

Charles William Eliot etc.

FIVE AMERICAN CONTRIBUTIONS TO CIVILIZATION

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英汉对照



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在欧美诸国，普通家庭在客厅、壁炉旁或卧室等处，一般都置有一个书架，上面摆满了他们称谓的“家庭读物”。在中国，所谓的家庭常备读物似乎固有所指，通常为菜谱、医疗保健或旅游指南之类，但西方的家庭常备读物却主要是经典的文学艺术作品；这些书不是整整齐齐码在书架上，纯粹为了装饰或摆设，少有开卷，仅供观瞻，而是放在床头、茶几、阳台甚至卫生间，触手可及，可以随时翻阅。出门旅行前也可以顺便带上一册，在候机候车间隙捧而读之，既打发时间，又时时受益。这样的书，父母看过可以传给孩子，孩子看完再传给自己的子子子孙孙，代代相传。文化的传承就这样在不知不觉间静悄悄地进行，伟大的文明就这样绵延于世。

令人遗憾的是，以文明悠久著称的中国，在经济飞速发展的今天，却缺少和自己的民族文化地位相对应的普通家庭常备读物。走进一个个越来越宽敞明亮的中国家庭，我们能看到琳琅满目、充满了艺术感的家具，能感受到灯光营造出的朦胧诗意的氛围，却很少能看到一个书架，一个承载人类文明积淀的书架；乘飞机或火车出行，多见旅人们百无聊赖无所事事地等候、聊天、打牌，亦多见时尚杂志或街头小报人手一份，却少见有人手捧一册文学艺术作品在喧嚣的环境中静静阅读。延续了五千年文明的中国人，在现时代表现出的对精神生活的漠视，让人生出一种巨大的遗憾和忧伤……

正是这样的感时伤怀，正是这样的遗憾和失落，正是这样一种久违

了的文明意识，正是这样一种萦绕于心的担当，让我们起意策划出版这样一套充满着人文气息的“家庭书架”。

这是一套在西方文化发展和文明积淀过程中影响久远的读物，这是一套影响了欧美诸民族心灵世界和集体文明无意识的读物，这是一套可以让个体的精神世界变得无比丰富和无比强大的读物，这还是一套人人皆可阅读但充满着贵族气息的读物。

这套“家庭书架”，凝聚着人类文明中最美妙的智慧和最敏锐的灵感，一群最善于思考最长于想象的伟大作者，将神奇而微妙的精神活动进行到底，凝结成人类文明最璀璨的结晶体。

这些作品是思想的圣坛，回响着每个与之结缘的个体在文明深处徜徉徘徊时细微而悠远的脚步声；这些作品是人类语言的丰碑，文字垃圾在这里被无情地埋葬，快餐文化在这里灰飞烟灭。

这套大型汉英双语版图书大致可以分为文学艺术类、传记类、历史类、游记散文、社会文化类等。作者们虽然身份、职业不同——他们或为文学家，或为艺术家，或为政治家，但都以文辞优美著称，即使深奥难测的美学著作，如佩特的《柏拉图和柏拉图主义》，也因作者优美的散文笔法而让人亲近。其他如奥威尔的《政治与英语》、吉卜林的《谈谈我自己》、康拉德的《生活笔记》、罗斯金的《艺术十讲》、杰罗姆的《小说笔记》、兰姆的《兰姆书信精粹》、卢卡斯的《佛罗伦萨的漫游者》、萨克雷的《巴黎速写》、鲍斯韦尔的《伦敦日志（1762—1763）》等，皆出名家之手。这些游记或散文，不仅充满着精神感召的力量，而且因其文辞隽美，还可以作为美文来欣赏、诵读。执一册在手，当是畅快的精神旅行。

众所周知，译事沉痾业已成为当代中国知识领域难以治愈的顽疾，草率、随性、误译、漏译、跳译、畏难等等随处可见。虽然当前仍有少数译者在译事丛林中艰难爬梳并屡有优秀成果问世，但我们已经很难看到当年傅雷先生之于《约翰·克里斯朵夫》及王道乾先生之于《情人》的译事之工了。在今天的译著中，我们看不到修辞，看不到信达雅，看

