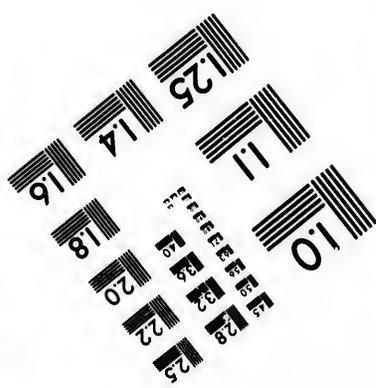
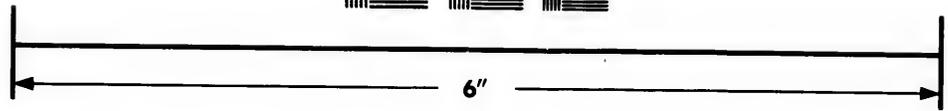
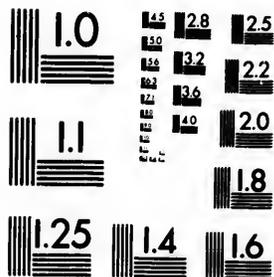


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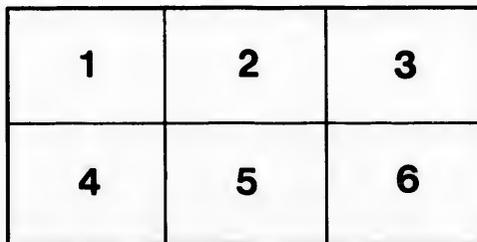
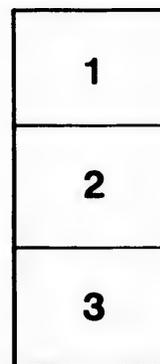
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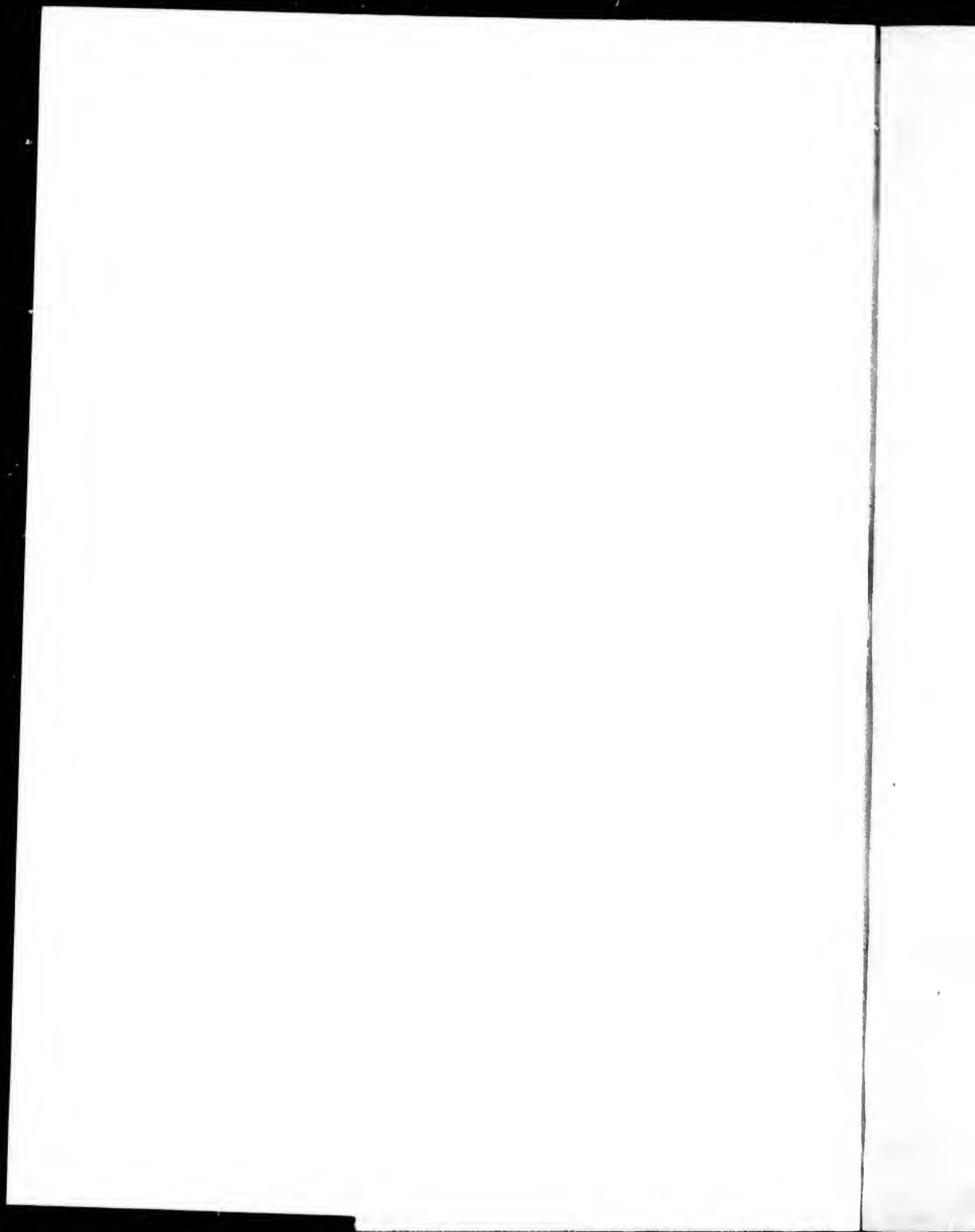
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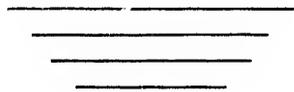
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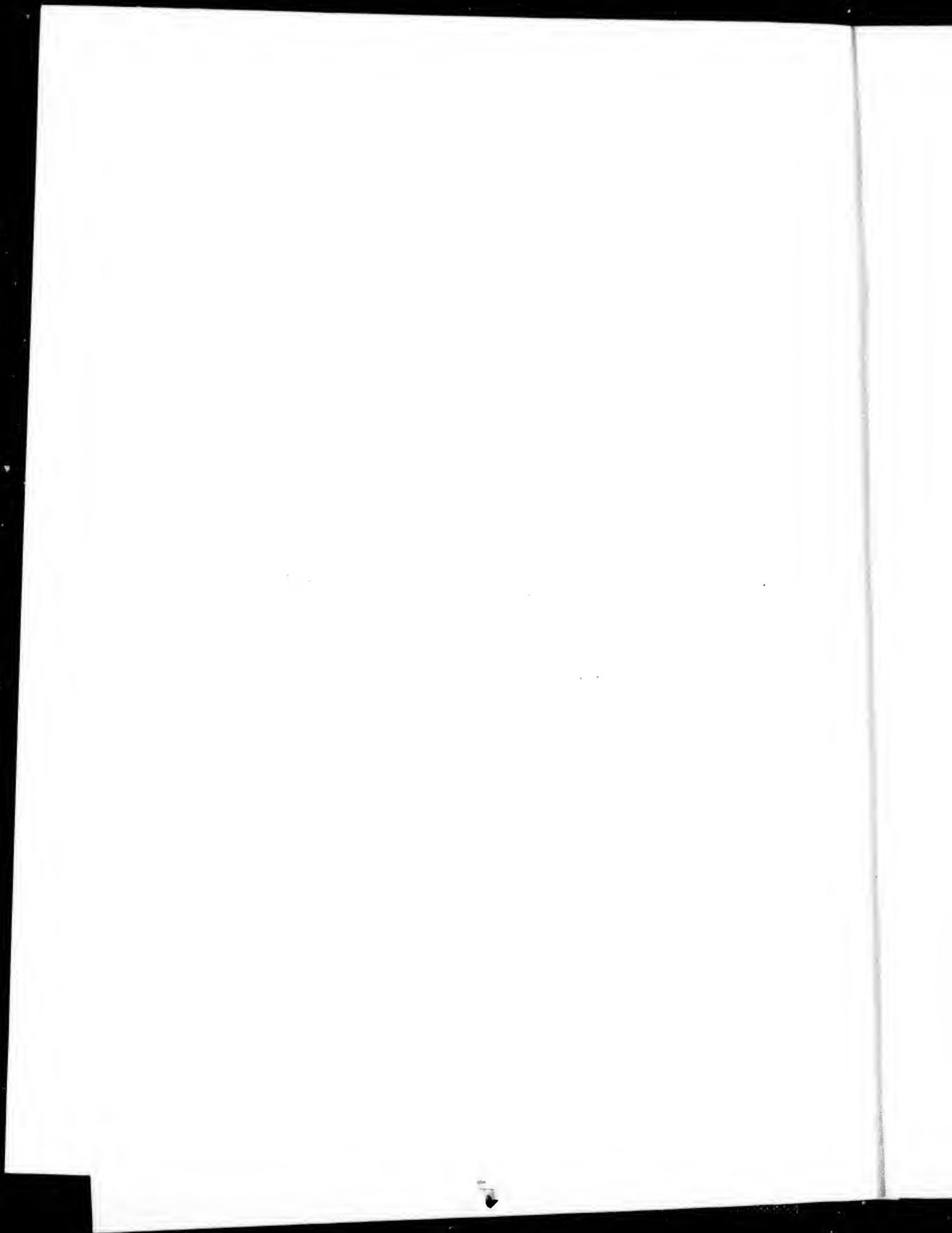


