

Patroitism Perhaps Matriotism

BY F. W. MOORE

ALTHOUGH Patriotism means love of one's fatherland, and is derived from the Latin root, pater a father, yet there is much more to the meaning of the term than that. The word must have been coined after man had been developed to the stage in which property in severally had taken the place of tribal ownership in land: hence the love of the country one inhabited was synonymous with the love of institutions built up by one's own compatriots according to the ideals that seemed to the majority of the race to have been best. It further indicated a pride in traditions, literature, music, science, and art incidental to the development of that section of humanity, that in a sense we regarded as our kith, and under whose protection we hoped that we ourselves and our kin, would acquire the necessary means to make life not only tolerable but also pleasant.

This conception of the meaning of patriotism, is incidental to one only of the mental view-points that are available for analysis. It would be out of the question to do justice to the subject without taking into consideration some of the others, since the sentiments pertaining to the institutions mentioned above were quite as strong as they are today, long before a fatherland, in its legal sense, had ever been heard of: indeed in as far as patriotism means love and loyalty to one's traditions and institutions we have ample proof that the sentiment pervades the membership of a tribe with ten-fold intensity. Ardent patriotism must have been the Indian whose death is described by Pauline Johnson in her well known poem:—

"Up the long trail of fire he boasting goes
Dancing a war dance to defy his foes

One savage yell—
Then loyal to his race
He bends to death—but never to disgrace."

We may definitely state then that patriotism is a sentiment of loyalty towards one's fellow-participants in any particular form of government—a loyalty that expands as civilization develops. We may furthermore conclude that patriotism, in its incipient form, began in the family group, developed in the gens or clan, expanded further in the tribe, took on much larger proportions in the nation, and is bound to include in its embrace the whole world, just as soon as the laws governing human development are able to bring about the federation of its component parts.

It will be only then that patriotism will have reached its ideal form embodying the sentiment that every human being must be reckoned as a unit in the kith of every other, and that all men and women owe loyalty to all others whether taken individually or collectively:—

"Where'er a single slave doth pine
Where'er one man may help another
Thank God for such a birth-right brother!
That spot on earth is thine and mine
There is the true man's birth-place grand
His is a world-wide fatherland."

This conception of a father-land is ideally beautiful, but we have not reached the higher stage of development that makes it generally acceptable. We must therefore be content with considering, in a critical manner, some of the different species of patriots that are playing their parts on the stage of the world today. Of these there are many varieties, from the Machiavellian type imbued with the idea of an ever-expanding imperialism to that of the idealistic cosmopolitan referred to in the poem above. Between these extremes there is a great diversity of typical characters, more or less harmless, but to one in particular, we must pay special attention as embodying in his mental constitution the seeds of discord and disaster. He is the victim of chauvinism, which according to the dictionary means—"an absurdly extravagant pride in one's country, with a

corresponding contempt for foreign nations." We may take it for granted therefore that his association with intelligent individuals of such races, has been as limited as his familiarity with books dealing with their habits and customs.

Such a specimen of humanity with his warped ideals, must necessarily be unconscious of the fact that in no country, not excluding his own, in which machinery is highly developed, have men reached that state of freedom which would entitle them to a claim of superiority worth noticing. The vast majority of them earn their living on suffrage, and are as a consequence, mentally at least, as far as their contributions to public opinion goes, under the control of the monopolist: and until this defect is remedied there can be no room—we won't say, for shame; but most assuredly there is none for boasting. It would be much more seemly if the peoples of the world joined in mutual endeavour to improve their status in society, which at present is—let us not be ashamed to confess the truth—a condition of mental—incidental to a condition of economic servitude, that pervades the whole civilized world.

A statement of this description will at first sight appear unpatriotic, but it is really not so. Does duty to ourselves and to humanity not demand that we find the truth and govern our lives accordingly? Or must we, like the heathen in his blindness, apotheosise certain types of falsehood just because somebody says that these types ought to be regarded with great reverence? Let us never forget that the quest for truth is the most important of all human activities: it is only the result of that quest that the foundations of a sane patriotism ought to be laid.

Real patriotism would inspire the inhabitants of any particular country with a desire to search diligently for the cause of these conditions, to the end that they might eventually destroy them. This they could do by organisation on the industrial and political fields, so that when the institutions of capital break down (as they surely will some day because of the contradictions in them that makes continued existence impossible) a trained force may be on hand to administer the great trust that evolutionary development has placed at its disposal. In this way they not only render patriotic services to the fatherlands in which they are situated, but should success crown their efforts in the attempt to permanently establish a worker's government, the practical demonstration of what might be done by the rest of the world, would possess a value in reference to the development of the human race that is entirely beyond our powers of calculation.

The culminating effect of patriotism, and a very high type of its fruition in the concrete, would be a federation of all the fatherlands; but as we have not the bases on which to reason beyond the next stage of human development, it would be advisable to stop here and observe some of the attributes of patriotism as considered from that viewpoint. Nobody for instance could imagine the existence of serious racial antagonism that might end in war, since the economic cause of war could not be embodied in an international federation of the world established for the administration of human affairs in the interest of the race. There would be so many things to invent and discover that the achievements of each country would be joyously accepted as assets of the whole. Castes and classes as we now know them would soon disappear, and those that remained, founded on culture alone, would be related to each other under conditions of perfect harmony. Love would rule the world. The lion, metaphorically speaking, would lie down with the lamb, and all humanity united in one family, and having at its disposal the united forces of a higher civilisation, would have pleasure and opportunities that are impossible in the present congeries of strife-imbued fatherlands. There would be no misunderstanding or need of everlasting intrigue in the higher circles

of political life, nor of mountebank trickery in the lower, in order to maintain the appearance of a semi-pseudo contentment. Patriotism would then be as instinctive as filial duty or mother-love: yet we could hardly expect a great display of sorrow if the recollection of past ideals associated with the name and connected so closely with a stage of venerated barbarism, induced a more sensitive generation, mindful of the oceans of blood that flowed between the boundary-lines of Mother Earth's fatherlands, to consider the advisability of discarding the word patriotism and substituting in its stead the term "matriotism"—the love of one's mother-land. Would not the earth be every man's native-land, and do we not even now call her mother?

Does not this imply the common red blood of a world-wide brotherhood, and the loyalty to each other of every member of the human race?

It is only by the materialisation of such a condition that the famous prophecy of Tennyson can be fulfilled—a prophecy founded on abstract reason:—

"Then the common sense of most shall hold a fretful
realm in awe
And the kindly earth shall slumber, lapt in universal law."

MANIFESTO

of the
SOCIALIST PARTY OF CANADA
(Fifth Edition)

Per copy..... 10 cents

Per 25 copies..... \$2

Post Paid.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada affirm our allegiance to, and support of the principles and programme of the revolutionary working class.

Labor, applied to natural resources, produces all wealth. The present economic system is based upon capitalist ownership of the means of production, consequently, all the products of labor belong to the capitalist class. The capitalist is, therefore, master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend its property rights in the means of wealth production and its control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker, an ever increasing measure of misery and degradation.

The interest of the working class lies in setting itself free from capitalist exploitation by the abolition of the wage system, under which this exploitation, at the point of production, is cloaked. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into socially controlled economic forces.

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a struggle for political supremacy. This is the Class Struggle.

Therefore we call upon all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the political powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

- 1—The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into collective means of production.
- 2—The organization and management of industry by the working class.
- 3—The establishment, as speedily as possible, of production for use instead of production for profit.