

lections:—sentiments such as these are honourable and natural to man; and without them, no one, considered as a member of the state, could be a good citizen; nor, as an individual, could he possess either social happiness or moral dignity. Without these feelings, laws would be no more binding than a rope of sand, and the complex and artificial fabric of society would lose its best principles of cohesion, and soon crumble into its first elements.

It is not true that national habits and sentiments are merely the fruit of reason, or that they become confirmed only through an experience of utility. We might, perhaps, assert that they are most inveterate when they are least reducible to any rules of abstract reason. Is it not, indeed, true, that in the Eastern world many centuries and dynasties have passed away, while social institutions, and habits of thought, to European eyes the most strange and fantastical, have continued to flourish in full ascendancy, as if exempt from that power of time which changes all things else? In the great christian families of Europe, similar institutions, and a common religion, have put men more nearly on the same level, and hindered the growth of strongly contrasted national sentiments. Still, whatever be his external condition, there will remain the same original principles in the inner man; and we know, not merely from the evidence of times past, but from the experience of our own days, that civil institutions are not commutable—that a form of government, securing peace and happiness in one country, may be followed by anarchy and misery in another—and that sudden changes in any part of the social system, whatever may be their ultimate advantage, are always accompanied by enormous evils. The axe of the