

fellow creature set up to be pelted almost to death amidst the drunken acclamation and infernal revelry of the lowest and most depraved of our species. And if it is thus pernicious in its immediate influence, it is not less dangerous in its example. Those whom you suffer to riot on the side of the laws may soon learn to oppose them with similar outrages. By allowing them thus to supply the deficiency of the lawgiver, we educate them for revolution and carnage. We give them arms to be awakened against our bosoms, whenever the breeze of discontent shall sweep over them. The hands which have learned to throw bricks and filth on the criminal, may exercise the same discipline on the judges, if they should be so unfortunate as to incur their displeasure.

Could we trace this mode of *punishment* to its origin, we should probably find that it was the first rude effort of barbarous tribes to avenge the perpetration of evil. It bears all the marks of republican fierceness with nothing of the noble air of freedom. The country where it should be frequently adopted, would soon become in effect more democratical than if all its rulers were chosen by universal suffrage. For in the latter case, the multitude are only the makers of the laws, and in the former, they execute summary vengeance with no boundary but that which is suggested by the variations of a moment's fury. It is sufficiently melancholy to see such a monument of savage life standing uninjured amidst the trophies of goodness and of virtue; but it is still more offensive to see it regarded as a pillar of our legislative system. It saddens us to see riots at all existing in a well regulated state; but we are doubly provoked by the strange anomaly which makes the laws appear to excite them. We regret to see a popular demagogue lead his follower to confusion and disorder, but our vexation has no bounds