we shall be faced with something very like a stalemate in 1918. The argument that we have reached a stalemate is, indeed, the card which the enemy propagandists are most hopefully playing. By concentrating attention on the surface aspects of the military war map, by pushing into the background the political and economic as well as the profounder

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military aspects of the war situation as a whole, they hope to produce discouragement and weakness out of which to win a compromise peace.

This view of the situation, however, ignores the significant victories in Palestine and Mesopotamia which may well mean the beginning of the break up of the allies of Germany on whose support her power and hopes now increasingly depend. It ignores, too, the tremendous effect which the various allied offensives and especially the steady hammer-strokes of the armies under the command of Sir Douglas Haig have had upon the German people. The heavy losses, the almost unendurable sufferings of their armies on the Western front, the unfailing regularity with which they have been driven out of one supposedly impregnable position after another by troops which a year or two ago they affected to despise, have told heavily on German confidence and German staying power. They have not succeeded in breaking down the enemy military organisation or the resisting power of his army. But they have contributed enormously to the almost overwhelming demand for peace before another fighting season begins which is now the gravest menace to the enemy morale.

Further, if we look at the map from a broader standpoint, the results of the year have been uniformly good. First of all there has been the Russian Revolution. For the moment the immense advantages which have followed from it in the political sphere are apt to be forgotten amid the more obvious disasters it has entailed for our military plans. But to all those who see that this war is a war for liberty, for the advance of civilisation upon the lines of democracy, and the reign of law, instead of under the lowering domination of an absolutist autocracy, the Russian Revolution must always stand as the first of the great victories of the Allied Cause. Despite the futile speechifying of the Soviets, the organised anarchism of the Bolsheviki, and the military paralysis which seems to have settled on Russia as the fever of the Revolution has burned low, Russia to-day is fundamentally more healthy than she was a year ago, and in a position to do more for freedom than she could ever have done under the rule of Nicholas II. Nothing could have been worse than the direction of Russian policy by that noisome camarilla of traitors, maniacs and sensualists associated with the names of Sturmer, Protopopoff and Rasputin, who enjoyed supreme power at the beginning of the year, and whose chief object was to save their own positions by coming to terms with the German autocracy and betraying Russia and her Allies to their foe. The Russian people are now released from the blinding influence of despotism and free to move on lines of their own choosing. And even though constructive results seem slow in appearing, so far as the war is concerned, it can only be a

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question of time before the reign of law is once more restored and Russia begins to emerge from the ruins of the *ancien régime* as one of the great liberal Powers of the world. As Viscount Grey has recently written : " A free Russia is a splendid increase of freedom in the world, and whatever the immediate and passing effect upon the progress of the war the future effect upon democracy in Europe and upon international relations generally must be most favourable and of incalculable value and benefit."

But the Russian Revolution had a consequence of direct military benefit to the Allies. Had it not been for the Revolution it is doubtful if the United States would have entered the war with the promptitude and whole-hearted enthusiasm which she has now done. For the American the war is primarily a war for the principles of democratic civilisation. President Wilson crystallised the sentiments of his countrymen in the enduring phrase, " The world must be safe for Democracy." The overthrow of Tzarism removed the last shadow of doubt as to what the war was about. So long as Russia was governed by the degraded sycophants of an absolutist court it was inevitable that those at a distance from the conflict should be tempted to cling to the ease of neutrality on the ground that there was no clear issue of principle between the two sides. The revolution in Russia revealed the war as a world-wide struggle between a free civilisation and the Kultur of militarism. And it was promptly followed by the entry into the war of the greatest of the free nations, unequalled in its wealth, its population and its industrial equipment, not on a limited issue, but with an identification with the idealist aims of the Allies which would otherwise have been impossible. If the Russian Revolution had had no other result than to bring into the war a people inspired by the ideals and enduring fortitude of Washington and Lincoln, to take the place of a nation struggling in " a new birth of freedom," it would still have been a gain.