不到前人遗风，我们看到的是急功近利，看到的是用电脑翻译工具草译出来的种种无厘头。这是翻译者的悲哀，是出版人的悲哀，是读者的悲哀，是文化的悲哀。

在这种恶劣的翻译环境和悲哀的心境中，我们开始了充满挑战的组译议程。组织会聚了许多大师著作的“家庭书架”的翻译出版，于我们而言，与其说是建立出版功业，毋宁说是进入了布满陷阱的出版丛林。我们规避陷阱的种种努力，都是为了给读者朋友提供一个可资借鉴的阅读文本。

我们深知，大师著作的翻译是艰难的，用汉语来传达他们的思想总会留下或多或少的缺憾，甚至我们都怀疑这些思想是根本无法用另外一种语言传达的。这时候“迁就阅读”就必须成为我们出版人唯一的选择。尽管译者和我们都想“用优秀的作品来鼓舞人”，尽管译者和我们都努力地走在通往理想之塔的道路上，但在这些图书即将付梓之际，我们的内心仍然深感惶恐。我们深知，为读者奉献的译文仍然存在着有待克服的种种问题。

但是我们有勇气，有足够的勇气用这种英汉对照的方式将这些文本呈现给我们的读者。一则希望读者可以在英语与汉语的比照下更深地体察语言的精微和文本的精致；一则希望读者朋友在阅读过程中可以方便地提出自己的疑问，指出我们的不足，使这套丛书在今后不断的修订过程中日臻完备。

译事惟艰，出版惟艰。冀希读者朋友们一如既往地支持我们的翻译事业和出版事业。丛书如存有不当之处，希望读者朋友们宽容并谅解。

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美国人对世界文明的五大贡献

I Five American Contributions to Civilization

Charles William Eliot

(1834—1926)

LOOKING back over forty centuries of history, we observe that many nations have made characteristic contributions to the progress of civilization, the beneficent effects of which have been permanent, although the races that made them may have lost their national form and organization, or their relative standing among the nations of the earth. Thus, the Hebrew race, during many centuries, made supreme contributions to religious thought; and the Greek, during the brief climax of the race, to speculative philosophy, architecture, sculpture, and the drama. The Roman people developed military colonization, aqueducts, roads and bridges, and a great body of public law, large parts of which still survive; and the *Italians of the middle ages and the Renaissance* developed ecclesiastical organization and the fine arts, as tributary to the splendor of the church and to municipal luxury. England, for several centuries, has contributed to the institutional development of representative government and public justice; the Dutch, in the sixteenth century, made a superb struggle for free thought and free government; France, in the eighteenth century, taught the doctrine of individual freedom and the theory of human rights; and Germany, at two periods within the nineteenth century, fifty years apart, proved the vital force of the sentiment of nationality. I ask you to consider with me what characteristic and durable contributions the American people have been making to the progress of civilization.

The first and principal contribution to which I shall ask your attention is the advance made in the United States, not in theory only, but in practice, toward the abandonment of war as the means of settling disputes between nations, the substitution of discussion and arbitration, and the avoidance of armaments. If the intermittent Indian fighting and the brief contest with the Barbary corsairs be disregarded, the United States have had only four years and a quarter of international war in the one hundred and seven years since the adoption of the Constitution.

一 美国人对世界文明的五大贡献

查尔斯·威廉·埃利奥特

(1834—1926)

回首四百年的历史，我们发现许多民族为世界文明的进步作出了各有千秋的贡献，尽管那些创造出它们的族群可能已经丢失了他们民族的体制和组织，或者失去了他们在地球上各民族之中相关的身份，但这些贡献所带来的积极影响已经成为了永恒。因此，几百年来，希伯来民族对宗教信仰作出了至高无上的功绩；而希腊人，在民族发展的短暂巅峰之中，创造了最高权威的哲学理论、建筑学、雕塑和戏剧。罗马人发展了军事殖民、水利、道路、桥梁，以及到今天仍然有部分在沿用的庞大的公众法典；而中世纪的意大利人和文艺复兴运动发展了教会组织和美术，使之作为华丽的教堂和城市豪华生活的附属物得到了蓬勃的发展。英国，几个世纪以来，致力于完善政府议会和公众平等制度；荷兰人，在 16 世纪，为自由信仰和自由政府发动了一场声势浩大的斗争；法国，在 18 世纪，发表了独立宣言和人权宣言；德国，在 19 世纪中两个相隔五十年的时期内，证明了民族情感所无法取代的力量。我想要你们和我一起来评价美国人为文明的进步作出了何等显著而持久的贡献。

