

(adés les individuals adés les dels comandants) pertany a l'hèroe just o a l'homeier inic. Mes aquesta religió (sigui catòlica, sigui protestant, sigui grega, sigui russa) ens mostra l'amor als homes i a llurs nacions, sens falsia. I és precisament lo mancar an aquesta llei en temps de pau, ço que fa absolutament necessaria la guerra. D' aòn se segueix, que la llei qui prevé la guerra és exactament la mateixa que la que la normalitza i condiciona.

Vol dir tot açò que les nacions modernes han d' haver més cura dels interessos infinits que dels materials. Vol dir que la harmonía eterna aòn el Creador i la natura se fonen en deliquis d' art excelsa, amor de pau benhaurada, generacions de plaer infinit, ha d' ésser ja des d' ara presagiada i reflectada per la voluntat lliure de l' home en aquest món jussà, si bé tarat de l'esperit del mal emperò capaç per ço mateix d' ésser conquerit per la bonesa vers perfeccionaments ilimitats. Vol dir que en nostra síntesi maravellosa de l' univers permanent, l'home deu introduir-hi la harmonía temporal, aòn totes les criatures i totes les nacions s' enllacin en deliquis d' art i natura, amor de pau fecunda i generacions de plaer finit. Si la sanció és eternitat, lo remei és amor.

ANFÓS PAR

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## « AU DESSUS DE LA MÊLÉE »

We receive the new book by Romain Rolland with a strong, with a soft emotion. At last the great exile may let hear his voice in France. A year had to pass away before this moment arrived. A year during which injury and calumny against the author took a free course in his country. The first article, that which has given the name to the volume, was published in the «Journal de Genève» in the month of September 1914. No French periodical could then publish it, no later on, the rectifications which were sent by the author to those who changed the sense of it by the reproduction of incomplete sentences and false citations, by tendencious glosses. Only since the month of march of this year, some French readers could take notice of this article, owing, as the author settles it, to the malevolent zeal of an unskilful pamphleteer.

We already know the sense of Romain Rolland's preachment. He is not precisely—at least he was not at the beginning—an opponent