Two other changes must be recorded. The Greeks have been definitely won for the Allies. So long as Constantine was on the throne there was grave danger that Greece might be thrown into the conflict on the side of Germanism by its King, just as Bulgaria was by Ferdinand. Not only would this have meant that the whole Balkan peninsula was handed over to despotism and embodied in the German Empire of Mittel-Europa, but that the Allied forces at Salonika might have been driven into the sea and the coasts and harbours of Greece made the bases of a fleet of submarines which must have rendered the Mediterranean almost impassable for the Allies. The Salonika force, supplemented by the army which the enthusiastic energy of M. Venizelos is preparing, may yet play a vital part in the war for freedom.

Finally there is the significant rallying of the neutrals to the

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Allied cause. One by one all the nations not actually open to German attack have either broken off relations with Germany or declared war against her. The whole of Asia, save Persia, the whole of Africa, except Abyssinia, the vast majority of the States of North and South America are now definitely on the Allied side. Though their adhesion may not have important military results, it gives the Allies much valuable shipping, and creates an economic war map which, in the long run, will be far more important than the military war map. The control of practically all the great overseas markets of foodstuffs and raw materials is now in the hands of those who have declared against Prussian Kultur. The economic weapon is not a post-war weapon. Once a true peace has been signed, there must be peace in the economic sphere no less than the military sphere if we are not to prepare for a new war. It is rather a war weapon of tremendous power. If the Allies and their associates stand firm they can compel the Germans to come to terms, whatever the military map may be, for it will only be by their leave and with their assistance that the people of Germany and her Allies can escape from the privations and economic sufferings which week by week are increasing their demand for an immediate peace.

Looking, therefore, at the year as a whole there is good ground for quiet confidence. Month by month mankind has declared more and more emphatically for the Allied cause and against German Kultur. A moral map of the world shows that only the territory dominated by Berlin stands out for militarism and autocracy. Indeed, the only support the Germans have got left is the militarism of Prussia itself. Everything else is gone. They have thrown humanity to the winds. They have cast honour in the dust. They have made enemies of the human race. They do not trust to themselves. Neither do they believe in the debates of the Reichstag nor in the civilian Chancellors who come and go without affecting the war situation by a fraction of an inch. The allegiance of the German people to-day is to the Moloch of war, to the Great General Staff, and the intrigues it can generate in other lands, and to nothing else. And, despite all its victories, their confidence is coming increasingly to rest, not so much on the impossible dream that they can gain a military victory over the whole world as that the military machine will save them something out of the wreck because the Allies will fail to maintain the unity and endurance which are necessary if its fatal domination is to be destroyed.

That is the present situation of the war. The issue before us is, therefore, essentially a moral issue. Have we the clear-sightedness to see how immensely preponderant are the forces on the Allied side, the understanding that to compromise with

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iniquity is death, the unfaltering faith that right must triumph if we endure to the end, which will give us certain and complete victory? In order to fortify ourselves in our answer let us examine once more in the light of the experience of the last three years what is at stake in the war.

II. THE STAND AT ARMAGEDDON.

Every month that has passed since August, 1914, has brought into higher relief the irreconcilable antagonism between the two systems which are represented by the German combination on the one side and the Entente peoples on the other. It is ever becoming clearer that it is not a war of race against race, or state against state, or the German people *versus* the French or the British, but between the claims of two incompatible ideals on the minds of men.

The Prussian Kultur is irredeemably materialist. Its desire for domination is insatiable. Its standards of value are wealth and commercial organisation, and power as evidenced by disciplined armies and countless weapons of war, wherewith to impose its will on others. So-called idealism it fosters, but only in the sphere of theory and speculation. According to its code morality must never be allowed to interfere with the real business of conquest in trade or politics. When it comes to practical life it denies that man is a free moral agent in the political sphere. The decision must be taken for him. Obedience to authority concentrated in the hands of the Kaiser and his chosen advisers is therefore Prussia's iron rule, and *lèse-majesté* Prussia's unpardonable sin. The logical outcome, therefore, of Prussian Kultur is the enslavement of a whole people in a relentless military machine for the supreme purpose of subjugating other peoples to its rule through the agency of war.

