

Love of King and Country.

WHAT THE HOME SHOULD DO.

1. It should teach children what authority means—its necessity, and the need for respecting and honoring it.
2. It should discourage any marked tendency to pose before the public, any marked fondness for the applause of the many. It is unnecessary to say that the hoisting and waving of the flag and flattering eulogies of the dead, though they may thrill the hearts of the truly loyal, will never awaken or develop loyalty in hearts that are selfish, and greedy for the notice of the populace.

3. It should teach children through actual deeds to be generous and unselfish, to consider the thoughts and feelings of others, even of the most humble. They must know that nothing is more unworthy in a country such as ours than the spirit of caste; that every man and woman has or should have a place in our national life; that the least in wealth or financial importance may be the greatest in service; that all good does not lie in one family or community but that

"The whole round earth is every way
Bound by gold chains about the feet of God."

4. It should insist that instead of exclusiveness in education and companionship there must be freedom and sympathetic association. Every class must enter as fully as possible into the joys and sorrows of every other class to the end that there may be mutual toleration, respect and co-operation. In a country where this spirit prevails there will be a basis for natural devotion, and where such devotion exists there will be no lack of courage should an enemy threaten either our happiness or our possessions. But it does seem absurd to talk of arousing a patriotic sentiment in a people among whom class despises class, or section wages war against section.

5. It should encourage unselfishness in thoughts and actions. The child who is taught to yield his will to the higher family will, to think the pure, to do the honest, to reverence the just, and who at the same time has a will to refuse and to assert; this is the child on whom we may rely for patriotic action in after life. Character of this kind can not be produced without the greatest watch-care and patience, but unless it is formed in childhood it will in all probability be lacking for all time. Blame not the school and the church for failing to achieve what the family has rendered impossible.

It is not to be expected that all families will conform to these ideas, but just in proportion as extreme selfishness in the community gives way to the feeling of brotherhood, will parents consider it a duty to prepare their children for the higher life.

WHAT THE SCHOOL SHOULD DO.

1. It should discourage the faction fighting that sometimes takes place among school pupils. Can we not remember how in our own school days the boys of the North ranged themselves against the boys of the South? There was no justification for our quarrel, but a fatal boundary line had decided the bitterness that separated races, creeds, and parties. Sometimes, indeed, there seems less cause for antagonism than there was in the days of youth. It strangely occurs that in many instances men do not belong to the party and espouse a creed from conviction. They owe their allegiance to the accident of birth. The faction fighting whether between individuals, clans, tribes, denominations, political parties or nations, is unworthy of any people who claim to be civilized. More than once has our Empire been led into unnecessary warfare because of the fighting propensity of some of its fire-eaters.

2. It should draw together in friendly co-operation the various elements of the community. In the games and exercises of the play ground, race and creed peculiarities are forgotten; the strong help the weak and the older help the younger; the individual loses himself in seeking some common good; through daily struggles for place and property the lessons of give and take and of mutual forbearance are learned; manly courage and the sense of leadership are developed; brutality and coarseness give way to kindness and refinement. In the class room each individual learns his limitations and his dependence upon

others. The talks in literature, geography and history overcome local prejudice and cultivate a genuine interest in humanity, a love for all that is right and noble, and a patriotic devotion to one's home and country.

3. It should still further cement the bond that unites the diverse elements of our population by

THE MAN WHO LOVES HIS COUNTRY.

The man who loves his land will strive to love his neighbor as himself. He will make every sacrifice in order that in his district and in his nation, justice, righteousness and equity may prevail. He will perceive clearly the relations of individual, family, community, party, sect, and state, and will in his own practice cheerfully subordinate the lower to the higher interest. He will know and appreciate the struggles of the race and nation to secure personal, social, political and religious freedom, and he will count the retention and extension of that freedom as dear as life itself. He will reverence his flag and honor his king because they represent all that his forefathers have won, and all the dignity of the citizenship he now claims. He will cheerfully face danger, even at the risk of life, if his country is suffering oppression, or if wrong has to be righted somewhere.

