

Philosophy of War.

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This subject was chosen for reasons confronting us at the present time of which at the close of a war, when impulse and emotion are subsided, conscious consideration may better be attained. The steps that we have taken in the late war are either toward imperialism or humanitarianism; either for the better or for the worse. These steps should set us thinking, for, on entering the threshold of a new century, our determination should be stronger than ever, to reason out better the problems before us. Such proposals as the "Gazs Manifesto" should be weighed carefully, thought over by every citizen wishing to give a lending hand to progress. The question before us is, "Can war be dispensed with, and if so when and under what circumstances?" But before answering so great a question, it may be well for us to reflect and trace the cause and effect of war, and its substitutes.

We may divide war, as Ruskin does into war of play, of dominion, and of defence; but the better way seems to be

when treated as evolved from a chronological standpoint of evolution; namely into wars of defence, conquest, religion, political difficulties, and for humanitarian sentiment.

Defence is the first law ^{human} nature. It is that which we cannot get around, for when an enemy attacks us we fight for self perpetuation no matter for what cause. It is a suppression of life, or right of life, tending toward and injury and causing pain. Such was the war of Greece with Persia. The former being compelled to fight at Marathon and Salamis or submit to the Persian yoke of slavery. In 1789, when the first steps toward a republic were made in France, and other nations saw that divine rights of kings, and in fact all ruling of kings would lose strength, the other nations of Europe acted as a unit to suppress this movement. France, tho of many factions at home, under such a leader of persistent energy and far reaching foresight as Napoleon Bonaparte, took a stand against the rest of Europe. The French people, with

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a step toward liberty, from tyrannic kings
in view, fought with all their energy to sus-
tain the principle at stake.

Wars of conquest have, in most cases,
a selfish motive in view. Altho some may have
an after effect of civilizing the inferior races.
Such would be the Asiatic and African
Conquests of the present European nations.
However it is too often the king or a few nobles
that wish to obtain fame at the expense of the
general public and the people to be conquered.
They do not consider what is the best for
the many and for the future, but to often
end with barren results to the masses. Such
was the invasion of Asia by Alexander, in
334 B.C. in which personal ambition was
uppermost, the end in view was extension
of territory, leading to fame. The Roman
Empire extended her possessions by conquest
thru all the valuable parts of the ^{known} world. Her
tributes and spoils were the existing gems
of all the earth. The people were proud of
their possessions, their slaves, their military
regime, and enjoyed living on tribute.
The Norman Conquest, in 1066 was an

example of the suppression of native peoples, their lands were turned over to Norman nobles and favorites, their rights and privileges suspended, till the fusion of institutions made the people more and more a unit. The Turks during the middle ages, extended their territory, regardless of life or property, at the expense of the people conquered. The Conquest of Mexico was for gold and the extension of Spanish possessions. Napoleon's fate was mere to make France possessor of the world. Napoleon said, "There is but one God, and there should be but one king" which is of course, I, Napoleon Bonaparte.

These wars^{are} considered by the soldiers with pride, and for fame. He looks at them as a necessity which the other part of the world should appreciate. He only thinks of glory to himself and his country, omitting the most essential element welfare of the community as a whole.

The era of wars fought for creeds was from the birth of Christ to the treaty of Westphalia, in 1648. The principle ones of which were the Crusades, Moham-

edran Wars, Thirty Year War, and the Wars of the Netherlands with Spain. These were, as we look at them from our point of view, the result of human misunderstanding. But they were the result of the honest belief of the times that all who do not believe as we do should be suppressed. The class of soldiers engaged in them considered it a solemn duty to put down other beliefs by force, as his soul's salvation depended on it. Out of this view, the enlightened world has practically evolved to a plane of higher moral standing.

When religious disputes were quietly subsided, the people, being exhausted from the prolonged struggle with hardships and indirect suffering from its results, then battle began between despotic and liberal forms of government. The common people began to awake to their rights thru education. They were caused to believe that the laws of Nature gave them just as much right on earth as any king or baron. They would hereafter demand more and more freedom. Such thoughts were the causes of many revolutionary wars like the American Revolution

which was fought for political freedom and independence. It was one of the most far reaching of its kind. While in the war of 1812 similar trouble came up. that also ended in liberty's victory. The Franco Prussian war in 1870, was purely of a political nature. The underlying cause was for liberty, tho aggrandizement in balance of power and national hatred of the people against each other were prominent and the latter two are still causing the great standing army in all European nation.

