

flag is insulted ;—because its seamen are impressed ;—because its course, upon the highway of the ocean, is obstructed? No, sir. Abstractedly considered, all this is not disgrace. Because all this may happen to a nation, so weak as not to be able to maintain the dignity of its flag ; or the freedom of its citizens ; or the safety of its course. Natural weakness is never disgrace. But, sir, this is disgrace ; when we submit to insult, and to injury, which we have the power to prevent, or redress. Its essential constituents are want of sense, or want of spirit. When a nation, with ample means, for its defence, is so thick in the brain, as not to put them into a suitable state of preparation ; or, when, with sufficient muscular force, it is so tame, in spirit, as to seek safety, not in manly effort, but in retirement ; then a nation is disgraced ; then it shrinks from its high and sovereign character, into that of the tribe of Issachar, crouching down, between two burdens ; the French burden, on the one side, and the British burden, on the other, so dull, so lifeless, so stupid, that, were it not for its braying, it could not be distinguished from the clod of the valley.

It is impossible for European nations not to know, that we are the second commercial country, in the world ; that we have more than seven millions of people ; with less annual expenditure and more unpledged sources of revenue than any nation, of the civilized world. Yet a nation, thus, distinguished, abounding in wealth, in enterprise and in power, is seen, flying away from “the unprofitable contest,” abandoning the field of controversy ; taking refuge behind its own doors and softening the rigors of oppression abroad, by a comparison, with worse torments, at home. Ought such a nation to ask for respect? Is there any other mode of relief from this depth of disgrace, than by a change of national conduct and character?

With respect to Great Britain, it seems impossible, that such a change, in our policy, should not be auspicious. No nation ever did, or ever can conduct towards one, that is true, in the same way as it conducts towards one, that is false to all its obligations. Clear conceptions of interest and faithful fulfilment of duty, as certainly in-