

falls. It feeds fat dividends for capital, and binds upon the nation enormous national debts, whose principal has gone to make those dividends, and whose interest still flows on year by year to the same source. And to maintain an uninterrupted flow, the inspired leaders of the national press, the journalists who claim to lead public opinion, too often devote their talents to the task of sowing hatred and distrust between the nations.

The modern evolution of patriotism seems to have developed from love of one's own country to hatred and disparagement of another's, or else to that love of another's which takes the form of a covetous eye upon Naboth's vineyard. Yet what a world this would be if all were of the same race! It would be almost as monotonous as a country of uninterrupted flat, unrelieved by hills or forests. Suppose all the world had been English, where would have been the philosophy and music of Germany, the art of Italy, the mysticism of the East, the wonderful skill of China, India, and Japan? Just as there is room in one family for many diversities of taste, skill, and temperament, so in the human family there is room for national and racial differences, which need no more lead to veiled hostility or open combat than the differences of the limited family. Each has its part, and each talent and characteristic may contribute to the perfect harmony of humanity.

Must we, then, not love our own country any better than another? Yes, there is no reason why we should not. But, as the poet says:

"Thou well canst spare a love of Thee,

That ends in hate of man!"; so the national life is not bettered by a love of one's own country that ends in hate of another. Our own country or nationality, that in which we have been born and lived, whose people are of our own blood and speech, whose thoughts and feelings we understand better than those of another nationality, will, except in rare cases, always have the first claim upon our love. But because we love our own best, there is no reason why we should look with either hatred, envy, or distrust upon another. The prosperity and happiness of the nations, like that of the individual members of the family, depends upon mutual interchange, goodwill, and forbearance.

In what way, then, shall patriotism, the love of one's own country, find fitting expression? Believe me, there is no lack of ways, even when we have turned our backs upon current misconceptions of what patriotism is. It will even perhaps be found true, that when we have put those wrong ideas out of our minds, and not till then, we shall attain to the highest ideal of patriotism.

That ideal I judge to be the thought of a nation great in its citizens; whose men and women are free intelligent members of a well-ordered State; who serve their fellow-citizens according to the measure of their ability in all useful occupations, yet have sufficient leisure for cultivation of healthy minds and bodies in such harmless forms of amusement and recreation as their tastes dictate. That State will provide intelligently for the well-being of its citizens, organising industry, seeing that the means of livelihood are not held at the caprice of individuals or corporations, seeing also that each renders his or her daily measure of fair service, and receives in return a fair measure of the national wealth. At the same time, this State will—perhaps for the first time in history, and with much advantage to the national character—enforce the rule that "If any man will not work, neither shall he eat." The patriot who works for the attainment of this ideal State will have to remove the huge vested interests that fatten on the degradation of humanity; that for their own profit make noisome slums; that rack-rent their tenements; that overwork and underpay their employees, or work them in unsanitary conditions, because sanitary conditions cost money from which no dividends are perceivable. He or she will have to work to make our cities once more, healthy associations of citizens, living and working amidst artistic surroundings which will foster a love of beauty that will reflect in the national physique and character, and will not be hourly affronted by the horrible sights and sounds of our modern cities.

The patriot will need to work for the removal of all the present artificial distinctions between the sexes, which **deprive the nation of the advantages** of the talents and services of one-half of the population, because they happen to be women; which deny to women certain rights of citizenship, or refuse her equal rights with the

father of control over the children whom she has borne at the risk of her life, or which in certain directions hold women's life and honour at cheaper value than property.

The patriot, too, will need to work for a revolution of the existing ideas and method of Government, as well as an alteration of the present mental attitude of the people towards the State (which is the aggregation of themselves); so that it shall be held a shame to take an advantage from the State which would not be taken from a private individual; so that the revenues and power of the people shall be applied to the development of the country, to all kinds of research that will foster its resources and help its citizens; not to the erection of costly and often ugly buildings, the building of political railways or other wasteful forms of expenditure, but to promote the convenience and serve the advantage of the people; so also that the people of to-day shall not pledge the credit of the people to come, nor bind on them the burden of huge loans from whose expenditure they will derive no benefit. The patriot's ideal of Government will be that of a well-ordered household, governed by the joint counsel and control of man and woman, in whose management there are healthy simple rules of expenditure and administration.

The patriot will find much to do on behalf of the children, that they may be begotten and brought forth in love, endowed with the best parenthood that can be given by men and women, healthy physically, mentally, and morally; that they be brought up in homes where love radiates from the union of free souls who have studied to become fit to bring forth and guide the young life; that their education be free and wide, both of mind and body, to develop whatever talent is in them for the best service of their fellows. This education will be free to all, from the first beginnings to the highest university or technical training that the individual capacity is fitted to receive; none of it cast in narrow, antiquated, or irrational grooves, but seeking freely and gladly for truth and beauty wherever they may be found. This education, too, will include training in the ideals of citizenship; not the saluting of a flag, nor the glorification of warlike deeds of the past; but the recognition that the nation has grown by struggle and persistence, by sacrifice and loss, in