

its welfare to the their selfishness, proves no more than their infirmity or hypocrisy. Human weakness is no argument against the reality of a virtue; on the contrary, a false pretence of a moral principle testifies to its value, for cunning bad men cloak their evil with the semblance of good. It were mere commonplace of quotation to cite instances showing the power of patriotic sentiment. Every page of history, and of none more than our own, records its courage in conflict, or its devotion under defeat. Poetry, the language which genius gives to the heart, exults with its pride, or saddens with its sorrow. The orator appeals to it, seldom in vain, as among the strongest passions of our nature. The ethical philosopher defines its limits and adjusts its rules. The Holy Scriptures sanctify it by their infallible authority, when they preserve 'for our learning' the mournful elegies of captive Judah, mingling her tears with the waters of Babylon; or, above all, exhibit the sympathy of Christ himself, the Divine perfection of humanity, who, on his way to die for the world, paused to lament over Jerusalem; and, as he sent forth the 'glad tidings which shall be for all people,' commanded that they should be proclaimed first throughout the land of his birth. One, who has been a companion and fellow of miscalled politicians, holding the base creed, that offices made for our country's advantage are the legitimate pay of successful, because unscrupulous, conspirators, until he has 'quite lost the divine quality of his first being,' may sneer at patriotism as a profligate does at conscience, or a wanton at modesty; but a little child, whose heart leaps at the word *home*, can lead us to a purer, more generous, uplifting, more philosophical sentiment.

"Love to all men is, indeed, the law of Christianity. God, 'who hath made of one blood all the nations of earth, for to dwell together on the face of the whole earth,' never meant that the brotherhood should be broken by territorial boundaries, or limited by expedients of trade. Yet none, but those who have gone mad upon remote generalisms and unities, will deny that kindred, vicinage and organized reciprocity impose peculiar obligations. The maxim, that 'charity begins at home,' though much abused, is true. While God is the great object of all obedience, each man is made the centre of his human relations. His regard for himself is the inspired rule and measure of the regard due from him to his fellows. Next to himself is his household, then the immediate community, in which he lives, then his country, then the world. Genuine benevolence is systematically expansive. It is educated in the family for the state, in the state for mankind. A disobedient child will not make a good citizen, nor one unfaithful to his countrymen a philanthropist. These affections are concentric circles, described by the hand of the All-Wise around the heart; nor is it possible for our love to reach the outer, but by overflowing the inner. Hence the mistake of the illogical communist is apparent, when to realize the idea, truthful in itself, of a universal family, he would destroy the germ from which the grand sociality must spring, and, with it, the household dependencies that teach a mutual well-being; the household needs that urge a combination of effort. We sympathize with him in his aim, but we deny the wisdom of his process.

"For the very reason that these affections are concentric, they never clash. The Divine law, which assumes it to be right that a man should love himself because he is, under God, the guardian of his own welfare, enjoins upon him love for his neighbour; and, as the same authority requires his care for those to whom he is more immediately related in his own house, so should he care for his country, which is an enlargement of his home, and for the world, which is the common home of his heavenly Father's human family. But, as self-love becomes sinful selfishness when it prompts a man to war against, or even neglect, his neighbour's good, so does love of country become a vice when it seeks national aggrandizement by injury done the people of other lands. The same rule that measures duty between man and man is equally applicable to nations. As an individual is dependent upon his neighbour as a community is prosperous through a distribution of labor and a reciprocity of benefits, so must internal exchanges be for the good of each and of all; and, since it is a law of retributive providence, political science should adopt as an axiom, 'The liberal deviseth liberal things, and by liberal things shall he stand.'"

N. Y. STATE LEGISLATION ON COMMON SCHOOLS.

On the forty-second page of this number will be found the Report of a Select Committee and Draft of Bill submitted to the Senate of the State of New-York for the amendment of the Common School Law, and providing for the thorough carrying out of the *Free School system*, which, it will be seen, has been established by the vote of fifty-five counties against four.

In the Report and Bill referred to, three things are worthy of special notice. 1. Requiring that schools should be kept open by

qualified teachers *eight months* instead of *four* in each year, in order to be entitled to a share of the School Fund. 2. Requiring County Councils or Boards to raise *twice* the amount of the State appropriation as a condition of receiving it. 3. The abolition of the office of Town (our Township) Superintendent, and the restoration of the office of County Superintendent, to be elected in each Assembly District (analogous to our Canadian County or Riding) for three years at a time, with a fixed annual salary of \$500.

It will thus be seen that our New-York neighbours look upon the past progress of their School System as the starting point of future improvement; that the State Superintendent, as a part of the duties of his office, points out the defects of the School Law and submits the proper remedies, and the Legislature attentively considers his recommendations; that the whole subject is considered in the Legislature without reference to individuals, sects or parties, but simply with the view of educating and elevating the entire population of the State. It will also be observed, that no part of the School Fund is expended except on the condition of local effort; that local effort is the grand agency of the system, and that the School Fund is the instrument of developing and strengthening that agency. The Head of the Department guards the School Fund against every perversion or abuse, sees to its faithful application according to the provisions of the law, watches over the training of teachers, and imparts to all parties concerned in the administration of the School System, the results of his inquiries, observations and experience for the increased efficiency of the Schools and the diffusion of useful knowledge. But, as the State Superintendent in his last Report expresses it, "*It remains that the efficient co-operation of the inhabitants and officers of the several School districts be secured in carrying into practical effect the provisions of the system, to diffuse throughout every section of the State the inestimable blessings of a sound, mental and moral education.*"

We hope and trust that the same spirit which prevails in maturing the School System in the State of New-York, will prevail in placing the Canadian School System on a broad and permanent foundation, and in providing for each child in the land the divine birth-right of "a sound mental and moral education." On the true principle of a system for attaining this object, we again adopt the words of the Report just quoted:

"Every child between the ages of five and twenty-one, residing in the State, is entitled to free and gratuitous education in the common schools, now established, or which may hereafter be established in pursuance of law; and the expense of such education, beyond the annual appropriations from the revenues of the Common School Fund, and the amount required by law to be raised by the respective boards of supervisors, upon the taxable property of the several towns and counties of the State, is to be provided by taxation upon the real personal estate for the inhabitants of the respective school districts. Whatever differences of opinion may exist in reference to the particular mode of levying the tax thus authorized for the universal and free education of the youth of the State, the great principle that elementary instruction in our public schools shall, from henceforth, be free to all, without discrimination or restriction, has been definitely settled, and may be regarded as beyond the reach of controversy. The current of public opinion has long been tending towards this point: and in various sections of the State including most of the cities and several of the larger villages, ample provisions have at different periods, been made for the free and gratuitous education of the young. Wherever the system has been put in operation, its results have signally vindicated the enlightened policy by which it was dictated, and gladdened the hearts and excited the highest hopes of the philanthropist, the statesman, and the Christian."

THE AIM OF A GOOD TEACHER.—Dr. NOTT, the venerable President of Union College, Schenectady, has remarked—"If I can induce a boy to *think*, I feel assured he will ere long become a man."