

and aggression the peoples of the Old World have an uneasy distrust of each other, and, what is more to the point, it best suits the purposes and ambitions of the rulers to foster this distrust, and maintain large armies in order to keep peace at home, to increase their empires, and to retain some of their possessions which have been obtained by conquest from other nations or by partition of their territories. France would like to recover Alsace-Lorraine; Germany will keep it at any cost. When discontent gathers in Russia it will be diverted by war, and rumors of war, and the people will forget their grievances in their devotion to the mission of Holy Russia. She looks with covetous eyes on Constantinople and the wealth of India, and England must stand ready to defend her own. Austria with her scanty coast line seeks to add to her Danubian domains and make a clear way to the Euxine. When the division comes, Italy wants to be in a position to demand a share, and so indulges in a little preliminary practice on the African barbarians. In all this snarling and teeth-showing, in all this preparation for human misery, pain and death, what part have the United States? The whole principle and aim of our nation's existence is as different from that of the great European powers as is our system of Government unlike theirs. With us it is the peace and happiness of the people; there it is the security of the institution, the governing class. We believe in equality before the law, and that each man has an inalienable right to life, liberty and the pursuit of happiness. To secure these rights our government was avowedly instituted. Over the Atlantic a different spirit animates their acts. Ancient class privilege must be protected, stolen possessions must be guarded or recovered, and boundaries must be kept inviolate or extended. Under which government the inhabitants of a disputed territory desire to live is of no consequence whatever, except as it offers opportunities for secret

intrigue. Against this *we* have a country whose boundaries are defined and respected, a people who are devoted and loyal, not through force, but from conviction. Our relations with foreign powers are peaceful because we do not envy them nor do we present either a check or a temptation to their ambitions. Our infrequent differences with them are settled amicably not because they fear assault from a mighty army and navy, for we have none, but partially for the reason that they fear each other so much that there would be nothing to gain and much to lose by attacking us, and also because there is no implied threat in our demands, but simply a reliance in their equity, which suggests an equal confidence that the other side also will deal fairly. The ambitions and hatreds that lead to war there are wanting to us here. The tendencies to peace and good will are more firmly rooted here than they are there. What need then have we for increased preparation for war? But the gentlemen of the other side may claim that differences could arise. Suppose they do, will the arbitrament of the sword offer the best solution of the difficulty? Will it offer any solution? Wars are generally followed by a treaty in which the differences are arranged. If it were not for its horror how comical it would appear for a civilized nation to spend years and treasure in making engines of hellish ingenuity for purposes of destruction to life and property in an emergency entirely unforeseen and improbable. Then when the opportunity offers, men who, in private life, were gentle and kind hearted, turn themselves into such emissaries of the devil as his imps might envy, and send death in its most hideous forms, fire, rapine, desecration of all human sympathies, and desolation of homes, into what might, but for them, be a peaceful and happy land. Then after a space of time an armistice is declared, destruction ceases, and certain of the great men of the respective nations meet and