

## THE ORIGIN OF SPECIES

BY SMITH W. CARPENTER

PROBABLY Nature never produced two identical things; always, if observation is sufficiently close, a distinction is found. Here is a logical basis, and perhaps the actual basis for all the variation, whether varietal, specific, or generic to be found in nature. Such individual mutation, no matter how infinitesimal, if it be cumulative, tending long in one direction, would finally result in what we may call an infinity of infinitesimals, the mathematical result of which would be unity, or a full measure of differentiation. Since all organic beings have both dominant and recessive characteristics, we may regard differences observable in individuals of the same variety as mutations of dominant characteristic. Mutations of recessive characteristic are not observable, but consist rather in potentiality. Their effect can only become apparent when the recessive bursts into dominance. Rarely, perhaps never, does mutation act cumulatively in dominant characteristic to the point of achieving specific variation. In the dominant there appears to be something akin to old-age characteristic, a crust or shell, which holds it true to type. In the recessive there appears to be something akin to plasticity or impressionableness, something that we may liken to embryonic tissue, and it is there that mutation is far more apt to act cumulatively, resulting, when the recessive leaps into dominance, in a sport. That this so seldom produces a new species is quite likely attributable to the tendency of cumulative mutations to upset the equilibrium, raising the recessive into dominance where it acquires the shell or crust, and thus cuts short the cumulative tendency.

The most difficult thing in the world would be to breed cumulative recessive characteristics, for there would be no criterion of what was being accomplished; hence we can but guess at the causes which might have operated to produce any noted result. When,

however, a filial species exhibits marked improvement over the parent type, we are at least logical in suspecting that enhanced vigor was among the contributing causes. Since the human species was so vast an improvement upon the parent type, we naturally fancy that the parent species may have accumulated a great store of bodily vigor as one of the enabling causes of the sport that resulted. Hence, if we can discover a condition present and active at the time when and the place where this birth of the human species occurred, which inevitably must have resulted in a vast enhancement of vigor—well, we have discovered something worthy of cogitation at least.

#### THE DAYS AND NIGHTS OF CREATION

When was man in the making and where? We will not attempt to draw fine lines. The consensus of scientific opinion falls within fifty thousand and a million years as to time, and somewhere on the continents of Europe and Asia as the place. It overtaxes credulity to believe that bountiful Nature ever entrusted so noble an experiment to any single pair. If we trust parallel observation we must predicate of the birth of our species a mighty outpouring of creative energy, manifest over a wide area and throughout a long period. The universal acceptance, for so long a time, of the biblical account of creation has biased the whole human intellect, scientific as well as religious, in favor of a narrow limitation in time and place of the cradle of the race. Logical argument could be offered upon this score, but for present purposes it is sufficient to say that it doesn't seem a bit like Nature to work out her wonders in that narrow way; so let us hold in mind a big broad human cradle or else a series of smaller ones, of cradles within cradles—the latter a much more reasonable hypothesis, but into that detail we have no need to delve. Neither do we need to consider whether or no that cradle encompassed the whole world, as recent discoveries seem to make reasonable.

What else took place during that same period in that same place? Something very tremendous, the glacial period. If our religious brethren could bring themselves to admit possible inaccuracy in the list of works ascribed to the six creative days, they could find ample evidence of five and probably six nights intervening between crea-

tive days, for there were that many separate and distinct periods of glaciation. It won't do to be dogmatic as to the weather conditions of each of the days, but some of them, perhaps all, were much warmer than what now prevails. Every now and then the remains of sub-tropical vegetation are found by excavators on interglacial soil at points far north of their present habitat. Let us remember that these interglacial days were long, long periods of time, probably far exceeding the utmost stretch of the historical period, which we are justified in esteeming as belonging to the seventh day, the day that God blessed.

