

CHAPTER II

HEREDITY, ENVIRONMENT, AND THE RACE QUESTION

National Characteristics.

Much has been heard and written of the influence of heredity, and especially of its baneful effects upon the character of nations. As examples of the positive statements made regarding the latter, some of the quotations given in the previous chapter will serve as reminders.

It was Nature, according to the Pan-Germans, which gave the nations their peculiar characteristics, and Professor Gramzow considered that the antecedents of the French and English indicated inherent tendencies which precluded any possibility of future friendship with Germans.

Based upon memories of less unhappy times, more reasonable views prevailed among thoughtful people in every country. In Britain it was frequently stated that, with Prussian Militarism eradicated, the German national character would revert to that of previously accepted conceptions. But there were other opinions expressed, full worthy of consideration, that "once a German always a German," a cryptic saying which was rendered transparent by Mr. Balfour's declaration, "Brutes they were at the commencement of the war, and brutes they remain."

The majority of people held that the criminal policy of the German Government, manifested in unrestricted submarine warfare and other vile atrocities, was inherent in the individual German for all time. "Irresistibly, apparently, to the ordinary German—he may call himself a Socialist, an International Socialist, or what he pleases—there is deep down in his nature this predatory instinct—that when success appears to crown his efforts he is like a wild beast falling upon his helpless prey." (Mr. Balfour.)

There could be cited innumerable cases of "natural" or "racial" hatreds and friendships between nations, but more especially of hatreds. The Slav was supposed to be the natural enemy of the Teuton, and the Turk was believed to be born with an inherited hatred of the Christian Greek. It was thought that there was a natural bond between the American and the Britisher, or between the German and the Spaniard.

It was opined that these were more or less permanent relations based upon the inherited attributes of nations, differences, according to Herbert Spencer, resulting from differences in the units composing the nations. Historians and other writers descanted solemnly upon these attractions and repulsions, and while it was reluctantly conceded that mutations might take place, these modifications were believed to be due to the agency of evolution in heredity.

Evolution in Heredity is a Slow Agency.

Evolution in heredity is so slow that for all practical purposes it may be assumed to be constant.

Man is of immense antiquity, older than many existing species of lower mammals, and he has outlasted many that were contemporaneous with the childhood of the human race. He lived when the mammoth roamed over Europe and when the mastodon held sway in North America. His origin is lost in the mists of the Miocene period, which, although recent in geological time, yet in years ago must be counted in æons.

During this long period evolution in heredity has gradually modified man's physical and mental capacities, and recent discoveries have shown how extremely slow this process has been. It is only when comparisons are made between the remains of widely separated periods that differences in physical structure can be detected.

During the historical period, extending over eight to ten thousand years, no difference can be observed between representatives of present-day races and the corresponding representatives of their ancestors. It is not only in comparing past races with their present descendants that we realise evolution in heredity to be practically stationary, but in comparing one race with another it is emphasised how little in the lapse of time have their distinctive charac-

teristics altered. On the walls of ancient Egyptian temples, built many thousand years ago, "the negro and the Caucasian physiognomies were portrayed as faithfully, and in as strong contrast as if the likenesses of these races had been taken yesterday." (Lyll.)

So far as mental capacity goes, an impartial comparison of the quality of the progress made does not support any theory that present-day man is of appreciably higher average mental calibre than the ancient Egyptian, Assyrian, Greek or Roman. Even when we retreat to prehistoric times, it has to be admitted that the skill with which palæolithic man shaped flint knives, scrapers, lances and arrow-heads, and employed them, was not inferior to that of present-day mechanics and sportsmen.

The drawings and sculptures of Quaternary man upon bone or pieces of schist show a strength and technique equal to the art of the Classic Period of Greece, making due allowance for tools and medium. The invention of the fire-drill and the discoveries in agriculture and navigation are not less achievements than the invention of the steam-engine and the discoveries of modern science.

Neolithic man had only the advantage over his palæolithic ancestors in the extent of past accumulated knowledge, from which he was enabled to survey a wider horizon. We, their present descendants, may or may not have a greater average mental capacity, and it can only be positively said that we stand upon a higher platform, not that as individuals our mental stature is as much higher. The discoveries of one period are made the common stock and stepping-stone of the next, and evolution in association is to mankind what the development of memory is to the individual.

Languages as an Example of Evolution in Association.

