

dwell therein. But principles know no limitations, nor cease, if good, to be praiseworthy, even outside the Empire.

In this healthful world-wide outlook he notes that "vulgar kind of patriotic sentiment" that delights in war. "What Cobden sought," says his biographer, "was to nourish that nobler and more substantial kind of patriotism, which takes a pride in the virtue and enlightenment of our citizens," the patriotism that responds to clarion calls for fighting unto death the evils that unnerve a nation's manhood or womanhood; a patriotism that "takes a pride . . . in the widest success of our institutions, in the beneficence of our dealings with less advanced possessions, and in the lofty justice and independence of our attitude to other nations."

How poor and shrunken a thing beside such sentiment as this is that loudly boasting Imperialism so common to-day! For it is "the moral sentiment, more than the L.S.D. of the matter" that is back of such magnificent planning as was Cobden's; and no Imperialism could allure him that conflicted with the larger conception of a Christian world. No wonder that he "had to run the gauntlet of the small wits of the House who amused themselves at his expense and tittered at the very word arbitration."

In his later years "his activity was principally directed to two objects: the improvement of international law . . . and the limitation of expenditure upon unneeded schemes of national defence." Therein, too, was he a son of this twentieth century.

But above all else is his claim to greatness founded on the triumph of the principle of Free Trade. Says Mr. Morley:

"The interest of that astonishing record of zeal, tact, devotion and courage lies principally for us in the circumstance that

the abolition of the protective duties on food, and the shattering of the protective system was, on the one side, the beginning of our great modern struggle against class preponderance at home, and, on another side, the dawn of higher ideals of civilization all over the world."

But to understand the significance of the change we must know something of the fireside history of England at the time.

"In Devonshire . . . the wages of the laborers were from seven to nine shillings a week, they seldom saw meat or tasted milk, and their chief food was a composite of ground barley and potatoes. . . . In Somersetshire the budget of a laborer, his wife, and five children under ten years of age was as follows: Half a bushel of wheat, cost four shillings; for grinding, baking and barm, sixpence; firing, sixpence; rent, eightpence; leaving, out of the total earnings of seven shillings, a balance of sixpence, out of which to provide the family with clothing, potatoes and all other necessities and luxuries of human existence."

Still worse was the condition of multitudes in the industrial centres.

"From 1815 to 1835 the power looms in Manchester had increased from two thousand to eighty thousand, and the population of Birmingham had grown from ninety to one hundred and fifty thousand. The same wonders had come to pass in enormous districts over the land."

In September of 1841 Bright writes:

"The sufferings throughout the country were fearful. . . . I was in the depth of grief . . . the light and sunshine of my home had been extinguished. . . . Mr. Cobden called on me, . . . after a time he looked up and said, 'there are thousands of homes in England at this moment where wives, mothers and children are dying of hunger. . . . I advise you to come with me, and we will never rest till the Corn Laws are repealed.'"

The Anti Corn Law struggle began and organized the famous Anti Corn Law League. Its motto was the Biblical one, "He that withholdeth