

PREFACE

that those restless centurions who led Humanity away from Kingship, from Social Order, from Reverence, from Tradition, from Symbols, from Ornament, were in error far deeper than the error of the Tories, Loyalists, Feudalists, Ritualists, whose importunities were so diametrically opposed. Civilisation finds that it need not smash the bridges in its rear. The enemy is in front—this is the lesson we have learnt. In the virtues, the attributes, the ideals of the past we discern only our friends.

So, in this purged and uplifted temper Rousseau, Priestley, Paine, and Jefferson, we may admire and—forgive. But in what vein shall we judge those living critics of the conflict of yesterday who applaud the ambuscades into which our forefathers were led, who still deplore their triumphant escapes, and who yet continue to mistake the benevolence of Heaven for austere calamity? The teachings of this school of historians pervade our seminaries, blurring the lens of history, which constant rubbing had else made so bright.

Take the cardinal facts of the American Revolution as they seem to us. The first we hold to be that an Imperial schism was inevitable—all omens heralded it from the date of Walpole's resignation in 1741. The second fact is, that this tremendous and fateful schism has not only been beneficial to humanity at large, but also to the British Empire: it marked the real foundation of modern Canada, and a wider, freer, wholesomer Imperial policy. Clear enough, clear as crystal, do these truths seem to us: yet how can we reconcile with