

nor to burn the dwellings, nor to treat as enemies the whole population. . . . The conquerors shall content themselves with rescuing the crops for the vanquished, in the hope that they will thereby reconcile them, and that the vanquished will not enter upon war again'": Plato, *Republic*, V., s. 16.

Polybius had certainly inspired Plato as to the foregoing, for he had written: "I do not at all approve of those who permit themselves to be carried away against people of the same race, not only in pillaging the annual crops of the enemy, but in destroying the trees and all stock, without shewing any regret."

Polybius elaborates the foregoing when he writes, and he always intends to be pragmatique (*vide History*, I., ss. 2, 8: "To devastate a country for years is a cruelty; to spare the towns, when their destruction is not absolutely necessary, is a law of humanity": Polybius, XXIII., s. 15, 1, 2.

These laws, however, did not prevent rapacity or ferocity among the victors, and the temples, like cathedrals of our own time, were not immune. But Polybius declared himself in no uncertain language against these acts, which, in his opinion, were contrary to the laws of war.

Not less severe is Polybius on Philip V. of Macedon, when this King by way of reprisals burned the Temple of Themiæ, for he writes: "By the robbery of the offerings he committed sacrilege against the gods, and by the violation of the laws of war he rendered himself guilty before men."

Polybius gives the following résumé of what is permitted and forbidden by the usages of war.

"To take from the enemy and destroy his fortresses, ports, towns, soldiers, vessels, crops—in a word, to do everything which he can to weaken his adversary and to give effect to his own plans and operations—is a thing which the laws and the right of war constrain us to do. But without any hope of augmenting our own forces or of diminishing those of the adversary for the pursuit of wars, to destroy wantonly the temples with the statues, and all other sacred objects, is it not an act of blind passion and maniacal rage?" Polybius, V., ss. 11, 3, 4.