

the foundations for lasting peace on the basis of international amity.

Of course, no peace can be permanent if its conditions are such that each nation must continue the struggle for economic self-sufficiency; for a country could be economically independent only if it had within its own boundaries all the natural resources necessary for the purpose. National lines, however, are not drawn with this in view.

Moreover, national self-sufficiency would mean in the long run a restricted national life, for no country could have within its own boundaries all the resources and conditions necessary to satisfy its people, meet its requirements of defense, and enable it to make progress. New ways of living, new ideals, new culture, new conditions, would require changed economic methods and different economic resources. Consequently, self-sufficiency at one time is insufficiency at another, so that there can be no assurance of permanence for such a policy. Moreover, the country which had resources that prompted it to rise to a higher civilization might still be the object of attack of these which were less fortunate. Such a policy would tend to national isolation and the destruction of intercourse and to act as a check on the progress of civilization. There is no ideal worthy of the world and worthy of the peace which we all hope to establish, if not permanently, at any rate for a long period, excepting the ideal of free intercourse, whereby the resources of the earth shall be made available through the processes and agents that are most advantageous to the whole world. But to make the people of the world satisfied that an international policy based on that ideal is safe, it will be necessary to find means of insuring that no one country will find its existence or independence in danger because it does not include in its industrial system all the things and processes necessary to defend itself against attack. In other words, we must find some