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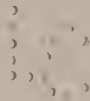
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SCIENCE of COLLECTIVE EFFICIENCY

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FOREWORD

Democracy is the goal of our age.

But woe follows woe, as the shadow follows the sun, in the case of every element in a democracy that lacks the traits that beget collective efficiency.

This stubborn fact conveys its own lesson of the utter importance of the development of collective efficiency by all who are expected to safeguard their interests in a democracy.

Out of the heart of the universe comes the great cry to all: Develop collective efficiency, or suffer disgrace—and ultimately perish.

PREFACE.

No man, however brilliant; no people, however numerous; no nation, however rich and powerful, can live unto itself in the world as it is now constituted. The cardinal feature of great England's foreign policy is that she shall be in a position to prevent others from isolating her from the rest of the world. To fare well, to be free from outside annoyance, to secure needed co-operation, to be accorded the right of way in the world's activities, to receive desired recognition, we must have the respect of others.

Respect of the highest order is only accorded to those groups of men that manifest collective efficiency and only to individuals belonging to such groups. Whatever the treatment outwardly exhibited, men do not allow groups to occupy certain high places in their thoughts unless the groups have manifested collective efficiency.

The final test to be applied to any man is as to whether he is an individualist or a co-operator. The final test to be applied to a group is as to whether it is cursed with individualism which comes from harboring nests of individualists, or is blessed with the associative spirit, the outgrowth of the presence of beings that, in their fundamental bent, are co-operators. Whether this method of judgment is just or unjust, wise or unwise, it is the prevailing method and must be dealt with as such.

Sutton E. Griggs.

CONTENTS

THE NEW SCIENCE	3
FOREWORD	4
PREFACE	5
THE TWO CLASSES	7
INDIVIDUALISM	9
THE JOINT TASKS OF MANKIND .	16
TRANSFORMATION	22
ESSENTIAL TRAITS	25
Moral	25
Mental	33 45
Temperamental	46
CONCLUSION	51 53

THE TWO CLASSES.

Individualists and Co-operators.

Mineral matter, insects, lower animals and human beings may be divided into two categories—the individualistic and co-operative.

Atoms composing a gaseous substance are individualistic in tendency, each seeking to get away from its neighbor and being held in proximity to its neighbor only in proportion to the nearness of the outside pressure.

The atoms constituting steel are co-operative in tendency, clinging to each other tenaciously, and separating only as the result of outside pressure applied with drastic force.

Among the individualistic insects are to be found the flies, butterflies, grasshoppers, the solitary bee and the “Praying Mantis.” The Mantis comes into conscious existence not only inclined not to co-operate with its immediate kin, but disposed from the beginning toward suspicion, and warring against its brothers and sisters. The female Mantis finally rounds out her career of anti-co-operation by eating her husband.

Some of the co-operative insects are ants, hornets, wasps, and social bees. The social bee manifests in a high degree the co-operative bent.

The mole and the fox are individualistic animals.

The wolf and the beaver are animals that have the co-operative bent, it being more pronounced in the beaver than in the wolf, the latter confining its co-operation to searching and fighting for food.

All races of men have some measure of the co-operative bent and are to be divided into individualistic or co-operative

groups in proportion as individualism or co-operation predominates. Therefore, in all individualistic human groups there will be a measure of co-operation, and in all co-operative groups, a measure of individualism.

Out of the groups in which the co-operative spirit is predominant, we get the great governments of the world. The groups in which the co-operative spirit is weak constitute what are termed backward races.

INDIVIDUALISM.

Rampant individualism retards the development of races. The following are some of its effects:

Individualism causes sacred trusts to be regarded as golden opportunities for self aggrandisement that must not be ignored. The spirit of elevating personal interest over the interests of the group prevails.

According to the natural view-point of the individualist, he is the center of the universe. Every question that arises with reference to the relation that he is to sustain toward any thing else is answered with reference to its effect upon his desires.

