

of the Second Republic in France with a concentrated irony not unworthy of Tacitus ; and Fustel de Coulanges, whose *Cité Antique* was as well known thirty years ago in Oxford as in Paris. His German friends were innumerable. Bluntschli, the great jurist, and von Sybel, the historian of the French Revolution, were among them. Of the illustrious Ranke he proclaimed himself a disciple, and it is intensely characteristic of him that his favourite among the moral philosophers of his own day was a Protestant, Rothe. Rothe's *Ethik*, he said, was the book which he would give to any one whom he wished to turn out a good Catholic. But as Lord Acton would not have crossed the room to make ten proselytes, the value of this selection may easily be exaggerated. To Protestant theology he paid as much attention as to Catholic. Those who feared God and followed Christ in every nation belonged to his household of faith.

Lord Acton deserved as well as Cobden, though for quite other reasons, to be called an international man. Not a great traveller, as travelling is understood in these days of universal locomotion, he was familiar with the chief capitals of Europe, and, so soon as his formal education was completed, he paid a visit to the United States. He was then, and always remained, an ardent admirer of the American Constitution, and of the illustrious men who made it. Its temporary breakdown in 1861 was scarcely then in sight. Slave States and Free States were flourishing side by side, and the vital question whether a State had the right to secede from the Union, which could only be determined by civil war, still slumbered in abeyance. Acton held strongly Calhoun's doctrine of Sovereign States, and that is why he "broke his heart over the surrender of Lee." If the point had been decided by the letter of the Constitution, so that the Supreme Court could have given an authoritative decision upon it as upon the right of recapturing fugitive slaves, many thousands of lives might have been spared. When Sir John Acton went to Washington, the Abolitionists, though busy, were a small minority ; they carried their lives in their hands,