

THE WORLD PROBLEM

to be carried into this destructive flood, under which all old nations have perished? Must we keep up the dance of death with all mature nations now heading in the same direction of moral failure? Or is it possible that we may find a better way and influence other nations for the common good? Underneath the bad in every land there is the fundamental desire for the good; underneath the war-attitude there is the everlasting profession of a desire for peace; underneath the universal exploitation of man by man there is the universal protestation of the desire to do right; underneath the mad strenuousness in pursuit of pelf and pleasure and power there exists a hunger for the normal.

This thing, with variations, has gone on for sixty centuries or more, according to the literary records; how much longer before records were kept we may never know. And yet man feels that the disintegration of society, the antagonisms of classes, of nations, of empires, are all wrong, a universal blunder. Of course in this, too, there is a cleavage. Some claim that all nature was made for a struggle, for self-advancement; for the survival of the fittest, with the submergence, elimination, of the unfit. Each wants to reach the summit. As not all can succeed, each must climb, if he can, on the downfall of his brother. Others hold that a struggle in which all men would be on one side, co-operative and united in a common purpose, would be the normal condition in which man, and all possible combinations of men, would flourish and develop to their best. That thus united they could suppress, eliminate and supersede by new forms of good all the evils that are now recognized as the enemies of universal man—disease, ignorance, vice, poverty, exploitation,