

of some Britisher because he is going to wear a crown."

This congressman's diatribe was a mild example of American political rhetoric; but its tone was so distinctly offensive that the speech was reported at length and occupied first place among the telegraphed news of the day.

These instances are cited to emphasize the contrast between the genuine neighbourliness of Britain and the popular regard of the people with whom the Empress of the Seas is earnestly desirous of being on friendly terms for a well-disposed neighbour. From time to time articles appear in British newspapers commending the growth of amicable relations between the two English-speaking nations. It is not apparent to the British-American resident of the United States. There is no such growth. The temper of the American people has not changed in 125 years. They seek no closer relations with Great Britain than now exist. Any bonds uniting the two nations would be easily severed. It is pertinent that overtures of friendliness invariably come from the other side the water. They are not reciprocated in the United States. They provoke sneers instead of cheers. The true Yankee finds a constant irritant in the removal of rich Americans to England. Astor, Carnegie, Croker, and now, in all probability, William C. Whitney, are very painful thorns. Only the first named of these is a permanent resident, but the fact that English establishments are maintained, and large sums of money earned in the United States are spent in their maintenance, provides the average Yankee with a stick to whittle. He wonders why these multi-millionaires seem to prefer British to American society, and the Derby to the Brooklyn Handicap. He cannot understand why the mad race for vast wealth and social distinction should lead to royal courts. He has been taught to regard the society of Boston and Washington and Gotham as the cream of the earth, and he professes to see no fascination in Old World

coronets and diadems, nor any superior social advantages. But he does not mean what he says. Uncle Sam has the reputation of being addicted to braggadocio. It is his chief characteristic. He seeks by this means to impress the visitor with respect for what he possesses—for the Yankee's idea of greatness is bounded by the size of his wallet. He aims to overwhelm with the lavishness of his entertainment any royal or other distinguished foreigners who come to America officially or semi-officially. The height of New York's buildings, the speed and luxurious appointments of the trains provided for the accommodations of the guest, the vast distances traversed in going from one large city to another, the billions of the Rockefelts and the Morganbils—these are Uncle Sam's claims to social and national distinction. These are the impressions which are carried away.

As soon as he has amassed a fortune according to American ideas—which means a small matter of at least seven figures—your true Yankee suddenly realizes that Uncle Sam has omitted a very important and essential feature of his social establishment, difficult to specify, but, like new wine, lacking the bouquet of age. Newport lacks lustre and Boston drawing-rooms their charm of refinement. There is more "go" to the official balls at Washington—more colour and gold lace. Perhaps it is this that turns him away from the most exclusive society to be found in the United States to seek more attractive fields of social aggrandizement in the society of the courts of kings and emperors. Money will buy anything in America, he argues, and surely it will open for me—providing I possess enough of it—the doors of these royal holy of holies. This began many years ago: but the holy of holies remains closed. His daughter mayhap wears a coronet and is welcomed to its sacred precincts, but paterfamilias the plutocrat has not yet become the aristocrat nor the associate of aristocrats. His son may pull bow oar in a Henley eight or drive a racing automobile a mile in less than