The study of languages, more conclusively than anything else, shows that differences in nations do not result from differences inherent in the units. None of the tongues now spoken were in existence ten centuries ago, and philologists teach us that present languages are dialects, which have undergone slow transmutation from the ancient tongues as starting-points, and that the latter in their turn have been transmuted from languages still older and also extinct.

The chronicles and laws of England written in the time of King Alfred can only be understood by the student who has given himself up to the study of Anglo-Saxon. The English of the twentieth century, given the opportunity, could not converse with their ancestors any better than, or even so well as, they could with present-day Germans.

So rapid has been the modifying change in Germany that the epic poem called the *Nibelungen Lied*, only seven centuries old, once so popular, cannot now be enjoyed except by the erudite. In France the same ceaseless change has taken place. A treaty of peace made a thousand years ago between Charles the Bald and King Louis of Germany, written in the French and German of that period (A.D. 841), cannot convey a distinct meaning to any but the learned in these two countries.

It is an axiom more securely established than ever since the *Origin of the Aryans* controversy that language is no test of race, and a similar axiom applies with equal force to all beliefs, and all the web of ideas within which we live, and which are expressed in language.

The Ephemeral Nature of Peculiar Characteristics in Nations.

The fact that new ideas are assimilated into the old web to influence and be influenced by the existing ideas only goes to show how ephemeral is the platform of thought and custom upon which we stand. A child does not inherit his father's religion or politics, any more than he inherits a broken leg or other physical defect resulting from an accident. The Janizaries, made up of youths taken from Christian parents in childhood, became to all intents and purposes Turkish, and fought against their own relations as fanatical Moslems.

Members of religious orders like the Jesuits, taken from every race, show distinct character certainly not perpetuated by hereditary transmissions. The Jesuits themselves had a well-known saying to the effect that, given the wardship of a child up to the age of seven, anyone might have the care of his education afterwards. In schools or regiments, where the components remain only for a short term of years and are constantly changing, it is a matter of every-

day observation that they exhibit a characteristic cant, the result of mental impressions perpetuated by association.

"Racial" peculiarities, which distinguish Scottish Highlanders, Irishmen, Englishmen, Germans and Frenchmen, can all be reversed by the transference of the units from one environment to the other, and their descendants would become indistinguishable after the short lapse of a hundred years from other dwellers of the country of adoption.¹

In the case of the Jews, it has only been the tenacity with which they clung to an exclusive religion, which enters into all the affairs of family life, that has preserved their peculiar national characteristics. In countries like England and the United States of America, where the intensity of religious belief has lessened, the outside pressure of suspicion and dislike has died down, and the one time Peculiar People are only with more or less difficulty distinguishable from the Gentiles. During the Great War the Jews fought indiscriminately for the nations among whom they dwelt, and shared the peculiar characteristic war-aims of their hosts.

If, owing to some miraculous cataclysm, the new generation of babies could be separated permanently from the older generations, the latter ceasing to exist, mankind would relapse into a condition of ignorance compared with which the lowest barbarism of which we have record would seem a high state of civilisation.

There would grow up a population which would have to evolve a language and discover the simplest facts we are scarcely conscious of having learned. This hypothetical population would have no knowledge of the rudest tools, know nothing of the use of fire, tillage and the domestication of animals. The whole face of nature would be changed, and the effects would be impossible to imagine or describe.

That after the lapse of many thousands of years all

¹ "An official German Army report captured recently not only speaks in the most respectful terms of the United States soldiers fighting near Château Thierry, but confesses that the German Intelligence Officers were unable to get information from the few Americans they captured. Surprise is expressed that while many of the United States troops captured were the sons of foreign-born parents—some of them were German-Americans—they all had the pure American spirit." (Daily Press, August 16, 1918.)

the knowledge would be again acquired and the earth subdued to man's dominion there is little doubt, because the possibilities for it are latent in man's physical and mental capacities ; but all the peculiar characteristics said to have been given by Nature would have disappeared. They would be found to be the gift not of heredity, but of association.

This is the reason why Darwin, Dr. Hooker, Huxley and others were so cautious in their mode of espousing the doctrine of progression by evolution in heredity ; and Herbert Spencer made reference to "super-organic environment," a term to cover the body of traditions, beliefs, customs, laws, habits and associations which arise in every community and which surround every individual. It is this which is the great element in determining national character, and obviously it is not inherent in the individual.

Heredity is a Function of the Seed.

It is more easy to differentiate between hereditary tendency and the influence of environment when examples are taken from the more lowly forms of life. Heredity is a function of the seed, and is the normal symmetry of dimension towards which all deviations for the time being tend to return. During the ages it has been this ever-present property of hereditary deviation which, reacted upon by environment, has motived the production of varieties, from which species have arisen.

