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"Nearly four years ago I became afflicted with scrofula and rheumatism.

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DR. J. H. AYERS

European Arbitration.

BY LARRY COOK, nec TENNESSEE CLAFLIN.

Just as "any rope is good enough to hang a dog with," so in the past any cause has been good enough for war. Chronic international hatreds and jealousies made the nations ripe to fight for imaginary injuries or advantages as readily as for real ones. Thus a spirit of contempt and animosity towards foreigners was encouraged by rulers so that they might the more easily excite the people to war phrensy whenever they desired it. The patriotism and genius of poets were enlisted on the same side. A century ago the mercenary pen of Dibdin fired the Navy to incredible heroism. He flattered every prejudice and foible of our simple-minded tars. Not a forecastle but rang with his songs:

"While English bosoms boast English hearts,
We'll tip 'em all round a touch:
While with ardour each starts that nothing can quench,
We'll hang the Spaniards, belabour the Dutch
And block up laugh at the French.
Now the French while in harbour so snug and so sly,
'Bout their courage they make a fine rout;
If they'd have the whole world not believe it a lie,
Then, damme, why don't they come out?"
Of Nelson he wrote:
"So you see the despatches was easily stow'd,—
'Twas no use with a hist'ry to charge 'em;
He'd occasion for only the old-fashion mode,—
Taken, burnt, and destroyed, as per marjum."

"Thus, with one of his precious limbs shot away,
Bold Nelson know'd well how to nick 'em;
So as for the French, 'tis as much as to say,—
We can tie up one hand and then lick 'em."
Then of England, that wonderful country sing,
Where we've thousands of joy, if we need 'em."
Mild laws that protect us, a Protestant king,
Lovely women, grog, biscuit, and freedom,"

When Dibdin died in 1814, Beranger was twenty-four, and had already made himself a name. An earnest and true poet, he was content to suffer for his opinions, and was equally free from vanity and servility. But from purer motives he did for the French Army much the same that Dibdin had done for the English Navy. This French Anacreon, who sang so sweetly of love, also tuned his lyre to war, and, with those witty sarcasms which the French so appreciate, animated the hatred of his country against its old aristocracy, and against foreigners. The opera of "Charles VI," by Halesy, brought out in 1843, contains a song by Casimir and Germain Delavigne: "La France a l'horreur du servage. Et si grand qui soit le danger, Plus grand encore est son courage, Quand il faut chasser l'etranger, &c." The chorus is intensely and amusingly Gallic: "Guerre aux tyrans! jamais, jamais en France, (bis) Jamais l'Anglais ne regnera. (bis) Non, non, non, jamais, non, jamais, en France, Jamais l'Anglais ne regnera, Non!"

Thus from age to age, from Homer to Tennyson, one of the two grand themes of poets, great and small, have been men and deeds of War. The sweet-voiced, calm-eyed muse of Peace has seldom heard amid the fanfare of trumpets and the roll of drums. Peace has been despised. Men of peace have been classed with women and cowards. We, to-day, the greatest of all manufacturing and commercial peoples that have existed, do all we can to make war attractive. We bedizen our meanest soldiers with gaudy apparel, cover the breasts of chiefs with stars and orders, although we pay them all badly from the beginning and neglect them after years of faithful service. The soldiers of industry, are far more neglected; the heroes of science are feebly recognized and scantily rewarded by our rulers. All, however, will acknowledge that the ultimate happiness of mankind must depend upon the universal rule of peace. The abolition of war is daily becoming more and more a vital necessity to civilization. Trade shrinks and withers at the mere whisper of war. The industrial armies of Europe cannot be ground down much longer to maintain the costly organizations of destruction.

One man out of every five is withdrawn from the producers, and becomes a non-producer at the cost of the other four. If the twelve millions of men in Europe, "the most robust, the most energetic, and the best trained," who are taken from the fields and the workshops to learn how to kill and destroy skilfully, could be restored to the ranks of labour, land permitted to become husbands and fathers, perhaps we should not have starving women in London making shirts for sevenpence a dozen, nor so many fallen sisters pacing its weary streets.

