

Some pacifists go further, and take the ground that there is a conflict between the natural law and the moral law, and that we must choose the moral even to our hurt. Thus Mr. Edward Grubb writes:

"Self-preservation is not the final law for nations any more than for individuals. . . . The progress of humanity may demand the extinction (in this world) of the individual, and it may demand also the example and the inspiration of a martyr nation. So long as the Divine providence has need of us, Christian faith requires that we shall trust for our safety to the unseen but real forces of right dealing, truthfulness, and love; but, should the will of God demand it, we must be prepared, as Jeremiah taught his nation long ago, to give up even our national life for furthering those great ends 'to which the whole creation moves.'

"This may be 'fanaticism,' but, if so, it is the fanaticism of Christ and of the prophets, and we are willing to take our places along with them."*

The foregoing is really the keynote of much pacifist propaganda. In our own day, Count Tolstoi has even expressed anger at the suggestion that any reaction against militarism on other than moral grounds can be efficacious.

The peace advocate pleads for "altruism" in international relationships, and in so doing admits that successful war may be to the interest, though the immoral interest, of the victorious party. That is why the

* "The True Way of Life" (Headley Brothers, London), p. 29. I am aware that many modern pacifists, even of the English school, to which these remarks mainly apply, are more objective in their advocacy than Mr. Grubb, but in the eyes of the "average sensual man" pacifism is still deeply tainted with this self-sacrificing altruism (see Chapter III., Part III.), notwithstanding the admirable work of the French pacifist school.