But parallel with the progression by evolution in heredity has been progression by evolution in environment, which includes all the conditions under which growth takes place. Environment, as in the case of heredity, has also a normal symmetry of dimension, towards which all deviations for the time being tend to return, and this property of divergence in environment is as important as is that in the case of heredity.

For example, a seed upon the parent tree contains the principle of heredity, sometimes described as the "memory" of the nucleus, determining its future crystallisation into a replica of the parent tree. The growth of the seed while upon the parent tree is influenced by a multitude of conditions even during this short period, calculated to affect its future as a young tree. After planting, external environ-

ment becomes increasingly important, because even a healthy seed cannot germinate and grow up into a healthy tree if placed in a bad situation, in poor soil out of the sun, or if it experiences exceptional climatic conditions. On the other hand, a poor seed, given suitable subsequent surroundings, might recover from the backwardness resulting from unsatisfactory external conditions during the short time while drawing upon the parent for sustenance. There is an infinite number of combinations of circumstances under which growth takes place, and it is therefore not surprising that no two trees of the same species are individually alike in every respect, although the influence of heredity may have operated equally in each case. Divergence in environment is not less important to the individual organism than variation in the hereditary equation.

These considerations apply with increasing force in the animal kingdom as we ascend the organic scale, especially as regards man, because to a remarkable extent he possesses the intelligent power to modify his own surroundings and those of all living things. It is this power which transcendently distinguishes man from the brutes, whose instinct or intelligence has not diversified into understanding.

The Patrician and the Plebeian.

The influence of heredity for the son of the long-pedigree nobleman is upon the average the same as for the son of the helot upon his estate. They begin from the same level as regards the seed, and during the period of gestation the labourer's son may have the better environment.

Despite all theories based upon snobbery, it is subsequent social environment which determines whether the mind that is yet to awake to consciousness and power shall be patrician or plebeian.

By selection in breeding, as in the case of domestic animals, varieties of men might be produced to exhibit as great diversities in bodily shape and character, but only if their mental activity were no greater than that of the lower animals. There are, however, no men and women who would submit to such a process long enough, and all attempts even in slavery have failed, and always will fail.

As we go farther back into the past the base of ancestry

becomes wider and wider. Taking the generation to average thirty years, it may be said that a man has ten ancestors a century ago, apart from related marriages. He has a million ancestors 600 years ago, ten millions 700 years ago, and one hundred millions going back 800 years. Thus the scavenger may be the descendant of a line of princes, while the blue-blood patrician may be the descendant of a swineherd and a milkmaid. Centuries are as seconds in biological time.

The Phenomena of Warlords, Millionaires, Paupers and Criminals.

An appreciation of the powerful influence of environment helps to explain why a child of ignorant forbears often becomes a leader in thought, and why a child of clever parents has sometimes become a dullard oppressed by their hypercultured dominion.

From our point of view there is no mystery why children of the slums should be so often defective mentally and physically, and it is not necessary to assume hereditary transmission from defective parents. The appalling conditions under which our slum barbarians are forced to live would be hell to the lowest savage. On the other hand, the startling contrast presented by modern public-school girls, developed in healthier and freer surroundings than the hot-house feminine culture of forty years ago, equally finds its interpretation.

While it is not possible to indicate where the tendency in heredity ceases and merges into the stimulus of environment, enough is known to reveal the potency of the dynamic factor of environment, especially for ourselves—that part we have called super-organic. It is clear that we must look for some maladjustment in social institutions to account for the unhealthy phenomena of warlords, millionaires, paupers and criminals.

The Races of Mankind.

There are clearly marked differences in mind and physical structure in individuals even of the same family, and similar race differences exist in the great family of mankind called races. These differences are due to the geographical, climatical and other variations in conditions under which the

respective races have developed. Like family likenesses, these characteristics in race are transmitted by heredity.

Anthropologists regard neither colour nor language as tests of race, but look for indications in the shape and size of the skull, the dimensions of the limbs and the section of the hair, which in the Mongols is round, in the Aryans oval, and in the negro races flat. In the intermediate races these characteristics are blended according to intermixture. Racial boundaries are indeterminate, and no definition can be given of what race means exactly. The number of the races varies, according to different authorities, from three races to two hundred.

