

Estate. Benjamin Kidd lays right stress on this. The vast, arbitrary power, first of feudalism, then of royalty, gave way not so much because overwhelmed by the rising might of the people, as because of enrichment in human character. Kindly feeling between men extended to so many members of the privileged classes, that these classes could no longer present a solid front. The power-holding orders in France at the Revolution would have had their way had they still possessed the savage spirit of early feudalism; but they had this no longer. "Educated," as Michelet says, "in the generous ideas of the time, they applauded that marvelous resuscitation of mankind and offered up prayers for it even though it cost their ruin." Miracles like that will occur again. Some now hearing me will live to see the use of great wealth and legal and political talent to promote the public good against rapacity, as fashionable as it has ever been for greed to cut pounds of public flesh with best legal advice in sharpening and plying its knife.

Nietzsche does not rightly interpret Darwin. I grant you that popular ecclesiastical altruism needs to be rationalized. At points we can applaud Nietzsche for having banished altruists' follies, a good work parallel to that which Ingersoll did for the Christian faith. No doubt men and women daily do with benevolent purpose things which increase pain and darkness instead of relieving them. Such as side with Jesus, Tolstoi, and Kant against Nietzsche must see to it that professedly altruistic codes are revised to be truly so.

And when that is done Nietzsche's error will clearly appear.

Rational altruism, whether in a man or in a society, does not spell weakness, but strength. It alone will let the really fittest as against the brutally powerful come to the front and bear sway. Society must not be ruled by the effete rich and their lawyers and foremen. The fact that such are at any moment dominant no more proves their fitness than does the temporary dominance of thistles in a field. Help blue grass and white clover grow there; Darwinism will not be set aside, but re-applied to better effect, as it will be in society when forces of justice, fairness, and humanity shall take the place of cunning and greed.

It must become manifest before very long that the sacrifice of democracy's literal programme need not in the least sacrifice democracy's aims or spirit; nay, that the programme must be modified to realize the spirit. "What is the chaff to the wheat!"

Not only can democracy take a hand in world affairs without ceasing to be democracy, a real interest in "abroad" is the sole condition on which democracy can live again. At home we may extend never so largely the state's activity without at all slackening individual energy or losing the precious benefits of personal initiative.

No man of intelligence thinks legislation a universal panacea. It can never take the place of common sense or of morality. Law-making at a venture, passing a statute just to see what will come of it, is quackery, not to be recommended, but in every way discouraged. What is urged is:

1. That, as a matter of historical fact, human freedom has not lost, but gained, as the public power has