

tainly been largely swamped by later heathen invasions of the undefended coasts. It may then rationally be urged that the hold both of the Empire and its new religion was here weaker than elsewhere, and that the description of the general civilisation in the last chapter is proportionately irrelevant. This, however, is not the chief truth of the matter.

There is one fundamental fact which must be understood of the whole of this period. Yet a modern man must very nearly turn his mind upside down to understand it. Almost every modern man has in his head an association between freedom and the future. The whole culture of our time has been full of the notion of "A Good Time Coming." Now the whole culture of the Dark Ages was full of the notion of "A Good Time Going." They looked backwards to old enlightenment and forwards to new prejudices. In our time there has come a quarrel between faith and hope—which perhaps must be healed by charity. But they were situated otherwise. They hoped—but it may be said that they hoped for yesterday. All the motives that make a man progressive now made a man a conservative then. The more he could keep of the past the more he had of a fair law and a free state; the more he gave way to the future the more he must endure of ignorance and privilege. All we call reason was one with all we call reaction. And this