Now look at the map: The characteristic of that broad cradle that would likely be most outstanding to the man-in-the-moon is the east and west mountain ranges, the Alps and Himalayas with the Balkans in between. Those mountains were all there during the entire glacial period. What we know of our living sub-human cousins justifies the assumption that our parent species was at least sub-tropical, living, doubtless, south of these east and west mountains, until wooed by one of those warm days through the passes to the north. We may fancy that, as so often happens with other species when introduced to a new habitat, away from those influences which theretofore had operated as checks upon its population, the parent species flourished and waxed strong in its new habitat, and probably occupied a considerable area of the north country. However, its kind was never a rapid traveler, and it spread out only in obedience to the press of population, and the exigencies of food supply.

Then came the evening of the creative day followed by the icy night. Ever so gradually and imperceptibly the seasons changed; the summers became shorter and cooler, the winters longer and colder; perpetual snow and ice cloaked the mountains, and nearer and nearer crept the polar cap. The parent species were trapped, and tested by cold until only a few survived, and those few were crowded back through the gaps between the ranges, or around the ends, into the warm Mediterranean and Indian plains. Of all the tests of fitness to survive, the endurance of cold best searches out, fixes, and perpetuates vigor. The sturdiest growth, whether it be animal or vegetable, is ever found a little south of the most northerly limit at which its life is possible; so, whatever other changes the repatriated parent species may have exhibited, we may be certain that they were vastly more vigorous than the cousins who had remained behind. Again and again they underwent that same expe-

rience, spreading to the north and occupying the country as far as the Baltic basin or still more northerly, only to be again trapped by mountain and polar ice. It is difficult to imagine a severer discipline, and we have little reason to think that nature made atonement in hair or fur for more than a very small fraction of her severity. Before the last of the creative days had passed our folks got sufficiently rugged that probably some of them actually endured the entire icy night in regions north of the mountains.

When would stored vigor be most apt to spring into creative bloom? Would it be at the period of greatest stress, when the stress was suddenly released—by escape down the Danube or through some other southern outlet—or at some other time? If somebody will clear up that point we will know whether to look for the Garden of Eden north or south of the mountains. The period of greatest vigor was in the evenings of the creative days, before the cold began to pull down and lower the vitality. The location of the traditional garden, where the Semitic races were evolved, would nicely correspond with that idea; neither at the extreme northerly or southerly limits of their probable range, but when they were crowded back to midway.

Whatever of actual merit there may be in this cogitation would tend to eliminate America as a theater of divine discipline; since there is no comparable east and west barrier to hold us while it was being administered.

It is a poor theory from which we can not extract a grain of comfort: Probably there was less margin between the ice of the mountains and the pole in the region north of the Alps than elsewhere; so the discipline there administered, in the Nordic habitat, was severest of any, and upon that fact we might find a theory of greater profit from the severer chastisement, finding therein proof of the greater love of the Lord. Unfortunate for that view, the gap between the two glacier areas was so narrow that it is difficult to believe that any of our folks were able to live through, unaided by substantial shelter, clothing, and fire, which would postpone endurance of the more rigorous discipline until subsequent to the creative act. However, we are not to regard our evolution as a single stroke of God's favor; it was accomplished in all likelihood by a succession of waves—corresponding with creative days?—and we early learned the comfort of a sheepskin, and to control and preserve the fires occasionally set by lightning. Hence it is not

impossible that we did actually survive the last one or two of the creative nights.

#### THE SUBLIME VIEW OF MAN'S ORIGIN AND PURPOSE

Over against the ancient teachings of the Pentateuch, that man was created out of the dust of the earth mingled with the spittle of a god—not an anthropomorphic concept of the infinite Nature-God of science, but a tribal deity, one out of an innumerable pantheon of man-gods who happened to be worshipped by the Jews—and built into an animated mud-pie; and woman made of a rib of this toy thing—over against this childish fable set Man as revealed by his own studies along a thousand related lines:

