

Sovereigns and parliaments and cabinets are, generally speaking, so many instruments in the hands of the people, deriving their power from the people, on the express condition that it will be judiciously exercised in the interests of the community, and the moment that another object is held up as the cause of action, public favor demands their expulsion and often under threat of the dissolution of the social fabric. Such is public opinion in our day and so has it been in every age.

Nevertheless, there is something in all this which must to the majority of men imply a clear contradiction. If men, or, to adhere to the consecrated phrase, the people have always been the real rulers, and princes and officers mere agents for the execution of the nation's commands, it seems difficult to understand the dark and troublous periods in the world's history. With everything subordinate to their wishes, how are we to account for the wretched condition of the people from time to time? This objection has little weight if we remember that we are dealing with a power exercised by men and differing from other powers in this only that nations instead of men are the actors. Rashness has always been one of the cardinal vices of mankind and nations walk in the footsteps of their individual members. Hence it is, that on the one hand laudable undertakings have been opposed, enterprises for the common good have been discouraged, patriotic endeavors have been frustrated, and on the other, political evils which have scourged the whole race, have received their being from the very people they were soon after to destroy. When trouble arose in England between the sovereign and the people, the former learned at the price of his life, that public opinion is the only sovereign that "asks not leave to be" and yet, the disgusting excesses committed by the soldiery after

the king's death, made a return to the old *regime* heartily welcome.

All this has a moral for us. There must be some remedy, some safe-guard against the evils which may occasionally overtake us. At present we occupy a position in the rear rank of the great human army, but ere long, we will be pushed to the front where the battle rages, fierce and stubborn. Our work now, is to prepare our part. Public opinion takes its origin in private opinion and hence with the latter in a healthy condition, public sentiment may be confidently relied upon. Every great wave of thought that has swept over the world was at one time the conviction of a few, perhaps the opinion of one. Let us accustom ourselves therefore to see the serious side of things, to develop a healthy private opinion, and to fill our minds with sound and stable notions, so that when our voice is added to that of the multitude it will always be in the interests of what is just and right.

SOLOMON'S VIEWS.

Solomon, the wisest of men, in his Book of Proverbs written in all the glory of his manhood, when he was unaffected alike by the enthusiasm of youth and the feebleness of age, tells us that "He that spareth the rod hateth his son; but he that loveth him correcteth him betimes," and in another place "Folly is bound up in the heart of a child and the rod of correction shall drive it away," and still a little further on "The rod and reproof give wisdom." For many centuries these principles ruled the relations between teacher and pupils. It remained for our age and continent—distinguished for absurd, if not dangerous, philanthropy—to raise the standard of revolt against corporal punishment and declare it an outrage on the dignity of man. The same