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estate which was self-sufficient, isolated, and independent. When they were associated together it was for special and limited purposes, so that independence might be infringed upon to the least possible extent. The patriarchal commune, on the other hand, proceeded from the communal family which provided everything for everybody. It was a general and compulsory partnership, monopolizing every kind of business that might arise. The particularist group then, and their moral and political descendants now, strive to organize public authority, and public life in such a way, that they are distinctly subordinate to private and individual independence. In the one the Emperor is the father of the family—the Russian Emperor is still called “Little Father” — the independence of each member of the family is swallowed up in the complete authority of the head of the national family; in the other the president, or constitutional king, is the executive servant of independent citizens, to whom he owes as much allegiance as they owe to him.

In Saxony, to-day, more than ninety per cent. of the agricultural population are independent peasant proprietors, and the most admirable and successful agriculturists in the world. It is said indeed that the *Curia Regis*, which is the Latin-