As evolution now stands, Man is the ultimate end and purpose for which this world was created. The world was not pulled out of a hat at the end of a week's juggling performance, but the slow product of an infinite period of toil, all for man and, presumably, like creatures upon other planetary bodies. From before time began Nature essayed the building of man's habitation. Throughout aeons unenumerable she labored upon the mineral elements, fashioning a world capable of supporting life. Out of mineral elements she made a slime, and from it fashioned the simplest and humblest of living forms. With infinite patience and cunning she labored, building ever more complex and higher forms, whose purpose it was to lay down their remains in vast beds; so as to modify and mould the earth's surface for the still higher that were to come. Aeons upon aeons rolled into geological ages while Nature continued her patient work. To build the higher she ever used the best fabric of her past endeavors. Species, genera, and orders came and subserved their humble purposes; giant reptiles peopled the earth, birds were created, and mammals developed, splendid warm-blooded creatures with all the primary instincts of our own being, and with a measure of rudimentary intelligence.

Still working with the most worthy material of all her past production, Nature essayed the evolution of a companion, a co-worker, aye, a master. And so there welled up a mighty outburst of creative energy, and from the highest of primates were born sports differing from their parents chiefly in greater brain capacity. But to create was not alone sufficient; the product must be tested and

proven, and the less worthy of survival must be destroyed. And so she plunged the earth into a long period of climatic cycles one phase of which, recurring perhaps every hundred thousand years, by frost and ice proved them that were worthy to survive and eliminated the rest. Over and over again did selective death weed out the lush product of creative energy until the races of men known to history were evolved.

Consider man, a creature capable of all knowledge and wisdom, a creature with a conscience and an ethical nature, able to fathom and to comprehend his Maker, even capable of approximating in his own conduct the God-side of Nature. Is this man as we know him, worthy of his Maker, of all the time and trouble she has devoted to him? It can hardly be. Perhaps he is still in the making; perhaps by cold or by some other terrific test he is again to be searched for the seed of a new crop. Perhaps the real purpose of man is not achieved upon the material plane. Perhaps there is a spiritual world in which man's nobler thoughts and aspirations are permanent, and his weaknesses transient. Perhaps his mind is but an instrument whereby Nature shall work out her own ultimate destiny in a manner unscrutable to us. Howsoever it may be as regards the future, Man is the captain general of the present, and beneficiary of the infinite past. For him or his children, or for some work that he is performing was this infinite work of creation undertaken.

#### AND WHAT OF THE FUTURE?

I don't know. Up to the present moment I know of no evidence upon which to found a theory as to the outcome of this vast experiment of Nature's. Still there are certain analogies upon which one may found a guess, and a guess is a start at least in the direction of a working hypothesis.

Our first great problem is to fix our position in terms of geological time. We don't know whether the ice age is ended or just begun. The utmost ken of anthropological science embraces only such a period as might easily be lost between two creative nights. Accurate observation is so new that we don't know whether our seasons are becoming warmer or colder or standing still. Despite the multitude of theories adduced to account for the phenomena of the glacial age, we know absolutely nothing as to its cause, and

so are in no position to judge as to whether a recurrence of cold is to be looked for or not. If it was due to the formation of a crust over a cooling sun; then what we are pleased to call the glacial period has but just started. Each creative night is destined to become longer and colder until life shall be utterly blotted out, and our sun turned into a dark star. But it takes a long time for a star to cool; if that is what is happening the crusts start forming at something like hundred thousand year intervals. Heretofore our folks have been utterly unprepared, they endured to the limit of endurance and then they died. Next time—but I am no novelist. We should not dread such an event, for out of its stress a chastened, purified, and enobled race is likely to spring.