Few Germans can have realised all that was implicit in their own Kultur before the war. Left to themselves, the German people have been a homely and humane race, incurably docile to authority, it is true, but peaceful and good-natured. The vast majority can never have suspected the abominations which they were about to be driven to commit by the orders of their rulers and the relentlessness of the creed they professed. That creed has driven them to deny one by one every virtue which humanity has held high. It has taught that other peoples were not neighbours with whom it should be the aim of statesmanship to live in peace, but rivals and enemies who must sooner or later conquer or be conquered. From this premise it has taught that acquies-

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cence in that combination of autocracy and conscription which handed a whole people bound hand and foot to the caprices of a military caste, and which is the foundation stone of the Prussian State, was essential to national safety. Then it went on to justify treachery and violence as the first principles of international conduct, doctrines practised and acclaimed by Bismarck and Frederick the Great. The success which Europe allowed these methods to have in 1864, 1866, and 1870 confirmed their hold on the German people. Filled with pride in their own militaristic civilisation, their chief energy has since been bent towards preparation for the next war. In 1887 Bismarck screwed the system of conscription up to the utmost limit compatible with the development of the industrial aspect of German national life. This was followed by the ceaseless expansion of the German Navy. As under the strain of this perpetual expansion of armaments the war-cloud grew, every resource of civilisation was harnessed in the service of destruction. The point of view from which those who really controlled the policy of Germany looked at the advance of the sciences may be seen from this quotation from the well-known book by General Bernhardi, published before the war: "The State is bound to enlist in its service all the discoveries of modern science, so far as they can be applied to warfare, since all these methods and engines of war, should they be exclusively in the hands of the enemy, would secure him a distinct superiority." So, finally, Germany became an armed camp standing ready for instant war, in a world dreaming of peace.

But the worst consequence of this militarist Kultur has been the moral depravity which it has brought in its train. We have been so frequently shocked by the revelation of fresh horrors that we have almost lost sight of their abomination. Pacific professions and diplomatic courtesies were found to have covered elaborate preparations for war far within the territory of nominally friendly neighbours. The main business of official propaganda has been to sow dissension among all the races of the earth, to corrupt the ignorant, to organise outrage and revolt. Treaties have been regarded as useful cover behind which to prepare for sudden war. Every law and instinct of humanity has been progressively violated. The initiative in every fresh horror added to the conduct of war has come from Germany, until the modern battlefield is a hell of which the imagination of man could not have conceived five years ago. Frightfulness, especially against the innocent and weak, has become a primary weapon in the German armoury. Compassionate consideration has been regarded as weakness and treason, because it might lessen the terror on which Germany's hopes of domination were based.

It is not only against their enemies that the gospel of militarism

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has been invoked. The poison gas, the liquid fire, the sinking of passengers, the bombing of open towns, have had their counterpart in the terrible demands which the Prussian machine makes upon its own subjects. Not only are they sent to slaughter by the million or driven to work as slaves in the mines and factories at home under threat of machine-gun fire from their own fellows, but the Kultur in which they believe has begun to trench upon the most sacred provinces of human life. The ruthless logic which would convert human corpses into the material with which to lubricate the vast engine of war is justified with pride by the apostles of Prussian Kultur. Professors of this same Kultur are now endeavouring to substitute the commands of State authority for the covenant of matrimony as sanctioned by the civilised world. And as a final iniquity they have organised a body of boys, called the *Jugendwehr*, trained in a fanatical loyalty to the Emperor and taught to shoot down at his bidding the men and women of the older generation when they begin to riot for bread or for peace.

It would be difficult to conceive of any diabolism of the human mind which has not been enlisted to subserve the ends of this machine which dominates Germany and her Allies. Never in history has there been a more sinister or more world-embracing conspiracy against human morality and freedom. The full realisation of the iniquity which goes by the name of Prussian militarism is only beginning even now to come home to the rest of the world. Before the war the Allied peoples were blind to much of it because they shared in some degree the vices which have made the Germans the prey to Prussianism. The fact that they were politically free, and had long been conscious of the evils of a military imperialism, enabled them to resist even at cost of war the repeated attempts of Germany in 1905, 1909, 1911, and 1914 to dragoon and cajole them into subservience to its will. But their pursuit of comfort, their love of money, their indifference to what happened to the rest of the world provided they themselves were left alone to follow their own selfish ends, blinded them to the full nature of the Prussian menace and prevented them from preparing adequately against it. It has been the sacrifices of the war itself in the trenches, in the munition shops, and in the countless sorrowing homes throughout the land, which have opened people's eyes to the true nature of the conflict. They now realise, to quote Viscount Grey again, "that this terrible war is a desperate and critical struggle against something evil and intensely dangerous to moral law, to international good faith, to everything that is essential if different nations are to live together in the world in equal freedom and friendship."

