

(December 12)

War and Manhood.

BY DAVID STARR JORDAN, LL.D.*

ADDRESSING the Canadian Club on the subject, "War and Manhood," Dr. David Starr Jordan said:

Mr. President, President Falconer, and Gentlemen,—I may say, to begin with, that this last week has given me my first experience of the Canadian clubs, and I do not know that I have ever met anywhere a group of people of any sort that has given me so much pleasure to face as these men of the Canadian Clubs of Montreal, Ottawa, and, to-day, of Toronto. It is one of the hopeful signs that such clubs are possible in a democracy—that you can bring out so fine and large a body of business and professional men that are absolutely free in their discussion and willing to be freely talked to by anybody.

I am going to talk to you to-day—you who of all the world have the least need of it—of the evils of war. We, in our various ways, are working towards—I happen to be in a position where there is a little responsibility making towards it—towards, I say, the ideals of peace, and by that we mean the taking of unreasoning anger out of the councils of the world. We do not mean that we have any specific that will prevent the breaking of street car windows. It is not necessary that we should have something to prevent a country insisting on what they regard as their rights. What we refer to is the matter of international peace, and international war as opposed to peace, and we think that peace comes in the direction of the extension of the idea of law.

Law represents the way in which things come about—the best way of doing things. The law in the ordinary sense represents the ideal relations between man and man. If you want to know how a man ought to act towards his neighbor there are statutes. We are making statutes all along the

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fishery boundary. They have to be subordinated to the higher law by which the fishes themselves carry on their creed.

Laws, like gravitation—the best way in which the planets, the stars, and the suns circle in their course, the best way in which apples can fall to the ground—cannot be improved. There are no possible amendments to a real law. The law of God represents the best possible way. We want to bring about the child of law in the groups of men called nations. Ever since civilization began we have the movement in this direction. Before man wrote history, every man's hand was against another. Every man and every woman's life was a tragedy, like the life of the wild animals. Little by little we have got rid of tribal wars, ordeals of war, individual combat, wars between cities, wars between counties, between robber barons, between rival barons, wars through the succession of dynasties. There is only one place where killing on a large scale has legalized itself, and that is in war between nations. We have the old proverb, "In arms the laws are silent." We want it so that "In law the arms are silent," among civilized people.

Now, of course, this line of work has been taken up at The Hague. We have had three conferences, and through these conferences made many changes for the better. We have made it so that seaboard cities are no longer subject to bombardment. Merchant and passenger vessels will not be subject to attack. There is a very strong sentiment in Europe to that end. And for all these things which make war a nuisance to commerce and trade all regulations will be made whereby this form of nuisance will be abated. We want to get behind all that, and stop the use of war as a means of settling the difficulties between nations. Almost always these difficulties are unreal, and have their origin in the desire of someone in authority to turn the attention of the people against some needed reform.

I was talking the other day to one of that noble group of men who realize what France most needs. He believed that just so long as France was turning her eyes to Alsace and Lorraine, just so long as the thought of revenge was paramount, just so long would her attention be taken away from matters of internal reform and her progress retarded. The majority of the French deputies are high-minded and turning their attention towards internal affairs. You will hardly find a war in the last hundred years that has not been used by somebody as means of heading off political movements in the country—movements in the direction of reform.

We want a simple solution. We found a very simple one in the more or less hundred years' difficulty in Newfoundland. We referred it to some good lawyers at The Hague, and so settled with absolute justice the claim of the Americans. I do not say the American side, because you are all Americans. If I do so, you will understand it is the mere force of a bad habit. Every contention on the side of the United States that was turned down deserved it, and every definition that deserved to be confirmed was confirmed. See how easy it was, and so with many of these disputes. One after another, as soon as the nations realize that they are going to be brought with their quarrels before a tribunal such as that which settled the Newfoundland fisheries dispute, they will settle out of court. The fur-seal case will soon be so settled, within a few days, to the satisfaction of both sides. There is nobody ought to have satisfaction out of it except both sides, as both sides when they understand the people do not want except what is fair and just. People did not war in the old days except when robber bands used to go out and levy on the people and rob and murder and pillage and destroy, living on the country; but in modern times wars are prepared long beforehand. When you have men in the country who have no immediate interest either of plunder or politics—when you have countries put in that way—you will not find the people agreeing to fight.

The people of Germany and England are desirous of going on with their affairs. They have no desire to come across and kill their peoples; and, if they did, there are a great many they would rather kill than the people of the other great civilized nations in the world.

