

people who produce, or who have produced, the world's masterpieces of painting and sculpture, for instance, certainly are or have been the superiors, as respects these arts, of another people, who are able to appreciate and to purchase, but not to produce. (It may not be out of place to observe, in this connection, that with the advancing refinement of modern times—and under the spur of an emulation which seeks to achieve in our own century, if possible, something approaching to the artistic triumphs of former ages—the quality of diffused, popular, artistic aptitude, is yearly becoming more essential to success in the higher and more delicate branches of manufacture. A feeling of the great and growing importance of the artistic element in manufacturing is at the bottom of the intense, almost too business-like eagerness, with which schools of design are now cultivated in England. Manufacturers there keep nervously and jealously looking “over the way;” *i. e.*, to France and Belgium; and money is not spared if it can help to win the race.) The logical position that the manufacturing or *making* stage of national development is superior and comes subsequently to the commercial stage, is perfectly unassailable, regard being had to the presupposed origin of manufactures, which must take place somewhere. Now the syllogism presented to the Free Traders, and in which they are challenged to pick a flaw, is that the natural course of progress being *from* the commercial *to* the mechanical or manufacturing stage—which latter is the superior or more advanced stage—the tendency must be, as civilization moves onward, to import less and to manufacture more—that is, relatively, though not always absolutely. The Free Trade dream of one or more great “world's workshops,” supported by a number of civilized yet non-manufacturing States, has attached to it a supposition of continued inferiority, on the part of the latter, which is at variance with the very idea of progress. The Free Trade theory is in effect based upon the idea of permanent backwardness or of a degree of barbarism; even on the part of the greater number of civilized nations, to the aggrandisement of a few countries which happen merely to have had the first start in the race.

The Free Traders may here appeal to the modern doctrine of progress, as originated by German philosophy, and elaborated by Mr. Herbert Spencer and others. That doctrine is, that