

were with the enemy; but now the strong dare only to attack the weak, and the greatest of the first-rate powers is afraid to chastise another for a shameful national crime, afraid with just a personal, vulgar fear, because the sinews of war are somewhat evenly balanced. National chivalry, like national honor, is a thing of the past, and the pledged word of an Anglo-Saxon nation is as binding as a rope of sand. Ethical teaching evidently has its limitations, although to-day it is loftier, clearer, more widely diffused and has more adherents than ever before. In lonely wild, in crowded metropolis, in hut and mansion, and now and then even upon a throne, there are lives by whose sublime integrity and self-sacrifice human nature is so enhaloed that the superficial observer is deceived into thinking that the whole race is safely on the upward trend. But to-day such lives have less to do than ever before with the making of laws, or controlling of national destinies, for they are outnumbered by an enfranchised horde of wealthy and middle-class moral degenerates, who have in themselves no soil in which the Ideal may take root; no stock upon which it may be engrafted by even the best of teaching.

This is because we are more stupid in our care for the human race than in our care for farm stock. In seeking to raise the type in speed horses or prize cattle, we act in harmony with the laws governing selective processes, but in our efforts to elevate the human type we ignore those laws, or set ourselves in direct opposition to them.

To change these irrational methods is the task to