

the consoling belief that as a nation they are the special champions of justice and humanity.

In what, then, does M. Demolins find Anglo-Saxon superiority to consist? In this, the possession of greater individual independence, self-reliance and initiative. He divides nations into two classes belonging to distinct and opposite types of social formation with fundamentally antagonistic ideals. One he terms collectivist (*communautaire*) and the other particularist. In the one the individual leans for his maintenance and advancement upon some social organism to which he belongs; in the other he relies upon his own efforts. France belongs to the former type; England to the latter. In France the ambition of the average parent is to place his son in the public service, to scrape together, by severe self-denial and economy, enough to furnish him with a portion, and then to find him a wife with a dowry. In England, on the other hand, the parent considers himself acquitted of his natural obligations when he has given his son a good education and put him in a position to make his own way in the world.

Here we can see the wide difference between the ruling social ideas of the two nations, a difference so profound that it modifies every phase of life, and produces a striking divergence of national character. M. Demolins is not content to state his thesis in general terms. He illustrates and enforces it by a patient and exhaustive examination of the respective condition of the two peoples as revealed in their methods of education, statistics of births and marriages, domestic economy, public finance, the personnel of their politics, their ideas of patriotism, and their attitude towards socialism. Everywhere he finds support for his argument. French education aims at the training of young men for the public service. The natural consequence is that the school is subordinated to this end, and the teacher's aim is not to draw forth the native powers of the pupil, to give him a grasp of the realities of life, to cultivate in him the spirit of self-help

and independence, but to enable him to scramble past examinations which are the portal through which the promised land of official employment is reached. Cramming is a constant factor in the system and superficial information on a variety of topics its sole intellectual gain. But everyone cannot be a public servant. Notwithstanding that the list of functionaries is enormously swelled, there is after all only a limited number of places, and the great majority of candidates fail. They must find employment elsewhere. What becomes of them? They betake themselves to other occupations for which they have not been fitted by previous education or early training. They swell the ranks of incompetent journalists, lawyers and politicians. They become an intelligent proletariat whose private misfortunes are expressed in public discontent. They furnish an unstable and revolutionary element to society, corrupting public life and imparting to it violence and passion. The civil service, the army, the liberal professions—these are the goal to which every young Frenchman aspires. The independent pursuits—agriculture, trade, commerce, the industrial and mechanic arts—are despised. The State owes every man a living and to the State he looks for it.

Such a habit of mind is essentially a source of social weakness, but facts are conspiring to make its insufficiency still more marked and to overwhelm with misfortune those who are wedded to it. The industrial situation has, in fact, been revolutionized. In former times production was carried on chiefly in small workshops, supplying the needs of a limited circle of customers and affected by local competition only. Much of the work was done by hand, and special knowledge and methods of labour were transmitted from father to son for generations. Everything tended to stability, to tradition. Now-a-days the situation is strangely altered. The scattered workshops have been brought together in immense factories where steam and electricity furnish unlimited motive power; innumerable in-