WHY LYMAN ABBOTT, PEACE ADVOCATE, IS FOR MAINTAINING A STRONG ARMY AND NAVY

Christians Not for Peace at Any Price—Three Conditions Necessary Before International Arbitration Can Always Be a Substitute for War

Three Recent Instances in Which Dr. Abbott Thinks America Has Failed to Live Up to the Spirit of Her Treaties

An Interview by the Rev. Dr. LYMAN ABBOTT.

COMBATIVENESS and destructiveness are not vicious elements in human nature. They are not to be destroyed; they are to be guided by reason and directed to beneficent ends. There are times when war is necessary. The history of the world would be poorer than it is if there were no records of war on its pages; if there had been no heroes who dared to fight for justice and liberty.

Christians have not stood and ought not to stand for peace at any price.

They have recognized and they ought to recognize that there are worse things than war, bad as war is. More progress has been made toward world peace in the fourteen years which have elapsed since the first Hague conference than was known in all the years which preceded it.

Why?

Because the movement has been one not primarily for international peace but primarily for international justice. The law of the fist, the gleam of the sword and the bark of the cannon will continue until some power other than that of the armed man is found to protect the innocence from injustice. This plan for a Supreme Court of the nations was not much, but with the proposals of the American delegate to the Hague conference such a court ceased to be the dream of the prophet and became a purpose of statesmen. As long as mankind thought that there was no other method of securing justice between nations than armed conflict so long the plaintive cry of peace fell on unlistening ears. When a plan for securing justice was proposed that promised to avoid the tragedy of war mankind began to listen. The proposal is nothing less than a substitution of an appeal to reason for the appeal to force. Before this substitute can be successfully adopted three conditions are necessary.

There must be developed in the civilized nations a sense of justice strong enough to overcome race, religious and national prejudices.

This international conscience must create some permanent tribunal which can give it official and authoritative expression.

And there must be developed in every nation such a sense of honor that, having once submitted a question to this tribunal, its decision will be accepted, not perhaps without criticism, but without resistance or serious complaint.

The public agitation of the last fourteen years and the increasing intermingling of different civilized nations, due to facility of travel and increase of commercial interchanges, have done much to fulfil the first condition—to develop an international conscience which demands international justice. The statesmen who have proposed the creation of an international tribunal whose authority and action they will recognize have not yet overcome the obstacles which prevent the operation of such a tribunal. But they have prepared the way for its creation by promises of international arbitration frequently repeated, and are now preparing to fulfil the second condition.

In America we have yet to create a public opinion which will insist that our Government shall carry out in good faith every treaty of international arbitration which it makes. Until this, the third condition, is fulfilled, the dangers of war will not be averted. The necessity of home education in this respect is illustrated by three recent incidents in our history.

We had a treaty with Russia. We believed that she violated that treaty in refusing to recognize our passports when issued to American citizens of the Jewish faith. We should have proposed to Russia to submit the interpretation of that treaty to the Hague tribunal. Instead of so doing, we with passionate hearts assailed it.

We made a treaty with Great Britain in which we agreed that all the vessels of the world should have equal advantages in their use of the Panama Canal. Great Britain thinks we have violated that treaty in exempting coastwise vessels from canal tolls. Some of our ablest lawyers are of the same opinion. But, unless vigorous measures are taken to arouse a public sentiment in favor of submitting the interpretation of that treaty to the Hague tribunal, it is probable that the controversy between America and Great Britain on this subject will remain unsettled, provocative of alienation and dissatisfaction on both sides of the Atlantic.

The State of California without waiting for consultation with the Japanese people and without consideration for their feelings has passed an act which to the Japanese seems a violation of the spirit of a treaty, and there is danger that as a result the friendly relations between Japan and America will be seriously impaired. It cannot be too strongly affirmed that it is worse than useless to make a general arbitration treaty, and then when any conflict arises which stirs popular prejudice and excites popular clamor, to disregard our treaty obligations on the ground that it is not consonant with our views, with our interests or with our honor to submit the question to a foreign tribunal.

The greatest peril to-day to the peace movement, which seeks to substitute an appeal to reason for the appeal to force, is not the limitation upon our general arbitration treaties; it is our failure to carry them out when international controversy arises.

Until these three precedent conditions are complied with; until we have an international conscience which calls for an international tribunal, statesmanship which succeeds in constituting such a tribunal, and a national conscience which enforces the submission to such a tribunal of international controversies when they arise, any disarmament, unless made by nations in cooperation with one another, is far more likely to promote war than to promote peace.

