

or just treatment of others. The good I would like for myself, I should wish for my neighbour. Thus I would like my neighbour's help to protect my person, property and name from one who would injure or destroy them, and would expect in similar circumstances to help my neighbour. I would wish that person who did injure or destroy them corrected by the neighbour with such certainty of justice and swiftness of judgment that he would not repeat the offence, or be removed if he should shew himself unrepentent, persistent in evil, with an "in terrorem" effect on others—and I should be as sincere in my desire to help the community to punish a like offence against others. The higher persons or nations rise in uprightness or in a genuine regard for the neighbour, the greater will be their indignation against one who commits an offence against another, and, like the author of that great law, they will by no means spare the guilty. Love thyself to the exclusion of thy neighbour, or love thy neighbour to the exclusion of thyself is not the law. Both are in violation of it—and automatic correction to nations as well as to individuals follows that violation. Those of the first class are more common than the second, and to it belong the Hun and his vainglorious kultur, also the Bolsheviki and their ignorant wantonness. The hand of these is against every man and every man's hand against them, ruthless forces, the one directed by trained intelligence, the other dominated by ignorance, and both the more dangerous because heartless and conscienceless. Those of the second class are headed for the lunatic asylum and moral and material bankruptcy.

The active principle of that great law — consideration of the rights of all—gradually evolved the common law and equity and our business and criminal laws and such legislative acts as after being tested are likely to remain also international law. Moreover, being quick with truth it will give birth to other positive law suited to the changing conditions and post-war needs of our people and others of the Empire. It is true that our positive laws and those which may at least in our time be passed will be but crude expressions of that truth which cannot in its abstract form be administered by national courts, but they are constantly