

# "CAN SENTIMENT OF PATRIOTISM BE REFUNDED?"

By W. R. BOYD

GEORGE T. W. PATRICK, professor of Philosophy at the State University from whom there is no more profound thinker or better teacher in the country, recently contributed to the American Journal of Sociology an article under the caption "Can Sentiment of Patriotism be Refunded?" It is one of the most vital articles I have read in a long while. It goes to the heart of the supreme problem of our day. It might be put popularly after this fashion: "What are we going to do with our civilization—shall we become the masters of what science has brought to us, or shall these things be turned into juggernauts and crush us? The only regrettable thing about Prof. Patrick's article is that it appears in a journal which is only seen by a comparatively few people. It is so vital that it ought to be brought to the attention of every one capable of thinking. Moreover, Prof. Patrick does not talk in school heads, so to speak. My object in this communication is to bring the salient points of his article to the attention of Evening Gazette readers, and I hope that I shall be able to bring out these points and that the effort may be worth while.

Prof. Patrick begins by saying that we seem to have reached a sort of impasse in social progress, that war, which has been the habitual occupation of the human race in the past, has suddenly attained a development so formidable a character that it must either bring the world to ruin. He then points out that some of us dream that we can put an end to war by means of some disarmament conference, or world court, or league of nations. If this dream should come true, he says, that it would mean we shall be deprived of that peculiar source of internal social discipline which the menace of war inspires. He points out that intertribal and international rivalry in all ages have been powerful incentives to social discipline and solidarity; that patriotism, using the word in its broadest sense, as devotion to the interests of the group, has always been a powerful conservator of order and discipline, that is, of social morale.

## What Will Replace Patriotism?

Prof. Patrick wants to know, if we are to escape from war, and have common with everybody else, we must escape from it, what will take the place of what we have called patriotism in its larger sense. He points out that the presumption is "expected everywhere in books and lectures with more unctious than psychological analysis that devotion to the larger world state, or devotion to humanity, will take the place of devotion to the interests of the group." Prof. Patrick takes these declarations "with a grain of salt." "But this is problematical," he avers. "It is the problem which I wish to raise. It is to look at the psychological grounds of devotion to the state, which is based on the necessity of self protection. The whole fabric of the human mind, woven by ancient biological and social inheritance, has been determined by a certain situation, the situation being a social group whose survival in conflict with other groups depends on a condition of internal social discipline, involving co-operation—and, if necessary, the sacrifice of the individual."

It would be well to put a pin in this line of reasoning. It has a broader application than preparation for war, either offensive or defensive. It involves co-operation and, if necessary, sacrifice. It is a broader application than preparation for war, either offensive or defensive. It involves co-operation and, if necessary, sacrifice. It is a broader application than preparation for war, either offensive or defensive. It involves co-operation and, if necessary, sacrifice.

## Not Enough Social Reform

Prof. Patrick thinks that the constructive work of the world, has been devoted too largely to economic reform and not sufficiently to social reform. He says that the assumption is that "social evils will cure themselves if the economic ills are done away with, only give everybody sufficient wealth, opportunity, leisure and freedom, and they will at once be have themselves." How often we have heard this, and not a few of us have believed it. But Prof. Patrick says it is fatal. "One might even say," he continues, "that in proportion as our economic problems are solved, our social problems increase. Comfortable luxuries, wealth, leisure and freedom scattered generously to a hundred million people, whose average mental age is hardly fourteen years, whose powers of self-control and restraint are uncultivated and not of discipline but of self-expression, if not even of self-indulgence, and insurgency, contribute not to social stability but to social degeneration."

## Pause Here and Think

Here is another good place to pause and think, to stick a pin in, as it were. Has Professor Patrick not stated the case exactly as it is? Is he not absolutely right? Does not all human experience bear him out? Any of us can look about us and count up not a few, even in our limited sphere of vision, who have been ruined because things were for them made too easy.

Prof. Patrick is of the opinion that our educational system has not been such "as to encourage an integrated, disciplined, co-operative society." "For many years," he says, "the emphasis has been put on other things than co-operation, obedience to law, conservation of health, conservation of natural resources, and reverential regard for moral law." Continuing he says: "In the name of progress we have encouraged insurgency. Possibly we shall learn too late that real progress depends on survival value, and that the latter is the product of discipline rather than insurgency." Here we have another picture as exact and relentless as an untouchable photograph. Have we not been doing as a nation, and especially in our public schools, exactly what he points out? Never was a country more wasteful of its natural resources than the United States, and we are coming to have mighty little reverential regard for law. Many of our educational leaders have talked glibly about "self-expression" and "the latent possibilities of the individual" and their idea of having every body a free, self-asserted person."

