

conquered to the condition of hewers of wood and drawers of water, or worse. Moreover, in our own days the danger is peculiarly horrible. There are many kinds of work (and the number increases with evolution) which are so repellent, and even degrading, that no free man will willingly undertake them. The conquerors will require slaves, and will take them from the conquered people. Patriotism is the dominant ethical principle of the Germans, and it will no doubt mould their conduct, should they ever become possessed of the empire which is the object of their desires. Dangers of this kind have been put an end to by the doctrine of universal brotherhood in all lands where the Christian faith is both professed and acted on.

The people of Russia, though in an earlier stage of political development, are animated by the same spirit as ourselves. In no other part of the world has their religion so strong an influence in the lives of the masses, and in their fiction—a certain reflection of their spirit—a profound sympathy with the trials and hopes of the poor and the humble and the afflicted, joined with an indifference, if not hostility, to the ambitions of the rich, display, as no other literature ever did, the *anima naturaliter Christiana*.

Some have been surprised that no mention of so great a virtue as patriotism is to be found from one end to the other of the New Testament. The reason is now clear. That was a rule of conduct which it was the mission of Christianity to supersede, and there was no need to enjoin it. But to supersede is not to cancel. The Mosaic ritual itself was not abrogated, but was retained as a servant to faith. In the same way, patriotism was retained, more glorious as a servant to humanity than when it held the first place itself.