In speaking against war I am not going to go over old ground very much, and so I am not going to discuss the horrors—there are plenty of them. The sorrows of war belong to the women; and if there is anything that has been an appeal for the womanhood of the world it is the loss of brothers, sisters, and sweethearts in all these many wars—a loss very seldom found; every soldier has at least one sweetheart, and it counts up enormously.

I am not going to talk very long of the financial cost of war. You will find men on the street who will say that war is very costly in heroes and soldiers. That war is the source of all the fine attributes of men, is the creed of many. Courage, willingness to resist tyranny, magnanimity, the fine traits, soldierly traits, are all shown up, some say, by little groups of men in every country, by war. If they were true truths we

could afford to send men to the wars. It is simply not true that war is responsible for the great qualities of bravery, courage, and magnanimity. War, more than any other agency, is responsible for the distress of this world. We find against the creeds of so many, battles, murder, robberies, flames of cities. In that we see the magnanimity of some noble man. You will see these against any other similar background. I know if you had an earthquake here, through this building you would have deeds of valor as fine as on any battlefield. You would take part in it as in any other field of battle.

Our mountains in California dance about and shift on unstable foundations, and the holes they make come together with a slam. We had at Leland Stanford University the largest dormitory that has ever been made—great blocks of stone, four storeys high. One building held three hundred and twenty-five students, with immense chimney ornaments, which during the earthquake broke off right level with the roof and crashed through all the different storeys, clear down to the basement, taking men and their belongings, chairs and tables, as a stratified mass, down through the building. Professors, whom you could hardly imagine as distinguishing themselves on the field of battle, commenced the work of rescue within five minutes. One carried twenty or thirty men out before the dust had ceased to obscure the building. They had them in safety before the jar was over, taking them out of that stratified mass, and saving the life of all but one of those boys. He was struck by a rock. There is as much danger in a shaking building as on any battlefield anywhere, and none of those professors had any previous thought of any occurrence of the kind. There were men there with white livers that morning. You could see them right through their clothes. But it was not the earthquake that made heroes of these men. It is the courage made in peace by intelligence and education, the courage that comes from doing one's duty, from resisting evil, from living a pure life, from living the kind of life that we are calling the peaceful life.

I do not say anything against military men. We have chosen the bravest and strongest of them. We have called them out. Officers are not strong men because they are officers. They were picked because of their strength beforehand.

I was also at San Francisco, that community of people larger than Toronto—350,000 of them homeless and living out in the parks and fields outside of the city. I saw young men among them—young automobile fellows—you know the

kind—men who carry someone along to crank up. I saw these fellows working fifteen and twenty hours a day to help. The apostles of the rights of man, the voices of social discontent, the men who vent this social condition, I found all these fellows out in the field, being waited on; not one of them did a single stroke of work.

If we were looking for war as a source of all the fine virtues we would not come to Toronto; we would go where war is plentiful. Since Toronto was born they have had one hundred and twenty battles in Venezuela. If you wanted to fill up the ranks, say, of the North-west Mounted Police, you would not come here, or to Montreal, Winnipeg, and places where there is no war; you would go to Venezuela to get these fine, strong characters, to get strong men; you would go to Turkey, where they have wars.

I want to show you two things. One of them is in regard to the finances of war. I have begun to study that, and I have begun to find things I did not expect. The war debt of Europe is \$26,000,000,000 of our money. It is greatest in France, with \$5,000,000,000. Germany comes next, with \$3,800,000,000; Great Britain, \$3,700,000,000; Italy and Spain, \$2,800,000,000 each, which is fairly in proportion to wealth; and then the other countries make up the rest. The interest on this immense sum of money amounts yearly to \$1,250,000,000, mostly paid by the working man. You understand the farmer gets his income from what he sells. The laborer is better fitted to pay taxes, because you can take something of what they get. I have been told by men who know that one-ninth of London's population do not pay taxes, because, you see, they are not receiving anything. Or, if you do not like that illustration, go over into France and Spain, or anywhere, and it is a matter of fact that it is the laboring man who pays the taxes, because, for various reasons, other men have found a way out more or less complete.