There might be something like an argument made from dead reckoning in support of the view that another creative night will, in due course, follow the blessed day, but argument so drawn seems terrific. Let us rather see what suggestion there is in the hopes and aspirations of man. We know that everywhere in the evolutionary scale the lower has foreshadowed the higher. Between species, genera, and orders the only sharp line definitions are where intervening classes have become extinct. What does man foreshadow? What rudiments have we which a further advance along the path of our more recent evolution is likely to cause to burst into bloom? Compare man's aspirations with his performances, his ideals with his character. Consider the exalted few who actually live up to the best they know, the occasional here-and-there one whose life is intelligently self-directed. Consider our co-operative possibilities, how they gleam forth at times under dire stress—all of these god-like characteristics, are they forever to remain beyond our reach? If human nature as we know it is to dominate us till the end of time, does it not seem that the procession of the ages was a sham, and Nature's work undertaken for an unworthy end? When you think in terms of race and not of individuals, another combing by the lords of selective death is the only reasonable hope of realizing our divine possibilities. Even to those individuals who shall die in great numbers, what matters it? Are we not born under a death sentence? That we should meet our doom with a goodly company is no more frightful than to meet it alone. If we would justify God's wisdom in creating us, we would willingly cast our poor bodies upon the heap of death that forms the pedestal of our high estate.

## GOD, NATURE, AND THE DEVIL

In setting the names of *God* and *Nature* at the head of my pantology, I would be deferring to religious custom and precedent; the name *Nature* alone belongs there. *Nature* alone fulfils the concept of utter infinity; she alone embraces a totality capable of including both good and evil—concepts so antagonistic, so mutually exclusive that the human mind refuses to entertain at the same time, or to predicate them of the same being. Unconditioned ethical attributes can exist only in the potential, and in the potential only do we affirm them of *Nature*. Logically analyzed that potentiality resolves into a neutrality where the good is exactly balanced by evil. The instant that the mind focuses upon the ethical aspect of nature there occurs a polarization; neutral *Nature* disappears, and in her place stand *God* and the *Devil*. The natural godhead is thus a trinity. But the *Devil* is bogus; he correlates with negative electricity. The positive, *God* attributes exist; the negative, *Devil* attributes are only the absence of the positive. *God* is *Nature* in an ethically dynamic phase. Although that disposition of evil and the *Prince of Evil* is true, it is for everyday use worthless. We can no more get away from a concept of actual evil than we can do away with the negative side of the dynamo. Therefore, when we personify all good under the name of *God*, we are logically bound to personify the negation of good under some other appropriate name.

The natural godhead is reducible to a mathematical formula: Express the constituent trinity by their initials and we have,  $G + D = N$ . Although we may prove that  $D = \text{Zero}$ , that does not entitle us to drop the  $D$ , for both  $G$  and  $D$  are mental concepts;  $N$  alone has objective, tangible existence.

## NATURE'S PATH TO PEACE

Animals vary in ferocity inversely as the distance from lair or nest, or from the locality of their young. Upon the intensity of their ferocity depends which shall go and which shall stay when

two of a non-gregarious species meet. In the inheritance of that rule by primitive man we may discern the primordial speck of international law. That this timorous, murderous species should ever learn to dwell together in large numbers and in safety would have been scouted by an observer of the beginnings of human life. Everybody knows about the isles of peace that crystalized around what we may poetically call the primitive hearth-stones; and everybody—unless they are hopelessly Fundamental—is familiar with the doctrine that from these tiny, warring isles of peace came all we know of peace and civilization. So, too, does everybody know that the plan of evolution consisted in the gradual widening of these isles of peace through the recognition of more and more distant kinship. So generally accepted is this line of thought that we may properly set it up without argument or restatement.

If we become philosophical, and dig a little deeper, we will realize that underlying kinship was confidence, the active element, of which kinship was but the vehicle. At this point, we are back behind history: we are dealing rather with a psychological problem. What is so rightfully attributed to kinship, back here is seen to be the psychological process whereby the primitive social compact was attained. In brief, the process was this: before there could be any sort of co-ordination, the primitive sex groups must become acquainted; they must learn to understand one another; they must come to have a degree of sympathy for each other, and they must develop some sort of confidence in one another. It is not pretended these steps are naturally set off by distinct cleavage planes so that some other analysis might not be just as logical, but for the purpose of a tentative study acquaintance, understanding, sympathy, and confidence will suffice. It is likely that only occasionally did primitive man have what we may call a speaking acquaintance with a neighbor. It took a long time to develop language to the point that there could be a common understanding. Sympathy is a natural heart emotion that must await upon acquaintance and understanding. Confidence is the product of mingled intelligence and emotion, and can only develop toward a person for whom one feels an understanding and sympathy. In that day there was no communication of intelligence, nor any means of arriving at a subjective feeling of acquaintance and sympathy without personal contact. Kinship supplied the only environment within which the steps leading up to confidence might be taken.