There are two ways of promoting peace: one by making a nation so weak that it cannot fight; the other by making it so strong that it need not fight. Weakness is a terrible provocative of war. The War of 1812 would not have occurred if Great Britain had believed that we had a navy adequate to protect our citizens upon the sea. It is doubtful whether the Civil War would have occurred if Andrew Jackson had been in the President's chair instead of James Buchanan. It is certain that it would have been of shorter duration and less terrible extent.

America is one of the richest countries on the globe. Make it also one of the weakest and it would invite attack. It is the first duty of a government to protect the people in the enjoyment of life and liberty. If it fails to afford such protection it has no right to exist. America, therefore, must have an army sufficient in size, equipment and efficiency to protect its citizens from violence at home, and a navy sufficient to protect its coasts from attack and to enable it to take its share in the fulfilment of those obligations which belong to all the civilized nations of the earth.

We can establish peace only by establishing justice. To do this we must by voice and pen develop in the nation a public conscience which will demand the fulfilment of arbitration treaties already made before undertaking to make other treaties still more general. We must seek to develop a public sentiment in the civilized nations of the world which will both create a tribunal for the establishment of international justice and peacefully enforce its decision.

Until this is accomplished and the appeal to reason is accepted by our own people and the peoples of the world as a real substitute for an appeal to force, we must maintain an army and a navy adequate for the support of justice both within our borders and in our international relations; and we must never forget that our object in so doing is the establishment of international justice and of peace only as it is founded on justice.

The Rev. Dr. Lyman Abbott.

Twenty-two Fire Horses Sold at Auction

TWENTY-TWO fire horses no longer fit for service were sold at auction the other day. The sale attracted a large crowd of prospective buyers and curious folk. Men of many nationalities and complexions were there. Men from the lower East Side rubbed elbows with Staten Islanders; Bronxites mingled with men from Long Island. There were some Jersey men there too, expecting to pick up good bargains from among the New York fire horses.

The dignity of the Fire Department was upheld by an officer in uniform who stood on the steps leading to the auctioneer's platform while some business horses and vehicles were sold. The sale of the fire horses had been announced to take place at noon and when that hour passed the patience of the crowd gave out and there were loud cries of "Bring on the fire horses, bring on the fire horses!"

The auctioneer finally took up his gavel in the shape of a heavy piece of leather and brought it down with a mighty whack on the top of his desk. Then the notice of the sale that had appeared in the *City Record* was read by an assistant. Said the auctioneer:

"Gentlemen, you all heard what the young man just read. These horses have seen service in the Fire Department; but owing to various reasons they are going to be sold to-day to the highest bidder. Bring on number 47."

At his command a young negro leading one of the horses emerged from a doorway on the left of the auctioneer and caused the animal to break into a run, being assisted by the cracking of bullwhips manipulated by half a dozen young men. When the animal had run the length of the room he was unceremoniously wheeled around and forced to double on his tracks to the accompaniment of the whips. Half scared, the animal summed up all the latent energy in him and made rather an impressive appearance. Then the bidding on him began.

"Seventy-five," announced a prospective buyer.

Another raised the bid to $85, another to $90 and finally the horse was sold for $100.

"The next horse is one of the best in the lot," announced the acutioneer. "The chief here says that he would never have got out of the department but for the fact that he kicks. We're candid enough to tell you that. The man who buys him had better be careful. He's apt to get killed. What am I offered?"

The bidding being slow the auctioneer impatiently exclaimed: "What's the matter with you fellows? Did you all leave your money at home?"

The horse was finally disposed of. On another occasion the auctioneer warned the purchaser to be careful of his bargain. "He bites and he is apt to take the hand off of you if you don't watch him," he said.

The twenty-two horses were sold at prices ranging from $75 to $150 and the entire batch probably brought the city about $2,000.

A remark made by one of the spectators while the sale was going on expressed exactly what was in the minds of many other persons. He said: "They are not going to have it as easy now as they used to."

Judging by the dress and appearance of some of the buyers it did seem likely that the horses would find their new environment vastly different from what they had been used to. Instead of standing in box stalls and feeding at the city's expense on the best that could be procured, with very little work to do, most of them were probably on their way to poorly lighted and ventilated stables, with long hours of work and scant food for their labor.