There are about sixteen bond-holding firms that control the war debt of Europe. They are what is known as the Unseen Empire. They control Europe. The credit of the Bank of England has a psychological reserve, and over and above is an absolute certainty that its notes are good. This Unseen Empire is what may be called the psychological reserve of Europe. If you travel in Europe with a draft drawn on one of these great firms, you are sure that it is good, because it represents the credit of Europe—the Rothschilds, the Goldsmiths, the Bishops, the Cassels, and so on, some sixteen or seventeen of these firms, who do not own this debt,

but they control it. They could own it if they wanted to. You understand—I don't—the difference between controlling and owning. There are men like Havemeyer, whose proceedings appear to be infamous, for when he died he did not own any part or parcel of it.

This Invisible or Unseen Empire had its origin at Frankfurt with the first of the Rothschilds, the Red Shield, and this man, getting well ahead, was present, or through his representatives, at the Battle of Waterloo, and sent by courier the news of *La Belle Alliance*, and then the sign of the Red Shield was ready to buy up all the stocks and bonds that were depreciated, as so many were, by the activity of the allies of Waterloo. When the regular news came the bonds were all sold and everything was quiet. It was time to pay up the French bonds then. I understand it is pretty hard to find the facts about these men. They do not differ there from the men on this side of the ocean. Quiet men, with an occasional museum, a hospital or library, or something of that kind—they do not attach their names. But supposing each of these men spends a million dollars a year—for every man is not known to spend very much on their families, dependents, and associates in the Invisible Empire—it still leaves \$1,000,000,000 more than they can possibly stand. To this Invisible Empire goes ten to twenty Rockefeller fortunes every year.

When France was beaten by the Germans in 1873, a tremendous indemnity was exacted. It was paid in the usual way. France went to the Rothschilds—the Invisible Empire—and borrowed the money, and their debt is \$5,000,000,000. That is high finance, but it involves a very large expenditure of interest money, but that can be financed, too, with the result that this empire gets a stronger and stronger hold on the property of the nation.

I do not believe that there is any more danger of war between England and Germany than there is of war between England and Mars, and when Mars looks red there is danger of trouble. England is too wise and sensible to begin war wantonly. Germany, if she is not too wise and sensible, is too clever to begin a war wantonly. But behind all this there is the Unseen Empire, and war would mean the ruination of credit and the breaking up of the whole system. Admiral Beresford proposes that England should borrow \$2,500,000,000 more, in order to add to the debt, and in order to have something to show the Germans when they go peering out across the channel to see if England is prepared. I don't believe any nation ever scared another nation into peace by

its warships if it wanted to fight for any other reasons. I don't believe in a nation preparing for war in times of peace. I believe rather in preparing for more peace, through education, through the development of the country's resources, through sanitation, through all the various elements that strengthen a nation, fitting it for holding its own and depending on the power of right and the majesty of law. I believe the building of a number of warships by Great Britain produces a similar programme in Germany, and I am afraid it is leading the United States on the foolish track.

In Europe—I am jumping the track, but I will kill a certain number of things before I get through—I found, in going to Europe for the especial purpose of talking these things over with the men interested in the movement for peace at The Hague, that they all look forward to seeing the two nations in the New World taking the lead in all these matters. They are free. The only nations not now in the hands of the Invisible Empire absolutely financially, with the exception of the barbarous nations that haven't any credit, are Canada and the United States. The Unseen Empire, I am told—I may be mistaken—holds \$100,000,000 of the United States bonds; she holds most of those of Australia, New Zealand—in fact, practically all except those of Canada and the United States. Therefore, we are free lances. We are able to take our part in the cause of peace. Secondly, Canada stands in the position of being connected by blood and history with the greatest nation of Europe, of being connected by blood and neighborhood ties, ties of language and commerce with the greatest country outside of Europe, and connected so closely with both of them that it is not possible to conceive of her taking part in war with either so long as Canada exists.

In testimony of this is that long trail running from the far Yukon to the Atlantic, of some five thousand miles—a boundary line that splits towns in the middle, even splits houses, so that the owner can vibrate as circumstances require, passing through all these great lakes and the mountains down to the sea, and then on up again to the North; and of this boundary which is disputed nearly all the land is used with all the brutal frankness common to blood relations, and not a soldier, not a warship, not a gun to protect it from the quiet and reasonable gentlemen of the other side. When you begin to look at this from the European standpoint, that boundary looms out large as one of the great things above all others. There is hardly a boundary line or frontier in Europe over which even hardly a tourist may go for fear he will photograph something.

