

THE WAR AND THE INTELLECTUALS

Randolph Bourne

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To those of us who still retain an irreconcilable animus against war, it has been a bitter experience to see the unanimity with which the American intellectuals have thrown their support to the use of war technique in the crisis in which America found herself. Socialists, college professors, publicists, new-republicans, practitioners of literature, have vied with each other in confirming with their intellectual faith the collapse of neutrality and the riveting of the war mind on a hundred million more of the world's people. And the intellectuals are not content with confirming our belligerent gesture. They are now complacently asserting that it was they who effectively willed it, against the hesitation and dim perceptions of the American democratic masses. A war made deliberately by the intellectuals! A calm moral verdict, arrived at after a penetrating study of inexorable facts! Sluggish masses, too remote from the world conflict to be stirred, too lacking in intellect to perceive their danger! An alert intellectual class saving the people in spite of themselves, biding their time with Fabian strategy until the nation could be moved into war without serious resistance! An intellectual class gently guiding a nation through sheer force of ideas into what the other nations entered only through predatory craft or popular hysteria or militarist madness! A war free from any taint of self-seeking, a war that will secure the triumph of democracy and internationalize the world! This is the picture which the more self-conscious intellectuals have formed of themselves, and which they are slowly impressing upon a population which is being led no man knows whither by an indubitably intellectualized President. And they are right, in that the war certainly did not spring from either the ideals or the prejudices, from the national ambitions or hysterias, of the American people, however acquiescent the masses prove to be, and however clearly the intellectuals prove their putative intuition.

Those intellectuals who have felt themselves totally out of sympathy with this drag toward war will seek some explanation for this joyful leadership. They will want to understand this willingness of the American intellect to open the sluices and flood us with the sewage of the war spirit. We cannot forget the virtuous horror and stupefaction which filled our college professors when they read the famous manifesto of

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their ninety-three German colleagues in defense of their war. To the American academic mind of 1914 defense of war was inconceivable. From Bernhardt it recoiled as from a blasphemy, little dreaming that two years later would find it creating its own clean reasons for imposing military service on the country and for talking of the rough rude currents of health and regeneration that war would send through the American body politic. They would have thought any one mad who talked of shipping American men by the hundreds of thousands-conscripts-to die on the fields of France. Such a spiritual change seems catastrophic when we shoot our minds back to those days when neutrality was a proud thing. But the intellectual progress has been so gradual that the country retains little sense of the irony. The war sentiment, begun so gradually but so perseveringly by the preparedness advocates who came from the ranks of big business, caught hold of one after another of the intellectual groups. With the aid of Roosevelt, the murmurs became a monotonous chant, and finally a chorus so mighty that to be out of it was at first to be disreputable and finally almost obscene. And slowly a strident rant was worked up against Germany which compared very creditably with the German fulminations against the greedy power of England. The nerve of the war feeling centered, of course, in the richer and older classes of the Atlantic seaboard, and was keenest where there were French or English business and particularly social connections. The sentiment then spread over the country as a class phenomenon, touching everywhere those upper-class elements in each section who identified themselves with this eastern ruling group. It must never be forgotten that in every community it was the least liberal and least democratic elements among whom the preparedness and later the war sentiment was found. The farmers were apathetic, the small businessmen and workmen are still apathetic toward the war. The election was a vote of confidence of these latter classes in a President who would keep the faith of neutrality. The intellectuals, in other words, have identified themselves with the least democratic forces in American life. They have assumed the leadership for war of those very classes whom the American democracy has been immemorally fighting. Only in a world where irony was dead could an intellectual class enter war at the head of such illiberal cohorts in the avowed cause of world liberalism and world democracy. No one is left to point out the undemocratic nature of this war liberalism. In a time of faith, skepticism is the most intolerable of all insults.

