

possessions, even when military conquest has been complete. The fight for ideals can no longer take the form of fight between nations, because the lines of division on moral questions are within the nations themselves and intersect the political frontiers. There is no modern State which is completely Catholic or Protestant, or liberal or autocratic, or aristocratic or democratic, or socialist or individualist; the moral and spiritual struggles of the modern world go on between citizens of the same State in unconscious intellectual co-operation with corresponding groups in other States, not between the public powers of rival States.

This classification by strata involves necessarily a redirection of human pugnacity, based rather on the rivalry of classes and interests than on State divisions. War has no longer the justification that it makes for the survival of the fittest; it involves the survival of the less fit. The idea that the struggle between nations is a part of the evolutionary law of man's advance involves a profound misreading of the biological analogy.

The warlike nations do not inherit the earth; they represent the decaying human element. The diminishing rôle of physical force in all spheres of human activity carries with it profound psychological modifications.

These tendencies, mainly the outcome of purely modern conditions (*e.g.*, rapidity of communication), have rendered the problems of modern international politics profoundly and essentially different from the ancient; yet our ideas are still dominated by the principles and axioms, images and terminology of bygone days.

The author urges that these little-recognized facts may be utilized for the solution of the armament diffi-

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