我要你们注意的第一个重要的贡献是，美利坚合众国所取得的进步在于放弃了将战争作为和解民族争端的方式，取而代之的是和谈与仲裁、回避军事力量和正面冲突。这不仅仅停留在理论上，而且实践中皆如此。如果不考虑断断续续的与印第安人的战争和与北非伊斯兰教地区海盗短暂的争斗，美国宪法确立以后的一百零七年里仅仅有过四年零三个月的国际性战争。在同一时期，美

Within the same period the United States have been a party to forty-seven arbitrations—being more than half of all that have taken place in the modern world. The questions settled by these arbitrations have been just such as have commonly caused wars, namely, questions of boundary, fisheries, damage caused by war or civil disturbances, and injuries to commerce. Some of them were of great magnitude, the four made under the treaty of Washington (May 8, 1871) being the most important that have ever taken place. Confident in their strength, and relying on their ability to adjust international differences, the United States have habitually maintained, by voluntary enlistment for short terms, a standing army and a fleet which, in proportion to the population, are insignificant.

The beneficent effects of this American contribution to civilization are of two sorts; in the first place, the direct evils of war and of preparations for war have been diminished; and secondly, the influence of the war spirit on the perennial conflict between the rights of the single personal unit and the powers of the multitude that constitute organized society—or, in other words, between individual freedom and collective authority—has been reduced to the lowest terms. War has been, and still is, the school of collectivism, the warrant of tyranny. Century after century, tribes, clans, and nations have sacrificed the liberty of the individual to the fundamental necessity of being strong for combined defense or attack in war. Individual freedom is crushed in war, for the nature of war is inevitably despotic. It says to the private person: "Obey without a question, even unto death; die in this ditch, without knowing why; walk into that deadly thicket; mount this embankment, behind which are men who will try to kill you, lest you should kill them; make part of an immense machine for blind destruction, cruelty, rapine, and killing." At this moment every young man in Continental Europe learns the lesson of absolute military obedience, and feels himself subject to this crushing power of militant society, against which no rights of the individual to life, liberty, and the pursuit of happiness avail anything. This pernicious influence, inherent in the social organization of all Continental Europe during many centuries, the American people have for generations escaped, and they show other nations how to escape it. I ask your attention to the favorable conditions under which this contribution of the United States to civilization has been made.

There has been a deal of fighting on the American continent during the past three centuries; but it has not been of the sort which most imperils liberty. The first European colonists who occupied portions of the coast of North America encountered in the Indians men of the Stone Age, who ultimately had to be resisted and quelled by force. The Indian races were at a stage of development thousands of years behind that of the Europeans. They could not be assimilated; for the most part they could not be taught or even reasoned with; with a few exceptions they had to be driven away by prolonged fighting, or subdued by force so that they would live peaceably with the whites. This warfare, however, always had in it for the whites a large element of self-defense—the homes and families of the

国参与了四十七件仲裁，这些仲裁超过半数都是在现代社会发生的。而它们所解决的问题一般都是可能引发战争的，确切地说来，有边界问题、捕鱼权的问题、战争或民族骚乱造成的损失，还有贸易侵权问题。有些仲裁意义重大，而华盛顿协议（1871年5月8日）下的四件是所有发生过的仲裁中最重要的。对自身力量信心满满，依靠自己对国际差异的适应能力，使得美国通过短期的自愿服役，习惯性地保持着与人口成比例的一支常备军或是一支舰队几乎没有意义。

美国的这一贡献对文明的积极影响有两个：第一，战争以及战争准备造成的直接罪恶减少了；其次，战争会导致在构成有组织的社会之民众力量和个人权利之间长期存在冲突，或者换句话说，是个别的自由和集体权威之间的冲突。而在此基础上战争精神的影响已经被减少到了最低程度。战争已经并且仍然是集体主义的学校，是专制集权的保证书。世纪更替，所有的部落、氏族和国家，都是为了战争中壮大联合力量的防御和攻击的基本需求而牺牲了个人的自由。个人的自由在战争中被粉碎了，因为战争的本质是无可避免的专制霸道。战争告诉世人：“直到死亡，也要毫无怀疑地遵守命令；无需知道理由地战死在战壕中；走进致命的茂密的矮树丛，爬上战堤，在那之后藏着唯恐你会杀死他们而将奋力杀死你的敌人；化身为一个盲目毁灭、残酷、抢劫和杀戮的庞大机器。”在这一刻，每一个欧洲大陆的年轻男子都学到了无条件的军事服从，感觉到自己受到了军事集体这种压倒性力量的支配，与之相对的是个体没有权利享受生活、追求自由，以及追求一切可获得幸福的东西。这种致命的影响许多世纪以来在所有欧洲大陆的社会组织中固定存在着，但美国世世代代都逃脱了，而且他们告诉其他民族如何摆脱它。下面我想和你们一起来看看美国对文明作出的这种贡献所凭借的有利条件。