The Allies to-day are fighting that honour may rule in the

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relations of nations, that treaties may be sacred, that brotherhood and co-operation may take the place of jealousy and rivalry, that the reign of law may supplant the balance of power, that the strong may be guided by the sense of responsibility for the backward and not by the lust for domination and power, that the true liberty which comes from unselfish social service and faithful obedience to the principle of right and justice may prevail over militarism and autocracy in the affairs of men. This is the ideal which is coming to inspire the armies and peoples of the Allies. It finds expression in the common saying that this is a war against war, that the job must be done once and for all, that there must be no premature peace and no next time, that compromise with Prussianism is impossible, that it is a case of victory or downfall for all we hold most dear. Amid the roar of guns and the lathes, the mud of the trenches and the monotonous toil of the offices, it is not easy to see all this clearly. Nor is it possible to discern the new lines on which society, national and international, will be constituted. But the conviction is daily gaining ground that this is truly Armageddon, a world-wide struggle for the triumph of light over darkness, and that no new order is possible until the infamous and inhuman miasma of hatred and brutality and fear, which is Prussianism, is exorcised once and for all.

III. THE BIRTH OF A NEW WORLD

It is not possible to say when victory will be won. Its outward and visible sign will be a treaty of peace, dictated not in accordance with the decisions of the sword, but by the unchanging verdict of right and liberty—a settlement which will contain no seeds of fresh wars, as did the peace of 1870, because it will restore all the invaded peoples of Europe to independence, will liberate and unite oppressed nationalities everywhere, and so create the foundations upon which a new international order can be reared. Such a peace is not in sight yet. The same men and the same caste that plotted the war and have planned its execution are still in power in the capitals of the Central Powers, and they know that the system whereby they live can only survive if they are able to show that it is not justice but the sword which has drawn the new map of the world. For all their eloquent protestations about universal peace and disarmament they are no more ready to give practical effect to-day to the abstractions they profess than they were ready to abide by the treaties and international laws which they signed before the war. Nor will they change until the people of Germany or their Allies awake to the

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evil by which they have been enslaved. When that awakening will take place none can tell. It may come from the military triumph of the Allies. It may come, as the Russian Revolution came, from a blind revolt against the intolerable infamies and sufferings imposed on them by the Prussian machine. But, however the end may come, victory cannot follow from a compromise with Prussianism itself. Liberty and absolutism can no longer live side by side. One or the other must triumph, root and branch.

In the forthcoming winter, however, the most important conflict may well be not in the trenches but in the hearts and consciences of the individual. The enemy is fighting us quite as much behind as in front of his lines. We are entering the final testing time when only a clear grasp of principle and an unbending resolution that the world shall be saved for freedom will carry us through. It is well, therefore, to examine briefly the insidious arguments whereby our clear vision of the issues at stake may be impaired and our courage sapped.

There is, first of all, the pacifist argument. Fortunately there are few true pacifists left, at any rate in the British Commonwealth. The majority are people who, through a literal interpretation of the Bible or an inability to rise above a purely material valuation of life, believe that war, with its suffering and bloodshed and death roll, is the greatest of evils, and who persuade themselves either that Germanism is not the evil which it seems or that in some way which they cannot explain liberty will triumph if only hostilities are stopped. The out and out pacifist has usually no real understanding of what liberty means. For all his professions he would take the risk of leaving the small nations of Europe under the tyrants' heel and the stronghold of militarism untouched. He would "condone" all the iniquities of the machine, from the ravishing of Belgium to the massacre of the Armenians. He would welcome peace even if it meant a reversion to a state of society which is in fundamentals the same as that out of which the war itself came. He cannot see that now is the appointed time for winning liberty and peace. Nor can he appreciate the immeasurable superiority of the warrior in the trenches, who has sacrificed everything for a spiritual ideal, to the "man of peace" at home, who spends his life in pursuit of excitement, pleasure, or ease, or the wordy propagation of some fanciful creed of his own. He cannot see that the war itself is the birth-throe of that new world of which he himself dreams, in which the devilries which make peace impossible will be overcome, and freedom and justice and honesty, the conditions of peace, are secured.

