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THE UNITED STATESIANS.

THEIR MANNERS, MORALS, AND PROCESS OF DEVELOPMENT.

BY COSMOPOLITAN.

CHAPTER I.

A WRITER often finds it more difficult to fix upon a subject than to discuss one. That, however, is not my difficulty in this case; for, having my subject, the knotty problem has been what to call it. The people of the republic, commonly known as the United States, sometimes endeavour to monopolize the term "American;" but that cannot be. They are Americans, just as a Turk, a Spaniard, or a Finn is a European; and yet, if I were about to pen some notes anent the followers of Mahommed on the Bosphorus, I should hardly be justified in heading my papers with "Manners and Customs of the Europeans." So in the present instance. I am not proposing to dilate upon the alleged baby-eating propensities of the Patagonians, or the super-eminent virtues of the Canadians, or the epicurean propensities of the Greenlanders, or even the political merits of the Mexicans, or the morals of French Guiana. My project is far more humble, and is limited to the people of those thirty-seven States, &c., called "United." I should, therefore, be practising a gross and unwarrantable deception upon the readers of PURE GOLD if I had written "The American People" at the head of this column. This people is in fact an anonymous people; and therefore my first business was to save them from that reflection any longer. "To be honest, I had to name them. "American" was too comprehensive; "Yankee," according to the diction of the people themselves, was not comprehensive enough; and in truth I saw none better than that I have chosen. It is not euphonious, but it is definite, and the best under the circumstances, in my belief. I therefore commend it for adoption by that delightfully intelligent entity, which we call the Public.

The United Statesians—what are they? It is easy enough to say that they are the inhabitants—with trifling unimportant exceptions—of that portion of North America which lies between Canada and Mexico; but it is not so easy to answer the question as it ought to be answered. It has been taken hold of by anthropologists, and various opinions expressed concerning it; but I do not hesitate to say that no one, whose voice is worth anything, can admit that any of them are of much value. The truth is, that while the United States is a nation, the people of the United States are not a nation. They have political nationality and civil nationality, but not ethnic nationality. There have been impulses enough to effect political unity, but not time enough for the accomplishment of racial unity. They are a nation, but not a people; rather an aggregation of peoples, biding their time to be welded into one. All ethnological enquiries concerning them must, therefore, partake rather of the hypothetical and prospective, than of the actual and accomplished. In almost all other instances

the finger of anthropology points to the remote past, and directs us to the earliest ages of mankind; but in this case it points into the distant future, and directs us to discern what is to come from that which former lessons teach us is and has been.

To any one who has studied the matter at all carefully, and on the spot, it must, I think, be quite evident that this division of the Anglo-Saxon race will one day possess all the characteristics, both social and physical, of a distinct nationality. I believe that the political differences will be those which are the least marked. What, then, are the probabilities concerning those characteristics? and what are the influences that will affect them? The answer to the latter question must comprise, as an important item, the present habits of the people; but these will occupy my pen in future papers. I confine myself now to the ethnological aspect of the question. The materials out of which the future United Statesian has to be formed are not so numerous as they are diverse in character. Within the limits of the Republic, it would be easy to find representatives of many nationalities—not of all, as is oftentimes boasted, nor nearly all, but many. Of these again several may be left altogether out of consideration, and the remainder will then consist of English (including some Scotch), Celts (including Irish and some French), Germans, Spaniards, French, Negroes, and Mongolians (including Chinese and the native Indians). Many centuries must elapse before the blood of these various nationalities or tribes is equally diffused throughout the country. Possibly such a time may never occur; but this may safely be predicted, that everywhere the English, or so-called Anglo-Saxon element, will remain most prominent. I doubt whether Spanish blood will come far north, nor do I expect that that of Germany will be spread far into the south. If I should be in error in either of these views, there is no doubt that external circumstances, especially climate, will exercise considerable influence in modifying the peculiarities of origin. There are two reasons for believing that the Anglo-Saxon element will always be pre-eminent. In the first place, it is most abundant, and it is also the most powerful. All the history of colonization, which is only another term for the transplanting of a people, goes to show that the Anglo-Saxon blood asserts itself with a force that is peculiarly its own, when brought into contact with other races. This is particularly the case when those races are aboriginal tribes; but it is also the case when they are well-defined nationalities of Europe, as can be shown by numerous illustrations. There is also good reason to believe that the German element will more readily be lost when brought into contact with the Anglo-Saxon than would that of either of the Latin nations. Of these three, the French is the most obstinate, and perhaps the least useful; but when it yields it is lost. The Spanish is the most easily affected, but its evidences are the most enduring. It may, by careful examination, be traced long after its features have for practical purposes disappeared; whereas the French, when its practical effects cease, is nothing. I do not anticipate much enduring influence from the Irish flood towards this continent.

I am willing to take all the responsibility of saying that the Irish Celt—which term does not include all so-called Irishmen, although, so far as my meaning goes, it almost might—is not a

desirable ingredient in the manufacture of a population; and viewed in this light, it is gratifying to know that the enduring power of this element is remarkably small. The typical South-of-Ireland Celt does not readily intermingle with other people, as long as he has a chance left of intermarrying with his own; and it is worthy of note that the offspring of such unions, allowed to grow up in close attrition with other people—especially if they be of Anglo-Saxon lineage—is vastly different from what it would have been if it had developed amid the violent prejudices, religious and political, which are cultivated unhappily throughout a large part of Ireland. There is, however, another direction in which the Irish Celt will undoubtedly make a mark upon the future, aided by a new importation.

The native Indian of North America is a Mongolian, closely allied to the Chinese in Asia and to some of the subjects of the Czar in Europe, and his blood will be a marked and probably enduring element in the people of this country. I am aware that few United Statesians like the contemplation of this fact, yet I do not know why they should object to it. I have studied with some care, and under ample advantages, the Mongolian character, and I believe that it possesses qualities far more valuable than many that are predominant in some of the proudest lineages of Europe. Many New Englanders show in a very marked degree the possession of Indian blood, which, instead of disappearing in succeeding generations, seems rather to produce a permanent typical distinction. I have met natives of Massachusetts who, whatever others might think, doubtless ranked themselves among the noblest, most refined, and—republicanism notwithstanding—the most aristocratic of the human race, but in whom the indications of Indian blood were evident to the most ordinary observer. Not that I think these indications were any defect for a people of America; but there is a strong prejudice against them, and an equally strong, though utterly futile desire to conceal them. Some of these people, arrayed in proper costume, and their skins darkened a little, might pass well for native Indians, before even a practised eye. And it must be remembered that this is one of the oldest admixtures to be found in the country. It is an historical fact that the institution of slavery in America originated with the Puritans of Massachusetts, who, in the course of their cruel persecution in early times, transported many of the natives to the South, retaining the women and children in the condition of slavery—and worse. Out of this state of things a race of half-breeds came into existence, through which the native blood was firmly established in New England—especially in Massachusetts, Connecticut, Rhode Island, and parts of New Hampshire—giving a marked physical character to many, which, through them, is becoming at this moment disseminated throughout the States. Some enquirers think they have discovered a tendency in this people generally to approach in physical conformation the type of the Red Indian, and I am not prepared to deny this, but rather to endorse it; still, I think the admixture of Indian blood is far greater than many suppose, while its effects are not only well defined, but promising to be permanent. How far this mixture has affected the moral character or disposition is a question of great importance, which, perhaps, cannot be