

in the everywhere awakened memories of her splendid past. "What a genius," he says, "and what a taste had those people!"

"Half the educated world of Europe is now devoting more thought to the ancient affairs of those Lilliputian states, the squabbles of their tribes, the wars of their villages, the geography of their rivulets and hillocks, than they bestow upon the modern history of the United States, and the charts of the mighty rivers and mountains of the New World."

This is not the estimate of the political economist only, but of the healthy, modern-minded man. We have turned too much aside from those fields of living issues wherein the Greek spirit was touched to its finest issues, and have conned more carefully the mere verbal peculiarities of that old people than caught their spirit. Too many of our best youth have been singing "Arms and the Man," whilst everywhere about them have been enacted the nobler epics of "Tools and the Man."

After a six months' absence, Cobden returned with a splendid working knowledge of a national policy.

"The cardinal fact that struck his eyes," says Morley, "was the great population that was gathering in the new centres of industry in the North of England, in the factories, and mines, and furnaces, and cyclopean foundries which the magic of steam had called into being."

"The moral force of the masses," he says, "lies in the temperance movement, and I confess I have no faith in anything apart from that movement for the elevation of the working classes."

Cobden's earliest speeches were made at Clithero on behalf of the young. In 1838, amid the press of the organizing of the Anti Corn Law Association, he writes a friend in

Edinburgh, "I hope you will join us in a cry for schoolmasters as a first step to Radicalism." "Popular education had been the most important of all social objects in his mind from the first." Certainly had he lived to see the grave state of England to-day on account of this educational question, when hundreds of her most loyal and lofty-minded sons are being sent to prison for conscience's sake—a condition of things unparalleled since the Stuart regime—he had taken Bright's ground, "that no purely ecclesiastical institution should be paid for out of the public taxes."

No statesman could think long, as Cobden did on the "Condition of England Question," without confronting the great evil of intemperance. In 1849 he wrote, "The temperance question really lies at the root of all social and political progression in this country. I am not one who likes to laud the Anglo-Saxon race as being superior to all others in every quality. But give me a sober Englishman, possessing the truthfulness common to his country, and the energy so peculiarly his own, and I will match him for being capable of equalling any other man in the every-day struggle of life."

Only by remembering the tremendous strides the temperance cause has made these last fifty years, then recalling Cobden's passion for other pressing reforms, the friends of which would be sacrificed by such pronouncement on temperance, can we adequately appreciate his stand.

But even "the Condition of England Question" was not the horizon of his hopes. Neither did he simply "think in continents," or nurse the poor ambition to paint the world's map red. His were wider thoughts and far more worthy visions. For continents are bounded, and, at broadest, are but small affairs if small men