As thought is advancing and the theory of evolution is more and more understood, we find war rising to a still higher plane, as we have in several instances reached the humanitarian sentiment. We find as early as the American Revolution, that the French aid was to a considerable extent out of humanitarian sympathy against the suppression of the colonies. Also one of the dominant causes in the Civil War was for humanity's sake. The institution of slavery had out-grown progress, being a hindrance to its best development; and the late

Spanish war was purely humanitarian, tho its cause may be weakened by the present Philippine action. It was however to suppress cruelty and push progress further into the wilderness. It is found thru all history that man is becoming more and more altruistic. His egoistic self is broadening into a general sympathy for the whole of mankind.

The effects of war are so prodigious, so vast and diffused, that it is impossible to estimate it in dollars, or in misery, or in lives lost. However war has also a good side. It brings out qualities in man that were, up to the present time impossible to reach by peaceable means, such as hardiness, endurance, love for country and heroism. It unifies divided people. Such was the case in Germany during the Franco Prussian war; in Italy, at the time of throwing her yoke from Austria; and the North and South were more firmly tied in the late Spanish war. There is also in many a case difficulty in reaching the inferior people

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by any thing short of war; in which case, if fought from an altruistic point of view it does a good that is more far reaching than is realized even by enlightened people.

We may treat the bad effects of war under three general heads, the material, the intellectual and the moral, all three of which are vast.

It has been said by some of our best historians that Asia has not yet recovered from the ferocious hordes of Genghis Kahan and Tamerlane. When the country swarmed with life and cities, it is still a tomb of devastation. During the crusades, fortunes were wasted, estates fostered, and hardships brought on in general. The student of history is acquainted with the results of the Napoleonic wars, and, as we know, it was during this that England contracted her first debt. Our Civil war was a good example in destruction of life and property, as Sheridan said that a crow in flying up the Shenandoah valley would have

to take her provisions with her," And we all know "Sherman's March to the Sea," and the destruction of whole fleets on both sides the Confederates and Federals. However the best example was seen in the late Spanish war, where the ironclad monsters of Dewey and Schley, in a few short hours, reduced the Spanish ships worth millions to a wreck. And to fire one of our big guns for coast defense costs in the thousands of dollars a shot. And as we are aware of the enormous cost of so small a war as the late Spanish I will make no comments except call attention to the expense which must necessarily follow, from expense, pensions etc for years to come.

The following is the cost of consecutive periods in the last hundred years.

Table of Wars.

Date	Chief Wars	Cost in millions	Lives lost
1790 to 1815	Napoleonic Wars.	6000	1,900,000
1828	Russia Turkey War	100	120,000
1830 to '40	Spanish & Portugal	250	160,000
1848	Civil Wars of Europe	350	60,000
1854-56	England France Russia in Crimea	1500	480,000
1861-5	U.S. Civil War.	3600	500,000

1866	Prussia Austrian	100	30,000
1870	Franco Prussian	1530	290,000
1876-7	Russia & Turkey.	9200	180,000

From this we see that the chief wars in round numbers from 1790 to 1890 cost the world 15 billion dollars and from four and a half to five millions lives.

H. W. Wilson in the May number of the Arena for 1898 on "Growth of the World's Armament" gives the following data of the comparison in the annual expenditure in armaments in 1868, and 1896.

	1868		1896	
	Expenditure on Armaments	Armies on War Footing	Expenditure on Armaments	Armies on War Footing
England	£ 26,000,000	204,000	42,200,000	{ 3,000,000 about
France	20,100,000	757,000	36,000,000	4,300,000
Russia	16,400,000	1,130,000	31,500,000	4,677,000
Italy	8,400,000	445,000	15,000,000	1,473,000
Austria	8,000,000	838,000	13,000,000	2,076,000
Germany	10,700,000	1,134,000	31,300,000	4,300,000
Total	87,600,000	4,508,000	169,000,000	17,126,000

"In the English figures, only the regular Army and Army Reserve are counted, as for other nations only trained men have been reckoned".

From these tables, we can see the destruction of life and property, and the increase toward the same tendency which must sooner or later come to a focus. But we must remember that this only shows the government expenses, as the thousand deeds and sacrifices of the people are not mentioned. What a work of charity could be done, or of art building, or improvements made, if some means could be devised to discontinue this brutal way of settling disputes!

From an intellectual point of view war diverts the attention from internal improvement. A nation in this respect, is like an individual; it can do but one thing at a time and do it well. When employed in war, her attention is divided, and so art, public construction and education suffers the consequences.

