

under such auspicious circumstances, among the descendants of the most civilized nation of the modern and Christian world—the founder himself being one of those rare beings, who to all the virtue of the ancient moralists, added the dignity of soul which belongs to the follower of the Christian Saviour, and whose aspirations were ever those of the generous, noble, and high-souled patriot.

Historical reading is only useful in as far as it exhibits the influence of the character of a people, as well as of their system of government, upon the rise or fall of the state. Apart from this, although the reader may derive pleasure from the perusal of books of this character, as from a well-told tale, and the pedant may learn from it to delight in a mechanical remembrance of the dates of any particular events—they might read all the immense myriad of tomes which have been collected upon the subject, and yet the world would derive neither wisdom nor benefit from their studies.

Monarchies, whether hereditary or elective—limited or despotic—are the most ancient of governments; and a philosophical study of history will shew, that under them in all ages, empires have universally arrived at their highest degree of grandeur—if we except a very few instances, as in the case of the Athenians; but even they were generally under the influence of some master spirit, to whom they were as devotedly attached, as if a hereditary sovereign had been their legitimate ruler.

In a well poised monarchy, in which the people have a full share in the formation of the laws by which they are governed, without being themselves the sole arbiters, there is by far a greater probability that all the interests of the state will be more fully represented; and it amounts to an absolute truism, that the laws, such as they are, will be more efficiently administered, seeing that their executors are, to a certain extent at least, independent of any external influence.

It is not pretended, however, that any monarchy, hitherto erected, can be deemed of perfect structure. Britain herself, by the convulsions which have shaken the Empire to its base, since the days of King John, has proved that, magnificent as her Constitution is, and far excelling any preceding or cotemporary with it, we must not deem it thoroughly unblemished. Nevertheless, we need not conceal our conviction that no human institution ever exhibited so much of the grandeur of philosophical statesmanship, as the Magna Charta of England, modified towards the close of the seventeenth century, nor can we conceive it possible that, with the limited capacity of earth's wisest legislators, any scheme of Government can ever approximate more closely to the standard of perfectibility.

Unlike the transient and ephemeral states, which, born of some popular outburst, illumine the world for a brief time with their false glare, and then sink

into hopeless wreck and ruin, drawing into the vortex, neighbouring and trusting powers, a constitutional monarchy, with a government based upon the eternal rock of truth, becomes stronger as rolling time twines old feelings and associations more closely around the hearts of the people who uphold it. This is a source of usefulness and strength, known only in those states where honour is hereditary, without its path being closed, or even difficult, to those whose ambition leads them to aspire. Neither is it necessary to build upon ideas of human perfection, although the enlightenment of the people renders their support more firm; for among all hearts, alike the learned as the unlearned, the holy feeling mingles, until imperishably rooted there, no blast can shake, no whirlwind tear it from its home!

It is not necessary that we should enter upon a lengthened dissertation on the principles of monarchical government,—we dwell among a people who individually and collectively *feel* the force of an argument beyond all our pen can picture. Among those whose hearts bear each a record of the imperishable character of the ties which link together our sovereign and her people—ties stronger than interest—enduring as life itself. Loyalty, as a sentiment, is one than which none can be loftier or more noble. At its bidding how many thousands have rushed to their country's standard, each ready to interpose his breast between his fellow and the assassin's steel.

There is something ennobling in the idea, when the day of battle comes, that our war-cry has been sounded by kingly and conquering hosts,—that our sires,—aye and their fathers' sires—have followed the ancestors of our kings against uncounted foes—that with them they have borne our time-honoured banner over fields of blood, and slept too beneath its folds, rejoicing in death, that their Country, God and King accepted the sacrifice of their lives,—with feelings akin to his, who, wounded in the battle, struggled for life, until shaded by the gorgeous standard of the clime he loved, and then yielded up his soul, gazing upon its crimson folds, and praying that it might never wave less proudly over its brave and noble guardians.

Loyalty and patriotism are so much the same feeling, that disunited they both would perish, and the heart that loved to cherish them, robbed of its proudest thought, would itself become a lifeless thing in the bosom that encased it.

Let us not however, less enthusiastically second the efforts of those placed in authority over us, to advance the prosperity of our country, when the smile beams in the azure eye of Peace. Our most earnest wish is, that to this end, we may see all the different shades of feeling which characterise a people so unanimous in the great and fundamental principle, laid aside, and a united effort made for the general benefit. It wants but this to elevate our