

Prof. Joji Sakurai, speaking recently at the third Pacific Science Congress, 1926, said: "Multiplicity of languages is one of the greatest misfortunes of man"; and, it may be added, he gives cogent reasons for his view.

Do these things matter? One is assuredly compelled to realise that, so long as communities—races or nations—are individualistic, the instinct of self-preservation must inevitably operate. For this reason, with Man's present outlook, collisions of races or peoples are almost unavoidable, and his social and economic organisation in no way tides him over the difficulty. Notwithstanding that the world's populations are recognising more and more that a world-solidarity is rapidly developing, and that human interests generally have become a complex in which all have the deepest interest, the individualistic point of view still menaces the well-being of the whole. National megalomanias and economic greeds make even a fancied danger of a collision of interest a cause of disturbance, and they prompt situations that will almost certainly lead to catastrophe.

For the reasons indicated thus far, Man must perforce in the very near future undertake surveys of the world's possibilities of population and of the facts of its distributions and growth. We are involved in all the consequences of diverse racial characteristics, of diverse social and ethical ideals, and of diverse economic developments. Though really cultured men of high character are sensibly the same the world over, this is by no means true of the masses. A highly civilised people finds little in common with a so-called barbaric people. It is astonishing, too, that mere differences of language awaken distrust and arouse prejudice. By a trick of national vanity, any one people is tempted to compare its best with the common sort of another people, notwithstanding that all in-