The second quarter from which the attack may come from

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behind the lines is from among those who are so preoccupied with ideals of their own, ideals social, economic and political, that they have lost sight of the fact that their own dreams can be made real only through victory, and that victory will, in fact, bring them in its train. The social system in the British Isles, the capitalist system throughout the world, is badly in need of reconstruction. There must be a greater equalisation of status, of wealth, and of opportunity. There must be an end made of the system whereby wages are determined mainly by competition, whereby those who inherit wealth and have only lent it for industrial purposes have the right to unlimited profit from the harder work or better methods of others. Capital is entitled to legitimate reward for the risks it takes and the enterprise it shows. But it ought not to carry with it unlimited power and the right to idleness. Every citizen ought to do a full day's work for a fair day's wage, and public spirit ought to supplant private profit as the motive power from one end of the national activity to the other. But these beneficent changes cannot be introduced by a stroke of the pen. Not only will they be impossible if the Prussian military caste still rules over Mittel-Europa, and condemns all nations to a new rivalry in armaments as a prelude to a new war, they will come about only as the outcome of a real change of heart in all classes, and it is in the struggle for liberty in Europe that the spirit which will change the heart of society is being born. In the international sphere lasting peace will not result from the mere mechanism of arbitration or of a League of Nations, but from a substitution of the friendly desire to work for humanity for the national rivalries of the past. So in industry, it will not be from the panaceas of the advocates of the class war or the introduction of the bureaucratic paraphernalia of the socialist state that industrial peace will come, but from a change whereby rich and poor, capitalist and labour, cease to regard inordinate wealth and having no work to do as the conditions of happiness, but agree that the first duty of industry is to provide adequately for the needs of all, and that throughout industry happiness and affluence will only come from perfect work and perfect service by all. Does anyone believe that any heaven could be made out of the jealous hatreds and bitter controversies which dominated the industrial world before the war? Is it not obvious that the spirit which will transform our national life is the spirit which took men out of these conditions into the battle, and which has enabled them to find peace and contentment in greater measure than they had ever done before, though sacrificing everything that the world had to offer, at duty's call? It is out of the war, and out of victory for our cause alone, that the real reconstruction of our society will spring. The dreamers of social reform who regard the war as an interference with their hopes are not

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unlike the pacifists. Their real panacea for social ills is a return to the catchwords and panaceas of pre-war days, because they cannot see that not only the spirit but the very machinery of a new social order is being created hour by hour in the struggle for the freedom of mankind.

Then there are those who are appalled at the price which has to be paid, and who feel that nothing can justify the prolongation of the present carnage. No one with a spark of feeling can fail to shudder at the awful suffering of the modern battlefield, and the perhaps more terrible suffering in the homes far from the firing line. Nothing could justify the carrying on of the war for another hour save that to stop it now would mean an infinitely greater loss and suffering in the long run. The Prussian military machine, inspired as we have seen by doctrines which respect the laws neither of God nor man, has established an absolutist mastery over the nations they describe as their subjects and their Allies. The last vestige of independence disappeared when the Germans took over the Isonzo front. Berlin is the despot of all the inhabitants of Mittel-Europa organised from top to bottom for war. Under its direction they have challenged the world in arms. Is it conceivable that if the Allies weakened and gave them terms which did not imply the complete triumph of right and the utter defeat of their tyrannous purpose, these people would throw off the yoke after the war? The Prussian machine would claim, and claim with justice, that its promises had been fulfilled, and that under the inspiration of its militarism the German people and their Allies had proved themselves masters of the world, for the world in arms had been unable to defeat them. It would appeal once more for discipline, for armaments, for trust in their matchless wisdom and strength, and they would begin to prepare, as General von Freytag Loringhoven has just explained, to organise the vast Empire of 150,000,000 souls, in order to make a certainty of victory in the next war. If the German people are docile now, is there any reason to suppose that they will be less docile when faced by arguments such as these backed by the ruthless use of the terrible engines of destruction which have been devised in the war? There is nothing in the history of 1866 or 1870 to justify this view. And it is significant that the German minority Socialists were anxious for the Stockholm Conference precisely in order to tell their fellow Socialists abroad that, if the Allies did not win victory now, they would have to win it at some fiercer Armageddon in future years. If we are to avoid still worse horrors in the future, if we are to attain to a state of society in which all nations are not hourly contriving new devilries by land and air and water and under the seas with which to destroy one another, but living in amity and peace, the liberation of the world from militarist tyranny

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must be finished in this war, once and for all. Victory now, whatever it may cost, is the cheapest and most merciful road.

