

## THE CURE FOR WAR

war possible. How to preserve ourselves, not the Germans ; for when of two parties each concerns itself with the morals of the other, the result is that each continues to lament the immorality of the other, and with good reason. A moral effort cannot be vicarious ; and, if you would make any one good, make yourself. It may be, as I believe, that the Germans made this war wrongly and that we were right to withstand them, that they had been for years falling more and more into bad habits of thought which led them into this war ; but it is true also, I believe, that they were encouraged in their bad habits by the conduct and the thoughts of all the peoples of Europe. There was a bad habit of thinking about war everywhere ; and, if the first crime in action was theirs, it is not for us to protest that we never could have been, and never in the future can be, capable of it.

Thinking in Germany was in favour of war ; at least one man of genius praised it so eloquently that he made it seem good to himself and many others. But what man of genius here has made peace seem good to us ? We have had our advocates of peace, who deserve praise ; but they have not had the passion or exercised the moral contagion of Nietzsche. He was morally perverse, no doubt ; but he was morally passionate and therefore stronger in influence than our pacifists who make their just and reasonable appeals to self-interest. They tell us that war is foolish, as it is ; he said that it was noble and glorious, which it is not ; but he said it with a power that came from the perverse conviction of his whole nature, and we need