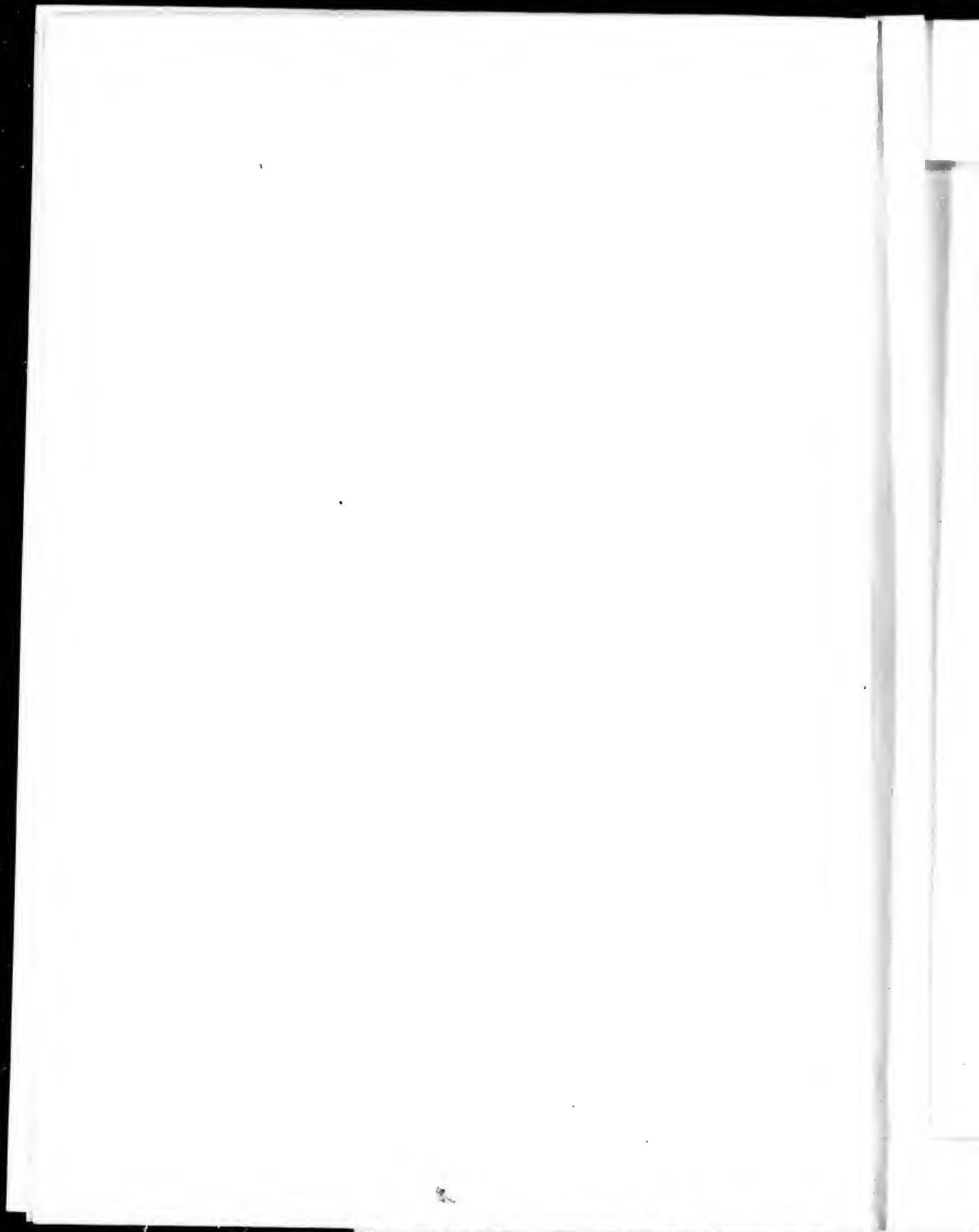
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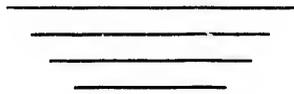
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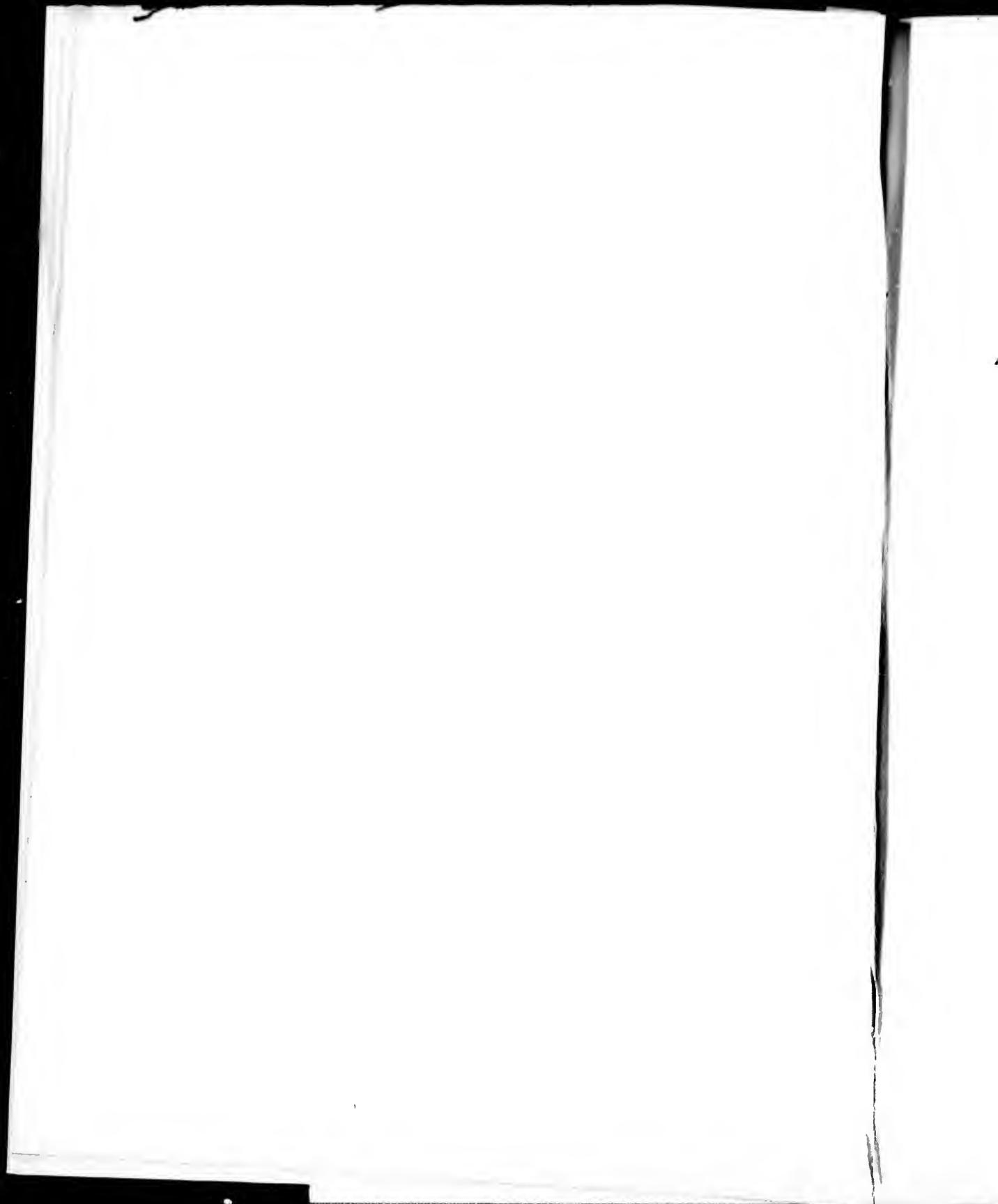
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THE SCHISM

IN THE

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THE SCHISM
IN THE
ANGLO-SAXON RACE

BY
GOLDWIN SMITH, M. A., D. C. L.

