

THE CURE FOR WAR

of the fittest. In Germany the Kaiser talks about the first, and the professors about the second. But there is national passion behind both ; and their religious feeling is for the old gods who are national gods, whatever name they may call them by. And against these old gods and this fierce religious feeling all arguments for peace based upon self-interest are powerless ; and since this war broke out we all know it.

There is, as I have said, an easy and natural alliance between intellect and passion in favour of war, between pagan religion and materialist theory. To withstand it we need a like alliance between intellect and passion in favour of peace ; that is to say, we need to rediscover Christianity, not as a theological system nor as a system of morals only, but as a way of life both beautiful and agreeable to the intelligence. We need suddenly to be aware of it as something which can be practised like a fine piece of music, so that, whenever we fail to practise it, we may recognize the failure and discord in our lives. But before we can do this, we must see clearly what it is, as the musician sees the music. We must not confuse it with some other way or try to produce a compromise between them. The first claim which Christianity makes is that it is a way for all men in all possible circumstances. Deny that claim ; say that it is a way for individuals and not for nations ; and it is no longer Christianity. If once it is touched by compromise, it loses all its glory both for the spirit and for the mind. Reason and passion consent to it together only when it is utterly accepted, when any