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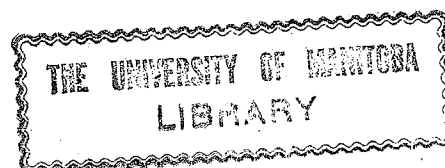
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----- T H E -----

PHILOSOPHY OF WAR

----- A THESIS -----

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I

PHILOSOPHY OF WAR

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Of the real nature of the world-wide and unending conflict of human interests called War, and its effects upon human progress, much has been said and written; but with it all, we still only very partially realize the true character of the thing we call war, or the position which it occupies in the economy of nature - which indeed, it has occupied throughout the human period of the earth's story.

The consideration of this subject in its widest and most general aspects would be both profitable and interesting. But we must carefully guard ourselves from attempting too much.

The subject, whether viewed historically, or morally or socially is so vast in its scope, the details essential to its proper comprehension are so numerous and so diverse and its effects are so great and so far-reaching that to attempt to deal with it fully here is simply impossible.

We propose therefore to limit ourselves to the two - following points - the ultimate causes of war, and the final effects of war upon human progress, physical, mental and moral.

Probably, nine out of every ten persons question as to the nature and origin of war would reply that war was wicked in its origin that it was destructive and brutalising in its effects, and that it was the duty of all to condemn it utterly and resist its exercise. But this view of war is as inadequate as it is mistaken, a fact which we

cannot too strongly insist upon at the outset of our argument.

War is not always sinful nor the outcome of sin. Further, so far from being the unmitigated curse we are so often called upon to regard it - a blot upon the original condition of things caused by human wickedness, it is often enough an integral part of that original scheme of existence with its own special work to do in the gradual perfection of the scheme .

It is, in fact a "wheel" in the mills of Providence, which, like all other "wheels" in the machinery of nature, has been working - through all the ages, evolving order and progress out of the primeval chaos, and is still helping to bring in that millenium of righteousness and peace for whose coming the world looks and longs with an ever-growing longing -

"When we pass from the animal and the savage states to watch the working of the struggle for Life in later times, the impression deepens that, after all, the " gladiatorial theory" of existence has much to say for itself. To trace its progress further is denied us for the present, but observe before we close what it connotes in modern life. Its lineal descendants are two in - number, and they have but to be named to show the enormous place this factor has been given to play in the world's destiny. The first is war, the second is Industry - These in all their forms and ramifications are simply the primitive struggle continued on the social and political plane. War is not a casual thing like a thunderstorm, nor a specific thing like a battle. It is that ancient Struggle for Life carried over from the animal Kingdom - which, in the later as in the earlier world, has been so perfect an instrument of evolution. Along with Industry, and for a time

"before it, war was the foster-mother of civilization. The
 "patron of the heroic virtues, the purifier of societies, the
 "solidifier of states, the military form of this struggle -
 "despite the awful balance on the other side stands out on every
 "page of history as the maker and educator of the human race " (1)

If we wish, then, to see things as they really are, we must
 cease to regard War as an after-thought, or as a perversion, on the part
 of man, of the original plan of the Creator.

For good or for evil, we must accept it, equally with death and
 moral evil, as an essential part of the scheme of creation itself, and,
 as such, doing the work intended for it from the "beginning"

With this fact clearly before us it is plain that we must look
 further afield, if we would discover the real cause, or causes, of war,
 or adequately estimate its effects upon human progress. We do not say
 human "happiness" for, though it would not be difficult, we think, to show
 that the sum total of the world's enjoyment of its existence is multiplied
 by whatever lifts it to a higher level, whether the uplifting agent be war
 of peace, or death itself, we should never lose sight of the fundamental fact
 that the world exists, not to promote human happiness, or as a scene of
 human woe and suffering; it exists as one of the innumerable spheres of
 creative energy which people the depths of space; and in that light we
 must regard it in order to read aright the story of the earth -

"It is so ordered by Nature, that by so striving to live they develop
 "their physical structure; they obtain faint glimmerings of reason;
 "they think and deliberate; they become Man. In the same way, the
 "primeval men have no other object than to keep the clan alive. It
 "is so ordered by Nature that in striving to preserve the existence