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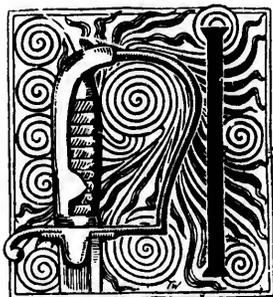
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THE SCHISM IN THE ANGLO-SAXON RACE.

BY
GOLDWIN SMITH, M. A., D. C. L. } *An Address delivered before the
Canadian Club of New York.*



IN the strength of the Anglo-Saxon race, —of which British Institutions, now adopted by every European nation except Russia, the British Empire in India, and the American Republic, besides many a famous deed and glorious enterprise, are the proofs,— there lurks a weakness. It is the weakness of self-reliance pushed to an extreme, which breeds division and isolation. Races such as the Celtic race, weaker in the individual, are sometimes made by their clannish cohesiveness stronger in the mass. The

Celt seems to have lingered long in the clan state and to have had his character permanently moulded by it, while the Anglo-Saxon as a sea-rover came early out of that state and was trained from the infancy of the race to self-government. In enterprise and peril Anglo-Saxon will be the truest of comrades to Anglo-Saxon. But except under strong compression they are apt to fly apart. Even in travelling they hold aloof from each other. They quarrel easily and do not easily forget. Their pride perpetuates their estrangement. In their spleen and factiousness they take the part of outsiders against each other. It is thus that the race is in danger of losing its crown. It is thus that it is in danger of forfeiting the leadership of civilization to inferior but more gregarious races, to the detriment of civilization as well as to its own disparagement. The most signal and disastrous instance of this weakness is the schism in the race caused by the American Revolution with the long estrangement that has followed, concerning which I am to speak this evening.

You and I, gentlemen of the Canadian Club of New York; you, natives of Canada, and some of you perhaps descendants of United Empire Loyalists domiciled in the United States; I, an Englishman, holding a professorship of History in an American University—represent the Anglo-Saxon race as it was before the schism, as it will be when the schism is at an end. We remind the race of the time when its magnificent realm in both hemispheres was one, and teach it to look for the time when that realm will be united again, not by a political bond, which from the beginning was unnatural and undesirable, but by the bond of the heart. While the cannon of the Fourth of July

are being fired, and the speeches are being made in honor of American Independence, we, though we rejoice in the birth of the American Republic, must toll the bell of mourning for the schism in the Anglo-Saxon race. We must ask ourselves, and so far as without offence we may exhort Americans to ask themselves, what the quarrel was about, whether it was such a quarrel as might reasonably breed not only enmity for the time but undying hatred; whether it ought not long before this to have given place to kinder and nobler thoughts; and whether by cherishing it and treating it as a point of national pride the Anglo-Saxon of the west does not disparage and traduce his own greatness.

The relation of political dependence between an Anglo-Saxon colony and its mother country was probably from the beginning unsound, and being unsound it was always fraught with the danger of a violent rupture. Perhaps it may be said that nothing could have averted such a rupture except a prescience which the wisest of statesmen seldom possess, or the teaching of a sad experience such as has led England since the American Revolution to concede to Canada and her other colonies virtual independence. The Greek colonist took the sacred fire from the altar hearth of the parent state and went forth to found a greater Greece in perfect independence, owing the parent state no political allegiance but only filial affection. It might have been better if the Anglo-Saxon, fully the equal of the Greek in colonizing faculty and power of political organization, had done the same. In this way it was that England herself had been founded. But the sentiment of personal allegiance to the Sovereign in whose realm the emi-

grant had been born was strong in all feudal communities. It shows itself clearly in the covenant made on landing by the emigrants of the *Mayflower*, nor had it by any means lost its hold over the minds even of men who took part in the American Revolution. In the period during which the colonies were founded this sentiment was universal. The colonies of the United Netherlands were dependencies as well as those of the Spanish, French, and British monarchies. They were dependencies, and as such they were protected and supported by the military power of the parent state. Had the British colonies not been protected and supported by the arms of England, would this continent have become the heritage of the English-speaking race? The English colonist was stronger no doubt than the colonist of New France; but was he stronger than the colonist of New France backed by the French fleets and armies? Might he not, instead of calling this vast and peerless realm his own, have merely shared it with three or four other races between whom and him there would have been a balance of power, rivalry, war and all the evils from which afflicted and over-burdened Europe sometimes dreams of escaping by means of a European Federation? Might he not even have entirely succumbed to the concentrated power of the French monarchy, wielded by the strong hand and the towering ambition of a Richelieu or a Louvois? These are contingencies unfulfilled, but unfulfilled perhaps because one memorable morning, on the Heights of Abraham, a British army and a British hero decided that Anglo-Saxon, not French, should be the language, that Anglo-Saxon, not French, should be the polity and the laws of the New World. And when that day

was won there burst from the united heart of the whole race in both hemispheres a cheer not only of triumph but of mutual affection and of Anglo-Saxon patriotism which history still hears amidst the cannon of the Fourth of July.

Was the connection felt by the colonists to be generally oppressive and odious, or was the cause of quarrel merely a dispute on a particular point with the home government of the day? In the first case it might be natural, if not reasonable or noble, to cherish the feud, in the second it clearly would be unnatural. That the connection was not felt to be oppressive and odious, but, on the contrary, to the mass of the colonists was dear and cherished, is a fact of which, if all the proofs were produced, they would more than fill my allotted hour. Franklin said, only a few days before Lexington, that he had more than once travelled almost from one end of the continent to the other, and kept a variety of company eating, drinking, and conversing with them freely, and never had heard in any conversation from any person, drunk or sober, the least expression of a wish for separation or hint that such a thing would be advantageous to America. Jay said, that before the second petition of Congress, in 1775, he never heard an American of any class or of any description express a wish for the independence of the colonies. Jefferson said, that before the commencement of hostilities he had never heard a whisper of a disposition to separate from Great Britain, and after that the possibility was contemplated by all as an affliction. The Fairfax County "Resolves" denounce as a malevolent falsehood the notion breathed by the Minister into the ear of the King that the colonies intended to set up for independent States. Wash-

ington, on assuming the command, declared, in his reply to an address from New York, that the object of the war was a restoration of the connection on a just and constitutional footing. Madison, at a later day, avowed that it had always been his impression that a re-establishment of the colonial relations to the parent country, as they were previous to the controversy, was the real object of every class of the people till the hope of obtaining it had fled. Dickinson was not more opposed to arbitrary taxation than he was to separation, and the fiery Otis might be called as a witness on the same side.* Men there were no doubt, like Samuel Adams, republicans in sentiment and devoted to political agitation, who from the beginning aspired to independence and meant to bring about a rupture; but they found it necessary to cloak their designs, and that necessity was the proof that the general sentiment was in favor of the connection.

There is another proof of the same fact which is familiar to every Canadian mind and of which Canada herself is the lasting embodiment. It is found in the number and constancy of the Loyalists whose annals have been written in a most generous spirit by a representative of their enemies, Mr. Sabine, and whose illustrious and touching heritage of misfortune is still the light and pride of not a few Canadian hearths in the land in which, by the insensate cruelty of the victor, the vanquished were compelled to seek a home. There seems reason to believe that fully one-half of the people including a fair share of intelligence, remained at least passively

* I owe most of these citations to Mr. Sabine.

loyal till the blundering arrogance and violence of the royal officers estranged multitudes from the royal cause. Twenty-five thousand Americans, as Sabine thinks, according to the lowest computation, were in arms for the crown. To the end there were whole batallions of them serving in the royal army. Sabine says that Sir Guy Carleton sent away twelve thousand exiles for loyalty's sake from New York before the evacuation. Judge Jones, in the history the publication of which we owe to the New York Historical Society, gives a much larger number. Two thousand took their departure even from the shores of Republican Massachusetts. When the Netherlands cast off the yoke of Spain, when Italy cast off the yoke of Austria, how many Dutchmen or Italians went into exile out of loyalty to the oppressor?