For ages it was the accepted belief that all mankind were descended from a single pair of parents in a single locality. This monogeny theory of descent has now generally given place to that of polygeny, or descent from several pairs developed in different localities by parallel but not strictly similar lines of evolution. Darwin remarks: "I dispute whether a new race or species is necessarily or even generally descended from a single or pair of parents. The whole body of individuals, I believe, became altered together—like our race-horses, and like all domestic breeds, which are changed through unconscious selection by man."

But it by no means follows from this that the races do not possess a living relationship in blood. The Equatorial Negro and the Blond White of Northern Europe are opposite extremes, but they are graduated one into the other in a series of shades each adapted for life in the localities in which they are naturally found.

"Races become numerically predominant in localities where from physical causes the birth-rate is greatest and the death-rate least. The fair race holds the Baltic lands, the brown race the shores of the Mediterranean, and the black holds the tropics. It is for this reason that intrusive conquest or colonisation has usually left little or no trace." (Canon Isaac Taylor.)

The Disappearance of Intrusive Races.

Hybridisation in races or sub-races is not considered a cause of new races, but as rather tending to keep variation within bounds. Varieties or sub-races which are nearly

allied (i.e. living in adjacent districts) cross readily with each other and with the parent stocks, and such crossing tends to keep the races true to type. Races less nearly related, although they may intermarry, produce no offspring capable of perpetuating their kind. There is a natural repugnance against union in such cases, which is shared by each side, and only overcome in unnatural circumstances such as slavery.

While the Berber and the Arab or the Arab and the negro readily cross and their progeny are fertile, the half-breeds between the Anglo-Saxon and the negro races tend to become sterile.

In the West Indies, where the climate is similar to that of tropical Africa, the negroes succeed; but are feebler in Canada and New England, where they are carried off by pulmonary diseases.

In Jamaica and Haiti the yellow fever proves deadly to the whites, and they and the mulattoes also become sterile. Thus the type is relapsing into pure negro, speaking a corrupt English jargon, a witness to their former slavery.

The offspring of Southern Europeans and negroes are more fertile; but it is said that without an infusion of fresh blood no race of mulattoes has maintained itself to the third generation.

The effect of an unsuitable climate is to enfeeble the constitution so as to prevent recovery from ordinary diseases. In tropical and subtropical lands the intrusive races of the temperate zone succumb to gastric and hepatic disorders.

In India the children of Europeans fade away unless they are sent home to the natural environment of the race before they are ten years old. There is in India no third generation of pure English blood, and the Eurasians do not possess the vigour of their fathers nor the adaptation of the mothers to the Indian climate. As in the case of the half-breeds of many other widely divergent races, incongruous heredity is reinforced by the clashing of incongruous social environments, and the Eurasian falls between two moralities in a special sense, owing to the strong caste prejudices of the native races.

Egypt is a remarkable example of the persistence of the indigenous type. None of the numerous invading races have

been able to naturalise themselves, and the Fellah still exhibits the precise type to be seen upon the ancient monuments. The Ptolemaic Greeks have been absorbed without a trace; the Mamelukes were unable to propagate their race; the Albanians and Turks are mostly childless; and there is great mortality among the negroes owing to their susceptibility to the plague.

The rule that fair races only succeed in temperate zones is well exemplified by the almost total disappearance of the Vandal element from Northern Africa; but as illustrating the more particular adaptation of races to the home environment we now find little trace of the Goth in Spain or the Lombard in Italy.

Southern Germany was originally Celtic or Ligurian, invaded by Teutons in prehistoric times, but the population has now practically reverted to the indigenous type and is only Teutonic in speech.

A more modern instance of the reversion tendency to native parent type is furnished by the Griquas, a once numerous race of half-breeds between the Dutch Boers and the Hottentots. The Griquas have now practically all reverted to the Hottentot type.

In Mexico the native Aztec race shows a continually increasing predominance over the descendants of the Spaniards.

Why Indigenous Races sometimes Disappear.

When the intrusive race is suited to the environment it may succeed and flourish, as the European has in the temperate zones of the American continent, and as the negro in the Gulf States and the West Indies.

In such cases the indigenous races have often tended to disappear, and it is sometimes stated that this is evidence of the superiority of the intruder. The Maories, Tasmanians, Australians, Fijians, Sandwich Islanders and Red Indians have all contracted before the Anglo-Saxons. This, however, is not due to the absolute superiority of the latter, any more than that the negro is the superior of the native Carib or the European.

