

ing a step further—that such a great writer and thinker as Ruskin was so warm an advocate of the strenuous in nation-building, that he wrote, “We talk of peace and learning, and of peace and plenty, and of peace and civilization, but I found that those were not the words which the muse of History coupled together; that on her lips the words were peace and sensuality, peace and selfishness, peace and death. I found, in brief, that all great nations learned their truth of word and strength of thought in war; that they were nourished in war, and wasted by peace; trained in war, and betrayed by peace—in a word, that they were born in war, and expired in peace.”

#### INTERNATIONAL RESPECT.

(2). That only physical and military excellence in a people can enlist the respect of other nations and keep them from absorbing mere commercial peoples with inadequate protection.

Homer Lea points out the national suicide involved in excessive commercialism at the expense of defence precautions and a strenuous national life, he says, “Whenever a nation becomes excessively opulent and arrogant, at the same time being without military power to defend its opulence or support its arrogance, it is in a dangerous position. Whenever the wealth and luxury of a nation stands in inverse ratio to its military strength, the hour of its desolation, if not at hand, approaches. When the opulence and unmartial qualities of one nation stand in inverse ratio to the poverty and the military prowess of another, while their expansion is convergent, there results those inevitable wars wherein the commercial nation collapses and departs from the activities of mankind forever.”

A lesson might be brought home from this that it might pay Canada better to do with a little less wealth, if it should