

isolation. The government is a bond of strength, a means of co-operation, and not an instrument of individual severance and selfishness. Indeed there is no such thing among men as independence, except in the conceptions of pride and ignorance. Even the rich cannot say to the poor, "we are independent of you," any more than can "the eye say to the hand I have no need of thee." The individual links in the chain of human society are mutually and equally depending upon each other; and this chain of dependence, in its remoter ramifications, encircles the entire globe; the four quarters of which are often laid under contribution for the furniture of a single house, and supply the provisions for a single table. Climates and zones are so many belts of unity for the human family; the oceans and seas are highways of unrestricted intercourse; and the arts of manufacture, commerce, and navigation are alike the developments and instruments of an universal *fraternity*. "God has made of one blood all nations of men to dwell on all the face of the earth." The actual wants and circumstances of man are in harmony with this revealed fact and purpose of his creation; the word of Revelation proclaims *one blood*, the law of man's condition acknowledges *one interest*; the voice of mankind instinctively testifies to both the benevolence and truth of this Revelation of God, and infidelity stands abashed in the face of the nations.

But if the relations of men of different nations to each other—technically termed *external*—are thus intimate, and involve so many obligations of mutual good will, friendship, and sympathy; how much more intimate are those relations which are termed *internal*—the relation of a government to its own constituents, the relations of the members of the same state to each other! The vital principle of these civil relations is—as expressed by PALEY—that "the interest of the whole society is binding upon every part of it. No rule, short of this, will provide for the stability of civil government, or for the peace and safety of social life."* The spirit of this rule is the soul of true patriotism, and involves the obligations which we desire to enforce upon educated men. It teaches each man that he is closely related to others; that he is a constituent part of a whole; that he is not "to live to himself;" that each is to live for the good of each and of all; that the obligations of each are in proportion to his ability. It is, in a word, the embodiment of that sublime sentiment of St. PAUL—(for we must go to the Book of God for the highest exemplification of every thing pure and noble)—"*every one members one of another.*" Legislation approaches perfection in as far as it embodies this principle; the administration of government is the agent of good just as it acts upon it; society realizes the great end of its association in exact proportion as each individual part of it exemplifies the spirit of sympathetic identity with every other part; the spirit of CINCINNATUS, who blended the noblest patriotism with industrious contentment on four acres of land—the spirit of ARISTIDES and EPAMINONDAS, who exercised the highest public virtues in the midst of great personal poverty: above all, the spirit of HIM "who went about doing good." And "no disciple is above his master, or servant above his lord."

The practical obligations of this principle thus pervade all ranks and classes

* Moral and Political Philosophy, chap. iii.