## "FREEDOM OF THE SEAS "

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same conclusion. The neutral claims took the form of "freedoms," whose principal characteristic was the development of an admitted truth into a fallacy favourable to the enemy. Thus, freedom of trade upon the sea became "freedom of neutral trade with the enemy." Thus also that state of quiescence which neutrality not merely enjoins, but which the security of neutral States demands, was transformed into the freedom of the neutral flag to protect enemy property at sea, known familiarly in the form of the maxim, "free ships free goods." And so the fact that the sea is free was perverted into an all-embracing "Freedom of the Seas," favourable to neutral activities of commerce with the enemy, and restricting within the narrowest limits belligerent activities to prevent it.

These general statements are borne out by the outstanding fact that this spurious "Freedom of the Seas," conceived by the neutrals to serve their own ends, became Bonaparte's catchword when he sought to destroy England's supremacy at sea as an essential preliminary to establishing it for himself, and so achieving worlddominion. The new formulas which it included would, if they had been admitted, have become effective weapons. They would have supplied him with merchantmen to carry his connerce in place of his own, which had been driven from the sea; the neutral flag would have saved him from the necessity of supplying them with the escort of men-of-war.

The foundations of fallacy once laid, further fallacies, devised with the same object, came to be built upon them. Of there the most notorious were, that neutral produce should be free; that private property should be exempt from capture at sea; that war on the sea should be conducted in the same way as war on land; that merchant ships under convoy should be exempt from search and seizure.

The acceptance of these theories by the majority of European States at different times has undoubtedly given them the appearance of being founded in justice; and they were endowed with a fictitious morality