

There are two current solutions which are offered as a means of egress from this *impasse*. There is that of the smaller party, regarded in both countries for the most part as dreamers and doctrinaires, who hope to solve the problem by a resort to general disarmament, or, at least, a limitation of armament by agreement. And there is that of the larger, which is esteemed the more practical party, who are persuaded that the present state of rivalry and recurrent irritation is bound to culminate in an armed conflict, which, by definitely reducing one or other of the parties to a position of manifest inferiority, will settle the thing for at least some time, until after a longer or shorter period a state of relative equilibrium is established, and the whole process will be recommenced *da capo*.

This second solution is, on the whole, accepted as one of the laws of life: one of the hard facts of existence which men of ordinary courage take as all in the day's work. And in every country those favouring the other solution are looked upon either as people who fail to realize the hard facts of the world in which they live, or as people less concerned with the security of their country than with upholding a somewhat emasculate ideal; ready to weaken the defences of their own country on no better assurance than that the prospective enemy will not be so wicked as to attack them.

To this the virile man is apt to oppose the law of conflict. Most of what the nineteenth century has taught us of the evolution of life on the planet is pressed into the service of this struggle-for-life philosophy. We are reminded of the survival of the fittest, that the weakest go to the wall, and that all life, sentient and non-sentient, is but a life of battle. The sacrifice

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