

"It was Machiavelli who expressed the thought that, when the safety of the State was at stake, the purity of the means employed should not be called in question; if only the State were preserved, every one would subsequently approve of the means. . . . That must not hinder us from declaring joyfully that the gifted Florentine, with all the vast consequence of his thinking, was the first to set in the centre of all politics the great thought 'The State is power.' For that is the truth, and he who is not man enough to look this truth in the face ought to keep his hands off politics."

"We must distinguish between public and private morality . . . Thus every State reserves to itself the right to decide upon its treaty obligations."

"Only in war does a nation become a nation."

"In this case men murder one another who have never harmed one another before, and who perhaps esteem one another highly chivalrous as enemies, that is at the first glance the awfulness of war, but at the same time its greatness also. A man must sacrifice not only his life, but also natural, profoundly justified feelings of the human soul. . . . In this energy and firmness of obedience lies the honour of a soldier."

No wonder that a people sitting at the feet of such a teacher regard international treaties as mere "scraps of paper." No wonder that the individual loses his individuality in the machinery of the state. No wonder that atrocities are justified if the result of the war is victory.

We shall not be surprised to learn that Treitschke also speaks about "The unfortunate idea of an emancipation of women" and offers up the prayer "God preserve us from the English-American Sabbath."

Mill's book "On Liberty", was the result of a whole life of hard thinking. It was his most careful work and gives a conspectus of his whole teaching.

Mill is jealous of the liberty of the individual; the State must allow the greatest freedom of thought and action on the part of its subjects. The principle of liberty he defines as follows:

"That the sole end for which mankind are warranted, individually or collectively, interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because, in the opinion of others, to do so would be wise or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not