For the first million years or so of humanity's existence, the isles of peace gradually widened until considerable nations arose all of one blood—theoretically, as the authorities say, but actually as I hope one day to show. Then came the breakdown of the tribal system, and for a brief period the feudal system arose in its place in all of the progressive nations of the world. During this period the idea of kinship became subordinated to that of fidelity to king and military chieftain. Then feudalism crumbled, and in its place, very generally conforming to its boundaries, arose capitalism. During all of this tremendously long time the world acquired no new sanction for peace. Higher evolution was achieved by reversing our philosophy; instead of esteeming war to be the natural status of man, and peace to be the exception for which an adequate excuse must be found, we came to hold peace to be our natural status, and war the exception for which excuse is becoming more and more difficult. Were we to seek the cause of this change we would find it to be largely due to the religion of Christ.

What became of the tribal and feudal systems when they broke down? The same that becomes of dead organic matter generally; they fell back to earth to form the soil out of which sprang the new. Capitalism is built not from the inorganic atoms of the old, but from their complex molecules. If we but analyze our concepts of peace we find a wonderful heritage of tribal lore. Many words and idioms expressive of fine relationships metaphorically involve kinship; even our highest religious concept we express as the fatherhood of God and the brotherhood of man. As Nature so often builds of repetative parts, so do we find the family repeated in the essential associations of man; governments sustain a paternal relation to their citizens, and in the Church the priest is Father, and the highest church official is Papa. Behind the map lie ancient tribal distinctions and prejudices, overtopping law and order, and baffling our peace negotiators. People repose confidence, such confidence as they have to repose, in them for whom they feel an acquaintance, whom they are able to understand, and for whom they feel sympathy. Men of today travel abroad, going among strange people, not because of confidence in them, but in the long protecting arm of their own government. As it is with us as individuals, so is it with our national aggregates. Nations acquire confidence in nations in a manner precisely the same as do their citizens.

## MAN'S PATH TO PEACE

The time has now arrived when men generally demand of government the actual establishment of the universally-held ideal of a world at peace. The League of Nations was the first constructive response to that universal demand. In its institution we find the first noteworthy departure from the idea that co-ordination must proceed along lines of consanguinity. We would err were we to conclude that in so doing man has repudiated Nature's plan. In the first place, man is himself a part of nature; in a very true sense whatever man does is natural, and a part of the great plan. His folly, his mistakes, even his sins have their counterpart in the great cosmic whole. We need not excuse man's first organizing of peace; we may justify his action: Nature, unaided by man, has brought forth many new things. Still we are conservatively right in pointing to the incompleteness of the co-ordination between kindred nations. With good reason might we remonstrate that before the nations should seek the peace of the whole world, each should go and be reconciled unto its sister nation. If, however, we have studied deeply into Nature's ways, we must know that she ever sprouts the new before she completes the old. A completed institution, like a completed organism, take on old-age characteristics; it becomes ossified and hard; so that it could not give birth to a new form. The breeding season is not at the end of life but in its middle.