In the moral realm, war is out of the question. The word moral and

war are antagonistic. It causes enmity and national prejudice, the people getting more bigoted the more strife exists. It makes man more fierce, untruthful, treacherous and antagonistic. It creates consumers instead of producers; it with draws some of the best "Brain and Hands" from the peaceable industries that stand for progress and places them as a target for destruction. Some of its resulting glories are orphans, widows, men killed and others crippled for life so that they are a burden on the people the rest of their life. Bankruptcy is also too often the result when the nation is in a stress. National hatred and the calling of each other brutal names resulting in national feuds for generations, is again and again the outcome of war. War is brute argument, a remnant of the primitive mode of settling disputes, which are not always settled in favor of the right but to the nation which has the most men best trained and bold to put against the enemy. Its horror and agony is beyond description of words or the expression of poets. The writhing, wounded under

the dead, with limbs scattered and vital organs pierced is a sight that should turn the hearts of stone to flesh, but the soldier only tramples on the helpless bodies, his heart is turned to steel there is no sympathy for the time being, tho there may be such after the emotion of battle is subsided, and the human reason is at its normal state.

The question now is "What can take the place of war?" And in what way could the best results be reached?" To this I must say that like every great movement, it can only come by gradually growing out of the war spirit; and while this is going on formulating laws that shall govern it. We cannot take the final step at once, but must, like a scientist, make many experiments, make the machine work at first. This may be unsatisfactory but we may continually improve it.

We have at present mediation, negotiation, arbitration and an international congress before us. Mediation, tho not as a final step is a way in

which misunderstandings and preliminary results can be obtained. Negotiation, which is at present much employed, is also a way in which the gist of a question can be determined, with a board of arbitration to settle the technicalities and seal the document for the nation. This mode of settling disputes is fast gaining ground. Between the years 1793 to 1848 there were only nine cases of arbitration; from 1848 to 1870 fifteen cases; from 1870 to 1880 fourteen and from 1880 to 1893 we have thirteen cases of arbitration which shows the rapid increase and its appreciation by the world at large. However, arbitration must be referred to competent men who are above suspicion, are removed from bias and who must have moral force behind them.

The other means in sight is the creating of an international congress. This would bring the national feeling in closer touch with each other. It would remove more and more national prejudice. It would create an altruistic feeling for the whole human race. The nations would share more

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and more each others good, and not, as at present, plan for their own advantage to the others destruction.

These suggestions may be advanced by codifying international law, so that there is a basis to go from a kind of a constitution to limit erring men at sensational times. It can be further pushed by educating the public opinion, so that there will be a recognition of equality in population, morality and spiritual relations; to cultivate a knowledge of what war means and what its effects are. To extend political franchises and liberties as far as practical in all grades of population of the various countries. To encourage commercial and social intercourse so that the people may be knit closer together in the business world knowing each others sorrows and pleasure, and having a general aim and respect nation for nation. And to educate the patriotism of right and wrong, laying all bias and prejudice aside, and striving for that which is noble and elevating.

When we sum up the matter

as a whole; and look at the subject from a broad point of view, we do not conclude that war can be dispensed with and that one may thus end all strife. On the other hand, it is with war as with any other institution; the people must evolve to that point where not "Might and Treason but Right and Reason" shall rule the world. When the mass of people say that it is an unnecessary institution which is only necessary on a lower plane, but now is superfluous, except in extreme cases, then it will cease from natural causes. Then we will not war against each other, as in former days for the obtaining of slaves. So the day may come, may not be far off, when war will be much less and for a far nobler purpose. It may not seem clear to us how we are going to uphold the good qualities of war. In this respect, it may be said that conditions are very different now than in former times when progress was forced with the sword and bayonet to do what superior force told it to do. Now the communication goes around the world in a few minutes. The

flood of reading matter; the scientific researches; and the commercial interests of nations — these are the weapons for spreading progress to tropical people as well as to the frigid, more in one day than war in former times did in a year or in a hundred years. Also, the rise of woman has a powerful influence in bringing about milder proceedings in verdicts. Man's egoism is more limited to the welfare of the intellect, where the altruistic self is growing and broadening more toward the universal nature of the whole human race. His thoughts are growing from day to day extending, reaching out for a conception and comparison of the world as a whole. His world conception is not as in former times, limited to a small part of the earth but extends beyond, yes even the solar system to the fixed stars and their planets, to the investigation of external and internal nature. With this view man may ever attain a higher, nobler, and grander life.