It is no easy matter, however, to abolish customs which are coeval with the whole existence of mankind, and which were doubtless derived from their beast-like ancestors. From the times when men fought with fangs and claws to the present, war has been more or less their normal condition. But the more they become men the farther they recede from the processes of brutes. The recent restrictions on war, and the humanity introduced into it, are auguries of a time when it will be ranked with cannibalism and other outrages upon our race.

And the question which concerns us now is by what method may it most rapidly and effectively be made impracticable? Disarmament has been proposed by many critics. This appears to offer insuperable difficulties. Which are the powers that should disarm, and to what extent, and who will take the initiative? What guarantees can there be that any agreement on the matter would be respected by all parties? Religion could once enforce "The Truce of God," and the sword for a time rested in its sheath. But the power of the Popes and the forces of superstition have been broken. To what new powers can we appeal? There are a only three: the growing necessity of unrestricted interchange of national productions, the increasing sentiment of the brotherhood of men, and the widening sense of justice. Brotherhood and Justice should be the new watchwords of the peoples, and then wars and other oppressions will more speedily decrease.

If all countries were in the same state of civilization, or if civilizations did not contain large proportions of the uncivilized, complete disarmament might, theoretically, take place. But in much of the world nothing short of the military chastisement can repress the turbulent and predatory instincts that are always ready to burst forth. In London alone we have fifty thousand regular thieves, besides

other savages, and but for our soldiers it might be sacked at any moment. So long as we threaten any community, force must be provided, wherewith to meet it. The worst war is preferable to Anarchy. To suppose that war can cease all over the world is an idle dream. The imperfect development of social order in the greater part of it, makes universal peace an impossibility.

Nevertheless the greatest powers could easily determine, should they desire it, to resort to a European Court of Arbitration, instead of settling their disputes by ruinous wars. For it is those who have most to lose who should be the keenest in favour of peace. And if they were once earnestly and loyally to agree to arbitration, the lesser powers would be constrained to follow them, and by degrees disarmament would take place naturally and spontaneously. If France, Germany, Austria, Russia, the United States and England, would but take common action on this point, it would suffice for the whole world. An International Court of Arbitration established among and for all justices would eventually become a Court of Justice for the rest. International laws already exist and would be added to and improved, and become identified with international morality. At present the whole field is one of uncertainty and conjecture. But a new and large class of international lawyers would arise, men of wide research and equitable views, to digest, formulate, and plead the rules of the science which is destined to give peace to the nations.

As in ordinary courts of law, the ablest and most profound pleaders should succeed, and the judges of the International Tribunal and decide by the passionless laws of equity, alike free from diplomatic chicanery and political heat. The lofty standard of justice taught by international lawyers from Grotius down to this day, has been largely ineffective because causes have always been decided by statesmen instead of by professional judges. Professor Sheldon Amos said of the Arbitration at Geneva under the Treaty of Washington, that it "has been a good deal marred by the national party feeling by which some of the arbitrators were agitated, and from which a permanently constituted Court of Justice might (if it could be found at all) be expected to be moderately exempt." Other causes, too, have contributed to this and similar results.

The canons of right and wrong differ in different countries owing to opposite usages. But equity is superior to usage, and the proposed Court, which would be a Supreme Court of Justice for the world, would be essentially a Court of equity. At present there is no canon of right and wrong to determine when it is justified to go to war, or whether any given war is just or unjust, although the most wanton belligerent always feels compelled to offer a pretence of justification for breaking peace.