Fire Commissioner Johnson has declared that the day of the fire horse is over. No more will be bought and those that are still in service will be eliminated as fast as motor engines can be procured and installed in their places. Only a few weeks ago Mayor Gaynor sent in an alarm from a fire box erected in City Hall Park and thus started nine or ten new automobile fire engines on their first trip. The cost of upkeep of the automobile engines is about one-third that of the horse drawn engines and as they can travel three times as fast it will ultimately be a saving for the city to install auto engines in all the firehouses.

There are now about 1,500 fire horses in service. Their average term of duty is about seven years, although there are notable exceptions to this rule. This was demonstrated in the big civic parade. In the Fire Department division were horses that had served for over twenty years.

Japanese Graduates and Students of Harvard Subscribe $30,000 to Teach "Soul of Japan" at University

Bushida and Oriental Literature to Be Available to American Students—Baron Komura, First Japanese to Receive Harvard Degree, Originator of Idea—Attitude of Japanese Students Toward America.

Much Correspondence Has Been Carried On Between Cambridge and Tokio in an Effort to Complete Arrangements—Plan Is to Have Visiting Professors Come to University—Lectures to Start Next Fall.

WHILE the attitude of the Californians seems to be not altogether friendly to Japan, an interesting correspondence has been going on between the authorities of Harvard University and Japanese officials in high standing.

Only a short time ago, just when the cherry blossoms were at their prettiest, they gathered at a private dinner in Boston some Japanese graduates of Harvard. These gentlemen, though Japanese to the backbone, set a high value on what they learned at the American university, and the dinner was given in commemoration of an endowment of $30,000, which had been subscribed by Japanese members of the Harvard Alumni Association in Japan and Japanese students living in the United States for the purpose of establishing a Japanese chair at Harvard.

The dinner of special significance to the California land question, many of those who were present were prominently in the Government and business affairs of Japan. These men were those who gave most generously to the endowment. Many prominent publicists of America were present. There was a general acknowledgment that Harvard had been of great assistance to the speakers in familiarity with the ideas, and the thought of the association was expressed that the opportunity had come when they could repay their alma mater by sending students in the United Kingdom to study Oriental and Japanese literature.

A part of the dinner was sent to Brookline Woods, professor of Harvard, who has been chief American advocates of peace at Harvard. The story came about that a Japanese would have been proposed for throws light upon the real attitude of Japanese scholars at least to-day.

The credit for originating the idea Woods believes, belongs to Baron Komura, who was the first student to receive a Harvard degree. A close friendship had grown between the Harvard professor and Japanese student and Woods found himself free in Japan, just three years resumed his friendly relations with Baron Komura, who in the meantime, as many other Japanese graduates of Harvard and other American colleges, had taken a high place in the service of his country.

"It was Baron Komura who first unfolded a plan for the endowment of a Japanese chair at Harvard," said Prof. Woods. "I was thoroughly in favor of Baron Komura's plan and was only too glad to give him any assistance in my power. The work of raising a fund for this endowment began right then and there.

"Baron Komura started the subscription with an amount somewhere near $5,000. In a more concrete form the idea was then presented to the Harvard Club at Tokio, which is an organization of Harvard alumni, and Baron Komura's proposition was unanimously indorsed. Of course the interest in the educational advantages offered to American students by establishing a plan by which Oriental philosophy as well as Oriental chemistry and mathematics could be presented by Japanese professors was greatly enhanced by the fact that most of the Harvard graduates in Japan are men who are prominent in the Government and business affairs of that country. While the present amount of this endowment is not sufficient to extend the possibilities of Oriental knowledge to the limit of its interest to American students, it will enable Harvard to begin this work. At the last meeting of the president and fellows of Harvard the endowment was formally acknowledged."

In the minutes of that meeting the following entry occurs:

Whereas generous gifts have been made by friends of Harvard University, partly residents of Japan and partly in America, toward the maintenance of a professorship of Japanese literature and life:

Voted, That these gifts, which now amount to about $30,000, be gratefully accepted and that the proposed professorship be maintained so long as the gifts now or hereafter made shall suffice;

Voted, That the president and fellows will welcome nominations from the Japanese contributors; that professors from Japanese universities will be especially acceptable as incumbents and that instructors will ordinarily be appointed for a specified term of one or more years;

Voted, That the president and fellows are glad of this opportunity to promote in America a scholarly interest in Japan and hope that substantial addition to the present fund may be secured.

Just exactly what the Japanese department at Harvard will contribute to the educational knowledge of the present time becomes an interesting consideration. It is believed by friends of the project that the ideas of life which have prevailed in Japan, and for that matter in China, for thousands of years have in them distinctly valuable suggestions for the races of the western hemisphere.