Since Germany is in the way of entering the League, America is the only great, progressive Nation uncommitted to this new, radical, untried ideal. What course America will pursue is more than we can tell, but whatever we do, we will, to the extent of our intelligence and capacity, further the great prospect of peace which the League was designed to father. Here we are, then, confronted by this dilemma. Throughout an infinite past Nature's co-ordinative efforts have proceeded along lines of kinship; then comes Man to her aid; he utterly ignores her policy, initiates an omnibus co-ordination, and at a stroke seeks to co-ordinate every discordant element in the world. Where should America apply her shoulder, to the old wheel that Nature has been turning throughout the ages, or to this new thingamajig that men have set up? If we inquire

of Nature herself, we find that we are at perfect liberty to make our own choice. Nature always starts things seemingly before their time, but she never loses interest in the old on account of the new. Since America took fright, and violently recoiled from the League idea, it would be consistent, and surely good sportsmanship, if she took over as her portion the turning of the old wheel that everybody else has forgotten. If she does this, she will make no mistake, nor will it involve contempt for no opposition to the new plan.

### AN ENGLISH CONFERENCE

Should America conclude to do this, her duty would be most clear. Her co-ordinative efforts must proceed along lines of kinship; she must first perfect her co-ordination with her next-of-kin, the other half of the English-speaking world. Of course, we are already far more highly co-ordinated with them than with any of the other nations; yet we have absolutely put forth no effort to that end. How should we go about it? Well—how would brothers go about it? Why brothers wouldn't do a thing; they'd just live neighbors and be friends the same as we are doing! No, hold on, there is one thing that brothers would do that we have failed to do; they'd get together now and then and talk things over. Of course, the last thing they would think of doing would be to sign a document pledging their friendship, or defining the sort of relations they propose to sustain. Men and nations are a good deal like cats, they get along better if not tied together.

At Montreal a while ago, Secretary Hughes proposed an advisory conference representative of America and the people of Canada—what's the matter with the rest of the family: Let's set a few more chairs up to the table and make it a family party. Here's the plan: An informal, semi-official conference, to be attended by a small number of the best men that each English nation can muster; men of the ex-presidential class, men whose every utterance is first-page news. We will make for them no agenda; we will charge them with no specific duty, and we will confer upon them no authority. We will but ask them to talk over and try to talk out our differences; to seek to agree upon representations severally to be made to their respective governments. You will observe that in the very nature of things the findings of such a conference must be

unanimous to be influential. That means that it will be a slow thrashing out of our difference. Questions will have to be split, and agreement reached on part at a time but co-ordinative influence will attend an honest effort to get together even when they fail. Their deliberations will be open and widely heralded. They will conduct a super-national forum, where one nation may frankly and without offence ask another nation to do or not to do any particular thing. Without that forum it is good politics to do anything that will hurt the other fellow. Not in America alone but the world over do politicians commend themselves to their constituents by citing the distress their actions have occasioned somebody else. Our outcry over British restrictions of rubber production is probably just as sweet music in British ears as are British outcries over our prohibitive tariffs in American ears. We can make no diplomatic representations lest they be received in the same spirit that we receive foreign suggestion as to our immigration policy.

The English Conference would be empowered to inquire into any and all matters, to acquire exact information, and to report findings to its constituent national legislatures. Such a body could weigh advantage against advantage, and, by making one recommendation contingent upon another, could attain objectives for which there is no present existing instrumentality. Does it seem bootless for men without authority to arrive at agreement? America has never yet sat in a conference where her conferees had power to bind, nor, under our constitution, ever will she. Our English Conference will, to quote a phrase of President Wilson's, be invested with the "authority of influence." In strong hands the authority of influence is the mightiest power on earth. We are planning for the English Conference precisely the same constitutional authority that was possessed by the Roman Senate.

This plan will be neither pro-League nor anti-League. Insofar as we help to make this a co-ordinated world, we will help the League to make good on the job it was created for, but at the same time we'll be cheating it of the glory. On those terms the most irreconcilable should be willing to boost.

