

fruit of a lofty spirit inhabiting a great race. When, later, the Macedonian phalanx penetrated the East, that penetration represented the victory of the higher intelligence and the greater discipline. The sequent overthrow of Greek by Roman was the result of an austerier morality, of a deeper devotion to national ends and of a more perfect union. Each one of these three events meant the advance of mankind; each was the product of a military efficiency founded on a higher morale.

But if these instances are in themselves striking; if these scenes in the drama of the development of man exhibit the working, through war, of what Matthew Arnold called "A something not ourselves that makes for righteousness"; far more impressive, far more awful, is the tremendous tragedy of which they were the prologue, and which bisects the history of the Western world. Towards the close of the fifth century, says Professor Freeman, "civilization perished in blood and flames." It is a brief phrase. Who is there who can realize its full intent? But the question we ask here is, why this gigantic catastrophe occurred—this disaster which flung back the march of human thought and human science for a thousand years? If there be one thing certain, it is that civilization tends to become stronger than barbarism. How comes it then that civilization fell before barbarism?

The answer to that question is to be found in the decay of the military spirit among the Roman people. That decay again was itself the product of the degeneracy of public and private morality. In other words, civilization perished because its spiritual quality failed. Not all the arts, nor all the literature, nor all the splendour and refinements of the Roman world saved that world from destruction at the hands of Vandals and of Goths. Ruthless, inexorable, the law of the survival of the fittest trampled on the corrupt. Of that law, war is the supreme instrument, and of war, in the long passage of the centuries, the deciding factor in the soul. This is not the doctrine of the market place, or of the political pulpit, or of the Radical Party. In the English-speaking world when the stern virtues which alone lead to national survival are decaying, it is not teaching likely to be popular. But it happens to be the inner truth which analysis of history reveals.

Let those who dispute this conclusion test the validity of their denial by applying it, not to the past, but to the present. Take away from the Japanese their patriotism, their public