"Of the clan, they not only acquire the arts of agriculture,
 "domestication, and navigation; they not only discover fire,
 "and its uses in cooking, in war, and in metallurgy; they not
 "only detect the hidden properties of plants and apply them to
 "save their own lives from disease, and to destroy their enemies
 "in battle; they not only learn to manipulate Nature and to
 "distribute water by machinery; but they also, by means of the
 "life-long battle, are developed into moral beings " (2)

In seeking for the final causes of war, then, we must go back
 to the elementary principles which dictate all human action, and which -
 indeed are themselves the result of that interaction of the primal facts
 of Nature which have, among other results, made Man what he is. To get to
 the ultimate cause of the war-like spirit in man, to the origin of the -
 passions and the interests which underlie all action culminating in war, it
 is probable indeed, that we must go back further than man himself - to the
 prehuman ages of the world's story, to the ages in which the "brute beasts"
 which dominated the earth carried on war with each other, and indulged,
 individually and collectively, in the passions and acts which later made
 human war so terribly cruel and destructive.

The story of life on the earth from its first beginning to
 the highly organised forms and far-reaching intelligence of the present day
 has been an unbroken record of bloodshed and war.,

"Nature - red in tooth and claw".

Parallel with the progress of organisation, and accompanying
 it, we mark an increase of intelligence, we recognise also a development
 of the emotional nature, which exhibits itself in acts, which in man would
 be called devilish.

(2) Winwood Reade's *Martyrdom of Man* p. 464.

Throughout the animal world, from the highest to the lowest we find the "quality of mercy" more often wanting than manifest. How often, indeed, we find animals ready to take advantage of a wounded comrade, like wolves, which devour an injured member of the pack.

Of course there is no essential distinction between the emotions and actions of individuals and those of nations. The impulses which in individuals, lead to personal enmities and quarrels, in nations result in war, and thus, when we see violence and cruelty universally characterize the relations of individual to individual in pre-human times, we are justified in concluding that in these acts of violence and bloodshed we see the beginnings of the spirit which has resulted in war between man and man.

But in working out this great problem, it is noteworthy that, almost from the first we find examples of what we are frequently tempted to call premature developments of the social faculties in animal life. For instance, we have in the *ant* communities qualities both personal and racial exhibited, which curiously parallel and in fact prefigure in almost every particular, the minutest details of human society - its social arrangements, its military organisation.

For purposes of defence mainly, but in some cases for offence also, they possess organised armies of trained soldiers, they carry on regular campaigns against each other, they fight desperate battles which are an exact picture of the hand to hand battles of old times; and, indeed, their entire system, in its social as well as in its military aspect, is grotesquely like that of human society in the middle ages (3)

(3) -See Darwins origin of Species. Ch. 8. on Instincts, also "Lubbock"

Prof. Drummond says " One of the earliest devices hit upon in the course of evolution was the principle of co-operation. Long before men had learned to form themselves into tribes and clans for mutual strength and service, gregariousness was an established institution. The deer had formed themselves into herds, and the monkeys into troops; the birds were in flocks, and the wolves in packs; the bees in hives and the ants in colonies. And so abundant and dominant in every part of the world are these social types to day that we may be sure the gregarious state has exceptional advantages in the upward struggle" (4)

Coming now to more highly organised and, as we understand the phrase, more intelligent animals, we meet with evidences of the growth, not only of an emotional nature in the animal world, but also of the beginnings of a rudimentary moral faculty, which is the complement of all emotional action.

The germs of a moral nature have indeed been claimed for the strange organisations of ant and bee life, with some show of reason; but of the existence in the higher animal of an elementary idea of duty there can be no reasonable doubt (5)

With increased complexity of organization, too, another fact of considerable importance to our purpose, begins to show itself. The destruction of life for purposes of food, once universal, gives place, in an increasing number of cases to vegetable feeding, until, long

(4) Ascent of Man p. 197

(5) See Catalogue of emotions in Prof. Romanes "Mental evolution in Animals"

before the introduction of man, the carnivorous animals had become a decided minority of the whole. Moreover, the destructiveness of the flesh-eating animals which still remained was further lessened by the multiplication by their prey of more or less effective means of Defence; and thus the earth once a mere shambles stained from end to end with blood, and vocal in every part with cries of pain, was gradually cleansing itself, and taking on its later more moral garb.