## ENGLISH SOLIDARITY

By that simple little move, Peace on earth, good-will among men would take the longest stride it ever took. Just that significant gesture is all that is required to convince the chancelleries of the world that never again, be the provocation what it may, will Englishman fight Englishman. When that idea shall have become well seated, its corollary will follow inevitably: neither will stand idly while the other is licked in a just cause. To deliver those right and left wallops to the world's war-makers requires no agreement, no treaty, no form of words inscribed upon paper. Let us just get together regularly in the persons of our most beloved leaders, and talk over the things that need to be talked over—that will do it. Nobody ever instigated a war that they didn't expect to win, and, with the moral assurance that ultimately they would confront the united English world, nobody will seek a quarrel with either of us. As for picking a quarrel with others, it would make them more circumspect. That end would be achieved without the assumption of the slightest liability. Neither of the great empires would be bound, any more than they are now, to go to the aid of the other. Each would know and fully realize that if it fought an avoidable war, or for a cause other than moral, it would likely fight alone.

Every dream of empire has visualized peace as the result of a military organization strong enough to overawe the world. No doubt it would work out that way if the military organization were potential rather than dynamic: so that it should not be ruthlessly used to goad men to desperation. Human nature is such that an effective military organization of such power can not be entrusted to any central control. What we are proposing would neither be an effective military organization nor a central control. When nations enter into an alliance it amounts to a pooling of military effectiveness. That is all in favor of the war-makers. Not anything could so stimulate plotting and arrogance. In the suggested English Conference our war plotters would have not a single pawn added to the board: the nations would pool only confidence and good will. Only by walking straight and true could either appeal to the understanding and sympathy of the other. If the English world is as far advanced on the path of civilization as the author believes

it to be, each great empire would merit and enjoy in high degree the confidence of the other, and so, for defensive purposes, not only the war-maker and politicians but the man on the street would rely upon the combined resources of the whole English world. There could be no more decentralized control than the freely co-operating Englishmen of the world. So widely are we spread; so varied are our interests that upon no narrow, selfish, or unjust project could we ever agree. Only common human interests are broad enough to intrigue us all.

#### A NATURALLY CRYSTALLIZED WORLD

War stress is a transcendental emotion. We all were lifted up by it; so it would be little wonder if our leaders, who were in the thick of the scrimmage, were lifted so high that they saw over the horizon, and visualized as near that which is afar. Perhaps the more detached and distant view of our own statesmen had the truer perspective.

Had the League not been instituted, it is likely that there would have been a drawing together of nations according to their kind. Of course, the chances are that they would have made the mistake of entering into formal alliances; still they might have been content to give a milder expression to the "federative tendency," as President Taft characterizes what I esteem to be but the age-old practice of seeking out and admitting to the inner circle of acquaintances for whom understanding and sympathy are felt, of more and more distant kindred. Such drawing together ought not to be precipitate; it is a part of the eternal evolution that must go on and on as long as life endures. Just what might have been the wisest possible alternative to the League plan has long intrigued the author's interest; so, in chart form he presents not only the groupings which seem to have been then practicable, but other and more extensive groupings which might have ensued in the fullness of time.

A conference between nations at any time, on any subject is a hopeful sign, but when people sit down together with the feeling that safety depends upon not being second to draw, profound benefits are not likely to arise. Hence, only so much of this plan should be carried out at any one time as the nations may have laid the foundation for in acquaintance, understanding, and sympathy. No attempt

has been made to include the nations of Asia, for, saving only Japan, there are no true nations in Asia. The tribal system is still dominant there.

The League is now a fact, but oh! what a heterogeneous mess that great outer circle does circumscribe! Almost every distrust and hatred the whole world contains sits around its conference table. As a "mixer" or school of co-ordination its prospects are much more flattering than as a moulder of contemporary history. Logically the details of co-ordination should have preceded the League, but seldom do things happen logically. To make the League a success, or to achieve its purpose independently should it not be a success, the detail work of perfecting the co-ordination between kindred nations must somehow be accomplished. Should America take the lead in this, doing well the job which she alone can do—the initiative must spring from her; the amenities decree it—she will have done all that the most sanguine should expect of her.