

ficient degree of the vital energy towards the centre to keep alive the general unity of the national body. Such a system is, from its nature,—if its great principles are only preserved sound and pure,—as applicable on a large scale as on a small one; and we can see no reason why, at some future day, our ‘experiment’ should not be in successful operation over the whole North American continent, from the isthmus to the pole.

Yet in this supposed gradual extension of the federal union,—if such should be the tendency of future events,—the benefit of every successive accession enures not to the main body, but to the new member added; the former has no interest in it. The natural distrust of the future and the unknown, however clear probabilities may seem, might make it rather the part of prudence to decline the accession which cannot add any material benefit, and may, possibly, do harm. In discussing freely, therefore, the question of the relations between the Canadas and the mother country, we shall not be suspected of a hankering after an extension of our own territory. We look upon the subject only in the light of general principles,—and may, without impropriety, and without violating the spirit of perfect neutrality, express ourselves with entire freedom upon it. No American, sincerely and understandingly imbued with American principles, can refrain from feeling a deep sympathy in a cause so closely analogous with that of our own Revolution;—and feeling, there can exist no consideration to check the free expression of it. At the same time, we hold all actual participation in the contest, whether by individuals or bodies of men, to be highly improper, and equally a violation of our national neutrality (which the individual citizen is as much bound to hold sacred as the organized government) and inconsistent with a philosophical view of the principles involved. If the Canadian *people* will to be free from their dependence on a foreign country, they have but to arise in their strength of mass and say so;—they need no assistance of money or volunteers from us. If it is not the will of the *people*,—or if that will is not sufficiently strong to carry them through the ordeal of revolution,—we ought not yet to desire it. In neither case ought we to exert any other interference, than that moral influence of sympathy and approbation, of which no human power can rightfully restrain the expression. This has been freely done on many former occasions—witness the struggles for freedom of the Greeks, the Poles, or, still more applicably, of the several Republics which have successively risen to independence in the New World. We shall not, of course, be understood as comparing the British dominion over the Canadian colonies, to the illiberal and brutal tyranny against which the rights of man were struggling for emancipation in those cases; yet that does not touch the question. If freedom is the best of national blessings, if self-government is the first of national rights,