This was not like the revolt of the Netherlands or of Italy, a rising against a foreign yoke: it was a civil war, which divided England as well as the United States. The American party in the British Parliament crippled the operations of the government and upon the first reverses enforced peace. Otherwise the loss of Cornwallis's little army would not have been the end. The contest would have been carried on by Great Britain with the same unyielding spirit which, after a struggle of twenty years, overthrew Napoleon.

"It is the glory of England," says Bancroft, "that the rightfulness of the Stamp Act was in England itself the subject of dispute. It could have been so nowhere else. The King of France taxed the French colonies as a matter of course; the King of Spain collected a revenue by his will in Mexico and Peru, in Cuba and Porto Rico, and wherever he ruled. The

States-General of the Netherlands had no constitutional scruples about imposing duties on their outlying possessions. To England exclusively belongs the honor that between her and her colonies the question of right could arise; it is still more to her glory, as well as to her happiness and freedom, that in that contest her success was not possible. Her principles, her traditions, her liberty, forbade that arbitrary rule should become her characteristic. The shaft aimed at her new colonial policy was tipped with a feather from her own wing." The reason why the colonies took arms, in short, was not that they were worse treated by their mother-country than other colonists in those days, but that they were better treated. They rebelled not because they were enslaved, but because they were so free that the slightest curtailment of freedom seemed to them slavery. Whig and Tory, as Mr. Sabine says, wanted the same thing. Both wanted the liberty which they had enjoyed; but the Whig required securities while the Tory did not. The Tory might have said that he had the securities which Bancroft himself has enumerated, those afforded by the traditions, the Constitution, the political spirit of England herself, against any serious or permanent aggression on colonial liberty; and that while he possessed, in municipal self-government, in jury trial, in freedom of conscience and of the press, in the security of person and of private property, the substance of freedom, he would exercise a little patience and try whether the repeal of the Tea Duty could not be obtained before he plunged the country into civil war. The Stamp Duty had been repealed, and though at the same time the abstract right of parliament to tax the colonies had been asserted, this had been

done with the full concurrence of Burke, and manifestly by way of saving the dignity of the Imperial legislature. The Tea Duty, trifling in itself, was a mere freak of Townsend's tipsy genius, to which the next turn in the war of parliamentary parties might have put an end, if colonial violence had not given a fatal advantage to the party of violence in the Imperial government. Nor does it seem to have been clear from the outset, even to the mind of Franklin, that the Imperial Parliament, had not the legal power of taxing the colonies, unwise and unjust as the exercise of that power might be. It was the only Parliament of the Empire, and in regard to taxation as well as other matters, in it or nowhere was sovereign power. That it had absolute power of legislation on general subjects, including trade, was admitted on all hands; and surely the distinction is fine between the power of general legislation and a power of passing a law requiring a tax to be paid. That there should be no taxation without representation might be a sound principle, but in the days of the un-reformed Parliament it did not prevail in the mother country herself. Ship-money, to which the Tea Duty has been compared, was part of a great scheme of arbitrary government. It was intended, together with other devices of fiscal extortion, to supply the revenue for an unparliamentary monarchy, the reactionary policy of which in Church and State would, in Hampden's opinion, have quenched not only the political freedom but the spiritual life of the nation, and made England the counterpart and the partner in reaction of France and Spain. Nothing like this could be said of the Tea Duty. Bancroft acquits Grenville of any design to introduce despotism into the colonies. Such a

design could hardly have entered the mind of a Whig who was doing his best to reduce to a nullity the power of the King. What Grenville desired to introduce was contribution to Imperial armaments, and he may at least be credited with the statesmanship which regarded the colonies, not as a mere group of detached settlements, but as an English Empire in the New World. The King may have had absolutist notions with regard to colonial as well as to home government, but the King was not an autocrat. The bishops may have wished to introduce the mitre, but the bishops were not masters of Parliament. Chatham was more powerful than King or bishops, and had his sun broken for an hour through the clouds which had gathered round its setting, the policy of the home government towards the colonies would at once have been changed.

The preamble of the Declaration of Independence sets forth a series of acts of tyrannical violence committed by George III., and it suggests that these were ordinary and characteristic acts of the King's government. Had they been ordinary and characteristic acts of the King's government they would have justified rebellion; but they were nothing of the kind. They were measures of repression, ill-advised, precipitate and excessive, but still measures of repression, not adopted before violent resistance on the part of the colonists had commenced. No government will suffer its officers to be outraged for obeying its commands and their houses to be wrecked, or the property of merchants trading under its flag to be thrown into the sea by mobs. Jefferson, who penned the Declaration, is the object of veneration to many, but his admirers will hardly pretend that he never preferred effect to truth.

One count in Jefferson's draft of the Declaration he was obliged to withdraw. In inflated, not to say fustian phrase, and with extravagant unfairness, he charges George III., who, though he had a narrow mind, had at least as good a heart as Jefferson himself, with having been specially to blame for the existence of slavery and of the slave trade. "He has waged," it says, "cruel war against human nature, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the war of the Christian King of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing any legislative attempt to prohibit or restrain this execrable commerce." This count, as we know, was struck out in deference to the sentiments of patriots, heirs of the spirit of Brutus and Cassius, who were perpetuating and were resolved, if they could, to go on perpetuating the violation of sacred rights and the piratical warfare laid to the charge of George III. Not the least curious, surely, of historical documents is this manifesto of a civil war levied to vindicate the sacred principle that all men are born equal and with inalienable rights to liberty and happiness, when we consider that not only was the manifesto framed by a slave-owner and signed by slave-owners, but the Constitution to which the victory of the principle in the war gave birth embodied a fugitive slave law and a legalization of the slave trade for twenty years. A stranger inducement surely never was held out to men to fight in the

cause of human freedom than that which was offered by Virginia to volunteers, three hundred acres of land and one sound and healthy negro. Equity compels us to admit that the want of a thorough grasp of the principle of liberty was not limited to the mind of George III. A Virginian planter fought not for freedom, the love of which had never entered his soul: he fought for his own proud immunity from control and for the subjection to his will of all around him. His haughtiness could hardly brook even association with the mercantile and plebeian New Englander in military command. Suppose the negro had taken arms in vindication of the principle that all men were born equal and with an inalienable right to liberty and happiness, his manifesto would have been tainted by no fallacy like that which taints the Declaration of Independence. The acts of tyranny and cruelty of which he would have complained, the traffic in human flesh, the confiscation of the laborer's earnings, the chain and the lash, the systematic degradation of the slave, and all the wrongs of slavery, would have been not temporary measures of repression, adopted by authority in self-defence; they would have been normal and characteristic of the system.

On Jefferson's principle of framing indictments against governments what an indictment might the Loyalists again have framed against the government of Independence! "We have adhered," they might have said, "to a connection dear to all of you but yesterday, to the allegiance in which we were born, to a form of government which seems the best to us, and not to us only but to Hamilton and others of your leading men, who avow that if Constitutional monarchy were here attainable

they would introduce it here. For this we have been ostracized, insulted, outraged, tortured, pillaged, hunted down like wild beasts. The amnesty which ought to close all civil wars has been denied us; some of us have been hanged before the face of our departing friends; and now we are stripped of all our property and banished from our native land under threat of death if we return. Even women, who cannot have borne arms in the royal cause, if they have property, are included in the proscription and in the sentence of death. The proscription list shows, too, that membership of the Church of England is practically treated as a crime!" Surely these complaints would have been not less pertinent than those of Jefferson against George III. Atrocities had no doubt been committed by the Loyalists, but, as Mr. Sabine says, they had been committed on both sides. Conscientious error is no crime in politics any more than in religion, though it is treated as a crime by fanatical revolutionists as well as by inquisitors.

