

while health animates it, feels the same impulse to grow and to compete with its rivals for increased means of subsistence which all knowledge and all experience present to our eyes in the sphere of biology, of which sphere nations in actual fact form a part.

And just as in the earlier and humbler domains of that sphere the higher type ever tended to survive, so in this later period of biological development the higher and the nobler people tends always to secure victory in that culmination of international competition which we call war. Hence it follows that if the dream of short-sighted and superficial sentimentalists could be fulfilled—that is to say, if war could suddenly be rendered henceforth impossible upon earth (which is at present impracticable)—the machinery by which national corruption is punished and national virtue rewarded would be ungeared. The higher would cease to supersede the lower, and the course of human evolution would suffer arrest.

This is a conception of the function of war which (as I venture to believe) has not been hitherto placed directly before the public. It is a conception which will be profoundly repugnant to those that think that they know better than the Power behind phenomena how the affairs of this, and perhaps of other worlds, ought to be arranged. Ceaseless efforts are being made alike in the United Kingdom and in the United States to destroy what remains of the military spirit in the Anglo-Saxon race. War, and the preparation for war, without which it brings defeat, are represented as barbaric survivals which can be abolished by international agreements. With such an object Mr. Carnegie has recently invested two millions sterling in a trust, with, it is said, the sagacious proviso that the balance, after the object has been attained, shall be devoted to some further worthy end. At the present epoch of the world's history, Mr. Carnegie might just as well have created a trust for the abolition of death, with the understanding that after this trifling change in human conditions has been achieved, the remaining funds should be assigned to the endowment of asylums for the imbecile.

For however frightful an evil war may appear, it is at any rate far less fatal to the human race than death, of whose manifestations it is a part. But than the part the whole is greater, and thus is death greater than war. Yet death is essential to human life, as we know it. For if there were no death, how