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Our intellectual class might have been occupied, during the last two years of war, in studying and clarifying the ideals and aspirations of the American democracy, in discovering a true Americanism which would not have been merely nebulous but might have federated the different ethnic groups and traditions. They might have spent the time in endeavoring to clear the public mind of the cant of war, to get rid of old mystical notions that clog our thinking. We might have used the time for a great wave of education, for setting our house in spiritual order. We could at least have set the problem before ourselves. If our intellectuals were going to lead the administration, they might conceivably have tried to find some way of securing peace by making neutrality effective. They might have turned their intellectual energy not to the problem of jockeying the nation into war, but to the problem of using our vast neutral power to attain democratic ends for the rest of the world and ourselves without the use of the malevolent technique of war. They might have failed. The point is that they scarcely tried. The time was spent not in clarification and education, but in a mulling over of nebulous ideals of democracy and liberalism and civilization which had never meant anything fruitful to those ruling classes who now so glibly used them, and in giving free rein to the elementary instinct of self-defense. The whole era has been spiritually wasted. The outstanding feature has been not its Americanism but its intense colonialism. The offense of our intellectuals was not so much that they were colonial-for what could we expect of a nation composed of so many national elements?-but that it was so one-sidedly and partisanly colonial. The official, reputable expression of the intellectual class has been that of the English colonial. Certain portions of it have been even more loyalist than the king, more British even than Australia. Other colonial attitudes have been vulgar. The colonialism of the other American stocks was denied a hearing from the start. America might have been made a meeting ground for the different national attitudes. An intellectual class, cultural colonists of the different European nations, might have threshed out the issues here as they could not be threshed out in Europe. Instead of this, the English colonials in university and press took command at the start, and we became an intellectual Hungary where thought was subject to an effective process of Magyarization. The reputable opinion of the American intellectuals became more and more either what could be read pleasantly in London, or what was written in an earnest effort to put Englishmen straight on their war aims and war technique. This Magyarization of thought produced as a counterreaction a pecu-

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liarily offensive and inept German apologetic, and the two partisans divided the field between them. The great masses, the other ethnic groups, were inarticulate. American public opinion was almost as little prepared for war in 1917 as it was in 1914.

The sterile results of such an intellectual policy are inevitable. During the war the American intellectual class has produced almost nothing in the way of original and illuminating interpretation. Veblen's *Imperial Germany*; Patten's *Culture and War*, and addresses; Dewey's *German Philosophy and Politics*; a chapter or two in Weyl's *American World Policies*-is there much else of creative value in the intellectual repercussion of the war? It is true that the shock of war put the American intellectual to an unusual strain. He had to sit idle and think as spectator, not as actor. There was no government to which he could docilely and loyally tender his mind as did the Oxford professors to justify England in her own eyes. The American's training was such as to make the fact of war almost incredible. Both in his reading of history and in his lack of economic perspective he was badly prepared for it. He had to explain to himself something which was too colossal for the modern mind, which outran any language or terms which we had to interpret it in. He had to expand his sympathies to the breaking point, while pulling the past and present into some sort of interpretative order. The intellectuals in the fighting countries had only to rationalize and justify what their country was already doing. Their task was easy. A neutral, however, had really to search out the truth. Perhaps perspective was too much to ask of any mind. Certainly the older colonials among our college professors let their prejudices at once dictate their thought. They have been comfortable ever since. The war has taught them nothing and will teach them nothing. And they have had the satisfaction, under the rigor of events, of seeing prejudice submerge the intellects of their younger colleagues. And they have lived to see almost their entire class, pacifists and democrats too, join them as apologists for the "gigantic irrelevance" of war.

We have had to watch, therefore, in this country the same process which so shocked us abroad-the coalescence of the intellectual classes in support of the military program. In this country, indeed, the socialist intellectuals did not even have the grace of their German brothers and wait for the declaration of war before they broke for cover. And when they declared for war they showed how thin was the

intellectual veneer of their socialism. For they called us in terms that might have emanated from any bourgeois journal to defend democracy and civilization, just as if it was not exactly against those very bourgeois democracies and capitalist civilizations that socialists had been fighting for decades. But so subtle is the spiritual chemistry of the "inside" that all this intellectual cohesion-herd instinct become her[d] intellect-which seemed abroad so hysterical and so servile, comes to us here in highly rational terms. We go to war to save the world from subjugation! But the German intellectuals went to war to save their culture from barbarization! And the French went to war to save their beautiful France! And the English to save international honor! And Russia, most altruistic and self-sacrificing of all, to save a small state from destruction! Whence is our miraculous intuition of our moral spotlessness? Whence our confidence that history will not unravel huge economic and imperialist forces upon which our rationalizations float like bubbles? The Jew often marvels that his race alone should have been chosen as the true people of the cosmic God. Are not our intellectuals equally fatuous when they tell us that our war of all wars is stainless and thrillingly achieving for good?

