

creatures over their available sustenance, has been carried on into the economic life of man. This has been inevitable, and hitherto it has seemed that it would always be inevitable. The prospect is now changing. As our potential wealth increases, and requires only order and combination to realize a superfluity over our needs, the centre of gravity shifts as between co-operation and competition. It is already visibly doing so over a large range of economic activity. The process will continue. Competition will remain; but it will occupy a place of decreasing relative importance; and as a realizable becomes an actual superfluity, competition will assume other forms, a competition for authority, for eminence, for influence rather than actual wealth. Even then the competition both between individuals and communities will be keen—even wars will still be possible, for countries have been ready to fight to impose their religion on others, or more recently their specific form of national culture. But among the underlying causes of war in the modern world the economic are overwhelmingly the most important, and if these can in time be eliminated the task of preserving peace should be a manageable one. For the doctrine of religious toleration which was gradually established in the Western world (with some relapses indeed but not such