

European, half Asiatic, rising on the eastern border to threaten western Europe much like another Macedonia. We have sympathized with Germany and Italy, the homes of the two rival and lingering claimants to universal empire, as they struggled upward towards the attainment of the modern ideal of *national* unity; and we have placed Bismarck and Cavour among the greatest benefactors of mankind. We have seen the birth on this side of the Atlantic of a new *nation* far surpassing in extent of territory and rapidity of development the little countries of continental Europe; and we have seen their *national* unity maintained by a gigantic war in which the preservation of the *nation* aroused greater enthusiasm than the liberation of the slave.

Such are the historical *facts* which we have seen for the past four centuries; and these facts have, as usual, produced their corresponding theory in political science. That theory, moreover, has, as usual, become an ideal for future political action. The political science of the present day is based entirely upon the conception of a "National State"; and as far as purely scientific discussion is concerned, there is in this no reason whatever for complaint. Political science is not one of the exact sciences. It must be based upon the phenomena of history, if it is to exist at all; when the phenomena of history change, it must follow them, though obviously at a considerable distance. But when a scientific theory, based upon past or passing phenomena, is set up as an ideal to be attained by future political action, there is then surely grave reason to object. History shows, as we have seen, that ideals based upon the facts of the past, have always failed of realization. Grecian philosophers might write, and Grecian patriots might struggle, as they would, for the preservation of the City-State, but far other purposes were to be achieved in the destinies of mankind.

The Roman Empire came and rudely thrust their theorizing and their ideals aside. A Charlemagne, an Otho, or a Barbarossa, a Gregory, an Innocent, or a Boniface, might strive as he would to retain the universal Empire of Rome, in its political or ecclesiastical form, but they were all opposing the irresistible undercurrent of events. Their very mutual contentions gave the *nations* an opportunity to form; and when the time was ripe, those nations stood forth, and burst the fetters of universal monarchy, whether political or spiritual, asunder.

We have now had our system of independent National States for four hundred years, and we are again basing our ideals for the future upon the experience of the past. The development of a new and distinct nationality, or the reunion of scattered branches of the same race into one National State, has everywhere become the great aim of statesmen and patriots. The Greek and the Bulgarian are each longing for national unity and independence. The Slav is said to dream of Pan-Slavism,—the German of Pan-Germanism. The Hungarian and the Czech are urging with eagerness the claims of their respective races to corporate recognition. In Ireland there is a National party, which has been at least suspected of cherishing a desire for *national* independence. The patriots of the United States are struggling with the problem, "How shall we assimilate the African, the Chinese, the German, the Frenchman, the Italian, etc., and produce one distinct 'American nationality'?" Some French-Canadians are said to dream of the establishment of a French-Canadian "*national*" State in the valley of the St. Lawrence. Some British-Canadians are striving to have a share in the institution of a British *nation*, with scattered divisions in all quarters of the globe. Some native Canadians venture to hope for the evolution of a distinct and independent Canadian *nation*, that shall rule the earth from