

mechanically, with bravery no doubt, but without that dashing disregard of the immediate end, which has carried armies so far, in all ages. When the Prussian dynasty was swept away before the cannon of Jena, poet voices were raised in Germany, singing the songs of a common fatherland, extending from the Baltic to the Tyrol and the Rhine; upon the wings of this inspiration, the prostrate monarchy rose to a greater height than that from which it had been hurled, and this enthusiasm for German unity was not the least of the causes which drove the Conqueror of Jena a fugitive from his throne. Austria, which profited by this enthusiasm only less than Prussia, has since been taught in another field, how stronger than battalions is the united purpose of a brave people, who *will* strongly what they desire ardently. The enthusiasm for Italian unity, excited by the writings, speeches, and sacrifices of so many gifted Italians of our own and the past age, has invested the descendants of the Dukes of Savoy, with the power and resources of the Cæsars. Against that power, the veteran captains and the gallant troops of Austria have contended in vain, and if this Italian passion for a united Italy, be as profound as it is ardent, no power on earth can prevent the Latin Peninsula from accomplishing its own centralization.

In pleading again the cause of British American Nationality, we do so on this, among other grounds, that the bare idea is capable of exciting in our breasts that force which only patriotic enthusiasm can give. It is an idea which begets a whole progeny, kindred to itself,—such as ideas of extension, construction, permanence, grandeur, and historical renown. It expands, as we observe it, opening up long, gleaming perspectives, into both time and space. It comprehends the erection of a new North American Nation, inheriting among other advantages the law of nations for its shield and guidance. For, whether the dis-united republican States, south of us, shall finally come together under one government again or not, it is quite clear, that if two or more really independent powers, founded on distinct schemes of polity, should hereafter stand side by side on this continent, the international law of Christendom, or some substitute for it, must regulate the relations of neighborhood between such powers.

Hitherto, as our readers are aware, the United States have not considered themselves included in what they persisted, in calling “the European system” of the balance of power, and the international justice symbolized by that balance. The only chapters of the common code of Christendom, which our republican neighbors have hitherto recognized as binding on themselves, are certain provisions of maritime law, applicable and useful to them as a leading Atlantic power, for the rest they have rejected or accepted, arbitrarily, as occasion arose, as much or