

time. Aristotle, for example, remarks that Sparta would never have lost her Empire, if she had retained her "virtue," that is, the military spirit, which is to him (and to Plato) a considerable factor in perfection. A modern humanitarian Christian might retort, that Sparta would never have gained her Empire had she been more "virtuous"; so profoundly has the connotation of the word altered.

But if Plato does not put our "Virtue" first, he puts it second, for he continues his argument with the proposition, that the second requisite for any state or family or individual, the second great commandment, is unlike the first, is even the opposite of the first; it is the virtue of gentleness and sweet temper; of patience and amiability, of loyalty and consideration; or, more broadly—for Plato, characteristically, overlooks even deep distinctions and lumps together qualities moral and qualities intellectual, such as we (or Aristotle) should certainly have sharply distinguished—the virtue of thought, intelligence, and philosophy. Without this second and opposite virtue Plato sees no salvation for the state or the individual: Christianity therefore, by interpretation, is only less necessary and original than Paganism; it comes in, as its Founder said, not to destroy but to fulfil the older dispensation: Christian virtue—self-restraint, mercy, pitifulness, sweet reasonableness is only less necessary, if it be really less necessary, than Pagan and Roman virtue.

Each alike, continues Plato, is necessary, but how are they compatible? and if incompatible, what becomes of the new vision of the Ideal State, the Heavenly Jerusalem? or rather what becomes of the chance of any state or any individual prospering, except for a moment? One will be submerged because it has waxed fat and kicked (like Jeshurun) and has turned its hand against everyone (like Ishmael), and another because it has yielded its individuality, its will and its own way at the bidding of the first aggressor; and has turned the other cheek to every neighbour. And so the Ideal State begins to vanish again, and with it also the lesser hope of some small progress in civilization or at least of some fair