Oriental philosophy, in which the intricate and inspiring nature of Bushido is so important a factor, will convey a suggestion of an entirely new point of view in regard to the relations of daily life. Japanese literature is in itself a revelation of Oriental character. It is thought that Japanese science can supply valuable hints to the Occident. Buddhism and Confucianism will assume a new importance when presented by some Oriental who has made these studies his life work.

All these things the Japanese chair at Harvard is to offer as a field of study for American college men, that has hitherto only been explored in a superficial manner.

Bushido, transplanted from its native soil in Japan to the United States, will, it is believed by the authorities at Harvard, contribute an entirely new conception of life. How far this Oriental philosophy will be adapted to American ways, manners and ideas is of course a question to be decided when these lectures have begun. At any rate, it is quite certain that when the first Japanese professor to occupy the Japanese chair at Harvard arrives there will be wide interest in his theories.

In daily life as it is practised in Japan, Bushido, with its polite prostrations on the mats and genuflections on the street, its rules of the sword and the road, its leisurely salutations and polite form of speech, its canons of art and conduct, its lessons of heroism for wife, maid and child, represents the universal creed of the deeply rooted spirit of old Japan. In it, as a living school of thought and life, Japanese girls and boys are trained alike. The potency and value of Bushido to the nation has been recognized by the whole world. To understand Japan of the twentieth century, one must know something of its roots in the soil of the past.

Literally translated the three words "bu-shi-do" mean "military-knight-ways," the ways which fighting nobles should observe in their daily life as well as in their vocation. Briefly it represents the precepts of knighthood. It is a code of moral principles unwritten, handed down from mouth to mouth for generations.

In view of the fact that next fall these lectures by Japanese men of learning will begin, it is interesting to consider just what they will contribute to the information and possibly the improvement of our modern philosophy.

Bushido is the soul of Japan, and whatever the Japanese chair at Harvard may accomplish, it will necessarily be done under the spell of this Oriental philosophy.

Here are a few practical theories, which the Japanese chair at Harvard will obviously propose for the consideration of the American student.

Justice, which in Japanese is synonymous with rectitude, is thus defined by the Japanese philosophers:

"Rectitude is the power of deciding upon a certain course of conduct in accordance with reason, without wavering—to die when it is right to die, to strike when to strike is right.

"Rectitude is the bone that gives firmness and stature. As without bone the head cannot rest on the top of the spine, nor hands move nor feet stand, so without rectitude neither talent nor learning can make of a human frame a samurai. With it the lack of accomplishments is as nothing."

Courage, according to Japanese philosophy, is "doing what is right." Japanese parents, with a sternness sometimes verging on cruelty, set their children at tasks that call forth all the pluck that is in them. In a certain Japanese drama a boy prince of Japan, who is starving, says this to his page in explanation of courage:

"Seest thou those tiny sparrows in the nest, how their yellow bills are opened wide? And now see, there comes their mother with worms to feed them. How eagerly and happily the little ones eat! But for a samurai, when his stomach is empty, it is a disgrace to feel hungry."

Benevolence is a strong factor in the soul of Japan. The influence of benevolence upon the Japanese nation has been said to be the cause of much of the gentleness of its people. In the principality of Satsuma, noted for the martial spirit and education of its people, the custom prevails for young men to practise music, sad and tender melodies on the "biwa" a sort of guitar. A certain prince of Shirakawa, setting down a few random thoughts on this subject, wrote:

"Though they come stealing to your bedside in the silent watches of the night drive not away but rather cherish these—the fragrance of flowers, the sound of distant bells, the insect humming of a frosty night.

"Though they may wound your feelings, these three you have only to forgive—the breeze that scatters your flowers, the cloud that hides your moon, and the man who tries to pick quarrels with you."

What Christianity has done in Europe, says an authority, love of music and letters has done in Japan.

Politeness is one of the chief supports of Oriental philosophy. The spiritual significance of social decorum is regarded as very important in Japan. It permeates the everyday details of life.

For instance, if you happen to be under a hot sun with no shade over you and a Japanese acquaintance passes by you raise your hat to him. Instantly his hat is off too. Perhaps he has a parasol, which you have not. While he is conversing with you he shuts his parasol so that he too stands unshaded in the glaring sun with you. It is as if he said:

"You are in the sun; I sympathize with you; I would willingly take you under my parasol if it were large enough, or if we were familiarly acquainted. As I cannot shade you, I will share your discomfort."