Supposing even the Loyalists could have foreseen the present success of the American Republic, and with the success the evils and dangers which disquiet thoughtful Americans, would they have been very base or guilty in shrinking from revolution? We are on the Pisgah of Democracy, but not yet in the promised land. No one is in the promised land at least, except Mr. Carnegie, who in his genial and jocund hymn of triumph, pouring forth his joyous notes like a sky-lark of democracy poised over the caucus and the spoils system, ascribes it to Democratic institutions that the Mississippi is as large as twenty-seven Seines, nine Rhones, or eighty Tibers. The Democracy which shall make government the organ of public

reason, and not of popular passion or of the demagogism which trades upon it, is yet in the womb of the future. Canada exults in having exchanged her royal governors for a government which is called responsible, though nothing is less responsible than a dominant party. In time, we trust, her exultation will be justified ; but there is too much reason to doubt whether the rule of an honorable and upright gentleman, trained not in the vote-market but in the school of duty, such as General Simcoe or Sir Guy Carleton, was not, politically as well as morally, better for all but professional politicians, than a reign of faction, demagogism and corruption. Forwards not backwards we must look, forwards not backwards we must go. Yet history may extend its charity to those who, when they were not smarting under intolerable or hopeless oppression, shrank from passing through a Red Sea of civil bloodshed to a Canaan which was beyond their ken.

Besides the Tea Tax, no doubt, there were the restrictions on trade. These were in reality a more serious grievance, and probably they had at bottom at least as much to do with the Revolution as the Tea Tax. But such were the economical creed and the universal practice of the day. Chatham, the idol of the colonists, it was who threatened that he would not allow them to manufacture a horse-nail. The colonists themselves probably, though they groaned under restrictions, shared the delusion as to the principle in pursuance of which the restrictions were imposed, and they enjoyed privileges granted on the same principle and equally irrational which were supposed to be a compensation. The light of economical science had then barely dawned. Even now the shadows of the restrictive

policy linger in the valleys though the peaks have caught the rays of morning.

There were Americans who desired a Republic. Samuel Adams we can hardly doubt was one of them. Judge Jones tells us that there was a Republican association at New York with classical phrases and aspirations. The patriotism of those days, the patriotism of Wilkes and Junius, was classical, not religious, like that of Hampden and Cromwell. It affected the Roman in everything, and was not unconnected with Roman Punch. But had George III. offered his colonial subjects a Republic, his offer would have been rejected by an overwhelming majority. Jefferson was a Rousseauist and a French revolutionist in advance. When Jacobinism came on the scene his affinity to it appeared. He palliates, to say the least, the September massacres and gives his admirers reason for rejoicing that he was not a Parisian, since, if he had been, he might have canted with Robespierre and murdered with Billaud Varennes. "My own affections," he says, "have been deeply wounded by some of the martyrs to this cause, but rather than it should have failed I would have seen the earth desolated. Were there but an Adam and Eve kept in every country and left free it would have been better than it now is." So inestimable to this slave-holder appeared the boon of liberty, even the liberty of a bedlam turned into a slaughter-house, even the liberty which went yelling about the streets with the head of a Farmer-General or the fragments of a Court lady's body on a pole. Jefferson and his fellow Jacobins had not learned what the Puritans of the English Revolution had learned, that you cannot, merely by getting rid of kings, make the soul

worthy to be free. They had not learned that tyranny is the offspring, not of monarchy, but of lawless passion in the possessors of power, and that it can wear the Jacobin's cap-of-liberty as well as the despot's crown. A true brother of Rousseau who preached domestic reform and sent his own children to the foundling hospital, Jefferson declaimed against slavery and kept his slaves. His theories may have been true and his sentiments may have been beautiful, but the British Government could not have been reasonably expected to shape its colonial policy so as to satisfy a Rousseauist and a Jacobin. Hamilton, as I have said, avowed his belief that constitutional monarchy was the best of all forms of government. He thought the House of Lords an excellent institution. Mason said that to refer the choice of a proper character for a chief-magistrate to the people would be like referring a trial of colors to a blind man. Between the sentiments of these men and Jefferson's democracy the difference was as wide as possible. It would have been difficult for poor George III. to satisfy them all.

It is unquestionably true that the conquest of French Canada, by setting the British colonists free from the fear of French aggression and rendering the protection of the mother country no longer necessary to them, opened the door for their revolt. But this, again, to say the least, is no proof that the colonies had been oppressed by the mother country. Had she left the French power on this continent unassailed in order that it might bridle them, her councils might have been reasonably branded with Machiavelism and bad faith.

The ostensible cause of this civil war, of the schism in our

race and the violent rending of its realm, must be confessed, I submit, to have been inadequate. In their hearts the people felt it to be so, and their feeling showed itself, I cannot help thinking, in the languid prosecution of the war on the revolutionary side. States fail to send their contingents or their contributions, the armies are always melting away, brave men leave the camp on the eve of battle, the Federal cause is served without enthusiasm; only the local resistance, where the people were fighting for their homes as well as on their own ground, is really strong. Better materials for soldiers never existed, and the colonies must have set out with many thousands of men trained in colonial or Indian wars. The royal armies were about the worst ever sent out from England, and every possible blunder, both military and moral, was committed by the royal generals, who allowed advantages to slip from their hands which Wolfe or Clive would certainly have made fatal while they estranged multitudes of waverers who were inclined to return to their allegiance. Yet Washington's last words before the arrival of succor from France are the utterance of blank despair. "Be assured," he writes to Laurens, the agent in France, in April, 1771, "that day does not follow night more certainly than it brings with it some additional proof of the impracticability of carrying on the war without the aid you were directed to solicit."

Nor is it only of want of zeal and vigor that Washington and those who shared his responsibility complain; they complain and complain most bitterly of self-seeking, of knavery, of corruption, of monopoly and regrating, heartlessly practised in the direst season of public need, of

murderers of the cause who were building their greatness on their country's ruin. They complain that stock-jobbing, speculation, and an insatiable thirst for riches, have got the better of every other consideration in almost every order of men, and that there is a general decay both of public and of private virtue. In order that contractors may fatten, armies go unfed and unclothed, tracing the line of their winter march with blood from their shoeless feet. Congress pays its debts with paper which it tries, like the French Jacobins, to force into circulation by penal enactment, and which, like the French Assignats, opens an abyss of robbery, breach of contract and gambling speculation, an abyss so foul that Tom Paine himself afterwards proposed that whoever suggested a return to paper money should be punished with death. Washington's indignant hand lifts a corner of the veil of secrecy which covered the proceedings of Congress and the life of its members at Philadelphia. There was at least as much public spirit among these people as there was among any other people in the world. But the cause had not been sufficient to call it forth. As soon as the tar barrels of revolutionary excitement had burned out, the enthusiasm of the Sons of Liberty failed. The insurgents of the Netherlands, when they struggled onwards through wave after wave of blood to independence, had behind them the hell of Spanish rule. The American insurgents had behind them no hell, but a connection in which they had enjoyed the substantial benefits of freedom; and, after tasting civil war, most of them probably wished that things could only be as they had been before.

The relation between a dependent colony and the imperial

country, I repeat, was probably from the beginning false. At all events separation was inevitable; it was impossible that the Anglo-Saxon realm in both hemispheres should remain forever under one government, when the hour of political maturity for the colonies had arrived, especially as there was a certain difference of political character between the Anglo-Saxon of the old country and the Colonist which prevented the same policy from being equally suitable to both. What is to be deplored, if any foresight or statesmanship could have prevented it, is the violent rupture. What was to be desired, if human wisdom with the lights which men then possessed could have achieved it, was that the two portions of our race should have divided its realm in peace. Shelburne and Pitt seem to have wished and tried, when the struggle was over, to get back into something like an amicable partition of the Empire. Among other happy effects of such a settlement the Fisheries' dispute would have been avoided. But the wound was too deep and too fresh. Shelburne and Pitt failed, and the two great Anglo-Saxon realms became absolutely foreign countries—unhappily, they became for many a day worse than foreign countries—to each other. Suppose, however, that not only the separation but the rupture was inevitable; because the inevitable came to pass, were the two branches of the race to be enemies forever?