To get a clear conception of the view-point of the individualist as compared with that of the co-operator we cite the respective courses followed by the white corpuscles and the tubercular germ in the human body. The white corpuscle seeks to take care of its own interests but is careful not to do so at the expense of the body. While it eats, it eats nothing that impairs the efficiency of the body. On the other hand, the tubercular germ establishes itself in vital tissue and proceeds to multiply and eat, utterly unmindful of the fact that he is pursuing a course that must destroy the body. "Am I not in the world for the purpose of satisfying my own desires" is the question which the tubercular germ and the individualist answer in the affirmative when they act according to the law of their natures.

Under individualism, through the elevation of personal interests above the general welfare, there comes a needless duplication of organizations, and a perversion of institutions designed to serve the public interest to agencies serving personal ends, primarily.

In organizations public favor fluctuates. A man is temporarily put into the fore-front. In the course of time it is regarded as expedient to replace him with someone else. Whenever his nature is permeated with individualism, he re-

sents being set aside and makes use of this acquired influence to disrupt the organization and form another in which he will continue to shine.

In the rank and file of various organizations there sometimes arises a spirit of unity, and efforts are put forth to blend under a common management organizations that have a common purpose; but leaders in the various organizations, apprehensive as to the extent to which they will shine in the amalgamated organization, throw obstacles in the way of union. Thus, individualism prevents the blending of organizations that ought by all means to be united.

While individualism can, and often does, operate to produce unnecessary divisions, at times it operates in the opposite direction. Sometimes, for the sake of more efficient administration, there should be a division of work and responsibility. But when a division would not cripple efficiency but greatly contribute thereto, an individualist at the head of an organization too ponderous for the best results, objects to the division because of a feeling that it would reduce his personal prestige.

Conventions, associations, fraternal organizations, churches and other like institutions are designed for public welfare. In a group where individualism is the predominating characteristic, men will arise to power in these organizations, and will cause them to contribute mainly to the personal welfare of individuals. This will be done not only to the extent of the splendid rewards that ought to come to individuals for exceptional services, but far beyond what reasonably should be expected.

A group of individualists may introduce into its life what are social agencies in the groups from which they are borrowed, but individualists who get control of them will cause them to be used mainly for personal ends. For example, the ballot is an instrument of co-operation. It does not belong to the individual but to the social body. It is merely placed

in the individual's hands as a means of recording his opinion as to what is best for the social body. But the individualist will regard the ballot as his personal property to be disposed of for his personal profit if he so desire.

A newspaper is a social institution. It exists as a result of the co-operation of the publisher and the reader. Each is under obligations to the other. But when an individualist comes into possession of a newspaper, he looks upon it as a means for personal gain. He does not view the paper as something that should primarily serve the interests of the public, but as something designed to increase his personal fortune. Not the news that helps society, but that which increases sales and adds to profits is what is furnished.

When an individualist is a publisher there will be but little done by his publication in the way of multiplying the usefulness of others. Wherever it will seem to serve the interests of the owning individualist to tear down, that will be his policy. On the other hand, anyone who contributes to the personal profit of the individualist will gain his support, regardless as to the injury that may be wrought upon society.

The mere presence of wealth in a group of individualists is of no great value to the group. Those who have it will have the egoistic outlook on life and will feel that the chief mission of the money in their possession is to minister to their personal needs. Money in the possession of a co-operator, even when held together will be used in ways to promote the common good.

A group of individualists, with the individualistic outlook will have a tendency to regard their interests as being cared for if certain individuals are receiving recognition. Among individualists, favors to individuals will be esteemed more highly than antagonism to conditions of vice which are doing damage to the whole social fabric.

In all groups where individualism predominates there is a lack of adequate support of leaders from attacks born of jealousy. Leadership involves the possession of exceptional talents, and the possession of exceptional talents begets jealousies. Where men are exclusively engrossed with personal interests they fail to help those afflicted by the handicaps born of a jealous spirit.

