

THE REMOVING OF MOUNTAINS

THE NATURE OF OUR FAILURE

WHILE not questioning the common belief that when the violence of an opponent comes to a head, a sane man or sane nation can only offer battle, it is worth while to focus our attention on the fact that any positive good war may seem to bring about is the result of the spiritual travail that accompanies it. War has in it no element of construction; it may produce quiet, but never peace. Peace is a spiritual, or, we may say, mental, state, and can only be produced in any man or nation by a free, inward response to the stimulus of fellowship. The knock-down blow necessary in an emergency is never, even in training brutes, conducive to a nobler order of things in the future. We well know that the real conquest of any animal, or of any nation, does not consist in leaving it stark upon the field, or in causing it to crouch, tail between legs, but in making it a friend and comrade in the onward march. It is evident, indeed, that it would be immeasurably better to attain any end by such spiritual travail as may induce free response in opponents, rather than by the help of destructive warfare.

Man has spiritual power in so far as he may move his fellow men by an influence upon their inner selves, their conscience and reason; and that power, we believe, is legitimate and enduring only when it works along the line of those qualities we call eternal or divine, because they are always advantageous, not only for some but for all. Justice, goodwill—these are spiritual and eternal; swords and cannon—these are physical and temporal, straws blown by the breeze of the moment. In the appeal to conscience and reason a spiritual force is paramount; in the appeal to arms a merely physical and non-moral force is paramount, for where arms rule