Let the Fourth of July orator ask himself what were the consequences to England, to America, to the French monarchy, which, out of enmity to England, lent its aid to American revolution, and to mankind. To England the consequences were loss of money, which she could pretty well afford, and of

prestige which she soon repaired. The Count de Grasse, as the monument at Yorktown records, received the surrender of Cornwallis who, hemmed in by three or four times his effective number, could get no fair battle and was taken like a wounded lion pent up in his lair. But Rodney who did get fair battle did not surrender to the Count de Grasse. Spain, too, must needs interfere in the Anglo-Saxon quarrel; but on the blood-stained and flame-lighted waters of Gibraltar sank the last armament of Spain; and the day was not far distant when she was to invoke the aid of England as a redeemer from French conquest. England went into the fight with Napoleon, for the independence of Europe, as powerful and indomitable as she had gone into the fight with Philip II. or with Louis XIV. Her great loss was that of the political enlightenment which she might have received from an experiment in democracy tried by a kindred people at her side, while her politics have perhaps been somewhat deflected from the right line of development by the repellent influence of galling memories and of friction with an unfriendly Republic. The colonies having been the scene of war must have lost more men and money than England, besides the banishment, when the war had closed, of no small number of their citizens. This loss they soon repaired, but they also lost their history and that connection with the experiences and the grandeurs of the past which at once steadies and exalts a nation. What was worse than this, the Republic was launched with a revolutionary bias which was the last thing that it needed. At the same time there was engendered a belief in the right of rebellion and in the duty of sympathizing with it on all occasions, which was

destined to bear bitter fruit at last. The rebellion of the South in 1861 was manifestly inspired by sentiments nursed and consecrated by the Revolution. I remember seeing some words of Abraham Lincoln, in his earlier days, on the right of rebelling as often as people were dissatisfied with their government, which it seemed to me would have justified Southern secession.

Another consequence was the schism of the race on this continent, issuing in the foundation of a separate and hostile Canada, which, in the course of a few years, was to encounter the Revolutionary colonies in arms and to defend itself against them with at least as much energy and as much success as they had defended themselves against England. British emigration, moreover, was diverted from America to Australia; Anglo-Saxon cities which might have grown up here grew up on the other side of the globe; and the Anglo-Saxon element on this continent, in which the tradition and faculty of self-government reside, was thus deprived of a re-inforcement the loss of which is felt when that element has to grapple with a vast influx of foreign emigration untrained in self-government.

To the French monarchy the consequence was bankruptcy, which drew with it utter ruin, and sent the King to the scaffold, and Lafayette to an Austrian prison. To humanity the consequence was the French Revolution, brought on by the bankruptcy of the French monarchy and by the spirit of violent insurrection transmitted from America to France. Of all the calamities which have ever befallen the human race the French Revolution, as it seems to me, is the greatest. If any one is startled by that assertion let him review the history of the

preceding half century, see what progress enlightenment had made, and to what an extent liberal and humane principles had gained a hold upon the governments of Europe. Let him consider how much had been done or was about to be done in the way of reform by Turgot, Pombal, Aranda, Tanucci, Leopold of Tuscany, Joseph of Austria, Frederic, Catherine, and Pitt. The American Revolution brought the peaceful march of progress to a violent crisis. Then followed the catastrophe in France, the Reign of Terror, the military despotism of Napoleon, the Napoleonic wars, desolating half the world and lending ten-fold intensity to the barbarous lust of bloodshed, the despotic reaction of 1815, another series of violent revolutions, another military despotism in France, with more wars in its train ; and, on the other hand, Communism, Intransigentism, and all the fell brood of revolutionary chimeras to which Jacobinism gave birth, and which, imported into this continent by political exiles, are beginning to breed serious trouble even here. Separation, once more, was inevitable ; but if it could only have been peaceful what a page of calamity, crime, and horror, would have been torn from the book of fate !

Then came the disastrous and almost insane war of 1812, an after-clap of the war of the Revolution. So far as that war was on the American side a war for the freedom of the seas it was righteous. Nobody can defend the Orders in Council, or the conduct of the British government, and the only excuse is that Great Britain was then in the agony of a desperate struggle, not for her own independence only, but for the independence of all nations. So far as it was a war of anti-British

feeling and of sympathy with Jacobinism, as to a great extent it was, the protest of Webster and New England, it appears to me, may be sustained. That strife over and its bitterness somewhat allayed, there came disputes respecting the boundaries of Canada and at the same time bickerings about the slave trade, which England was laboring with perfect sincerity to put down. Later still came the quarrel bred by the sympathy of a party in England with Southern secession. I saw something of that controversy in my own country, standing by the side of John Bright against the dismemberment of the great Anglo-Saxon community of the West, as I now stand by the side of John Bright against the dismemberment of the great Anglo-Saxon community of the East. The aristocracy of England as a class was naturally on the side of the Planter aristocracy of the South, as the Planter aristocracy of the South would, in a like case, have been on the side of the aristocracy of England. The mass of the nation was on the side of freedom, and its attitude effectually prevented not only the success but the initiation of any movement in Parliament for the support or recognition of the South. If some who were not aristocrats or Tories failed to understand the issue between the North and the South, and were thus misguided in the bestowal of their sympathies, let it in equity be remembered that Congress, when the gulf of disunion yawned before it, had shown itself ready not only to compromise with slavery, but to give slavery further securities, if, by so doing, it could preserve the Union. Not a few friends of the Republic in England stifled their sympathy because they deemed the contest hopeless and thought that to encourage perseverance in it was to lure the Republic to her ruin. When

Mr. Gladstone proclaimed that the cause of disunion had triumphed and that Jeff. Davis had made the South a nation, some there were who echoed his words with delight ; not a few there were who echoed them in despair. I first visited America during the civil war, when the Alabama controversy was raging in its full virulence. Even then I was able to write to my friends in England that, angry as the Americans were, and bitter as were their utterances against us, a feeling towards the old country, which was not bitterness, still had its place in their hearts ; and it seems not chimerical to hope that the feeling which was thus shown to be the most deeply seated will in the end entirely prevail. In England, already, a display of the American flag excites none but kindly feelings, and the time must surely come when a display of the flag which American and British hands together planted on the captured ramparts of Louisburg will excite none but kindly feelings here.

The political feud between the two branches of the race would now I suppose be nearly at an end, if it were not for the Irish, or rather for the Irish vote. I am not going into the question of Home Rule, or as it would more properly be called, the question of Celtic secession. But I wish to impress upon my nearers one fact, which, unless it can be denied or its plain significance can be rebutted, is decisive, as it seems to me, of the Irish question. The north of Ireland is not more favored by nature than other parts ; its laws, its institutions, its connection with Great Britain under the Union, are precisely the same as those of the other provinces ; the only difference is that, having been settled by the Scotch, it is mainly Anglo-Saxon and Protestant, while the rest of the Island is

Celtic and Catholic; and the north is prosperous, contented, law-abiding and loyal to the Union. This fact, I say, appears to me decisive, nor have I ever seen an attempt on the part of secessionists to deal with it or rebut the inference. To extend Anglo-Saxon constitutionalism and legality to the clannish and lawless Celt, who after the Anglo-Saxon settlement in England still had his abode in Cornwall, Wales, the Highlands of Scotland, and Ireland has been a hard and tedious task. Cornwall was Anglo-Saxonized early, though traces of the Celtic temper in politics still remain. Wales was Anglo-Saxonized later by Edward the First, and the Kings his successors, who perfected his work. The Highlands of Scotland were not Anglo-Saxonized till 1745, when the last rising of the Clans for the Pretender was put down, and law, order, settled industry, and the Presbyterian Church penetrated the Highland glens with the standards of the United Kingdom. The struggle to make the Celtic clans of Ireland an integral and harmonious part of the Anglo-Saxon realm, carried on from age to age amidst untoward and baffling influences of all kinds, especially those of the religious wars of the Reformation, form one of the most disastrous and the saddest episodes of history; though it must be remembered that struggles not unlike this have been going on in other parts of Europe where national unification was in progress, without receiving so much critical attention or making so much noise in the world. One great man was for a moment on the point of accomplishing the work and stanching forever the source of tears and blood. That Cromwell intended to extirpate the Irish people is a preposterous calumny. To no man was extirpation less congenial; but he did intend to make

an end of Irishry, with its clannishness, lawlessness, superstition, and thriftlessness, and to introduce the order, legality, and settled industry of the Anglo-Saxon in its place. To use his own expression he meant to make Ireland another England, as prosperous, peaceful, and contented. It is impossible that British statesmen can allow a separate realm of Celtic lawlessness to be set up in the midst of the Anglo-Saxon realm of law; if they did, the consequence would be civil war, murderous as before, between the two races and religions in Ireland, then reconquest and a renewal of the whole cycle of disasters. Nor can any government suffer the lives, property, and industry of its law-abiding citizens to be at the mercy of a murderous conspiracy, or permit terrorism to usurp the place of the law. Butchering men before the faces of their wives and families, beating out a boy's brains in his mother's presence, setting fire to houses in which men are sleeping, shooting or pitch-capping women, boycotting a woman in travail from medical aid, mobbing the widow as she returns from viewing the body of her murdered husband, driving from their calling all who will not obey the command of the village tyrant, mutilating dumb animals and cutting off the udders of cows, blowing up with dynamite public edifices in which a crowd of innocent sightseers of all ages and both sexes are gathered—these are not things which civilization reckons as liberties. They are not things by which any practical reform can be effected, by which any good cause can be advanced. America has seen something of Celtic lawlessness as well as Great Britain, and more Irish probably were put to death at the time of the draft riots in this city than have suffered under all those special acts for the prevention of