The other day, in Boston, I took part in a conspiracy to celebrate the hundredth anniversary of the Treaty of Ghent and to place overlooking Niagara Falls something as visible as it would be desirable. My idea would be a stone bridge—something permanent. I do not know whether there is any room among so many of those electrical plants to put a bridge, but it may be there is, where our ancestors fought so savagely with each other, somewhere at Queenston Heights or in that neighborhood, to commemorate a hundred years of peace.

I was going to say that I do not see where the financial side of this thing is going to end. I cannot see how the debt of France, piling up at the rate of \$200,000,000 a year, can leave the French people any equity in their country after a certain time. I cannot see how the debt of Spain and Italy, piling up at the rate of \$140,000,000 a year, is going to leave the poor people of those countries any equity in their countries. That the debt of Great Britain is piling up at an alarming rate is but too true, and London has the slums of the East End in all their poverty and wretchedness. The condition is the same in Germany, except that the German law which makes people work and insure themselves obscures the fact that they have the same burden as any of the other countries. I do not see where it is going to end. I do see that if we in Canada and the United States want some time a pleasure-ground or great park, when these assets come up for auction, it is going to be comparatively easy for us to buy in some of these mortgaged States cheaply. You can see how it is better to live in a little country than in a big one. The commerce of Switzerland is greater in proportion than that of England. She has no warships and fortifications for her seaport towns—not even for her canals. The fortification of the Panama Canal is one of the pieces of folly which looms up large among the things that are under discussion now.

I was at the Experimental Farm over near Ottawa the other day, and among other things Dr. Saunders showed me certain forms of wheat that he had made to yield one-third more to the acre than its ancestors had done, by taking out the finest heads and breeding from them and disposing of the rest. He also showed me a herd of cattle that was yielding one-third more milk than their ancestors by simply picking out the best cows and sending the others to the butcher, or sending them to the farmers around. We know that it is possible, through selective breeding, to bring about almost any change that one may like. We know of the breeds of dogs we made from wolves. Now, this selective breeding is the magician's

wand by which men can summon any form that he likes. Take the great plant-breeder, Luther Burbank, who has done so many things. It is within us to work along steadily on the law of selective breeding—"Like the seed is the harvest." The only way is to get rid of the poorest and breed from the best. The strongest may leave, and those left determine the quality of race. Heredity always runs level. There is not a nation sliding down except by the killing of her strongest or through emigration. Emigration from the counties of European countries has left the home county poorer. Emigration from the Eastern States has made the West richer and the East poorer, but they have not made the world any poorer, because we that have gone west, and Englishmen from the farther East, the world is richer for our moving out, even if England be poorer because she has lost us. If you take most of the physically strongest—those with the most dash, those who are the most courageous and enterprising—then those that are left will breed from a lower stock, and the race will deteriorate. The standard stature is shorter than some years ago, but, of course, size is not everything, but they are breeding from worse and smaller stock.

To compose the armies of all the great struggles of Europe the bravest and strongest were drawn. Take the great battles of the Peninsular War, or during the Napoleonic period; the men who fought were the flower of young manhood. In Europe the battlefields are the graves of hundreds of thousands of brave soldiers. At Austerlitz, in the defeat of the Austrians and Prussians, and at Jena, in the defeat of the Prussians, thousands of the most virile of the nations were killed. Or, when the finest army in the world of 600,000 Frenchmen invaded Russia, only 20,000 spectres returned, and what must have been the drain on that great nation! I visited in Maryland a place where 150 acres of men—North and South—were buried. I know that all those national cemeteries cover something over 12,000 acres of young men that are buried and stacked up down there. These men are a little better than the average. Little by little by the drawing away of the strongest and leaving the poorest at home, you are going to have a final and long result. I have studied the same story in France, Spain, Italy, England and Scotland, Ireland and Wales, Germany, and every part of Europe. This is the evidence of what war has cost. Now, this has been known a long time. The reason that Rome died was because the Romans were gone—the fallacy of breeding from an inferior stock instead of breeding from the strongest. The barbarians invaded and occupied the unoccupied territory.

The future of Canada is not resting on her magnificent resources in the way of lumber, mines, and, still more, in the way of fine soil. It rests in the kind of men coming here. She is breeding from superior stock, and for that reason Canada has a right to look to the future. We breed from good stock in the United States, and from a lot of bad stock that has been turned over to us by people who have been striving to secure the last dollar.

Just another word. Nearly 200 years ago Benjamin Franklin, one of our greatest scientists and philosophers, was the first who thought or noticed the idea that war affected the breeding of nations. What can be more apt than the quotation, "Wars are not paid for in war time; the bill comes later."