

long as men do things worthy of death the Law of the Eternal will visit death upon them be it by fire or sword or deluge or other so-called natural cause. We must try to understand that the death man meets in battle is just as natural and just as much his due, if we are to recognise a Law in the Cosmos at all, as the death from fever or accident on the street or by stroke of lightning. The greatest battle that has been fought did not appreciably affect the death-rate of the world as a whole for its own year, and if we take one generation with another we shall see that war is the least of the causes of mortality. And yet it is the slaughter of war which people most profess to deplore. In 1898 1958 railway employees were killed by accident in the United States alone. Consumption kills vastly more than war, and the peace-lovers are those who contribute most to its propagation.

I am not arguing that war should not be abolished, but that there are other equally great and greater evils in the world than war. Let us not lose sight of any of them by laying undue emphasis on one.

There appears to be a belief in some minds that all weak and helpless things are necessarily virtuous and all strong and powerful things are naturally bad and vicious. It is not necessary to say that this belief is confined to the small and weak. The weak and helpless are by no means always virtuous, and fortunately the strong and powerful are not always vicious. The timid and peaceful by nature, and those who adopt pacific habits by choice as a rule rely on their stronger brethren for protection. A notable instance of this has occurred recently, when the Christians of the Universal Brotherhood, as they call themselves, better known as Doukhobors, who are endeavouring to practise a code of absolute non-resistance, and who found that in Russia this practically meant extermination, sought freedom for the exercise of their religious faith under the protection of British battalions on the prairies of Canada. There is probably no doubt that the men would have been willing

to suffer to the death in Russia, but the women and children have to be considered, and the limitations of the doctrine of non-resistance are demonstrated. The command not to resist evil, in the sense of pain, suffering or punishment, is a personal one to be personally followed. But when we see others suffer and have the power to interfere and end the suffering it seems clear that the ethics of Christ call for action. Fatalism teaches that a man may stand by and see his family slaughtered by the will of God, and he may refuse to interfere though having the power to shoot down the agent of the divine will and thereby save his children; but a juster estimate of the divine will would allow for the fact that his duty as a protector to those depending upon him might require of him this very act, and his fatalism be merely ignorance of his duty.

What is true of an individual in this way must also be true of nations. There is a duty upon them to protect their people. In the course of racial development there will come a time when peace at-any-price principles will vitiate the life of our present civilization. The vices of commerce and civil degeneration will sap the vigour and manhood of those sections of humanity who will then have touched the top mark of their cycle. The new forces arising in Asia or Africa will sweep over Europe, and the worn out stock will give way to a more advanced type. So has it been in the past, and if history does not repeat itself in the case of Europe it will be because the European nations become self-conscious in the matter of evolution, and determine to live according to the laws of the world-life. If they take power and reign "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness," then of their kingdom need there be no end. Few are sanguine of such a consummation.

In the desire for the negative virtues there is a tendency to forget, as a modern writer has put it, that "there is a legitimate and necessary hatred, that of evil, which forms the salvation of nations. Woe to the people that know