

some small extent—a very small extent—a man's dexterity with sword and pistol will affect his political prestige in Paris, Rome, Buda-Pesth, or Berlin. But these are just interesting vestiges, and in the case of Anglo-Saxon societies have disappeared entirely. My commercial friend who declares that he works fifteen hours a day mainly for the purpose of going one better than his commercial rival across the street, must beat that rival in commerce, not in arms; it would satisfy no pride of either to "have it out" in the back garden in their shirt-sleeves. Nor is there the least danger that one will stick a knife into the other.

Are all these factors to leave the national relationship unaffected? Have they left it unaffected? Does the military prowess of Russia or of Turkey inspire any particular satisfaction in the minds of the individual Russian or of the individual Turk? Does it inspire Europe with any especial respect? Would not most of us just as soon be a non-military American as a military Turk? Do not, in short, all the factors show that sheer physical force is losing its prestige as much in the national as in the personal relationship?

I am not overlooking the case of Germany. Does the history of Germany during the last half-century show the blind instinctive pugnacity which is supposed to be so overpowering an element in international relationship as to outweigh all question of material interest altogether? Does the commonly accepted history of the trickery and negotiation which preceded the 1870 conflict, the cool calculation of those who swayed Germany's policy during those years, show that subordination to the blind lust for fight which the militarist would persuade us is always to be an element

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