在过去的三个世纪里，美洲大陆上有许多战斗，但是还没有到危及其独立的程度。第一批占领了北美部分海岸线的欧洲殖民者与石器时代的印第安土著人不期而遇，印第安人被迫奋起抵抗，最终还是被武力镇压了。印第安人种族的发展程度落后于欧洲人几千年。他们不能被同化，大部分情况下他们不能被教化甚至是劝说；但有少数的例外，他们不得不在长期的战役驱逐出家园，或

settlers were to be defended against a stealthy and pitiless foe. Constant exposure to the attacks of savages was only one of the formidable dangers and difficulties which for a hundred years the early settlers had to meet, and which developed in their courage, hardiness, and persistence. The French and English wars on the North American continent, always more or less mixed with Indian warfare, were characterized by race hatred and religious animosity—two of the commonest causes of war in all ages; but they did not tend to fasten upon the English colonists any objectionable public authority, or to contract the limits of individual liberty. They furnished a school of martial qualities at small cost to liberty. In the War of Independence there was a distinct hope and purpose to enlarge individual liberty. It made possible a confederation of the colonies, and, ultimately, the adoption of the Constitution of the United States. It gave to the thirteen colonies a lesson in collectivism, but it was a needed lesson on the necessity of combining their forces to resist an oppressive external authority. The war of 1812 is properly called the Second War of Independence, for it was truly a fight for liberty and for the rights of neutrals, in resistance to the impressment of seamen and other oppressions growing out of European conflicts. The civil war of 1861—1865 was waged, on the side of the North, primarily, to prevent the dismemberment of the country, and, secondarily and incidentally, to destroy the institution of slavery. On the Northern side it therefore called forth a generous element of popular ardor in defense of free institutions; and though it temporarily caused centralization of great powers in the government, it did as much to promote individual freedom as it did to strengthen public authority.

In all this series of fightings the main motives were self-defense, resistance to oppression, the enlargement of liberty, and the conservation of national acquisitions. The war with Mexico, it is true, was of a wholly different type. That was a war of conquest, and of conquest chiefly in the interest of African slavery. It was also an unjust attack made by a powerful people on a feeble one; but it lasted less than two years, and the number of men engaged in it was at no time large. Moreover, by the treaty which ended the war, the conquering nation agreed to pay the conquered eighteen million dollars in partial compensation for some of the territory wrested from it, instead of demanding a huge war-indemnity, as the European way is. Its results contradicted the anticipations both of those who advocated and of those who opposed it. It was one of the wrongs which prepared the way for the great rebellion; but its direct evils were of moderate extent, and it had no effect on the perennial conflict between individual liberty and public power.

In the meantime, partly as the results of Indian fighting and the Mexican war, but chiefly through purchases and arbitrations, the American people had acquired a territory so extensive, so defended by oceans, gulfs, and great lakes, and so intersected by those great natural highways and navigable rivers, that it would obviously be impossible for any enemy to overrun or subdue it. The civilized na-

者是屈服于武力，从而达到与白种人和平相处的目的。这种特殊的战争，很大程度上包含有白种人考虑的自我防御成分在其中——移民者的住处和家庭很有可能遭到躲在暗处的反对者无情的攻击。持续地暴露于野蛮人的攻击之下，这只是早期移民那一百年当中不得不面对的种种难以应付的危险和困难之一，这种攻击也锻炼了他们的无畏、不屈和坚持不懈。法国和英国在北美大陆上的战争，总是或多或少地混杂着与印第安人的冲突，表现为种族歧视和宗教仇恨——这也是所有时代中两个最普遍的引起战争的原因；但是他们并没有倾向于给英国殖民者强加一些令人不快的理由，或者是限制个人自由的界限。他们公开提供一所低收费的军事性质的学校。在独立战争中，一个明确的希望和目的就是扩大个人的自由。这个目的使得殖民者的结盟成为可能，最终他们采纳了美国的宪法。这部宪法在集体主义问题上为十三个殖民地上了一课，但是这是必需的一课，因为很有必要联合他们的军队用以抵抗某种难以忍受的外部权力。1812年的战争准确地说是第二次独立战争，因为它是一场真正为自由和中立国的权利而战的战争，为了抵抗强行征募水兵和其他一些源自欧洲冲突的压迫。1861年到1865年的内战是北部发起的，主要目的是为了阻止国家的分裂，另外顺便摧毁奴隶制度。在北方，这场战争引发了一种为了防御自由体制而广受欢迎的高尚成分；所以尽管这场内战暂时造成了政府中央集权的状况，但它为了促进个人自由所做的一切与它为加强公共权威而做的是一样多的。