Finally, there is a still more subtle enemy, the mental and moral inertia which settles down at the end of every long struggle and which is reinforced by inability to see clearly how victory is to be won. Having made great efforts in the past, it is only too fatally easy to shrink from the fresh efforts and constant resourcefulness and adaptability which are necessary to the mastery alike of the enemy and of the circumstances of the time. The broad situation is clear. The Government of Germany and its agents are endeavouring by every means to persuade us that we have reached a stalemate, that victory is impossible for either side, and that compromise is the only alternative to the total destruction of civilisation. Nothing could be more untrue. Never have the Allies had such assets on their side. They have the whole world behind them. Is it not obvious that if the Italians continue their resolute defensive, if the British and the French persevere in their steadfast work, if the Americans mobilise their utmost, and the other nations of the earth were to unite in putting economic pressure on their enemies, it would not be long before the Germanic combination were in ruins at our feet? In truth, the need of the time is not to look at the advantages of the enemy, but to consider the immeasurable resources on the Allied side, and combine to bring to bear upon the autocracies of Central Europe—exhausted by four years' war, weakened by want of food, honeycombed by the revolutionary unrest they have propagated so industriously abroad, passionately longing for peace—a pressure which would be irresistible.

The war indeed can only now be lost by faint-heartedness. The apostles of Prussian Kultur are making frantic efforts to get a compromise peace before their own victims turn against them. They know that if the Allies are united and resolved they must be defeated utterly and for ever. The Allies indeed are more and more coming to represent in themselves that League of Nations which all thinking men recognise as their proper basis for international relations in the future. No League of Nations can be effective as a peacemaker unless it exists in order to defend the rights of nations against wrong from whatever quarter wrong may come. The purpose of the Allies is now to defend liberty, to prove that right is stronger than might, and to establish once and for all that no nation, whatever its claims to power and prestige, can violate with impunity the law of justice which protects all peoples great and small. The emergence of the Allies as the true League of Nations is becoming clearer day by day as nation after nation is forgoing neutrality and joining the Allied Cause. But the League will be founded on sand unless it succeeds in restoring public right completely in this war. To compromise with Prussianism,

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whether through want of courage and resolution, or because we are unwilling to sacrifice selfish interests for the common good of humanity, will be to put off all chance of creating a League of Nations which will be a real guardian of peace until after the *next* war. To go through now until the German people accept terms which will mean complete restoration for the nations they have wronged, yet justice and equal rights for themselves, will make it impossible for such a war ever to happen again. It will have proved finally and utterly that militarism does not pay, that liberty is more powerful than the lust of dominion, and that in fact there exists a League of free peoples which not only respects the rights of other nations itself but can enforce a similar respect on even the strongest power who would transgress them.

Our part, therefore, to-day is with a brave heart to continue steadfastly in the course on which we have started, constantly awake to new opportunities and new methods of work and service, but inflexible in our resolution to continue our battle with Prussianism by every means in our power, until it stands ruined and discredited among men. We need at this time something of the spirit with which men enlisted for service in the early days of the war. With the great majority it was no subtle calculation of chances, certainly no thought of profit, that took them into battle. The men who won the first battle of Ypres went forward and stood firm because it was their duty and because they could see no other way of fulfilling the mission which they felt laid upon themselves. If we go forward in the same spirit now, we shall obtain no less a victory. Like Moses and the Israelites, it is the simple obedience to the call of duty, the calm trust that right must triumph and wrong be worsted, that at the moment when things look most hopeless, and the cohorts of the enemy are spurring most fiercely on, the victory is most near, that will give us the courage and insight to endure until the promised land of freedom is within our sight.

PRINTED BY
W. H. SMITH & SON
THE ARDEN PRESS
STAMFORD ST.,
S.E., AND PUBLISHED BY MAC-
MILLAN AND CO.,
ST. MARTIN'S ST.,
LONDON, W.C.

