

can be, we believe, no reasonable doubt that the much smaller percentage of fatal cases of diphtheria in London, as compared with many other cities, is directly due to the greater cleanliness and better treatment in other respects, in the former. This suggests the question whether, apart from any possibility of deterioration or contamination of the system of the patient as the after effect of the serum inoculation—a possibility which can be proved or disproved only by series of observations extending over a term of years—there may not be some danger lest reliance upon what we may, for want of a better word, call heroic measures of this kind, should tend to neglect of the precautions in respect to cleanliness and other sanitary conditions which have, beyond all question, wrought wonders in reducing both the prevalence and the virulence of infectious and epidemic diseases. There is still another consideration which will weigh heavily in the minds of many whose sentiments are by no means least worthy of consideration. This is the question of the effect upon the higher characteristics of the human race of the increasing tendency to resort to the use of specifics, the knowledge of which, even assuming their efficacy, is attained only at the cost of the infliction of untold agonies upon vast numbers of the lower animals, in the laboratories of the vivisectionists. If the cultivation of the sentiments of pity, mercy, and generous kindness towards the inferior animals tends directly to the refinement and elevation of the human character, must it not be equally true that familiarity, even in thought and imagination, with the opposite, must, in like manner, tend towards that want of sensibility which Cowper deemed sufficient to exclude its victim from his list of possible friends. It is easy, of course, to ridicule such sentiments as weak and womanish. But in respect to other characteristics, such as honour, courage, etc., we are accustomed to say that there are things of far greater value than the mere animal life. Why should not the sentiments in question, which have done so much for the elevation of Christian nations, be put in the same category?

The Crisis in
France.

The French people have another ministerial crisis. This one differs from many of the previous ones in the fact that it involves a constitutional rather than a mere administrative issue. Some time ago the then Government of the Republic gave a guarantee of interest on two railway lines in consideration of the companies undertaking to provide facilities for the mobilization of troops in military emergencies. A doubt having arisen as to the terminability of this guarantee, the question was, by the Dupuy Ministry, referred to the highest court of law for a decision. The court upheld the contention of the railway companies that the guarantee is perpetual and denied the contention of the Ministry that it is terminable in 1914. This evoked a difference of opinion within the Ministry, the Premier taking the ground that the Legislature had no constitutional right to intervene in the case and the Minister of Public works favouring legislation to enforce the ministerial contention. The latter resigned his portfolio, and a majority of the Chamber of Deputies having pointedly declined to say that the judgment of the court should not be avoided by the Legislature the whole Ministry have followed his example. The chief interest that foreigners have in the event is to notice the fact that no matter how frequently these ministerial crises occur the tranquillity of the country remains undisturbed, just as in Great Britain or in Canada. The democratic system of responsible government has worked well in France in spite of the practice of appointing a President. Perhaps the United States may yet take a lesson in this matter from the younger republic.

Germany and Colonization.

The German Emperor, with the restless energy which characterizes all his movements, has apparently determined to signalize his reign by making Germany a great colonizing and naval power. If he has really made up his mind to incur large annual expenditures for a few years to create a first class navy, it is quite likely that he will meet with strenuous opposition. The German people have for a third of a century submitted to very serious financial burdens to build up a great land army because that was the price to be paid for German unity. But it does not follow that they will be willing to make the same sacrifices to build up a great navy for aggressive purposes. The Germans are not a colonizing people, as the British are. When they emigrate they prefer to go to a foreign country like the United States, with a high class civilization, and a settled Government. When that country ceases to attract them they may go to Australia, or South Africa, or the Congo State, or the Argentine Republic, or Brazil. They will not readily colonize an African State for themselves. It is not very surprising that there should be such a marked difference in the propensities of two branches of the same great Teutonic race. The Briton—whether Celt, Saxon, or Norman by descent—has many centuries of heredity impelling him to leave an insular home in search of adventure and a new abode; the Teuton has many centuries of heredity impelling him to pursue agriculture and to live in localities already settled. No Imperial "booming" can speedily reverse these conditions. The British are a great colonizing people, because every Briton is ready to go anywhere on his own account; the Germans are not a colonizing people, because no German cares to go anywhere except where he can live in a civilized community.

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The Death of Sir J. R. Seeley, K.C.M.G.

REGIUS PROFESSOR OF MODERN HISTORY IN CAMBRIDGE UNIVERSITY.

ONE by one England is losing her historical writers. Green died some time ago, Freeman quite recently, Froude only the other day, and this week brings news of Prof. Seeley's death. Owing to the narrower scope and slighter character of his historical work, some persons may refuse to name Prof. Seeley with such men as Freeman and Green. They have some justification in that Prof. Seeley, being very careful in the preparation of his historical work, allowed very little of it to be published. But those who have heard his carefully prepared lectures will be jealous for their Master's fame as a historian. They remember the illumination which fell upon every historical problem which he touched, and look forward to the time when those unpublished lectures shall be given to the world. His "Life and Times of Stein," however, certainly entitles him to be classed as a historian. This history of "Germany and Prussia in the Napoleonic Age" is said to be superior to anything of the same kind in Germany.

Moreover Prof. Seeley did not confine himself to history. He entered the lists of theological controversy. No public avowal of the authorship of "Ecce Homo" and "Natural Religion" has ever, we believe, been made. But it is an open secret that Prof. Seeley was their author. "Ecce Homo" was published in 1865. This study of the life and work of Christ provoked a storm of controversy. The title of one answer to it, "Ecce Deus," explains the cause of the outcry. Canon Liddon, while allowing the genius and enthusiasm and—as far as it went—the truth of the book, criticised it in his famous Bampton Lectures. Mr. Gladstone defended the book on the ground that it was true in its posi-