Behold then the fate of the man of exceptional strength in the midst of an individualistic group. His first battle is with the jealousies of those who themselves would like to sit in the seat of power. Of course this contest goes on in all groups of men. But, in groups where individualism prevails, the neutrals who constitute the overwhelming masses, and who could determine issues, often are so engrossed with their individual tasks as to leave the exceptional man to battle single-handed with those contending with him. In the co-operative groups where the units have acquired the habit of throwing themselves whole-heartedly and readily into the tasks of others, they go to the rescue of the exceptional character. In this way he has a better chance to survive than in the groups where individualism predominates, and he is left alone to contend with those whose chief inspiration is to prevent his acquisition of honor. The individualistic groups, therefore, cannot possibly develop great leaders in numbers equal to those developed in the co-operative groups; nor can such leaders as are developed devote time to constructive efforts as the leaders in co-operative groups, because more time must be

Individualism blights the spirit of reform by denying it proper co-operation.

An individualist stands ready to co-operate with the man who enjoys public favor, in order that he may fall heir to his reflected light. But a man enjoying public favor may also be a man holding the people to an erroneous course. Individualism therefore operates in a manner to foster the continuance of error by causing men to support a popular man though in the wrong.

The reformer's task is by its very nature an unpopular task. Where individualism prevails and units give primary consideration to their own welfare, they do not lend to the embryonic reformers the amount of co-operation necessary for the reform to get a proper footing. Therefore, where individualism prevails there is an abundance of abortive reform movements.

Where individualism thrives, distrust, because of knowledge or fear of betrayal of trusts, is present with its paralyzing influence.

In order to have co-operation there must be concentration and trust. When an individualist sees concentration he aspires to the accompanying position of trust. When he gets it, he begins to act with reference to his trust as the tubercular germ toward the vital tissue of the body. It is thus that the reign of individualism in a group operates so pronouncedly in the direction of the betrayal of trusts.

Power is a sacred trust committed to the care of the holder for the common good. When the individualist has power he is willing to use it for the selfish purpose of perpetuating himself in power. An individualist, aspiring for power is willing to resort to methods to gain his end that will work injury to the social body. Regarding all things as revolving around himself, it does not matter with him to what extent he upsets the social body; is not concerned about the sort of opinion that a social body is creating by virtue of his activities. He will provoke any sort of crisis for his own good at the expense of the public good. What does he care with reference to the opinion being formed of his group, so long as he is achieving that that pleases him? The battles of individualists for places of power are among the greatest retarding forces in the matter of developing collective efficiency. Individualism clashing with individualism has caused the wrecking of many groups.

A powerful force such as individualism cannot exist in a race without its being known or felt. People go about in daily dread of its manifestations. Men are bound to draw lessons from experience, and when they see cause after cause go down because of the betrayal of sacred trusts begotten by the spirit of individualism, it is very natural that there should be a marked degree of suspicion. This suspicion will be found to embrace not only those that merit it but some who do not merit it.

Again, anyone who deviates from the beaten path to pursue a course which he is thoroughly convinced will be for the good of the people is very likely to have thrown over him the blanket of suspicion woven by a group in which individualism has so often manifested itself. Suspicion is the native air of a condition of individualism.

Under the reign of individualism, social agencies that should care for those things that endanger society are lacking, or, are but feebly supported, thus allowing evils to multiply and become menacing.

We have seen how that individualism operates to hamper the strong men in a group. It also has a baneful influence over the weaker units. In every group there are those who stand in need of co-operation. There is the child, the lame, the halt, the blind, the sick, the aged and those morally defective who need assistance. Whenever this assistance fails to come, evil results to society follow. Individualism operates to prevent the carrying forward of matters of this kind in three ways. In the first place, individualism prevents the development of a sufficient number of leaders interested in aiding those who need aid. In the next place, individualism, gripping the hearts of the people prevents a sufficient amount of cooperation being extended to such leaders as do arise. And in the third place, individualism operates to cause some who do take the lead in such matters to take advantage of the sentiment in favor of helping the needy and use that sentiment in the building up of their own private interests.

It can be seen that the influence of individualism is baneful in the extreme and cannot fail to prevent the development of a race, when present to a sufficient extent.

