

THE HAPPY WARRIOR

"Pacem omnes desiderant; sed quæ ad veram pacem pertinent non omnes curant"

IF there is one subject rather than another upon which the mind of the ordinary Englishman is liable to painful confusion, it is the question of the lawfulness of war. This is not surprising if we consider the influences under which most of us come at different times. The Anglo-Saxon—and the Anglo-Celt not less—is born with a delight in the sense of life; he desires activity, danger, competition, mastery. As a boy he is taught that the history of the world is the history of conflicting nations, among which his own has borne an honourable and successful part; advance, whether in territory or commerce, is a "victory," even when it is not, as it generally is, the result of actual warfare; patriotism is taught as a duty, and the ideal of character held up for imitation is a soldierly one. Among the great names of the past and the present time, he sees that those of soldiers are the most numerous and the most admired; and, even if this had not been so, his own instinct would have placed them first. He lives in a world where armed men are counted by millions, and he has never doubted that they are armed for good reason, until at last it comes about that his country is plunged into a serious war, and at the moment of all others when he needs a clear head and an inflexible will, he is thrown into sudden confusion. It is the hour of the preacher and the teacher; from press, pulpit, and printing-house a cataract of