

humanity, and lies very deep in all hearts not blinded by prejudice or debased by vice. In the words of the poet we may ask :—

Breathes there the man with soul so dead

That never to himself hath said
This is my own, my native land ?

We would not ascribe its origin to Christianity, although it cannot be maintained in its purest and highest form apart from the spirit of the Gospel. Men in all ages and countries—Greeks, Romans, Jews—long before the coming of Christ, have performed the noblest exploits in defence of the altars and hearths of their Fatherland. It is, therefore, the more alarming to observe in the present day a growing disposition amongst materialists and extreme Socialists to substitute a general, feeble, emasculated philanthropy, or altruism, for the genuine love of country. Nor can we be surprised at this. Those who maintain that land is the common property of all, and that one man has no right to possess more of it than another, if they would be logically consistent, are bound to apply the same principle to international life. The world, too, must be regarded as the common property of mankind. The distinctions between nations are, in that case, purely artificial and accidental, to be swept away by the progress of knowledge and of civilization. Patriotism must be relegated to the dark ages, as an effete and antiquated superstition. Because English, French, Germans, Russians, Chinese, and Japanese are all members of the same great family, we should all share alike, and cease to contend for the honor and possession of that part of the earth where we happen to be located. These are views, indeed, which, pushed to their legitimate conclusion and seen in all their naked ugliness, must repel all sensible and enlightened Englishmen.

Still, we fear that in some quarters they are insidiously gaining ground with the advance of communistic notions. From the extreme case we have alluded to in France, we may see what such destructive doctrines may lead to. The question therefore arises : What measures should be taken in our schools to counteract this poison ? Our first answer is sufficiently plain and obvious—that the principal antidote is to be found in the diffusion of sound Christian teaching throughout our country. There is, we are persuaded, a very close connection between this and true patriotism. If God be recognised as the supreme and universal Ruler, all the appointments of His Providence as well as the just laws of human society will be accepted as from Him. Both the Old and New Testaments abound in precepts and examples to this effect. Moses, Joshua, Samuel, the Psalmists, and the Prophets, were all animated with a fervent love of their own country and people. Our Blessed Lord Himself, whilst His heart overflowed with tenderest compassion towards all mankind, as man, had a special regard for the race which He deigned to call His own, and He wept over the city which should imbrue its hands in His innocent Blood. St. Paul, too, was as true a patriot as ever lived. If, then, the Bible is the text book of our religious teaching, we must teach patriotism of the highest and purest kind. We are, it is true, as Christians bound to regard all men as our brothers, and to seek their welfare in every way ; but the same feeling which gives a special place in our hearts to our own family and kindred, will in a proportionate measure bind us in loyal devotion to the land which gave us birth, to the race from which we are sprung, and to the Church of our fathers and of our Baptism. There is, of course, a narrow-minded insularity still displayed by some untravelled