Individualists do not create progressive societies, do not make good citizens and operate in the direction of destroying such societies as they enter.

THE JOINT TASKS OF MANKIND.

The crowning work of the co-operative spirit in a race is collective efficiency. A group possesses collective efficiency when it has the capacity for, and the habit of concentrating all of its potential and necessary forces behind the joint tasks of mankind.

The act of jumping quite aptly illustrates the possession of collective efficiency by a social body. The will of the jumper reaches out to every muscle of the body, brings them all into co-ordination, and when the leap is made, all parts go along together. The will of an epileptic does not control his entire body. An affected part, such as an arm or a leg, acts without regard to instructions received from the center of control in the brain, and there is no co-ordination of action between the affected part and the rest of the body. When a group lacks the capacity to influence any essential element to help foster its general policy, and when this disaffection is sufficient to influence the course of the group, it may be said to have social epilepsy instead of collective efficiency. When a group faces great opportunities or necessities and has the resources to meet all demands, yet fails to do so, it may be said to be afflicted with social paralysis.

There was once a powerful nation that rendered conspicuous service to the cause of humanity. It fell and was dismembered, its territory being divided among other nations. The people of this fallen nation had so many excellent qualities that investigators of social phenomena were puzzled as to the causes of her inability to retain her place in the family of nations. A distinguished American sociologist spent a number of years mingling with the people in search of knowledge of the traits that were operating to prevent the manifestation of collective efficiency.

As a result of the world war this nation was re-established. No sooner had the people made their escape from oppression than rumors began to go forth to the effect that certain elements among them were horribly oppressing the

members of another race in their midst. This oppression was not sanctioned by the constituted authorities, yet, it is said that it went on. Some time later an element of this nation pursued a course which was repudiated by the authorized representatives of the government, but which threatened to precipitate another great European war. What appears to be a fatal lack of this nation? There is the absence of a capacity for holding all elements in line with a national policy. It seems to be a case of social epilepsy. devoted to the task of self-preservation.

Since each normal individual is well occupied in propelling himself through life, a new force must be found to take care of those elements in the groups that break down. If this is not done the evil influences radiating from those that have failed to function properly will ultimately affect the whole group. This new force can be secured by the association in endeavor of the elements that are functioning normally. This new force may properly be called the collective arm and is the natural outgrowth of the true co-operative spirit. It is the instrument that handles joint tasks.

The instinct of self-preservation is so pronounced in the human body that the muscles will act in the presence of danger before there is conscious thought as to what should be done. The lids of the eye can be relied on to shut out a speeding insect before one has had the opportunity to think the matter out. What is needed in the social body is such a measure of the co-operative spirit as will cause the development of a collective arm at every point and on every occasion needed. When a group is so constituted that this collective arm does not make its appearance when a given situation calls for it, it is a sign of the absence of a co-operative nature.

The race or group that does not develop the collective arm when and where it needs it, is a social deformity and will be regarded by other groups about as a man born without arms is regarded by other men. The man, armless from birth, is set aside by other men as a thing apart. A race

that does not develop the collective arm is set aside as a race apart. Individuals that do not meet their social obligations are called social criminals. They may be splendid persons in all other respects, but if they fail in this, the most important of all matters whatsoever, they will not, they cannot rank high in men's esteem, and the more they press for consideration while maintaining this armless condition, the more bitterly they will be fought.

Here we have an explanation of the increase of prejudice with the increase of progress on the part of those who are progressing as individuals, but not as to the acceptance of social responsibilities.

Among the chief joint tasks of men are:

(a) The preservation of health that the species may endure. When a group has a death rate in excess of its birth rate the collective arm is not functioning properly at that point.

(b) The handing over to the many of the advancement attained by the individuals.

In a group those who are most advanced are affected by those who have lagged behind. This is inevitable. It is the joint task of the progressive element to pass what it has gained on to the masses.

(c) The protection of the social body from the operation of anti-social forces.

The social body attracts the attention of anti-social forces and it is the duty of the social body to meet these anti-social forces

(d) The matter of unification and cohesion.

