

irrational conflict (of the past, in great part), including massacres, homicides, brigandage, slavery, persecution, etc., from the more rapid and rational conflict (of the future) which is competitive and argumentative. There is a gradual elimination of certain forms of conflict; even in war *all* destructive devices are no longer considered fair. The most difficult of social dilemmas is, that if the cruder forms of struggle be too mercifully relaxed there is apt to be an undue multiplication of the unfit, who, in sterner conditions, would have gone under,—while, on the other hand, a persistence of the lower forms of struggle is apt to be prejudicial to the development of genius and of art, and other flowers of civilisation.

To sum up: even those who agree with Schäffle, for instance, that "all processes of social development are subject to the law of natural selection," or go the length of saying with him that "the law of the survival of the fittest is the only clear formula for a moral order of the world," must in clearness admit that when all is said and done selection is only the knife which prunes the tree; it directs but does not originate the vital impulse, the persistent growth, the new initiative. And, furthermore, while the logical form of the selection theory remains the same, a real and practical difference did ensue when man became conscious, if not master, of his fate, and began, as it were, to swim in the current in which he found himself floating.

*Isolation.* A general survey of racial evolution discloses two directly opposite processes:—on the one hand, (a) dispersion, expansion, with (it may be) resulting differentiation as isolation became more marked; and, on the other hand, (b) consolidation,