In America when a gift is made you praise it to the giver. In Japan quite the opposite is the custom. The Japanese on presenting a gift depreciate it. The underlying idea being:

"This is not a nice gift; no gift is too nice for you. Yet I offer this humbly knowing its unworthiness."

Sincerity, which the Japanese philosophy insists upon, must be a part of politeness. "To thyself be faithful; if in thy heart thou strayest not from truth, without prayer of thine the gods will keep thee whole."

The Japanese philosopher's idea of honor is suggested in the following maxims:

"The life of man is like going a great distance with a heavy load upon his shoulders. Haste not; reproach none, but be forever watchful of thine own shortcomings. Forebearance is the basis of length of days."

"When others speak all manner of evil things against thee return not evil for evil, but rather regret that thou wast not more faithful in the discharge of thy duties."

"When others blame you blame them not; when others are angry at you return not anger. Joy cometh only as passion and desire part."

Self-control is a very important part of the Japanese philosophy. It was considered unmanly for a samurai to betray his emotions in his face.

"He shows no sign of joy or anger" was considered a suitable description of a great character. The most natural affections were kept under control. A father can embrace his son only at the expense of his dignity; a husband must not kiss his wife in the presence of other people.

This is from the diary of a samurai on the subject of self-control:

"Dost thou feel the soil of thy soul stirred with tender thoughts? It is time for seeds to sprout. Disturb it not in speech, but let it work alone in quietness and secrecy."

When Mahomet proclaimed that "the sword is the key of heaven and hell" he only echoed a Japanese sentiment, which is part of the Oriental philosophy.

The position of woman in Japan is sometimes Amazonian and sometimes domestic. She was trained like a soldier and the domestic utility of her warlike training was in the education of her sons. Girls when they reach womanhood are presented with dirks, which might be directed at the bosoms of assailants or, if advisable, at their own bosoms. A girl is taught the exact spot to pierce her throat, she must know how to tie her lower limbs together with a belt so that whatever the agonies of death might be her corpse shall be found in utmost modesty with the limbs properly disposed. A young Japanese woman taken prisoner and seing herself in danger of violence at the hands of rough soldiers says she will obey their pleasure provided she be first allowed to write a line to her sisters. She writes the letter and drowns herself in the nearest well. Here is a verse from her letter, which breathes the spirit of Bushido:

For fear lest clouds may dim her light,
Should she but graze this nether sphere,
The young moon poised above the height,
Doth hastily betake to flight.

No permanent professors are to occupy the Japanese chair. The plan is to have visiting Japanese professors, possibly men on leave of absence from the Imperial University, come to Harvard for a stay of two or three years. To accomplish this it will be necessary to make an arrangement with the Department of Education of Japan, enabling Japanese professors to secure leave of absence. The plan is entirely similar to one existing now between Harvard and the educational officials of France and Germany.

Between Cambridge and Tokio much correspondence has been carried on in an effort to complete final arrangements by which the first Japanese professor will make his appearance at Harvard next fall.

Great interest is being shown among the Harvard alumni in this country in this new field of study. The graduates' weekly paper of Harvard, the *Alumni Bulletin*, in its current issue says editorially:

"The fund which has been raised to bring Japanese professors to lecture at Harvard on Oriental philosophy and other subjects will add both to the interests and to the general service done by the university. We are situated in a far corner of the country, in a country of strong opinions, and everything that can open out our horizons to our students improves the training that they get here.

"It will be a valuable addition to the equipment of the university to have this foundation to set before it the ideas and ideals of a people who by sheer intellectual powers have accomplished successfully one of the greatest revolutions in the history of the world."

Too Much Like Home

Two burglars made all arrangements to rob a certain house. The night chosen for the deed was wet and muddy. One remained on guard at the front, while the other entered and started upstairs. His boots, which were wet and very much in need of repair, made a sogging squeak as each slowly measured step was made. A female voice was heard from one of the rooms calling to him in a very authoritative tone:

"You go right downstairs and take those boots off. I'm tired of having to clean up mud and dirt after you. March right down and take them off."

The burglar marched down and when he joined his companion he said:

"I can't rob that house, Bill; it seems too much like home."

His "Herein" Was the Worry

"I say, Sambo," asked a man of an improvident negro who had lost a job for the third or fourth time, "aren't you worried over the question of wherewithal to support you?"

"Lordy, Marse Henry," was the reply, "I ain't worryin' 'bout wherewithal; I's woryin' 'bout de wherefore fur de herein."