Needless divisions and the lack of cohesion seriously weaken the social body and it is a duty that a society owes to itself to unify its forces and beget cohesion.

(e) The getting to the front in a dominating position that which is highest and best in the group life.

All groups should be led by their best products. It is the duty of the whole body to search for its best to put it in the lead. Wherever in a group leadership has fallen into inferior hands it is a sign of the neglect of an important joint task. However, in appraising leadership care must be taken to consider *all* the qualifications that should enter into leadership.

(f) Timely and adequate support with both thought and action, of administrative forces.

No small body of men can think and plan for a great group unaided. It is the duty of the group to get its unbiased thought up to administrative forces so that they can have the united wisdom of the group as a guiding force.

It is the duty of a group to so act as to aid administrative forces. They are powerless without the general aid.

It is a duty of society to see to it that it gets the benefit of united thought and action.

(g) The removal of inefficiency or other retarding influences from the seat of power at the proper time and in a wise manner.

It is to be expected that mistakes of judgment will be made by groups and that inefficient or corrupt forces will sometimes get into places of power. Inefficiency and corruption are injurious to the entire social body, and to rid itself of these things is the duty of social bodies.

But the group should possess the qualities necessary for making changes without violent ruptures.

(h) The attainment of results of such a stupendous and worthy character as to compel the respect, and eliminate the possibility of the contempt of other groups of men.

Respect is a thing that cannot be bestowed where not merited. Since there is a degree of respect that is only accorded to members of groups that display collective effecien-

cy, it is the duty of the group to so function as a group as to win the respect of other groups. Otherwise the individuals composing the group functioning below just expectations may encounter the contempt of the members of groups that are meeting the reasonable expectations of mankind.

(i) The conquest of the good will of other groups of men.

Mere membership in a given group establishes certain relationships toward other groups. It is the duty of a group therefore to send forth to other groups that which will make life enjoyable for its members.

(j) Social sanitation.

Just as no human body is complete without arrangements for disposing of the waste matter generated, likewise a social group must have facilities to make proper disposition of its waste matter, delinquencies and victims of unfortunate circumstances, whose neglect would cause injury to the social body.

The body of an animal is not complete and is not in a safe or healthy condition unless it is equipped with corrective and curative agencies. There must be pores for the elimination of waste matter and there must be curative agencies to set things right when disorders appear. If the body of an animal is lacking in curative power it is avoided as in the case of leprosy. Any social body that lacks curative forces may be said to have the social leprosy.

These joint tasks are but illy performed wherever there is an absence of spontaneity in extending to men who have the spirit of reform, the degree of timely aid needed to produce the desired result. Where spontaneity is lacking the waste of time and energy in summoning the co-operative spirit is enormous.

When groups devote proper attention to those things that concern their welfare as a whole, their members have opportunities for developing a spirit of unselfishness and reputations that will better fit them for leadership.

The bees feed their prospective queens on a special food that causes them to grow to be larger than ordinary members of the hive. Working for the common good is the special food that causes members of human groups to grow large, and where there is but little attention given to matters of common interest there is also a lack of opportunity to develop effective, unselfish leadership. Groups in which the joint tasks are neglected will be found to be groups with a predominantly selfish leadership, and a leadership without general influence.

TRANSFORMATION.

The chief task of civilization is to change each succeeding generation from the individualistic to the co-operative bent, as a man begins life equipped by nature to practice individualism. Unless this transformation is made individualism will rear its head, it matters not under what form of organization activities go forward. Give to a group of individualists a republican form of government and they will convert it into anarchy or autocracy.

