

These "martial virtues" are effective in brutish war and all, "but that is no reason for supposing them to be its last form," that is, all they are good for. "But who can be sure that other aspects of one's country may not, with time and education and suggestion enough, come to be regarded with similarly effective feelings of pride and shame," as they do in actual brutish military service?

But how does one instill these "martial virtues" otherwise, Mr. James queries himself:

"It is only a question of blowing on the spark until the whole population gets incandescent, and on the ruins of the old morals of military honor, a stable system of morals of civic honor builds itself up. What the whole community comes to believe in grasps the individual as in a vise. The war-function has grasped us so far; but the constructive interests may some day seem no less imperative, and impose on the individual a hardly lighter burden. Let me illustrate my idea more concretely...and this is my idea -- there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against *Nature*, the injustice would tend to be evened out, and numerous other goods to the commonwealth would remain blind as the luxurious classes now are blind, to man's relations to the globe he lives on, and to the permanently sour and hard foundations of his higher life."

If read this essay in full, you would see that the "injustice which would tend to be evened out" by the service-learning programs for which "the conscription of the whole youthful population" is called for, is nothing other than those pesky inequalities between the socialist's concept of classes. The standard class warfare socialist swill. These pseudo-wars that need to be a mandatory part of all public-statist school curriculum is nothing other than the age-old Marxist yelp of "he has more stuff than him. I must rectify this." As stated above, it is essential to "the more or less socialistic future toward which mankind seems drifting," that the teaching of class warfare be mandatory.

The magnanimous pontificator continues:

"To coal and iron mines, to freight trains, to fishing fleets in December, to dishwashing, clotheswashing, and windowwashing, to road-building and tunnel-making, to foundries and stoke-holes, and to the frames of skyscrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their own part in the immemorial human warfare against nature; they would tread the earth more proudly, the women would value them more highly, they would be better fathers and teachers of the following generation. Such a conscription, with the state of public opinion that would have required it, and the many moral fruits it would bear, would preserve in the midst of a pacific civilization the manly virtues which the military party is so afraid of seeing disappear in peace. We should get toughness without callousness, authority with as little criminal cruelty as possible, and painful work done cheerily because the duty is temporary, and threatens not, as now, to degrade the whole remainder of one's life."

The "nature" of real brutish warfare is nothing other than the plundering of the have-nots by the haves, as Mr. James and his ilk would have it. The youth must be taught to war against this anti-collectivist and brutish "nature". It is only then that they can be proud of themselves and their society, when they have learned to war against this realest of "injustices", when they have mandatorily volunteered, as the GIVE Act would have it, to serve the oppressed peoples.

Mr. James goes on and on:

"I spoke of the "moral equivalent" of war. So far, war has been the only force that can discipline a whole community, and until and equivalent discipline is organized, I believe that war must have its way. But I have no serious doubt that the ordinary prides and shames of social man, once developed to a certain intensity, are capable of organizing such a moral equivalent as I have

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