The causes of the disappearance of indigenous races in such circumstances have generally been traced to some

violent interference in environment, not necessarily or even generally physical interposition, introduced by the intrusive race. Conditions of life may be suddenly altered for the savage hunter, who may be called upon, and may be unable quickly enough, to change his habits. Entirely new habits are slowly learnt, and the transformation from hunter to shepherd or from shepherd to agriculturist cannot be immediately accomplished.

In possession of horses introduced by white settlers, the Red Man, with complete absence of foresight, began to exterminate the bison, which was his principal means of subsistence. The tribes organised great drives, drawing wide cordons round the herds, and slaughtered with all the selfish wastefulness of the white big-game hunter. In 1889 it was said that only about one thousand bison remained in the whole of North America, and the demoralised Red Indian was rendered an easy prey to the destructive effects of civilised vice and disease. In a similar manner the Australian blackfellow suffered from the destruction of the kangaroo.

New diseases, introduced by settlers, have played havoc amongst native populations, ignorant of the necessary treatment for minimising their effects or localising the outbreaks. The first epidemic of measles in Fiji carried off half the population, and smallpox and scarlatina have elsewhere proved equally deadly.

New forms of slavery have often been the cause of shrinkage in native races, when they have been subjected to conditions compared with which their feudal services to their own chiefs seemed absolute freedom. Other mysterious cases of dwindled native populations following the invasion of the white man, when investigated, do not afford cause for extravagant racial pride on the part of the latter.

Superiority in Race not to be Gauged by Culture.

Races, like individuals, are not equal, but it is as unsafe to assess values comparatively in the one as in the other. The conclusions arrived at by many travellers are as unreliable as observations made by savages would be after a flying visit to a civilised land, and even anthropologists have sometimes allowed prejudice to bias judgment in their mechanical assessments.

Progress attained in civilisation does not constitute a criterion: the most advanced races to-day were barbarians when the Egyptians and Chaldæans had long been highly cultured. We are not able to say, any more than they, which of the barbarian races will advance if and when we retrogress. Capacity for advancement does not seem to be the especial property of any race or races, or to be due to situation upon the earth's surface.

Buried mounds mark the site of ancient civilisations in lonely swamps, the present miserable inhabitants regarding with indifference or superstition the work of their ancestors, while new civilisations have grown up thousands of miles away in different climes among remote one-time barbarians.

As a general rule, races indigenous to the soil may be considered to be the most efficient in the natural situation in which they are found, and this applies equally to the surrounding admixture between naturally contiguous races.

It is natural and beneficial for man to travel, explore and trade, and if left to himself, uninterfered with by Governments, he will colonise where he will fitly survive. "Forced migrations" react disadvantageously for the tyrants, while bringing disaster upon the victims. Populations are only "inconvenient" when they are forcibly removed from their natural environment or have an unnatural environment forced upon them.

The doctrine of the "White Man's Burden" is based upon a gratuitous assumption that any race has a right to dominate another. That it is necessary to exploit coloured races to prevent their exterminating each other is a piece of fallacious humbug.

It is a curious illusion possessed by certain people that white races are too civilised to fight, while the fact is that they are interminably at war either with each other or with coloured races. The fallacy should for ever disappear in view of the culminating spectacle presented by the Great War, in which almost all the white natives of Europe and America have taken part.

Dogmatic assessments of racial values, gauged by comparative attainments in culture, have been made, but they are conflicting and entirely misleading. Since differences in civilisation do not inhere in the individuals, but are differences

resulting from the conditions under which these units are brought, it is impossible to make absolute comparisons in individual worth until they live in a society giving each equal opportunity. It is almost impossible to assess absolute values in race until all races have equal opportunity.

The Disposition of Races in Europe.

At one time it was generally believed that Europe had been colonised by successive waves of Asiatic migrations, each later wave overcoming the previous settlers by conquest.

These migrations were sometimes picturesquely referred to as "hunger marches," or compared incongruously to the swarming of bees, and one romantic writer went so far as to attribute the presence of Iberians to immigration from ancient Egypt caused by "unemployment." In this way he succeeded in explaining to his own satisfaction the erection of Stonehenge as the product of Egyptian workmen out of regular employment!

These speculations as to the origin of the Aryans still linger among some philologists, based upon a belief that in Sanskrit and Zend the nearest approach to a common language has been discovered. The whole theory, however, of successive migrations of Aryan tribes from the East—a theory which was due to Max Müller and others—received a fatal blow in the arguments set forth by Johannes Schmidt, Dr. Schrader, Huxley and Canon Isaac Taylor, and it is now almost universally discarded. So far as linguistic evidence goes, it was found that in other branches of the Aryan language more archaic elements existed, especially in Lithuanian.