But with the narrowing of the area of this world-wide war, a new feature was introduced into the problem, which to a large extent counteracted its most beneficial effects. With their higher organisation and their more complex nervous systems, the creatures evolved in this later period acquired powers of suffering and of appreciating suffering which those with less sensitive structure had not possessed. Death, originally had meant little more than a sudden short pang followed by unconsciousness, but now these original pains were accompanied by others and exaggerated in a great variety of ways.

Experience had created memory and death was anticipated and feared long before it actually came. Pain, which at first was only a sudden shock soon over, was then felt in every part of a more sensitive nervous system; and with the dawning of a moral sense came mental suffering unknown before, but which, as man knows too well, is harder to bear far than the keenest bodily pain. It is true that Prof. Drummond (6) argues that the sufferings of the lower animals in the struggle for life is not great and that it "can never approach in terror what it means for us"; and Mr Wallace uses strong language on the same theme (7) which is all, no doubt of it, perfectly true &

(6) Ascent of Man p. 160.

(7) Darwinism p.p. 30- 40.

according to fact, but the higher the organisation the more nearly the sufferings of the creature approximate to the anguish of man.

This second stage in the evolution of war, whilst it largely narrowed the area of the conflict and lessened the numbers of those who fought and suffered, added new capacities for suffering to the combatants which materially lessened the gains made by vegetarianism.

Further the changes thus brought about differentiated the animal world into two great groups - the flesh-eaters and the vegetable eaters. The former were the takers-of-life - the war makers, the latter were the old world "Peace-party" - those who were attacked by the carnivorous animals and were compelled to arm in self-defence.

Out of this difference in their food arose a difference in their habits and modes of life. Killing to live the carnivorous animals especially of the higher orders, could not live in societies. They were forced by the necessities of their position to lead solitary lives, hiding in lonely places, and making forays on the gregarious animals as their necessities compelled them, or their opportunities served.

Living thus lonely and adventurous lives their tempers became fierce and quarrelsome and their habits secretive and treacherous; and as their habits or their necessities frequently led them to attack each other, their numbers were still further reduced, and their effect upon the vegetable-eaters was materially lessened.

Thus it was that nature effectually regulated the balance between the two classes of animals and kept it generally in favour of the quieter and more progressive part of the world's population.

The vegetable-eating animals, on the other hand, feeding upon food which was to be found everywhere, rapidly increased in numbers, and their dispositions being generally mild and sociable, they gathered

into bodies, which gradually acquired the consistency of well-regulated communities. Constantly open to the attacks of their carnivorous enemies, these communities were compelled in self defence to maintain a kind of military discipline; as we see in the case of wild horses in their natural state, who, when threatened with an attack place the able bodied males in a circle round the weaker members of the herd, with their heels - their most effective weapons - outward to the enemy. That is to say, they form what the Soudanese call a "Zareba" and the Cape Dutch a "Laarger" with their own bodies - a defensive arrangement which long experience had taught them to be the best way of meeting the attack of their enemies.

In other cases, as for example, that of the various groups of deer, similiar methods of defence are adopted, but with certain modifications to meet the special circumstances of their case, the males place themselves in front of the unarmed females, with their armed heads facing the enemy at every point.

In making these defensive arrangements, the gentler and more peaceable races were materially helped by the numerical weakness of their assailants. Leading solitary lives, except in a few cases, such as the wolves and the rats, they could only attack singly, and thus the vegetable-eating races could oppose the solid resistance of numbers, and defend themselves by methods which frequently show a high degree of intelligence as well as exhibit striking examples of the - reckless courage and unselfish devotion with which even the most timid and fearful of animals, like the sheep and the hare, will fight for their families and their homes. Of course, the methods of original warfare are as many and as varied as the races concerned. Each group of animals has its own method of attack or defence; and it is a fact

worth our notice, that there is hardly a single feature in human warfare which cannot be found prefigured in animal life. Further, it would be difficult to find any act of heroism or of self-sacrifice for the public good recorded in human history which cannot be paralleled in the story of these much despised "lower animals".

As we have seen, the chivalrous males of the herd put their families in the centre of their fighting circle - the place of greatest safety, the parent will without hesitation, give its life to save its offspring, and the most timid and fearful of creatures, like the sheep and the hare, will turn savagely on its enemy in defence of its young.

