

at all times, in a moment of commotion, to throw their weight into that scale which meditates revenge, whether favourable or unfavourable to public liberty.

Viewing the subject in every possible light, there is not a single interest of the community but dictates moderation rather than violence. That honesty is still the best policy; that justice and moderation are the surest supports of every government, are maxims, which however they may be called trite, at all times true, though too seldom regarded, but rarely neglected with impunity. Were the people of America, with one voice, to ask, What shall we do to perpetuate our liberties and secure our happiness? The answer would be, "govern well" and you have nothing to fear either from internal disaffection or external hostility. Abuse not the power you possess, and you need never apprehend its diminution or loss. But if you make a wanton use of it, if you furnish another example, that despotism may debase the government of the many as well as the few, you like all others that have acted the same part, will experience that licentiousness is the fore-runner to slavery.

How wise was the policy of Augustus, who after conquering his enemies, when the papers of Brutus were brought to him, which would have disclosed all his secret associates, immediately ordered them to be burnt. He would not even know his enemies, that they might cease to hate when they had nothing to fear.

How laudable was the example of Elizabeth, who when she was transferred from the prison to the throne, fell upon her knees and thanking Heaven, for the deliverance it had granted her, from her bloody persecutors; dismissed her resentment. "This act of pious gratitude, says the historian, seems to have been the last circumstance in which she remembered any past injuries and hardships. With a prudence and magnanimity truly laudable, she buried all offences in

oblivion,