所有这一系列战斗的主要动机都是自我防御、反抗压迫、扩大自由权利以及争取民族间的和平谈话。但是与墨西哥的战争，说实话，是完全不同的类型。那是一场征服的战争，尤其是对非洲奴隶的征服。那也是一场强者对弱者发动的攻击，但仅维持了不到两年，而且参战的人数并不多。此外，在停战协议中，战胜国同意赔偿1800万美元给战败国，以补偿他们被夺的部分领土，而不是像欧洲人那样索取一笔庞大的战争赔款。那场战争的结果违背了所有人的期望，包括那些拥护者和反对者。那场战争错误地为强烈的反抗埋下了伏笔。但是它造成的直接罪恶还是在正常限度之内的，而且它对个人自由和公共权威之间持久的冲突没有任何影响。

与此同时，主要通过购买和谈判，还有部分是与印第安人的战役和与墨西

tions of Europe, western Asia, and northern Africa have always been liable to hostile incursions from without. Over and over again barbarous hordes have overthrown established civilizations; and at this moment there is not a nation of Europe which does not feel obliged to maintain monstrous armaments for defense against its neighbors. The American people have long been exempt from such terrors, and are now absolutely free from this necessity of keeping in readiness to meet heavy assaults. The absence of a great standing army and of a large fleet has been a main characteristic of the United States, in contrast with the other civilized nations; this has been a great inducement to immigration, and a prime cause of the country's rapid increase in wealth. The United States have no formidable neighbor, except Great Britain in Canada. In April, 1817, by a convention made between Great Britain and the United States, without much public discussion or observation, these two powerful nations agreed that each should keep on the Great Lakes only a few police vessels of insignificant size and armament. This agreement was made but four years after Perry's naval victory on Lake Erie, and only three years after the burning of Washington by a British force. It was one of the first acts of Monroe's first administration, and it would be difficult to find in all history a more judicious or effectual agreement between two powerful neighbors. For eighty years this beneficent convention has helped to keep the peace. The European way would have been to build competitive fleets, dock-yards, and fortresses, all of which would have helped to bring on war during the periods of mutual exasperation which have occurred since 1817. Monroe's second administration was signalized, six years later, by the declaration that the United States would consider any attempt on the part of the Holy Alliance to extend their system to any portion of this hemisphere as dangerous to the peace and safety of the United States. This announcement was designed to prevent the introduction on the American continent of the horrible European system—with its balance of power, its alliances offensive and defensive in opposing groups, and its perpetual armaments on an enormous scale. That a declaration expressly intended to promote peace and prevent armaments should now be perverted into an argument for arming and for a belligerent public policy is an extraordinary perversion of the true American doctrine.

The ordinary causes of war between nation and nation have been lacking in America for the last century and a quarter. How many wars in the world's history have been due to contending dynasties; how many of the most cruel and protracted wars have been due to religious strife; how many to race hatred! No one of these causes of war has been efficacious in America since the French were overcome in Canada by the English in 1759. Looking forward into the future, we find it impossible to imagine circumstances under which any of these common causes of war can take effect on the North American continent. Therefore, the ordinary motives for maintaining armaments in time of peace, and concentrating the powers