crime in Ireland, miscalled coercion acts, the very number and frequent renewal of which only show that the British government is always trying to return to the ordinary course of law. Americans do not allow conspiracy to usurp the place of legal authority, or one man to deprive another of his livelihood by boycotting at his will ; nor do I suppose that holders of real estate in New York regard with philanthropic complacency the proposal to repudiate rents. When the other European governments find it necessary to put forth their force in order to oppose disturbance, when Austria proclaims a state of siege, or Germany resorts to strong measures in Posen and Alsace-Lorraine, no cry of indignation is heard ; when Italy sends her troops to restore order and crush an agrarian league which is dominating by assassination and outrage like that of Ireland, no American legislatures pass resolutions denouncing the Italian government and expressing sympathy with the Camorra. It seems to be believed that Ireland is governed as a dependency by a British Viceroy with despotic power, who oppresses the people at his pleasure or at the pleasure of tyrannical England. I doubt whether many Americans are distinctly conscious of the fact that Ireland like Scotland has her full representation in the United Parliament, and if her members would act like those from Scotland, might obtain any practical reform which she desired. The Lord-Lieutenant has been compared to an Austrian satrapy in Italy. An Austrian satrapy, with a full representation of the people in Parliament, a responsible executive, trial by jury, habeas corpus, and a free press ! It happens that thirty years ago the British House of Commons voted by an overwhelming majority the

abolition of the Lord-Lieutenancy of Ireland, but the Bill was dropped, as Lord St. Germain, the Lord-Lieutenant of that day formally announced, in deference to the expressed wishes of the Irish people.

I do not blame Americans for misjudging us; the authority by which they are misled is apparently the highest. But they too know what faction is, and that in its evil paroxysms it is capable not only of betraying but of traducing the country. Americans will presently see that the dynamite of Herr Most and that of Rossa is the same; that the seeds of disorder and contempt for law scattered in Ireland will spring up here; that war between property and plundering anarchy impends in this as well as in other countries, and that you cannot strengthen the hands of anarchy in one country without strengthening them in all. Openly, and under its own banner, anarchism is making formidable attempts to grasp the government of American cities. It is not only your neighbor's house that is on fire and the flames of which you are fanning, it is your own. Nor ought Americans to forget that they have recently themselves set us an illustrious example. By them Englishmen have been taught resolutely to maintain the integrity of the nation, even though it be at the cost of the most tremendous of civil wars.

But then there is the social friction. At the time of the Revolution one ultra-classical patriot proposed that the language of the new Republic should be Latin, forgetting that Latin was the language of Nero and his slaves as well as of the Gracchi. I sometimes almost wish that his suggestion had been adopted, so that the two branches of our race might not

have had a common tongue to convey their carpings, scoffings, and gibings to each other. English travellers come scurrying over the United States with notions gathered from Martin Chuzzlewit, seeing only the cities, where all that is least American and least worthy is apt to be gathered, not the farms and villages, in which largely reside the pith, force, and virtue of the nation; ignorant of the modes of living and travelling, running their heads against social custom, carrying about their own bath-tubs, and dressing as though they were among hunter tribes. Then they go home and write magazine articles about American society and life. Americans go to England full of Republican prejudice and sensitiveness, with minds made up to seeing nothing but tyranny or servility on all sides,—ignorant, they also, of the ways of the society in which they find themselves, construing every oversight and every word that they do not understand as a studied insult not only to themselves but to their Republic. I was reading the other day a book on British Aristocracy by a distinguished American, the lion's provider to one still more distinguished. He was so far free from prejudice as to admit that English judges did not often take bribes. But, in English society, he found a repulsive mass of aristocratic insolence on one side and of abject flunkyness on the other. The position of the men of intellect, the Tennysons, Brownings, Thackerays, Macaulays, Darwins, Huxleys, and Tyndalls he found to be that of the Russian serf, who holds the heads of his master's horses while his master flogs him. He represents the leaders of English society as going upon their knees for admission to his parties, which ought to have mollified him, but did not. It seems that when he was

in England there was only one high-minded gentleman there, and even that one was in the habit of traducing the hospitality which he enjoyed. If people despise aristocracy as much as they say they do, would they be likely to talk quite so much about it? So far from the British people being the most abject slaves of aristocracy, they are the one nation in Europe which would never tolerate the existence of a noblesse and always insisted on the equality of high-born and low-born before the law. Aristocracy has survived in England for the very reason that there alone its privileges were closely curtailed and its arrogance was jealously repressed. In England, as in other countries, aristocracy as a political power is about to pass away, and there will be other and more rational guarantees of order and stability for the future. But I do not believe that the British aristocracy is worse than other rich and idle classes; I do not believe it is worse than the idle sons of millionaires in New York. It has at least some semblance of duties to perform. All its sins are committed under an electric light and telegraphed to a prurient world, which by its very craving for aristocratic scandal shows that it has a flunky's heart. As to the pomps and vanities of life they seem to me to be pretty much the same on both sides of the Atlantic. Assured rank, indeed, is less given to display than new born wealth. Surely all our studies of the philosophy of history and social evolution have not been utterly in vain. We ought to know by this time that in a land old in story and full of the traditions and relics of the past, beneath the shadow of ancient cathedrals, gray church towers, legendary mansions and immemorial oaks,— a land, of which the trim and finished loveliness bespeaks

fourteen centuries of culture,—the structure of society cannot be the same that it is in this New World. We ought to have philosophy enough to admit that a structure of society different from ours may have graces, perhaps even virtues, of its own. The old cannot at a bound become as the new, nor would it be better for us if it could. Americanize the planet, and you will retard not quicken the march of civilization, which, to propel it, requires diversity and emulation. England may be politically behind America, and have lessons to learn from America which she will learn the more readily the more kindly they are imparted. But she is not a land of tyrants and slaves. Her monarchy does not cost the people more than Presidential elections. Good Mr. Carnegie, who deems it the special boon of Democracy that he is perfectly the equal of every other man, is no more politically the equal of a Boss than I am of a Duke. One liberty England possesses, unless my patriotism misleads me, in a degree peculiar to herself, and perhaps it is of all liberties the most vital and the most precious. During this Irish controversy, terribly momentous and exasperating as it is to us, Irish Nationalists and American sympathizers with Irish nationalism, have been allowed freely to express their opinions even in language far from courteous to Englishmen through all the magazines and organs of the English press. The English press is under the censorship neither of kings, nor of the mob. Perhaps the censorship of the mob is not less inimical to the free expression of truth, less narrowing or less degrading than that of kings.

The literary men of America, whose influence on sentiment must be great, are apt to be somewhat anglophobic. They

have reason to feel galled by the unfair competition to which the absence of international copyright subjects them. I was reading, not long ago, an American book of travel in Italy, very pleasant, except that on every other page there was an angry thrust at England, where the writer told us he would be very sorry to live, though it did not appear that the presumptuous Britons were pressing that hateful domicile upon him. Then, after harping on English grossness, brutality, and barbarism, he goes to worship at the shrines of Byron, Keats, and Shelley; as though the poetry of Byron, Keats, and Shelley were anything but the flower of that plant, the root and stem of which are so coarse and vile. A Confederate flag is descried, floating probably over the home of some exile, on the Lake of Como. The writer is transported with patriotic wrath at the sight. Two Englishmen on board the steamer, as he tells us, grin; and he takes it for granted that their grinning is an expression of their British malignity; yet, surely, it may have been only a smile at his emotion, at which the reader, though innocent of British malignity, cannot possibly help smiling. "Heaven knows," a character is made to say in an American novel now in vogue, "I do not love the English. I was a youngster in our great war, but the iron entered into my soul when I understood their course towards us and when a gallant young sailor from our town, serving on the *Kearsarge* in her fight with the *Alabama* (that British vessel under Confederate colors) was wounded by a shot cast in a British arsenal, and fired from a British cannon by a British seaman from the Royal Naval Reserve transferred from the training-ship *Excellent*." The writer shows that by the very way in which he strives to color the facts that

he knows the charge here levelled against the British government and nation to be unjust; and art ill fulfils her mission when she propagates false history for the purpose of keeping up ill-will between nations.