But a European Court of Arbitration would make the laws as well as the judgments. Many causes of war are dying out among states of equal civilization. Religious toleration free trade, colonial independence, a wider diffusion of knowledge, freer communication, and the decreasing influence of royalties and aristocracies, are rendering absolute the most notable causes of wars in past times. And when the suffrage is extended to women as to men, their vote for peace will be so unanimous and so powerful that no constitutional government will be able to exist unless its policy be for arbitration as a preventive against war.

English Hospitality to Americans.

Complaints used to be heard in times past that Englishmen—some few of them—who had been well received in America had treated their American hosts coldly in England. There may have been such cases. The best society is not perfect, nor always entirely free from black sheep. But my conjecture would be that in most cases there had been a misunderstanding or misapprehension, and that this misapprehension was on the part of the American. One of these complaints was made to me, the maker of an American of such a position that it seemed most unlikely he should incur a slight. "When A. was in America he staid with me on the Hudson. I gave him dinners in New York, and letters to friends who did everything for him. I called on him here by his request. He has not offered me so much as a cup of tea nor sent me an invitation of any kind. I suggested that it was already the end of the London season, that I knew that A. was leaving town and his town house closed, and I asked my irate friend whether he had not been asked to visit A. in Scotland.

"Asked? No, not asked. He just said, casually, he hoped I would let him know when I was coming to Scotland. You don't call that an invitation?" Nevertheless, that is precisely what it was meant to be, and was. It is the English way. The Englishman, I explained as delicately as I knew how, never says a thing he does not mean, never emphasizes, often says less than he means, is never elaborate, not often ceremonious. "He said to you exactly what he would have said to an intimate friend. He does not make allowance for your acquaintance with English customs. He wants you to come, and if you do not, he will not understand why. country-house life in Scotland is on easier than in England. You do not shoot, and therefore you are not asked to make one of a shooting-party for a fixed date. You are treated not as a gun, but as a friend. Propose yourself whenever it is convenient, and you will be welcomed." I had used an unlucky phrase "Propose myself? Do you think I am going to ask A to receive me as a guest?" Again I had to explain. The phrase, though not perhaps very elegant, is conventional. It is the equivalent of the one which my highspirited countryman, whom it was impossible not to like the better for his high spirit, had resented. It is perhaps rather more common, or is used to supplement the other. If you say you are going to Scotland, the rejoinder is "Will you propose yourself to us?" For the convenience of both parties a fixed date is avoided, and for the convenience of both a date is named by the arriving guest a little later, and not long before his visit. If it prove inconvenient, the answer is, "We are full on that date. Can you come a week later?" In this way visits are dovetailed into each other; the host keeps his house full, and the guest arranges his route, or, as the phrase is, his round of visits, to suit himself. All this is perfectly understood in England and Scotland. The American on his first trip abroad did not understand it. He did not seem to like it even after it had been explained to him. He made his visit, nevertheless, proposed himself, got a cordial letter, "delighted to see you," went, staid ten days, and wrote me that nothing could be more charming than his reception, and that A. and all his family had treated him as an old friend.

This English reserve of manner and speech may or may not be the best thing in the world, but it is English and you must take the English as you find them. No missionary effort to make them over into the similitude of Americans or others will be of the least avail. They are genuine, simple, convinced, and entirely sincere. We are quite entitled to think that the American way is best, and that an invitation ought to be expressed with enthusiasm, that ceremonies ought to be observed, or that a host's manner ought to be demonstrative and pressing. But you will not convert the English to that view, and the plain alternative before you is to take them as they are or leave them alone.

—From "English Country-House Life," by George W. Smalley, in Harper's Magazine for May.

Most advertisers have a decided preference for "home" circulation. Five-sixths of the circulation of the Portland (Me.) Evening Express is delivered directly into the homes of its subscribers by carrier. The carrier system of the Express is complete in Portland and all towns within ten miles. The advantage of a "home" circulation is that the advertising medium is regularly read by the entire household and at a time when expenditures are planned. Such a circulation, delivered regularly, does not fluctuate as widely as "news-stand" and "street sale" circulation.

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