

highest interests. Loyalty is essential to its fulfilment of a distinctive mission,—essential to its true glory. Only one course therefore is possible for us, consistent with the self-respect that alone gains the respect of others; to seek, in the consolidation of the Empire, a common Imperial citizenship, with common responsibilities, and a common inheritance.

With childish impatience and intolerance of thought on the subject, we are sometimes told that a Republican form of Government and Republican institutions, are the same as our own. But they are not ours. Besides, they are not the same in themselves; they are not the same in their effects on character. And, as we are the children even more than we are the fathers and framers of our national institutions, our first duty is to hold fast these political forms, the influences of which on national character have been proved by the tests of time and comparison to be the most ennobling. Republicanism is one-sided. Despotism is other-sided. The true form should combine and harmonize both sides.

The favourite principle of Robertson, of Brighton, that the whole truth in the realm of the moral and spiritual consists in the union of two truths that are contrary but not contradictory, applies also to the social and political. What two contrary truths then lie at the basis of a complete National Constitution? First, that the will of the people is the will of God. Secondly, that the will of God must be the will of the people. That the people are the ultimate fountain of all power is one truth. That Government is of God, and should be strong, stable, and above the people is another. In other words, the elements of liberty and of authority should both be represented. A republic is professedly based only on the first. In consequence, all popular appeals are made to that which is lowest in our nature, for such appeals are made to the greatest number and are most likely to be immediately successful. The character of public men and