

Subject: Paper 70. Part 2.

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This says that young men love w-r.

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Wa- is an animalistic reaction to misunderstandings and irritations; peace attends upon the civilized solution of all such problems and difficulties.

The Sangik r-ces, together with the later deteriorated Adamites and Nodites, were all belligerent.

The Andonites were early taught the golden rule, and, even today, their Eskimo descendants live very much by that code; custom is strong among them, and they are fairly free from violent antagonisms.

Andon taught his children to settle disputes by each beating a tree with a stick, meanwhile c-rsing the tree; the one whose stick broke first was the victor. The later Andonites used to settle disputes by holding a public show at which the disputants made fun of and ridiculed each other, while the audience decided the winner by its applause.

But there could be no such phenomenon as wa- until society had e-olved sufficiently far to actually experience periods of peace and to sanction w-rlike practices.

The very concept of wa- implies some degree of organization.

With the emergence of social groupings, individual irritations began to be submerged in the group feelings, and this promoted intratribal tranquillity but at the expense of intertribal peace. Peace was thus first enjoyed by the in-group, or tribe, who always disliked and h-ted the out-group, foreigners. Early man regarded it a virtue to shed alien b-ood.

But even this did not work at first. When the early chiefs would try to iron out misunderstandings, they often found it necessary, at least once a year, to permit the tribal stone fights. The clan would divide up into two groups and engage in an all-day battle. And this for no other reason than just the fun of it; they really enjoyed fighting.

-arfare persists because man is human, evo-ved from an animal, and all animals are bellicose. Among the early causes of w-r were:

1. Hunger, which led to food raids. Scarcity of land has always brought on wa-, and during these struggles the early peace tribes were practically exterminated.
2. Woman scarcity an attempt to relieve a shortage of domestic help. Woman stealing has always caused wa-.
3. Vanity the desire to exhibit tribal prowess. Superior groups would fight to impose their mode of life upon inferior peoples.
4. Sl-ves need of recruits for the labor ranks.
5. Revenge was the motive for w-r when one tribe believed that a neighboring tribe had caused the d-ath of a fellow tribesman. Mourning was continued until a head was brought home. The w-r for vengeance was in good standing right on down to comparatively modern times.
6. Recreation -ar was looked upon as recreation by the young men of these early times. If no good and sufficient pretext for wa- arose, when peace became oppressive, neighboring tribes were accustomed to go out in semifriendly combat to engage in a foray as a holiday, to enjoy a sham battle.
7. Rel-gion the desire to make converts to the cult. The primitive religio-s all sanctioned wa-. Only in recent times has re-igion begun to frown upon w-r. The early priesthoods were, unfortunately, usually allied with the m-litary

power. One of the great peace moves of the ages has been the attempt to separate church and state.

Always these olden tribes made war at the bidding of their gods, at the behest of their chiefs or medicine men. The Hebrews believed in such a God of battles; and the narrative of their raid on the Midianites is a typical recital of the atrocious cruelty of the ancient tribal wars; this assault, with its slaughter of all the males and the later killing of all male children and all women who were not virgins, would have done honor to the mores of a tribal chieftain of two hundred thousand years ago. And all this was executed in the name of the Lord God of Israel.

This is a narrative of the evolution of society the natural outworking of the problems of the races man working out his own destiny on earth. Such atrocities are not instigated by Deity, notwithstanding the tendency of man to place the responsibility on his gods.

Military mercy has been slow in coming to mankind. Even when a woman, Deborah, ruled the Hebrews, the same wholesale cruelty persisted. Her general in his victory over the gentiles caused all the host to fall upon the sword; there was not one left.

Very early in the history of the race, poisoned weapons were used. All sorts of mutilations were practiced. Saul did not hesitate to require one hundred Philistine foreskins as the dowry David should pay for his daughter Michal.

Early wars were fought between tribes as a whole, but in later times, when two individuals in different tribes had a dispute, instead of both tribes fighting, the two disputants engaged in a duel. It also became a custom for two armies to stake all on the outcome of a contest between a representative chosen from each side, as in the instance of David and Goliath.

The first refinement of war was the taking of prisoners. Next, women were exempted from hostilities, and then came the recognition of noncombatants. Military castes and standing armies soon developed to keep pace with the increasing complexity of combat. Such warriors were early prohibited from associating with women, and women long ago ceased to fight, though they have always fed and nursed the soldiers and urged them on to battle.

The practice of declaring war represented great progress. Such declarations of intention to fight betokened the arrival of a sense of fairness, and this was followed by the gradual development of the rules of civilized warfare. Very early it became the custom not to fight near religious sites and, still later, not to fight on certain holy days. Next came the general recognition of the right of asylum; political fugitives received protection.

Thus did warfare gradually evolve from the primitive man hunt to the somewhat more orderly system of the later-day civilized nations. But only slowly does the social attitude of amity displace that of enmity.

2. The Social Value of War

In past ages a fierce war would institute social changes and facilitate the adoption of new ideas such as would not have occurred naturally in ten thousand years. The terrible price paid for these certain war advantages was that society was temporarily thrown back into savagery; civilized reason had to abdicate.

War is strong medicine, very costly and most dangerous; while often curative of certain social disorders, it sometimes kills the patient, destroys the society.

The constant necessity for national defense creates many new and advanced social adjustments. Society, today, enjoys the benefit of a long list of useful innovations which were at first wholly military and is even indebted to war for the dance, one of the early forms of which was a military drill.

War has had a social value to past civilizations because it:

1. Imposed discipline, enforced co-operation.
2. Put a premium on fortitude and courage.

3. Fostered and solidified natio-alism.
4. Destroyed weak and unfit peoples.
5. Dissolved the illusion of primitive equality and selectively stratified society.

Wa- has had a certain evo-utionary and selective value, but like slav-ry, it must sometime be abandoned as civilization slowly advances. Olden w-rs promoted travel and cultural intercourse; these ends are now better served by modern methods of transport and communication. Olden w-rs strengthened nations, but modern struggles disrupt civilized culture. Ancient w-rfare resulted in the decimation of inferior peoples; the net result of modern conflict is the selective destruction of the best human stocks. Early wa-s promoted organization and efficiency, but these have now become the aims of modern industry.

Part 2.

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