An intellectual class that was wholly rational would have called insistently for peace and not for war. For months the crying need has been for a negotiated peace, in order to [a]void the ruin of a deadlock. Would not the same amount of resolute statesmanship thrown into intervention have secured a peace that would have been a subjugation of neither side? Was the terrific bargaining power of a great neutral ever used? Our war followed, as all wars follow, a monstrous failure of diplomacy. Shamefacedness should now be our intellectuals' attitude, because the American play for peace was made so little more than a polite play. The intellectuals have still to explain why, willing as they now are to use force to continue the war to absolute exhaustion, they were not willing to use force to coerce the world to a speedy peace.

Their forward vision is no more convincing than their past rationality. We go to war now to internationalize the world! But surely their League to Enforce Peace is only a palpable apocalyptic myth, like the syndicalists' myth of the "general strike." It is not a rational program so much as a glowing symbol for the purpose of focusing belief, of setting enthusiasm on fire for international order. As far as it does this it

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has pragmatic value; but as far as it provides a certain radiant mirage of idealism for this war and for a world order founded on mutual fear, it is dangerous and obnoxious. Idealism should be kept for what is ideal. It is depressing to think that the prospect of a world so strong that none dare challenge it should be the immediate ideal of the American intellectual. If the League is only a makeshift, a coalition into which we enter to restore order, then it is only a description of existing fact, and the idea should be treated as such. But if it is an actually prospective outcome of the settlement, the keystone of American policy, it is neither realizable nor desirable. For the program of such a League contains no provision for dynamic national growth or for international economic justice. In a world which requires recognition of economic internationalism far more than of political internationalism, an idea is reactionary which proposes to petrify and federate the nations as political and economic units. Such a scheme for international order is a dubious justification for American policy. And if American policy had been sincere in its belief that our participation would achieve international beatitude, would we not have made our entrance into the war conditional upon a solemn general agreement to respect in the final settlement these principles of international order? Could we have afforded, if our war was to end war by the establishment of a league of honor, to risk the defeat of our vision and our betrayal in the settlement? Yet we are in the war, and no such solemn agreement was made, nor has it ever been suggested.

The case of the intellectuals seems, therefore, only very speciously rational. They could have used their energy to force a just peace or at least to devise other means than war for carrying through American policy. They could have used their intellectual energy to ensure that our participation in the war meant the international order which they wish. Intellect was not so used. It was used to lead an apathetic nation into an irresponsible war, without guarantees from those belligerents whose cause we were saving. The American intellectual, therefore, has been rational neither in his hindsight nor his foresight. To explain him we must look beneath the intellectual reasons to the emotional disposition. It is not so much what they thought as how they felt that explains our intellectual class. Allowing for colonial sympathy, there was still the personal shock in a world war which outraged all our preconceived notions of the way the world was tending. It reduced to rubbish most of the humanitarian internationalism and democratic nationalism which had been the emotional

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thread of our intellectuals' life. We had suddenly to make a new orientation. There were mental conflicts. Our latent colonialism strove with our longing for American unity. Our desire for peace strove with our desire for national responsibility in the world. That first lofty and remote and not altogether unsound feeling of our spiritual isolation from the conflict could not last. There was the itch to be in the great experience which the rest of the world was having. Numbers of intelligent people who had never been stirred by the horrors of capitalistic peace at home were shaken out of their slumber by the horrors of war in Belgium. Never having felt responsibility for labor wars and oppressed masses and excluded races at home, they had a large fund of idle emotional capital to invest in the oppressed nationalities and ravaged villages of Europe. Hearts that had felt only ugly contempt for democratic strivings at home beat in tune with the struggle for freedom abroad. All this was natural, but it tended to overemphasize our responsibility. And it threw our thinking out of gear. The task of making our own country detailedly fit for peace was abandoned in favor of a feverish concern for the management of the war, advice to the fighting governments on all matters, military, social, and political, and a gradual working up of the conviction that we were ordained as a nation to lead all erring brothers toward the light of liberty and democracy. The failure of the American intellectual class to erect a creative attitude toward the war can be explained by these sterile mental conflicts which the shock to our ideals sent raging through us.