For the anthropologists Huxley sums up the latest evidence for the disposition of historic and prehistoric races in Europe as follows:

1. Blond long-heads of tall stature, who appear with least admixture in Scandinavia, North Germany and parts of the British Islands. (These are the Teutons, of which the Swedes are probably the purest example.)
2. Brunette broad-heads of short stature in Central France, the Central European Highlands and Piedmont. These are identified with the Ligurian race, and their most typical modern representatives are the Auvergnats and Savoyards. (These are sometimes termed the Celtic race.)

3. Mongoloid brunette broad-heads of short stature in Arctic and Eastern Europe and Central Asia, represented by the Lapps and other tribes of Northern Russia, passing into—

4. The Mongols and Chinese of Eastern Asia.

5. Brunette long-heads of short stature—the Iberian race.

Huxley remarks : “ The inhabitants of the regions which lie between these five present the intermediate gradations which might be expected to result from their intermixture. The evidence at present extant is consistent with the supposition that the blond long-heads, the brunette broad-heads and the brunette long-heads—i.e. the Scandinavian, Ligurian and Iberian races—have existed in Europe very nearly in their present localities throughout historic times and very far back into prehistoric times. There is no proof of any migration of Asiatics into Europe west of the basin of the Dnieper down to the time of Attila. On the contrary, the first great movements of the European population of which there is any conclusive evidence are that series of Gaulish invasions of the East and South which ultimately extended from North Italy to Galatia in Asia Minor.”

The Boundaries of the States of Europe and their Constituent Races.

Imagine the map of Europe coloured to represent the disposition of the races forming the population. It will be seen at once that the existing boundaries of States do not harmonise, nor can it be said that the obsolete boundaries of States have at any time harmonised with the boundaries of the areas occupied by the races.

To represent the varieties forming the complicated weld of intermixture, the colours merge gradually one into the other until definition of boundaries, so far as race is concerned, is entirely lost. The enclosing boundaries of the States of Europe, including Great Britain, and the provinces composing these States, only form sections arbitrarily selected of colour conglomeration in race. It is obviously impossible in the circumstances to satisfy at any future time the ideal put forward by Mr. Balfour.

The Boundaries of States are not Fixed by Nature or God.

While there may be good reasons for divisions into counties, provinces and States, the evidence does not support a belief that Nature designed them, or intended that the peoples living within these arbitrary areas should segregate themselves egotistically. On the contrary, it would seem that frontiers surrounded by fortifications and custom-houses must set up strains and generate discordances in racial and international relationships. That the natural aspirations of the races harmonise in the most intimate way is in accordance with the facts of natural phenomena in regard to the disposition of the races upon the surface of the earth.

The aspirations of nations do not inhere in the individuals composing them, but are the outcome of association. The peculiar characteristics which compel them "furiously to rage together" and within themselves were not given by Nature. Inherited attributes upon the average are symmetrical, durable and harmonious, and there is neither harmony nor permanency in national characters, or rather moods.

Before the Crimean War the average Englishman hated the Frenchman and trusted his German "cousin." It was a common saying, "The Frenchman is the natural enemy of the Englishman." Nelson honestly believed the French to be the children of the devil.

The change from gushing friendship to bitter hostility and vice versa can take place with disconcerting suddenness. Contrast the British feeling in regard to the Russian people in September 1914, when their armies were moving like a tidal wave to the support of their allies, with the execration manifested in 1918. In 1914 the Russian character was variously described as simple, sincere and full of beautiful faithfulness, while in 1918 the same people were almost universally believed to be inhumanly barbarous and treacherous. Heredity was not responsible for these vagaries.

The bitter and the sweet moods of the constituent parts composing each nation are as transient. There is no ineradicable hatred between Bolshevik and Menshevik,

between Ulster and the rest of Ireland, or between the Catholic and the Protestant. The political differences of the Free Traders and the Protectionists can be composed, and the industrial strife between so-called Capital and Labour is attributable to human institutions, which may be adjusted by human understanding.

We are forced to the conclusion that the boundaries of countries possess the significance they do because of artificial inharmony in the internal constitution of the various States. It is reasonable to suppose, therefore, that when individuals composing the communities have just and equal treatment secured to them, the egotistic attributes of creeds, parties and of the States themselves will gradually disappear.

Race problems will then settle themselves, because neither Yellow, Black nor White, forced out of their natural situation, really desire to be domiciled on a part of the globe where their happiness and preservation are at stake.