

If Americans no longer swear quite so much, if they are beginning to moderate their nasal tones, if tobacco-chewing and spitting are on the wane, if the feet are being brought down from the table to the floor—where they belong—this is probably due in great measure to foreign, and more specifically to German example.

And in more fundamental ways, too, the same influence is felt. Germans have helped to moderate the dread austerity of the old Puritan Sunday, have opened the museums to the people, led them into the parks, and encouraged them in the enjoyment of innocent games. In general, they have contributed immensely toward the sweetening and brightening of life. The county fair is due to them, likewise the establishment of roof gardens. And though much still remains to be done, they are probably beginning to counteract the prevailing industrial disregard of human life, the careless, slipshod way of doing things, the hurry and superficiality and vulgarity, and imparting to the national character some of their proverbial thoroughness, honesty, and depth of sentiment.

So numerous and important, indeed, have been the contributions of non-English, and especially of Teutonic, races, that it is ludicrous to speak of the United States as an Anglo-Saxon country. As has been well said, Europe and not England is the mother of this country. But as Germany is a vital part of Europe, so German influence has had a vital share in shaping the destinies of our land.

ANGLO-SAXON AND TEUTON.

BY THE EDITOR.

THERE is much talk at present about the two great Anglo-Saxon nations, by which are meant England and the United States, but the use of the term "Saxon" is here too narrow. The Saxons in the Middle Ages were the people of northern Germany along the Rhine up to the Elbe. The Angles belonged to the same group which have been characterized as Eastphalians, Westphalians and Engres, or "inner ones" living between the eastern and western "blond-heads," for that is the name of people that are *faal*, or "pale-haired" as the corresponding English term would be. The Flemish, the Dutch, the Hanoverians and their neighbors belong to this same group. Some of these people left for Britain in historical times, about the year 449. Their symbol was the horse which is still used for the coat of arms of Hanover and Brunswick on the continent.

and the mythical leaders of the Anglo-Saxons bore the significant names Hengist and Horsa.

The emigration of the Anglo-Saxons to England is the most recent establishment of a conquering people in its independence, and it happened that by two historical movements the original language became changed both in England and on the continent. In England the Norman conquest proved ruinous to the Saxon civilisation and established a period of barbarism from which the Saxon language gradually developed as English. On the continent the language changed from Low German to High German through the Reformation, because Luther translated the Bible into a literary dialect which was used as the common means of German interstate communication. The different courts of Saxony, Franconia, Thuringia, etc., used a dialect of High German character in which Luther wrote, although his own mother tongue was the Saxon of Mansfeld and Eisenach. The change from Low German or Saxon into High German was as radical as the change in Britain from Anglo-Saxon into English, and if these two changes had not taken place it is probable that the present language of the English might differ no more from the language of the North Germans than the language of Flanders from that of Holland. At any rate we notice that the missionaries whom Pope Gregory sent from England to Germany under Winfred (Boniface) did not encounter any difficulty in speech, and it seems that Winfred spoke his own language when preaching to the Saxons on the continent.

These are ethnic facts and they are not lessened by intermarriage and immigration from either side. German immigrants in England are frequent; even among the most prominent diplomats we find German names and we must remember that such typical Germans as Kant are of Scotch descent. Among the officers of Wallenstein there was one by the name of Butler, among Frederick the Great's another by the name of Keith, and everybody knows Mackensen of the modern army. We may also add that Moltke's wife, Marie Burt, was of English descent.

There are no two races on earth so similar as the English and the North Germans. They are even more near in blood than North Germans and South Germans. But nowadays we speak of the Anglo-Saxons and the Teutons as if they were wholly different races while they are not, and even the influx of Norman blood into the Anglo-Saxon inhabitants of Britain has not made much change because the Normans themselves were a Germanic race, not far removed from either the Teuton or the Saxon, or even from the

South German, the Swabian. The contrast is more a contrast of language and education than of race, and the present conflict is the more unreasonable since it is as much a fight between brothers as was the war between Sparta and Athens which ruined Greece. The present war has been repeatedly compared with the Peloponnesian war and the warning has been issued again and again that the result may be the same, the ruin of both nations, leaving the world neither to Saxon nor Teuton but to the growing Slav who would be the happy heir to their civilization. Russia is only waiting her time to pounce on India and to reach from Constantinople to the Suez Canal.

In case the Anglo-Saxon should win there is little chance left that he will survive the results of the war. That he would be able to use Germany afterwards against Russia is not likely, and all we can say concerning the present war is that the English Cabinet who made it committed the greatest historical blunder in modern times.

THE STRIFE BETWEEN NATIONS, AND ITS MORALITY.

BY S. HONAGA.

IT is a fact that war may have a beneficent effect in purifying society and evolving human culture. Accordingly it has been said: "*Alles entsteht durch den Streit*" (All things spring from strife), and "*Der Krieg ist der Vater aller Dinge*" (War is the father of all things). But that beneficent effects may follow from war is no reason for assigning war as the only factor capable of developing civilization, or for considering that war must necessarily be encouraged, or for believing it altogether impossible to do away with war. War is not a mechanical work of men acting under the will of some non-human being, but really occurs only from the human will to fight; and where men decide not to fight, no war can be provoked. In the next place, if we consider war as indiscriminate fighting it is devoid of morality, for the most important ideal element of war, a lofty motive, is lacking; and in present-day warfare the absence of such an ideal always involves ultimate failure. Now it is a great defect in the ideal of national morality wholly to neglect to see what root-relation its own morality has with the morality of other nations. Just as the morality of a nation, though not altogether the same as individual morality, is never independent of it, so international morality (as regulating