

**SOME NEGLECTED ASPECTS OF
WAR, TOGETHER WITH THE
POWER THAT MAKES FOR PEACE,
AND THE CAPTURE OF PRIVATE
PROPERTY AT SEA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649285907

Some neglected aspects of war, together with the power that makes for peace, and the capture of private property at sea by A. T. Mahan & Henry S. Pritchett & Julian S. Corbett

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

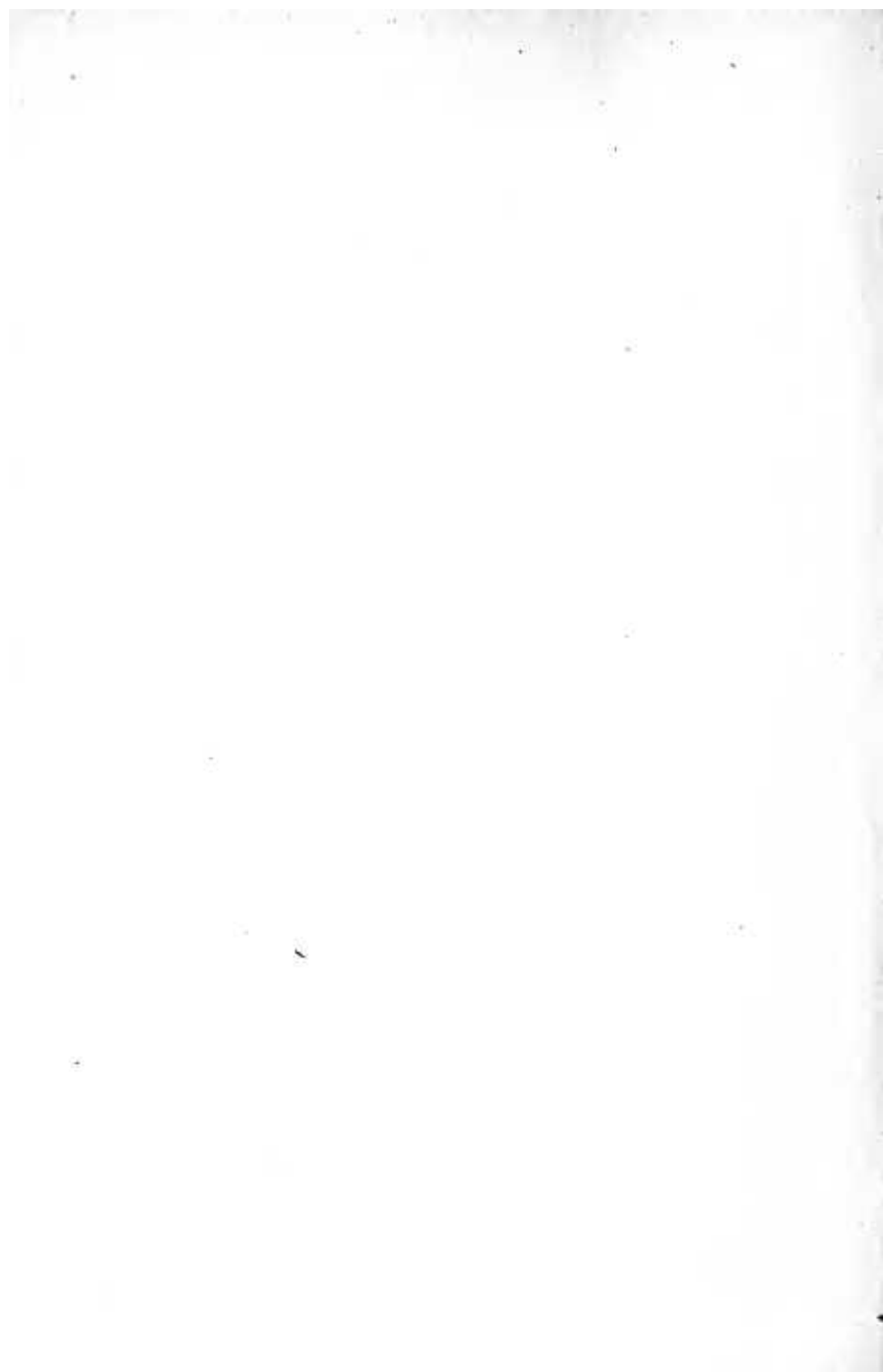
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OF WAR

By
1/2 Fred
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Author of "The Influence of Sea Power upon History, 1660-1783,"
"The Interest of America in Sea Power," etc.

Together with

THE POWER THAT MAKES FOR PEACE

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And

THE CAPTURE OF PRIVATE PROPERTY AT SEA

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BOSTON
LITTLE, BROWN, AND COMPANY

1907

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Published November, 1907

COLONIAL PRESS
Electrotyped and Printed by C. H. Simonds & Co.,
Boston, U. S. A.

PREFACE

THE cause of Universal Peace, upon which so much of the world's attention has been fixed this summer by the Hague Conference, can progress surely to success only upon the same conditions by which any other movement for good reaches its goal. It will not be advanced, but retarded, by neglecting diligently and calmly to consider facts, to look them straight in the face; to see things as they are, and not merely as one would wish to see them now, or as it is possible that our descendants may be privileged to see in a future happier age.

Among many perversions of thought and resultant exaggerations of statement, by the unconditional advocates of Arbitration, there is one which underlies all others. This is, that War not merely is an evil, which like other evils we should labor to reduce, and ultimately to abolish; but that, having reference to the existing state of things, it is so essentially unreasonable and wicked

that there can be for it no necessity, nor justification. From this point of view War serves no purpose that cannot,—in the existing state of things,—be otherwise and peacefully accomplished. It is merely killing people, a breach of the sixth commandment, by those who call themselves Christians; or, as one very prominent opponent has said, — and I doubt not many have echoed, — It is impossible to reconcile War with the teachings of Jesus Christ.

This all amounts to saying that it is wicked for society to organize and utilize force for the control of evil. It will scarcely be denied that evil in various forms now exists; not evil of thought or word merely, but evil of act; of overt violence, legal as well as extra-legal; evil aggressive, persistent, insolent, and ultimately subversive, if unchecked, of all social order and personal happiness. Nor will it, I imagine, be denied, granted a careful appreciation of conditions, that such tendencies towards violence arise from time to time throughout huge homogeneous masses of mankind, nations and races; tendencies resting, indeed, not upon ordinary criminal impulse, but upon ambitions or necessities incident to their present position, or present wants. Nor, again, can there be

serious dispute that successful evil, supported by organized force, sits often in peace upon a throne, from which it can be deposed only by force.

The organizations of mankind called nations have established over themselves agencies known to us as governments; the objects of which are the maintenance of internal order and prosperity, and of the external rights and interests of the peoples they represent. Could the people, having made this disposition of the national functions, become thereafter thoroughly neutral and passive as regards the conduct of their affairs, as do most of the stockholders in a corporation; could considerations of administration and relations with other peoples be abandoned with indifference to the governments; it may be conceivable that the proprietors of the big estates thus constituted might agree among themselves to administer in such wise as to avoid quarrelling. Although the experience of history, under absolute rulers, does not bear out this pleasing supposition, corporations, small organized bodies, doubtless can reach agreement more easily than do unorganized masses. As a matter of fact, however, governments do not possess this freedom of action, which, if held, we may presume