The soldiers, by whom it might be supposed that the traditions of hostility would be specially preserved and cherished, I have usually found not bitter; but soldiers seldom are.

When Mr. Ingalls, or Mr. Fry, pours out his vocabulary upon England and upon us who rejoice in the name of Englishmen, I want to ask them, whether Ingalls and Fry are not English names. These gentlemen must have very bad blood in their own veins. Their education too must have been poor, if it is on English literature that their minds have been fed. The character of races, though perhaps not indelible, is lasting. It passes almost unchanged through zone after zone of history. The Frenchman is still the Gaul; the Spaniard is still the Iberian. Abraham still lives in the Arab tent. Yet we are asked by American anglophobists to believe that of two branches of the same race, which have been parted only for a single century, and have all that time been under the influence of the same literature and similar institutions, one is a mass of brutality and infamy, while the other is unapproachable perfection.

There has no doubt been a certain division, both of character and of achievement, between the Anglo-Saxon of the old country and the Anglo-Saxon of the New World. The Anglo-Saxon of the New World has organized Democracy, with the problems of which, after the Revolution, he was distinctly brought face to face; whereas the Anglo-Saxon of the old

country, having glided into Democracy unawares, while he fancied himself still under a monarchy because he retained monarchical forms, is now turning to his brother of the New World for lessons in Democratic organization. With the Anglo-Saxon of the old country has necessarily hitherto remained the leadership of literature and science, which the race has known how to combine in full measure with political greatness. With the Anglo-Saxon of the old country have also remained the spirit of Elizabethan adventure and the faculty of conquering and of organizing conquest. Surely, in the British Empire in India, no Anglo-Saxon can fail to see at all events a splendid proof of the valor, the energy, the fortitude, and the governing-power of his race. Remember how small is the number of the Anglo-Saxons who rule those two hundred and fifty millions. Remember that since the establishment of British rule there has never been anything worthy the name of a political revolt, that at the time of the great mutiny all the native princes remained faithful, that when Russia threatened war the other day one of them came zealously forward with offers of contributing to the defence of the Empire. Remember that the Sikhs, with whom yesterday England was fighting desperately for ascendancy, are now her best soldiers, while their land is her most flourishing and loyal province. Yet we are told that the Anglo-Saxon can never get on with other races! It is not on force alone that the British Empire in India is founded; the force is totally inadequate to produce the moral and political effects. The certainty that strict faith will always be kept by the government is the talisman which makes Sepoy and Rajah alike loyal and true. In an American

magazine, the other day, appeared a rabid invective against British rule by one of those cultivated Hindoos, Baboos as they are called, who owe their very existence to the peace of the Empire, and if its protection were withdrawn would be crushed like egg-shells amidst the wild collision of hostile races and creeds which would ensue. The best answer to the Baboo's accusations is the freedom of invective which he enjoys, and which is equally enjoyed by the native press of India. What other conqueror could ever afford to allow perfect liberty of complaint, and not only of complaint but of denunciation to the conquered? We, gentlemen of the Canadian Club of New York, heirs not of the feuds of our race, but of its glorious history, its high traditions, its famous names, can look with equal pride on all that it has done, whether in the Old World or in the New, from New York to Delhi, from Winnipeg or Toronto to Sidney or Melbourne, and rejoice in the thought that though the roll of England's drum may no longer go with morning around the world, and though the sun may set on England's military empire, morning in its course round the world will forever be greeted in the Anglo-Saxon tongue and the sun will never set on Anglo-Saxon greatness.

And if in the breast of any American envy is awakened by the imperial grandeur of his kinsmen in the Old World, perhaps there is a thought which may allay his pain. Power in England is passing out of the hands of the imperial classes, and those which gave birth to the heroic adventurers, into those of classes which, whatever may be their other qualities, are neither imperial nor heroic. It seems to be the grand aim of statesmen, by protective tariffs and economical legislation of

all kinds, to call into existence factory-life on as large a scale as possible, as though this were one thing needed to make communities prosperous and happy. Wealth, no doubt, the factory-hand produces, and possibly he may prove hereafter to be good material for the community and the Parliament of Man, but he is about the worst of all material for the nation. He is apt to be a citizen of the labor market and to have those socialistic or half-socialistic tendencies with which patriotism cannot dwell. England has been inordinately enriched by the vast development of her manufactures. But for her force, perhaps even for her happiness, it would be better if Yorkshire streams still ran unpolluted to the sea and beside them dwelt English hearts. It seems at all events scarcely possible that such an electorate should continue to hold and administer the Indian Empire.

Some day we may be sure the schism in the Anglo-Saxon race will come to a end. Intercourse and intermarriage, which are every day increasing; the kindly words and acts of the wiser and better men on both sides; the influence of a common literature and the exchange of international courtesies and good offices—these, with all-healing time, will at last do their work. The growing sense of a common danger will cause Americans, if they hold property and love order, to give up gratifying their hatred of England by fomenting disorder in Ireland. The feud will cease to be cherished, the fetish of hatred will cease to be worshipped, even by the meanest members of either branch of the race. No peddler of international rancor will then be any longer able to circulate his villain sheets and rake up his shekels by trading on the

lingering enmity of the Anglo-Saxon of the New World to his brother beyond the sea. But between the two branches of the race which the Atlantic divides, the only bond that can be renewed is that of the heart; though I have sometimes indulged a thought that there might at some future day be an Anglo-Saxon franchise, enabling a member of any English-speaking community to take up his citizenship in any other English-speaking community without naturalization, and that, in this manner, the only manner possible, might be fulfilled the desire of those who dream of Imperial Federation. But the relations of the English-speaking communities of Canada to the English-speaking communities of the rest of this continent are manifestly destined by nature to be more intimate. I do not speak of political relations, nor do I wish to raise the veil of the future on that subject; but the social and commercial relations of Canada with the United States must be those of two kindred communities dwelling not only side by side, but on territories interlaced and vitally connected in regard to all that concerns commerce and industry with each other, while united these territories form a continent by themselves. In spite of political separation, social and commercial fusion is in fact rapidly going on. There are now large colonies of Canadians south of the line, and Anglo-Saxons from Canada occupy, so far as I can learn, not the lowest grade, either in point of energy or of probity, in the hierarchy of American industry and trade. One name at all events they have in the front rank of American finance. Of those American fishermen, between whom and the fishermen of Canada this dispute has arisen, not a few, it seems, are Canadians. Not a little of Canadian

commerce on the other hand is in American hands. The railway system of the two countries is one; and they are far advanced towards a union of currency. Of the old estrangement, which the Trent affair for a moment revived, almost the last traces have now disappeared and social reconciliation is complete. It is time then that the Anglo-Saxons on this continent should set aside the consequences of the schism and revert to the footing of common inheritance, instituting free-trade among themselves, allowing the life-blood of commerce to circulate freely through the whole body of their continent, enjoying in common all the advantages which the continent affords, its fisheries, its water-ways, its coasting-trade, and merging forever all possibility of dispute about them in a complete and permanent participation. The Fisheries dispute will have been a harbinger of amity in disguise if it leads us at last to make a strenuous effort to bring about a change so fraught with increase of wealth and other benefits to both countries as Commercial Union. The hour is in every way propitious if only American politicians will abstain from insulting or irritating England, whose consent is necessary, by reckless efforts to capture the Irish vote. Let us not allow the hour to pass away in fruitless discussion, but try to translate our wishes into actions. Nor need any Canadian fear that the political separation to which perhaps he clings will be forfeited by accepting Commercial Union. A poor and weak nationality that would be which depended upon a customs line. Introduce Free-trade at once throughout the world and the nationalities will remain as before. Abolish every custom-house on the Pyrenees, France and Spain will still be nations

as distinct from each other as ever. If political union ever takes place between the United States and Canada, it will not be because the people of the United States are disposed to aggression upon Canadian independence, of which there is no thought in any American breast, nor because the impediments to commercial intercourse and of the free interchange of commercial services will have been removed, but because in blood and character, language, religion, institutions, laws and interests, the two portions of the Anglo-Saxon race on this continent are one people.



