

we have groaned too long : cannot we retrace our steps ? Is it not possible to persuade the people that violent extremes are as unnatural and destructive in political affairs, as they are in man's physical condition ? A man who is alternately shivering with cold, and parched with fever, is not in a healthy state : and a people who are convulsed with similar political extremes need no sage professor of the healing art to decide, with many a solemn nod and professional shake of his heavy head, laden with loads of learned lumber, that they are in a morbid condition, and must take "*quantum suff.*" of common sense and balmy moderation to restore them to cheerful and vigorous health. Milton's description of the fallen angels' torment, in being hurled from the sea of fire to regions of "thick-ribbed ice," may well apply to a people suffering under the violence of party rage. All war is in its very nature destructive, and whatever approaches to war proportionably approaches destruction. To avert these fearful consequences, and produce union, quietness and peace, we must take the position of mediator between contending parties, and endeavour to assuage the storm, and bring all to a better conception of their true interests. We pretend not to any power of saying with authority—"Peace ;—be still : " but if reason have not lost its power ;—if interest have not lost its charm ;—if patriotism have not become an empty name, their united voice will be heard and obeyed ; light will dispense the gloom, order will triumph over confusion, divided weakness will be succeeded by united power, prosperous peace will restore what destructive strife has ruined, joyous songs will resound from every hill and vale, and the violent passions will be subdued by the softer emotions of the mind, as feminine dignity and loveliness subdue the rough and stormy nature of man. To diffuse throughout the land a spirit of moderation, is one part of the *policy of the Government*. Its measures are of this character. It has not taken an extreme course even with the guilty who deserved it, still less can it do so with those who were faithful in the day of trial. We have in our former article proved that the principles which guide our public policy will secure all the ends of good government ; and we now add, that moderation on the part of the people is equally necessary to attain those ends. To remove the hindrances to this mutual co-operation, and prepare

the public mind for the important business of legislation worthy of an enlightened people, is now our design.

There is a class of men, and an extensive one it is, who are nearly incapable of receiving instruction. The rapid succession of great events which are connected as cause and effect, and which read out in living light and mighty power the most important lessons to the observant eye and reflecting mind,—marches on without improvement or intelligent notice by the class of which we speak. They see and hear these events, it is true, but only as so many barren facts, the causes and relations of which they cannot explain, and desire not to understand. Hence, these events add nothing to their practical knowledge, though fraught with instruction to others. And the truths which they are incapable of discovering for themselves, they are unwilling to receive from those who can both learn and teach. These may investigate the facts that occur in moral or political history as closely as they would any fact in natural history, or any proposition in mathematics, and may render their conclusions therefrom as evident and sure as are the deductions of the experimental philosophy, yet the other class are not convinced : they often refuse to listen, always to believe. A native narrowness of mind renders them unable to burst through the prejudices of early education or subsequent connexion, and they are content to pursue the very path their fathers trod.—Perhaps the most remarkable examples of this class are to be found in James II. of England ; and the elder branch of the Bourbons in France, as in both cases a kingdom was lost by an obstinate adherence to antiquated notions, and an apparent total incapacity of learning any thing from the most momentous events. Of the Bourbons it has been emphatically remarked that they lived twenty years, and learned nothing, not even from the French revolution, which had convulsed the world through all its states as by an earthquake. Louis XVIII. might have slept for that twenty years, as in the fictions of eastern romance, so little had he profited by the tremendous strife of mighty principles and races, which had filled the earth with desolation and death, and ended by restoring him to the throne of his ancestors. He could not see that, notwithstanding this termination of the strife, it had developed and established certain principles, which would