And in yielding his own individual will to that of the nation the patriot has his reward. The road to the freedom which is essential to the developed mind lies through successive yieldings to higher and higher wills. At first man is selfish,—his own will is all in all. The family life limits his freedom, but in so doing admits him to a larger circle with richer opportunities. The School and the community next limit him, but give him admission to still wider circles. By voluntary submission to the rule of the many, in order that all may live for all the individual, is elevated to the species. The loyal citizen cannot be narrow and self-contained; his aims, hopes, sympathies, are as far-reaching as those of the nation.

It is evident that the patriotic spirit is inconsistent with selfishness, exclusiveness and partisanship of all kinds. It is opposed to inaction and apathy. It will not tolerate unjust compromise but will vigorously oppose unrighteousness and denounce evil. Nor is this spirit of love to one's own land inconsistent with love for the race. Indeed it is only he who loves the country of his birth or adoption that can in any proper sense have a loving interest in the welfare of all mankind.

kindly reference to, or actual visitation of factories, workshops and the like, in order to show the necessity of each to all and all to each. Nor is this less important from a personal, social or national point of view than the teaching of Compound Proportion or Latin Syntax.

4. It should give some of that knowledge and impulse which are necessary to intelligent citizenship. There must be nothing dishonest, unmanly, impure and sordidly selfish permitted in the class room or on the play ground. It matters comparatively little what is said on these points—it is the needs that count. Then, too, all pupils should become acquainted with some of the great and good of all time and with the great struggles of the race and nation. They will thus be able to appreciate their social, political and religious privileges. In the higher grades, more formal instruction with regard to systems and methods of Government may be given in as concrete form as possible. The duties of citizenship can be made clear, the sacredness of the ballot can be emphasized, and the evils of bribery set forth. Even with such intense and unreasonable party feeling as we find in every community, it is not too much to hope that if definite instruction were given in every school on civic duty, much good might be accomplished. Yet it must not be forgotten that the first and greatest thing is for the school to insist upon justice and honesty, for these are the subjective basis of all right government.

WHAT THE CHURCH SHOULD DO.

1. It should inculcate in its members a generous love for mankind, a reverence for all that is true and fair; and it should protest in word and act against all narrowness, exclusiveness, and artificial human distinctions. And it can do this the more easily because in so doing it is following in the footsteps of the Master.

2. It should emphasize in its teaching the second great commandment "Thou shalt love Thy neighbor as Thyself." It may be doubtful whether the church has a right to assume the role of lecturer-in-chief to the masses on such subjects as ethics and psychology, but there is no doubt that it has a clear call to preach the doctrine of Christian brotherhood to all its members. And if in any Christian church there is to be found the spirit of caste, the spirit of luxury and worldly pride, it is bound to work ill not only to the life of the church but to the life of the state. A Christian church represents the true socialism, but if the spirit of Christ is absent, faith and love give way to distrust and disunion.

3. It should raise its voice against all unfaithfulness, corruption and dishonesty in national affairs, and urge its members to stand for God and the right. As a first step towards this end it should erase from its rolls the names of those worthy of censure. In becoming weak it will become strong. Whatever may be done by a man of the world, it should be altogether impossible for a member of the church to give or take a bribe, or to palliate the offence when committed by others.

WHAT LEGISLATORS SHOULD DO.

1. They should place country before party. This is not only a possibility but an actual necessity. Extreme party government is not a necessary feature of British constitution, but rather a semi-cancerous growth on the body politic. To this all thoughtful men will agree in their sober moments, though in the heat of conflict they may speak and act otherwise.

2. They should preserve for us our national heritage. To hand over our lands to private corporations without any adequate compensation is not only a blunder but a crime. If this is done for private or party ends the crime is all the greater. Nor will it atone for the evil, if the corporations under the name of charity (or something else) return a small fraction of the gifts to the national exchequer. The full seriousness of the situation according to which the wealth of a country is held by a few individuals or corporations does not always seem to be appreciated. It makes true patriotic feeling on the part of the masses practically impossible. For the bond of sympathy that should bind man to man is broken; the feeling of independence which characterizes the free man and the patriot is gone; there is a class hatred, which is fatal to national unity. There is a division of land and wealth that makes for anarchy.

3. They should accord equal right to all—to all classes, sects and races. But when will all be satisfied with equal rights?

4. They should give the country an illustration of open-handed, honest government—a government carried on without bribery of the individual or the community and without donations from those who have been benefited by special legislation.