And here is another paragraph that could not be hurtful to us if we learned it by heart. "For many years the social reform has been put on social justice, in the same sense of equality of wealth and opportunity, and on freedom of thought and action, on reason, and especially in our scientific discovery and invention. All these things are excellent, but we have arrived now at a crisis in the world's history in which less emphasis will have to be put on these things and more on social morale, social order, social health, and social co-operation. Especial emphasis will have to be put on the condition of social stability. A certain minimum of physical and mental health there must be in any good society. Our social order may provide peace and plenty, work for all and ample wages, leisure, recreation, and initiative, and social justice, but if the people are physically and mentally degenerate the social order cannot continue. We need not discuss here what proportion of defective delinquents, and dependents society can carry; but

there is a limit, and perhaps that limit has already been reached in our own social order."

And here is still another:

## Social Conditions Changing Fast

"We do not always realize how fast social conditions are changing. We have for centuries been so zealously pursuing certain ideals, particularly two ideals, individual liberty and the conquest of nature, that it has become just a habit of thought and action, and we have failed to observe that these ideals have been attained, and that now other dangers are threatening and that it is time to think of other things—such, for instance, as conservation—conservation not only of fuels and forests, but of conservation of racial values, and conservation of such racial morals as are vital for social integrity and stability."

Prof. Patrick discusses another phase we have been talking glibly about, namely, the socialization of religion. He says that it is a condition, "Religion," he declares, "is worship. It implies a relationship with something august, noble, sublime, inspiring, something that snatches us out of ourselves and

draws us upward and onward. There must be an inspired and inspiring leader, who awakens enthusiasm, devotion or fear or there must be a cause, a great cause, for which we are willing to sacrifice our selfish wishes. Religion is social insofar as it compels us to co-operate, but the religion comes first and then the co-operation. The fruits of the spirit are faith, hope, and love, but there must be the spirit."

In concluding the discussion of this topic, he says: "There is little to expect from socializing the church. The church, if it is vital, socializes the community."

I do not see how anyone could outline the present day tendencies and the danger that lies in them more accurately than Prof. Patrick has done in this article. It needs to be read from beginning to end to be fully appreciated. We can only bring out some of the more striking points of this great article. As to the outlook for the future of our civilization, he says: "Well, one thing is sure, whatever bad habits of mind we have developed, we have not developed a habit of complacent submission to a threatening fate. We are not the kind of people who say that we are entering on a period of social decadence and must make the best of it. Fate is a back number in these days. It is not only possible but probable that the

creative power of the human mind, which has been so brilliantly successful in conquering the forces of nature, can meet also this problem and solve it. We may, indeed, have to wait for a great religious revival, but there are other resources at hand which we can control. Two of these are eugenics and education. Unlimited power for good resides in either of these and in both together social salvation. Right education on educable material would insure social morale. Our first efforts in eugenics have not been successful. Neither were our first efforts in aerial navigation."

Prof. Patrick thinks that as regards education, "perhaps a more thorough reconstruction of our present methods will be necessary than we usually believe." He thinks that we are in a state where a little knowledge is a dangerous thing. "Together with the tendency of our present system of education to foster individuality, self-expression, love of freedom and indirectly all kinds of insurgency."

"Money and leisure without character," Professor Patrick declares, "are fatal."

## Necessity for Labor

My hope and purpose in attempting a review of this great article is that it may lead at least a few who have been misled by catch phrases

and specious arguments, to take a new hold on the eternal verities. It has always seemed pitiful to me that labor has been looked on as a curse, and that "heaven" consisted in having nothing to do. The Garden of Eden would have turned into "a hell on earth" in no time, had there been no necessity for labor. And the greatest problem of parents and teachers today, in our luxurious age, is the fact that there is so little for youngsters to do about the house or about the place, and that there are so many grown-ups who "know so ill to deal with time" they must play all sorts of pranks and indulge in all sorts of folly. Prof. Patrick says that leisure without character is fatal. And it may also be said that too much leisure makes it impossible to attain unto anything in the way of character that is worth while. Work, discipline, self-restraint, self-denial, are still the chief builders of human character and the salvation of our world.

I sometimes think that our manifold material blessings, which have in the space of a single generation, made almost everything easy as compared with what it used to be, came far too rapidly. We have not been able to adjust ourselves to them. They have turned many heads. We have seen what was supposed to be the miraculous accomplished in mechanics, and we have jumped to

the conclusion that the eternal and immutable laws of life and being, which never have changed and which never will change, can be brushed aside and forgotten. The swing towards conservatism which seems to be on at the present time did not come a moment too soon. It should not, of course, go too far. But if ever we were needed to be led, economically and socially and politically, by men who could see straight and think straight, and who possess the courage of their convictions, that time is right now.