But enough has been said, we think, to satisfy a reasonable mind that war did not originate with mankind. It is one of the most important of the agents employed by the Creator to work out His Will; and long before man appeared on the earth, it had begun to lose its original character, and was assuming newer and less revolting conditions.

Turning, then, to the human period, let us see how the case now stands.

We may not be prepared to accept in their present form, all the conclusions of the Darwinian Philosophy, but we must, we apprehend concede that man in his physical nature, has ascended from pre-existent animals. "At a remote period the earlier forms of all living things,

"both plant and animal, are one. It is one of the most astounding facts of modern science that the first embryonic abodes of moss and fern and pine, of shark and crab and coral polyp, of lizard, leopard, monkey and man are so exactly similar that the highest powers of mind and microscope fail to trace the smallest distinction between

"them (8)

II

Speaking of the development of the human embryo from a one cell organism - Prof. Drummond says :-

"The human form does not begin as a human form. It begins as an animal; and at first, and for a long time to come, there is "nothing wearing the remotest semblance of humanity" (9).

Man, being then, on the physical side of his nature, merely a highly developed animal the descendant of a long series of animals, it was to be expected that he would inherit, among the rest the fighting instincts of his animal ancestors, and would himself, with his greater powers of body and mind, be a more terrible, because more systematic, fighter than they had been. And this is exactly what has been the case.

From the very first, man has been a fighter. Long before he had learned to protect his body from the rigour of the seasons with suitable clothing, Paleolithic man invented weapons to supplement his personal deficiencies, and fought his fellow-savage with knotty sticks and - sharpened stones as persistently and as effectively, as his descendant, the man of to-day fights his neighbour and rival with "weapons" of precision". But the first man, having more of the original animal in his nature, and less of the restraints of civilized life, fought his enemy with greater personal animosity, and never spared him when conquered.

If he did not eat him, after he had slain him, which he usually did, during the earlier stages of his progress from his original savagery, in part for food and in part to acquire his dead enemy's desirable qualities, he made him his slave and compelled him to labour in his service

(9) Drummond's Ascent of Man - p. 84.

This picture of primitive man as a savage, making war alike upon his fellow-man and upon the ~~pierce~~ fierce animals which prowled around him killing all he could conquer and sparing none, eating his dead enemy's body and using his skull as a drinking cup - this is a true picture of his outer life, but shorn of its most revolting features.

Meanwhile, great progress had been made in the arts of - civilisation in many parts of the world.

To the Jews was committed, as we believe in sacred trust, a monotheistic religion, with a simple ceremonial and an exalted code of moral law; they, and their neighbours lived under settled forms of Government, (albeit old and marvellously advanced civilizations had flourished in Egypt and Assyria long before the Hebrews came into - historial view) they had carefully digested systems of law, they had - national armies equipped in national fashion, they built great cities often on artificial sites, and surrounded them with thick and high walls flanked by strong towers and pierced by well-guarded gates; they lived in well-constructed, well furnished houses, they dressed indecent and seasonable clothing, they cultivated their lands and they bred animals for food. Altogether we should have thought that in making such immense advances on the path of improvement they would have left behind them at least as much of their original savagery of heart and mind, as they had done of their ancient savagery of body and life - and so they had - on the surface.

Their daily life, and their intercourse with each other were strictly regulated by law, and was ordinarily marked by kindly consideration for each other's rights; but underneath that superficial polish there lay almost untouched awful depths of original barbarism, which were

easily roused into active life, whose boundless ferocity, though so shocking to our more advanced moral development, give us some faint idea of what the original man must have been -

"The love of dominion is strong in all men, and it has never been
 "strongest in the strongest races. But the love of fighting
 "and of conquest very often sinks into a mere lust of blood.
 "The natural rivalry of different communities may become such
 "implacable hatred as to be satisfied with nothing short of the
 "extermination of an enemy. Inspired by this passion,
 "particular races or tribes have sometimes acquired a power
 "and a ferocity in fighting, against which other tribes of a
 "much higher character and of a much more advanced civilization
 "have been unable to contend " (10)

But, probably enough has been said to show that the spirit and practice of war were as natural to man as they were to the animal world - enough to make plain the fact that the further back we go the more barbarous and unsparing we find them.

And if, after the passage of a thousand generations, when civilization had covered the favoured regions of the earth, with populous and prosperous communities, we find human nature at bottom essentially unchanged - if, below the superficial polish of imperfect civilization there still lived and worked the old cruel, bloodstained nature, yet, we need not despair of the ultimate triumph of the new man.

