

tain asserted his superior will and inaugurated a despotic rule. Under his sway, they learned obedience and self-restraint, which important step towards civilization could perhaps have been taken only by that means; for uncivilized nations are averse to labor of a continuous kind, and it will be undertaken by them only under compulsion; and yet no single step can be taken towards civilization except through the charmed avenue of industry. Hence, it has often happened that nations have met their best fortunes in the loss of what they had deemed to be their freedom.

The second stage in the progress of individual development is one mainly of education. The same obedience is required on the part of the governed, but it ceases to be so entirely an unreasoning and unquestioning obedience. The parent abates nothing of his authority, but he strives to persuade rather than to force or bend the will. He offers to the child an occasional explanation of the reasonableness of his demands; he appeals now to his ambition, now to his sense of duty or perhaps at times to his ripening religious conviction. For the boy has begun to realize that he is connected by innumerable ties of companionship and kinship to the great world of humanity moving around him; he has begun to realize that if he has desires, they have rights; if he is pressing forward in pursuit of some fondly cherished idea, they too have each their individual end in view, in some cases running counter to his own; and he begins to comprehend as his childhood merges into youth, that the blind obedience extorted from him in his earlier years, was but an easy apprenticeship to duty. In the same way the necessity for an absolute despotism disappears, as soon as the governed have learned to discriminate between their own selfish interests, and their individual share in the general interests of the nation of which they form a part. This stage being reached, Absolutism generally gives place to a modified form of Government. Of such a nature was the mild but all-pervasive despotism of Augustus; or more especially perhaps the extraordinary, and in many respects admirable government of the famous Incas of Peru, who without any contact with the outer world, fused a heterogeneous mass of Indian tribes, into a compact nationality, and by sedulous culture, made them capable of producing works of art, which struck their European conquerors dumb with wonder and admiration.

The third period is that of adolescence, when the restrictions of parental discipline are to a very considerable extent withdrawn, and affectionate counsel substituted in their place. There has been a period analogous to this in the history of every nation, before it has attained to complete self-government. A period when, the stability of national institutions under the preceding regime, having tended to expand commerce and engender wealth, the more influential classes have been admitted to the Monarch's councils. With them he has in a measure shared the responsibilities of government; on them in return he has showered his honors. In such times aristocracies and feudal tenure had their birth. But it may be remarked here, that if at this important stage the parental authority be too strongly enforced, youthful pride is apt to rebel and domestic anarchy result; or if tamely submitted to, the incipient spirit of manhood is broken, and the victims of parental oppression become unfit to perform the duties, and shoulder the responsibilities which devolve upon him at maturity. He is ever the victim rather than the partial arbiter of circumstances. The history of Revolutions whether in Europe or upon this Continent, supplies the analogy in the one case, while in the other we may refer to the state of the Roman Empire after emerging from the beneficent despotism of Augustus, which prepared the people for the tyranny of Tiberius, and to the almost incredible fact,

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