Mental conflicts end either in a new and higher synthesis or adjustment, or else in a reversion to more primitive ideas which have been outgrown but to which we drop when jolted out of our attained position. The war caused in America a recrudescence of nebulous ideals which a younger generation was fast outgrowing because it had passed the wistful stage and was discovering concrete ways of getting them incarnated in actual institutions. The shock of the war threw us back from this pragmatic work into an emotional bath of these old ideals. There was even a somewhat rarified revival of our primitive Yankee boastfulness, the reversion of senility to that republican childhood when we expected the whole world to copy our republican institutions. We amusingly ignored the fact that it was just that Imperial German régime, to whom we are to teach the art of self-government, which our own federal structure, with its executive irresponsible in foreign policy and with its absence of parliamentary control, most resembles. And we are missing the exquisite irony of

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the unaffected homage paid by the American democratic intellectuals to the last and most detested of Britain's tory premiers as the representative of a "liberal" ally, as well as the irony of the selection of the best hated of America's bourbon "old guard" as the missionary of American democracy to Russia.

The intellectual state that could produce such things is one where reversion has taken place to more primitive ways of thinking. Simple syllogisms are substituted for analysis; things are known by their labels, our heart's desire dictates what we shall see. The American intellectual class, having failed to make the higher syntheses, regresses to ideas that can issue in quick, simplified action. Thought becomes any easy rationalization of what is actually going on or what is to happen inevitably tomorrow. It is true that certain groups did rationalize their colonialism and attach the doctrine of the inviolability of British sea power to the doctrine of a League of Peace. But this agile resolution of the mental conflict did not become a higher synthesis, to be creatively developed. It gradually merged into a justification for our going to war. It petrified into a dogma to be propagated. Criticism flagged and emotional propaganda began. Most of the socialists, the college professors and the practitioners of literature, however, have not even reached this high-water mark of synthesis. Their mental conflicts have been resolved much more simply. War in the interests of democracy! This was almost the sum of their philosophy. The primitive idea to which they regressed became almost insensibly translated into a craving for action. War was seen as the crowning relief of their indecision. At last action, irresponsibility, the end of anxious and torturing attempts to reconcile peace ideals with the drag of the world toward hell. An end to the pain of trying to adjust the facts to what they ought to be! Let us consecrate the facts as ideal! Let us join the greased slide toward war! The momentum increased. Hesitations, ironies, consciences, considerations—all were drowned in the elemental blare of doing something aggressive, colossal. The new-found Sabbath "peacefulness of being at war"! The thankfulness with which so many intellectuals lay down and floated with the current betrays the hesitation and suspense through which they had been. The American university is a brisk and happy place these days. Simple, unquestioning action has superseded the knots of thought. The thinker dances with reality.

With how many of the acceptors of war has it been mostly a dread of intellectual

suspense? It is a mistake to suppose that intellectuality necessarily makes for suspended judgments. The intellect craves certitude. It takes effort to keep it supple and pliable. In a time of danger and disaster we jump desperately for some dogma to cling to. The time comes, if we try to hold out, when our nerves are sick with fatigue, and we seize in a great healing wave of release some doctrine that can be immediately translated into action. Neutrality meant suspense, and so it became the object of loathing to frayed nerves. The vital myth of the League of Peace provides a dogma to jump to. With war the world becomes motor again and speculation is brushed aside like cobwebs. The blessed emotion of self-defense intervenes too, which focused millions in Europe. A few keep up a critical pose after war is begun, but since they usually advise action which is in one-to-one correspondence with what the mass is already doing, their criticism is little more than a rationalization of the common emotional drive.