The same fact, again, may be seen in the gradual development of the moral side of child life. The first years of every human life may be fairly regarded as a faithful picture of the earlier stages

of the progress of man from the savage to the civilized condition. A young child, like primitive man, has little moral sense and not much idea of duty to others. Its one original instinct is that of self-preservation.

To this other instincts are added later by heredity, and some necessary habits by parental training; and the entire evolutionary process is so interesting and instructive as an exhibition of the growth of the ethical sense in man, that the study of it is worthy of careful painstaking.

In its earliest years a child has no idea of pain, outside its own sensations; and in its ignorance it pulls a living insect to pieces as readily and with the same enjoyment as it feels when it destroys one of its toys.

And so it was with the first men. They, too, had as little idea of the nature of pain in others as a young child has, and apparently not much more appreciation of it in themselves.

The sensation of pain is largely a matter of nervous excitability; and the nervous organization of primitive man was evidently much less highly strung than that of modern man. Men of the stone age, for example, believed that pain in the head was caused by the presence of a spirit in it; who, wishing to be liberated, caused the pain in his efforts to get out; and these primitive men actually caused the aching part of their head to be scraped with a sharpened flint until a hole was made in the bone of the skull for the spirit that troubled them to escape through. Such a long and painful operation could only have been borne voluntarily by men with a very low

nervous organization; and its prevalence in those early times marks a distinct stage in the evolution of the human body as well as of the human mind. Of this abnormal insensibility to pain we have a striking instance in the present day, in the Chinese, who bear stolidly pain, which would be utterly beyond the fortitude of an European with his more sensitive nervous organization.

As the child grows older his instincts gradually unfold and become amenable to parental training - to cultivation or repression as the case may be; and thus the germs of his moral nature are developed and manifest themselves in his life, according to the nature of his original qualities and to the influence of circumstances - and so it is with the race as a whole. Man, it is true, but man at the very bottom of the scale of humanity. As results have since shown there was no unknown limit fixed by nature to the possibilities of upward progress, but it was all hidden in the unknown future, and that future was not merely unknown but dark and forbidding to the outlook.

Primeval man was in actual possession of only those faculties which his animal forefathers had acquired, which had enabled them to adapt themselves bodily and mentally to the changing circumstances of their environment and which had at length brought them to the point now reached. Every advance made beyond this starting point must have been made under great difficulties and must have been inconceivably slow in acquisition. But slow and halting as it was, though thousands of generations and hundreds of distinct races were consumed in the process, though the path upward was marked from end to end with blood and suffering beyond human computation, the path of progress was entered by primeval man and followed persistently.

The animal became gradually humanised unrestricted self - indulgence in every emotion gave place to systematic self-repression and so to moral conduct.

As man learned by association with his fellows to live a common life increasingly filled with mutual obligations and mutual responsibilities, his whole nature underwent a corresponding change. His outward form lost its original brutish appearance and grew by - imperceptible degrees nearer and nearer to the type of manhood; and his inner self, gradually purified of its grosser qualities and - habits became fuller of the spiritualized aspirations and hopes of the true man.

It would be an interesting and instructive task to trace this momentous evolutionary process throughout its entire course; to watch step by step this metamorphosis of the animal-like man of the earliest stone age into the civilized man of to day ; but we can only suggest in passing, that graphic pictures of man as he was at successive stages of his progress are obtainable (II) which give us a suggestive idea of the nature and scope of this humanising - process and enable us to realize, not only the physical appearance of man at each point in the story of his uplifting, but also his mental and moral progress, and the amount of his social and moral - development. Nor need we overlook the supreme factor in this work of moral development viz - the Divine recognition of man by his - Creator. For nothing in the history of man contradicts or makes impossible or unnecessary the story of Revelation that a gift of -

(II) Ascent of Man - see Ch. I - 4.

spirituality was conferred upon man when he had become capable of receiving it (I2)

Here, however, we are more particularly concerned with one aspect of this evolutionary course - the position occupied by war in the estimation of man at these points of his history.

Summing up this department of human energy we have the unmistakeable conclusion that throughout the whole of his long - continued course of development - from the days of primitive man to the man of to day - war has been the most esteemed and most - persistently followed occupation of man.

