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menced his labors in the cause of peace, he stood almost alone. But our friend hoped against hope, and toiled on, undaunted by the seeming fruitlessness of his efforts. He knew that he was laboring in the cause of God and of man, and therefore not in vain. He has left many able and faithful fellow-workers; but the most of them derived their first impulse from his discourses or publications; and if mankind are to cease from war, if our country is to take the lead in putting away violence between nation and nation, his name must go down to posterity as essentially connected with the earliest steps of this Christian movement, and be transmitted for the lasting gratitude of his race.*

Statesmen, clergymen, philosophers, jurists, and dreamers of dreams, without a calling or a profession, have, from time to time, urged upon an unwilling and unappreciative world projects of international confederation, of international conferences, and of international tribunals, and it seems desirable, before considering Mr. Ladd's more modest proposal for a Congress of Nations, to premise some observations upon the more meritorious or better known of these, which have attracted attention and which have both stimulated and impressed the superior minds of Europe and America. For present purposes, it seems unnecessary to consider projects which were drafted before the Protestant Reformation shattered the claim of Rome even to spiritual supremacy, or before the seventeenth century which, rejecting the claims of the Empire to universal dominion, recognized in the Congress of Westphalia of 1648 the independence of states irrespective of origin, size or religion, thus making possible both the society and the law of nations.

Of seventeenth century projects, the most important are those of Emerie Crucé (1623), of Grotius (1625), of Sully (1638), and of William Penn (1693); and of the eighteenth century, those of the Abbé de Saint-Pierre, of Jean Jacques Rousseau, of Jeremy Bentham (1786-89), and of Kant (1795).

The first to be considered is "The New Cincas or Discourse of the Occasions and Means to establish a General Peace, and the Liberty of Commerce throughout the Whole World," which was written

* Hemmenway. op. cit., pp. 130-1.