

probability of their being crushed by the numerical preponderance of inferior antagonists, if not altogether removed, becomes at least far less than in the former case. Moreover, as has been already partly shewn, the relationship between righteousness of national life on the one side, and military efficiency on the other, is incomparably plainer in modern days than in earlier centuries, or, for the sake of example, let us say, eight hundred years ago.

Now, in wars between great peoples, vast and coherent organization is necessary to secure national victory. Now, immense armaments have to be created, and the power to produce and to sustain those armaments, and to inform them with the spirit of life, is the measure of the whole moral and economic capacity of a people. Moreover, such capacity must be developed on the lines on which human evolution is proceeding—that is to say, on the lines on which the Power behind phenomena is working—or else it fails of effect. For no nation which hides its talents in a napkin, no nation which has not energy and ability can either render efficient, or long support, the vast navies and armies of our time. Preparation for war is the enemy of sloth. Preparation for war is the dissolvent of apathy. Victory is the prize not alone of present self-sacrifice and present energy, but also of previous self-sacrifice and previous energy. Briefly, victory is the crown of moral quality, and therefore, while nations wage war on one another, the "survival of the fittest" means the survival of the ethically best.

When in the fourteenth century the archers of England shot death into the ranks of the chivalry of France; when England alone among the peoples of Europe possessed an infantry which had predominant value in war, was not the prowess of those good English yeomen the direct product of a national life superior in its social state and in its moral quality to that of the French, or perhaps of any other European people of that day? If so, Crecy and Poitiers and Agincourt were the direct outcome of a higher military efficiency proceeding from a higher morale. Again, when in Elizabethan days the Puritan mariners of our seaports laid the foundation of empire by vindicating at the cannon's mouth the freedom of the seas, was there not in those men, in their daring, in their initiative, in their stern energy, moral quality of a high kind—of a kind higher than that of the Spaniard whom they vanquished?

These are but instances of that vast and as yet untrodden field of history in which is to be sought the part which moral