As hunter, as wandering nomad, as agriculturist, as workman or trader or merchant, whether hauntings of the lonely forest and marshes of the primeval world or dwellers in tents in desert - wastes or polished citizens of towns and cities which grew up later in the more favoured regions of the earth wherever found, and in whatever guise he appeared, man has always been a fighter by nature, and has always zealously practised the art of war as he understood it.

Civilization with its growing ideas of law and mutual obligations gradually covered over his original barbarism with a superficial coating of consideration for his enemy, and as time went on really began to soften his animal-like ferocity; and the process is still going on.

Under existing international relations soldiers have ceased to kill their conquered foes, and battles are no longer - indiscriminate massacres of men and wholesale enslaving of women and children; but war itself is still, as it has always been, man's most highly-prized occupation and is to day the profession of which he is most proud.

(I2) Genesis Chap. 2 Verse 7.

Indeed, the old fighting instinct survives to such an extent that to "kill something" or, failing that, to watch the killing of something, or to take part in some "sport" which involves serious risk to life or limb - the greater the risk the better - is still one of the most coveted and most universally indulged forms of amusement. And while human nature remains what it is, how can it be otherwise? We may see the brutality of War, we may deplore its disastrous effects, for the time being, upon human progress, we may lament the wrongs and injustices which result from it, but we cannot close our eyes to facts, nor, though we may condemn war - and denounce the tempers that lead to it, can we refuse to recognise that the warlike spirit is instinctive in human nature, and that it can be effectually curbed only by the continued growth of the moral nature of man.

Other forces may, of course, help forward this end. The general progress of nations, political, industrial and moral, may produce such a balance of international forces that none of the "Powers" shall dare break the world's peace. -

"A strong dislike of war is growing among the nations who
 "are most energetic in strengthening their fighting forces.
 "Throughout Europe there is a stirring among both rulers and
 "peoples. Those who preach the doctrine that war is essential
 "to manliness and self-sacrifice are not accorded, the almost
 "universal approbation which would have been granted them
 "a few years ago. Thoughtful men and women are not disposed
 "to traverse the statement that the exclusive pursuit of -
 "wealth and material comfort is debasing and dangerous. They
 "are willing to admit the argument of Von Moltke that -

"knowledge alone will not inspire patriots to give their lives
 "for home and fatherland. But they do most strongly controvert
 "the terrible conclusion which the great german Strategist drew from
 "his innocent premises . They cannot believe that eternal peace
 "is a dream, and not even a beautiful dream. They would account
 "it blasphemy to hold that war is a part of the Divine order of
 "the World " (13)

Let us hope that the Writer just quoted, who has himself
 lectured on International Law on two Continents, may be right.

International Law has done much and is doing and will
 do yet, infinitely more, to maintain the world's peace. Although it
 is not limited to nations that profess Christianity, it is over-
 whelmingly christian in its principles and humanitarian aims, and it
 is matter for congratulation that non-christian peoples like Persia
 and Japan have voluntarily offered to submit themselves to its operation

(14)

The progress of Science, too will untimately help to
 realize the visions of Ancient prophets and modern novelists and end
 the long reign of war by making war impossible, and, in fact, the
 advances actually made in the art of war and in the effectiveness of
 its weapons, or foreshowed in the immediate future, have already gone
 a long way towards realizing these visions.

The progress of true Christian morality - the practical
 recognition of the solidarity of the race, of the duty owed by one -
 individual to another and by one nation to another, which has helped
 so largely in the past to moderate the worst evils of the quarrels it
 -could not prevent, will still help on the good work in the future as

(13) Lawrence's International Law - p. 461.

(14) Lawrence - p. 5.

man becomes, increasingly, influenced by impersonal motives.

All these and many other forces are persistently at work, moulding the original nature of man into something higher and nobler; lessening generation by generation, the strength and insistence of its animal passions and appetites, and increasing the vigour and influence of the new moral nature which is being superimposed upon it.

It is in this way, by the regular and ceaseless operation of natural forces as much a part of the scheme of existence as man - himself, that we may reasonably look forward to the coming of a time of universal peace - to that "good time coming", when war shall be no more; when men shall no longer make war upon their fellow men, since to do so would be as contrary to the instincts of their moral nature as it would be the shortest and surest way to their destruction as individuals and nations.