哥战争的战利品，美国人获得了一个被海洋、海湾和湖泊保卫着的，被天然的公路和运河贯穿的无比广阔的版图，以至于任何敌人想要侵占和制伏这片领土的企图都将成为天方夜谭。文明化的欧洲民族、西亚和北非一直很容易受到外部敌意的侵犯。那些野蛮的游牧部落屡次推翻已建立的文明；同时，没有一个欧洲民族不感到维持强大的军事力量以防备它的邻国的紧迫感。美国人长期以来都免于这种恐慌，而现在更是完全从防备激烈攻击的必要中解放了。一支庞大的常备军队和舰队的空缺已经成为了美国与其他文明国家形成鲜明对比的主要特征，这也成为了对移民最大的诱惑，以及国家财富迅速增长的主要原因。除加拿大境内的英国人以外，美国没有任何难以对付的邻居。1817年4月，英美两国在没有太多公开讨论和观察的情况下缔结了一个国际公约。这两个强大的民族同意双方都只在五大湖上设立数量极少的巡逻船和军队。这个协议的制定是在培理海军取得伊利湖战役胜利的四年之后，也恰好是一支英国军队火烧华盛顿事件发生的三年后。这一协议是门罗总统首任期间的首批措施之一。而想要在所有记录两个强有力的邻国之关系的历史上找出一个比它更明智或者更有效的协议是很困难的。八十年来这一有益的条约维护了两国间的和平。欧洲的方式可能是建立有竞争力的舰队、军港和军事要塞，而这些都是1817年以来产生共同愤怒的时期中很容易引起战争的举动。六年后门罗的第二任期变得尤为突出。他宣称美国将把任何企图分裂神圣的联盟以将自己的势力扩大到南半球任何部分的国家视为对美国和平与安全的威胁。这一宣告是计划要阻止美洲大陆引进可恶的欧洲系统——力量均衡、对立国之间攻击性及防御性的盟约，以及它长久的大规模的军事力量。而这个显然是打算促进和平、遏止军事力量的宣告居然被曲解成是为备战和好战的公共政策所找的借口。这确实是对真正的美国政策的歪曲。

在过去的一百二十五年中，民族之间引发战争的普遍原因在美国没有出现。试想有多少世界史上的战争是由于争夺王位，有多少最残暴、最冗长的战争是因为宗教斗争，又有多少起因于种族歧视啊！自从1759年英国人在加拿大战胜法国之后，这些造成战争的原因在美国从未灵验过。展望未来，我们仍无法想象北美大陆会受到这种滋生战争的环境的影响。因此在和平年代保持军事势力，

of government in such a way as to interfere with individual liberty, have not been in play in the United States as among the nations of Europe, and are not likely to be.

Such have been the favorable conditions under which America has made its best contribution to the progress of our race.

There are some people of a perverted sentimentality who occasionally lament the absence in our country of the ordinary inducements to war, on the ground that war develops certain noble qualities in some of the combatants, and gives opportunity for the practice of heroic virtues, such as courage, loyalty, and self-sacrifice. It is further said that prolonged peace makes nations effeminate, luxurious, and materialistic, and substitutes for the high ideals of the patriot soldier the low ideals of the farmer, manufacturer, tradesman, and pleasure-seeker. This view seems to me to err in two opposite ways. In the first place, it forgets that war, in spite of the fact that it develops some splendid virtues, is the most horrible occupation that human beings can possibly engage in. It is cruel, treacherous, and murderous. Defensive warfare, particularly on the part of a weak nation against powerful invaders or oppressors, excites a generous sympathy; but for every heroic defense there must be an attack by a preponderating force, and war, being the conflict of the two, must be judged by its moral effects not on one party, but on both parties. Moreover, the weaker party may have the worse cause. The immediate ill effects of war are bad enough, but its after effects are generally worse, because indefinitely prolonged and indefinitely wasting and damaging. At this moment, thirty-one years after the end of our civil war, there are two great evils afflicting our country which took their rise in that war, namely, (1) the belief of a large proportion of our people in money without intrinsic value, or worth less than its face, and made current solely by act of Congress, and (2) the payment of immense annual sums in pensions. It is the paper-money delusion born of the civil war which generated and supports the silver-money delusion of to-day. As a consequence of the war, the nation has paid \$ 2,000,000,000 in pensions within thirty-three years. So far as pensions are paid to disabled persons, they are a just and inevitable, but unproductive expenditure; so far as they are paid to persons who are not disabled,—men or women,—they are in the main not only unproductive but demoralizing; so far as they promote the marriage of young women to old men, as a pecuniary speculation, they create a grave social evil. It is impossible to compute or even imagine the losses and injuries already inflicted by the fiat-money delusion; and we know that some of the worst evils of the pension system will go on for a hundred years to come, unless the laws about widows' pensions are changed for the better. It is a significant fact that of the existing pensioners of the war of 1812 only twenty-one are surviving soldiers or sailors, while 3826 are widows.

War gratifies, or used to gratify, the combative instinct of mankind, but it gratifies also the love of plunder, destruction, cruel discipline, and arbitrary power. It is