The results of war on the intellectual class are already apparent. Their thought becomes little more than a description and justification of what is going on. They turn upon any rash one who continues idly to speculate. Once the war is on, the conviction spreads that individual thought is helpless, that the only way one can count is as a cog in the great wheel. There is no good holding back. We are told to dry our unnoticed and ineffective tears and plunge into the great work. Not only is every one forced into line, but the new certitude becomes idealized. It is a noble realism which opposes itself to futile obstruction and the cowardly refusal to face facts. This realistic boast is so loud and sonorous that one wonders whether realism is always a stern and intelligent grappling with realities. May it not be sometimes a mere surrender to the actual, an abdication of the ideal through a sheer fatigue from intellectual suspense? The pacifist is roundly scolded for refusing to face the facts, and for retiring into his own world of sentimental desire. But is the realist, who refuses to challenge or criticize facts, entitled to any more credit than that which comes from following the line of least resistance? The realist thinks he at least can control events by linking himself to the forces that are moving. Perhaps he can. But if it is a question of controlling war, it is difficult to see how the child on the back of a mad elephant is to be any more effective in stopping the beast than is the child who tries to stop him from the ground. The ex-humanitarian, turned realist, sneers at the snobbish neutrality, colossal conceit, crooked thinking, dazed sensibili-

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ties, of those who are still unable to find any balm of consolation for this war. We manufacture consolations here in America while there are probably not a dozen men fighting in Europe who did not long ago give up every reason for their being there except that nobody knew how to get them away.

But the intellectuals whom the crisis has crystallized into an acceptance of war have put themselves into a terrifyingly strategic position. It is only on the craft, in the stream, they say, that one has any chance of controlling the current forces for liberal purposes. If we obstruct, we surrender all power for influence. If we responsibly approve, we then retain our power for guiding. We will be listened to as responsible thinkers, while those who obstructed the coming of war have committed intellectual suicide and shall be cast into outer darkness. Criticism by the ruling powers will only be accepted from those intellectuals who are in sympathy with the general tendency of the war. Well, it is true that they may guide, but if their stream leads to disaster and the frustration of national life, is their guiding any more than a preference whether they shall go over the right-hand or the left-hand side of the precipice? Meanwhile, however, there is comfort on board. Be with us, they call, or be negligible, irrelevant. Dissenters are already excommunicated. Irreconcilable radicals, wringing their hands among the debris, become the most despicable and impotent of men. There seems no choice for the intellectual but to join the mass of acceptance. But again the terrible dilemma arises—either support what is going on, in which case you count for nothing because you are swallowed in the mass and great incalculable forces bear you on; or remain aloof, passively resistant, in which case you count for nothing because you are outside the machinery of reality.

Is there no place left, then, for the intellectual who cannot yet crystallize, who does not dread suspense, and is not yet drugged with fatigue? The American intellectuals, in their preoccupation with reality, seem to have forgotten that the real enemy is War rather than Imperial Germany. There is work to be done to prevent this war of ours from passing into popular mythology as a holy crusade. What shall we do with leaders who tell us that we go to war in moral spotlessness, or who make "democracy" synonymous with a republican form of government? There is work to be done in still shouting that all the revolutionary by-products will not justify the war, or make war anything else than the most noxious complex of all the evils that afflict

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men. There must be some to find no consolation whatever, and some to sneer at those who buy the cheap emotion of sacrifice. There must be some irreconcilables left who will not even accept the war with walrus tears. There must be some to call unceasingly for peace, and some to insist that the terms of settlement shall be not only liberal but democratic. There must be some intellectuals who are not willing to use the old discredited counters again and to support a peace which would leave all the old inflammable materials of armament lying about the world. There must still be opposition to any contemplated "liberal" world order founded on military coalitions. The "irreconcilable" need not be disloyal. He need not even be "impossibilist." His apathy toward war should take the form of a heightened energy and enthusiasm for the education, the art, the interpretation that make for life in the midst of the world of death. The intellectual who retains his animus against war will push out more boldly than ever to make his case solid against it. The old ideals crumble; new ideals must be forged. His mind will continue to roam widely and ceaselessly. The thing he will fear most is premature crystallization. If the American intellectual class rivets itself to a "liberal" philosophy that perpetuates the old errors, there will then be need for "democrats" whose task will be to divide, confuse, disturb, keep the intellectual waters constantly in motion to prevent any such ice from ever forming.