

render it necessary for him to rule by other maxims than those which swayed his predecessors. He knew not what a marvellous leap his people had taken whilst he slept. He looked at the surface of things only, unable to penetrate deeper. A new generation of men had arisen, who had been trained in a remarkable school, which had led them by a "royal road" to equal rights and privileges, and restrained Executive power; yet their monarch knew not the change, but dreamed that his people were the same as in a former century. His successor acted on this supposition, and lost his crown. Similar blindness to the "signs of the times," and a refusal to learn wisdom by experience, will still produce similar results, though on a less extensive scale.

Moreover, as the class of which we speak are unable to learn from the past, so they are incompetent to foresee and calculate the future. The past and the present are laying the foundations and collecting materials for the future, and on these premises the acute statesman will take his stand, and judge of what will be from what is. He will see that the spirit which sets existing energies in motion will continue to operate, and lead them on to a defined and expected end of mighty import. It becomes therefore a weighty question with him, whether he is to press this power into his service, or raise up an antagonist principle of superior energy. If the latter method be possible, it would at all events ensure a severe and protracted strife, in which good and evil would be destroyed together; whilst the former mode becomes instantly available and effective, if it be used in time and used aright. The statesman's object is not to destroy existing powers because they have sometimes spurned control, but to guide them into a right channel, and exercise over them that fixed and full command which belongs of right and by prescription to superior minds. The control which mind exerts over matter is not greater than that which one mind may exercise over another, and over many, when the right mode of wielding that power is possessed. In this way we may command the future, by bringing the present under our control; and if we grasp the main springs of the social movement, we may regulate it at our pleasure. But this estimate of what is, and what will be, is not to be found in the men of whom we speak. Their minds are chained down to one plodding routine,

unable to comprehend facts that do not square with their preconceived opinions, as well as unable to adopt any new principle to solve the difficulties that arise in even the ordinary course of events.

There are two extremes in the conduct of political affairs, through both of which Canada passed in a very short time. The one is when political controversies rage uncontrolled, with great violence and bitterness; and the other, when all controversy is stifled, and every differing expression of opinion is suppressed.—The first extreme produces a deep personal hostility, bordering on war; the other spreads around an unnatural stupor, bordering on death. These states of political existence may be agreeable to the men of extremes, who live and riot on the spoils of war, or gorge themselves on a putrifying body; but to the public in general they are both offensive and destructive. It matters not that in both cases the ostensible motive and plea is the public good, for a host of facts declare but too plainly, that, in each case, the public weal is sacrificed to the selfish interests of a few leaders of parties. In the first place, the public mind requires repose; in the second, action. In the first it is goaded into unnatural strife, in the second it is coerced into unnatural silence and passiveness. In the first case, the volcano is active, and pours its burning lava on all the works and ways of men; in the second case, the same destructive materials may be in full commotion below the surface, gathering concentrated strength for another eruption, though the actual outburst be temporarily subdued. To preserve the public mind in a healthy and vigorous state, full scope must be given for the exercise of intelligence and action on every matter that affects the general interest, while care must at the same time be taken to preserve that exercise within rational bounds.

How much political controversy exceeded all moderation before the late rebellion is well known, and the natural, if not necessary, consequence was, that political opposition degenerated into bitter personal hostility in many cases. Differing parties became not only rivals but enemies, and were so far from co-operating in plans for the public benefit, that every scheme suggested by one was surely rejected by the other, and personal enmity mingled more or less in every contest. Under any circumstances, and among any people it is a