## WILLIAMSBURG SINGERS WIN INVITATION MEET

BELE PLAINE, May 4.—At an invited music contest held here Friday, Williamsburg boys' and girls' glee clubs won silver loving cups. There were twelve schools entered in the contest. Preliminaries were held in the afternoon with Miss Doetzel of Cedar Rapids judge of orchestra work and Prof. Claude Newcomb of Coe college judge of glee clubs.

In the girls' glee club contest, the following were winners: Williamsburg, first, Tama, second, and What Cheer, third. In the boys' glee clubs, contest, the successful organizations

were, Williamsburg, first, Marengo, second, Tama third. Marshals won the orchestra division with Belle Plaine second.

## SHELLSBURG ADVANCE UNDER NEW OWNERSHIP

Special to The Gazette. SHELLSBURG, May 4.—V. F. Wilson of Holdrege, Neb., has purchased the Shellsburg Advance from C. L. Peckham of Burchard, Neb., who had been owner four years. During this time, Tom Carver was in charge. Mr. Wilson assumed possession May 1 and plans to continue the paper as a weekly. The office is being moved to the Gus Strait building in Main street.

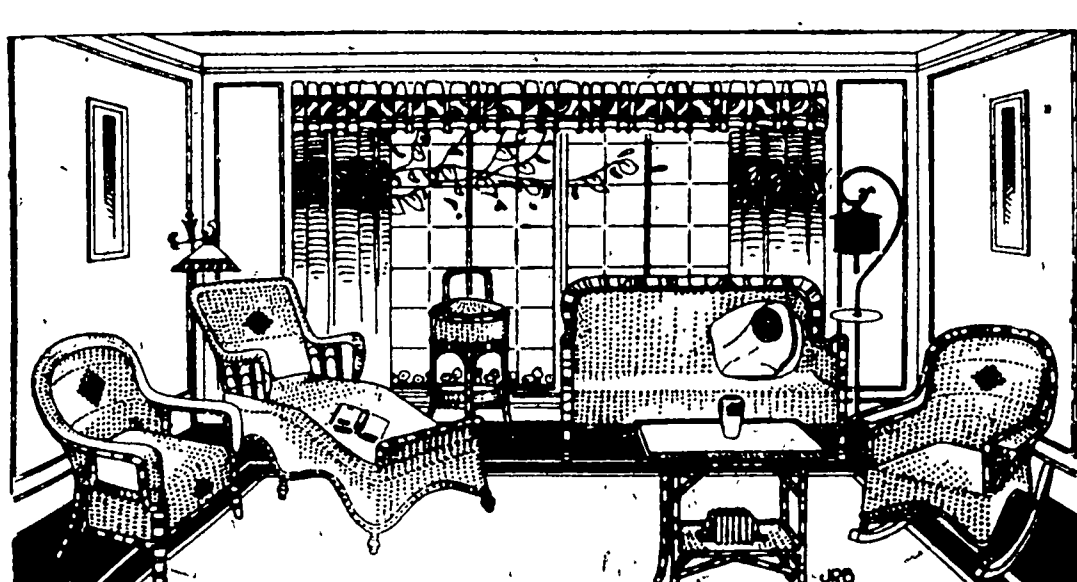
Mr. Wilson's sister, Mrs. Grace Ford, who arrived here Friday from Holdrege will be reporter and assistant editor. Both have had newspaper experience with the Holdrege Progress. Mr. Carver has made no definite plans.

Kept In Cage Eleven Years. Jean de la Balne, French ecclesiastic and politician of the fifteenth century, incurred the displeasure of King Louis XI, who had him shut up in an iron cage for eleven years, from 1469 to 1480.

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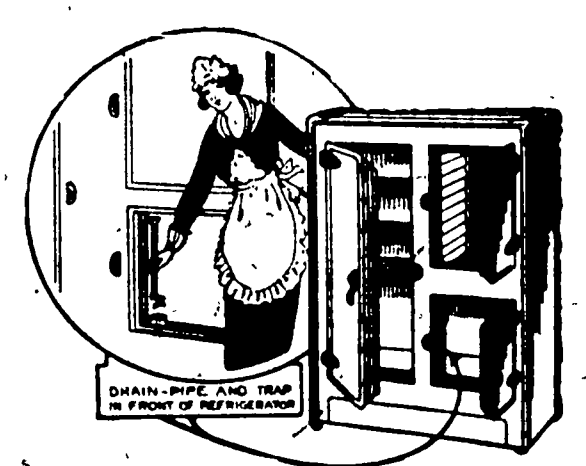
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