It is very important that there should be a clear understanding of the size of the problem of transformation. It is by no means enough for the members of a group to learn of the value of a life of co-operation. It is comparatively easy to do that. But, in addition to a realization of the value of co-operation, there must be a development of a *nature* that will insure its practice. For example, it would do no good, even if they could understand it, merely to lecture to flies concerning the superior advantages enjoyed by ants, due to a superior capacity for co-operation. Unless the nature of the flies could be transformed they would proceed to act in the same old way, even after having heard in full of the value of the contrary course. It is possible to find a group in which there is general knowledge that its greatest need is to practice co-operation, and yet there will be an utter failure to measure up to reasonable expectations, because the knowledge of the value of co-operation is not accompanied by a co-operative nature. Individualists at times have learned the language of co-operation, have adopted the arguments in its favor, have diligently preached them, but with no end in view save that of personal benefit. The rankest sort of an individualist can be the loudest sort of an advocate of co-operation. But a close study of the lives of individualists who adopt the doctrines of co-operation will show that about their only interest in co-operation is manifested when it is headed in their direction. They are ready to cast the doctrine aside as soon as it has served their

personal ends. They clamour loudly for co-operation when this would bring profit to them, but seem not to think of practicing it with reference to others.

When men, in their natures, are individualistic and not associative, their marked success as individuals is not necessarily helpful to the group. While they are in the ranks, necessity forces a certain amount of the practice of co-operation upon them, as hunger drives wolves into the pack and brings about co-operative hunting. But, when individualists succeed, their essential nature asserts itself. It is thus that a group of individualists has a somewhat co-operative middle class and a leadership permeated with the selfish spirit.

This brings us to the assertion that groups must not fasten their attention primarily on the fruits of co-operation, but upon forming the right kind of spirit, since success that is not accompanied by the true spirit of co-operation is a success that only entrenches selfishness in the seat of power.

There is no question of greater importance than that as to how the young are to acquire this co-operative bent. It has been held by some that traits are inherited. There are others who hold that there is no inheritance of traits along with the body. It is conceded that certain physical organs are inherited which yield themselves more readily to the manifestations of certain traits, but that the traits themselves come in a different manner.

There is an early period, so the theory goes, when the spiritual being, the mind is without special bias as to traits, and what its character is to become depends upon impressions made during an early period. For example, it is held that a wild duck does not inherit fear of men, that when it comes into the world its nature, so far as that matter is concerned, is thoroughly neutral. The mother early inculcates fear, and does it under such circumstances that it does not leave the young duck after it has been thus impressed. On the other hand, if the young duck can be reached in the ab-

sence of its mother and before she has made that impression upon it, it can be brought up utterly devoid of fear of men.

It is held that a child does not inherit the traits of the race to which it belongs, but that the social atmosphere into which it is thrown shapes its character. The most important thing in connection with a race, therefore, is thought to be the social atmosphere, the body of sentiments and thoughts in which it is enveloped. The late Benjamin Kidd says: "It is the matter of its social heredity which creates the ruling people. It is what it lacks in its social heredity that relegates a people to the position of an inferior race."

Benjamin Kidd. *Science of Power*, P. 304.

The child of a community unconsciously imbibes the enveloping sentiment. Is the tone of life in the community predominantly selfish or altruistic, jealous or generous, constructive or destructive, individualistic or co-operative, concerned about the future or occupied wholly with the thoughts of the moment? Upon the thinking of the community depends the kind of individual being made out of the child. If the child comes out of this social mould with a co-operative spirit, he has in him the possibilities of a good citizen, a good team mate. If he comes out as an individualist it will be difficult to build a government out of material of his kind.

Collective efficiency is impossible unless there can be a substitution of the social for the individualistic outlook. The fact that a radical change in spirit from what nature first bestows is an absolute necessity, should not of itself be a discouragement. Nature first gives to the caterpillar a hairy body and decrees for it to crawl upon the earth. By submitting to a process of transformation, the shaggy creeper becomes the beautiful flier. If individualists will submit themselves and their offspring to transforming influences the spirit of co-operation will be formed within and will manifest itself outwardly as occasion may arise.

ESSENTIAL TRAITS.

Educate an individualist as an individualist and you have only the better him equipped to prey upon his fellows.

Education for a life of co-operation, it can be seen, does not consist in merely pointing out the value of co-operation. An individualist can see how that the spirit of co-operation, fostered in others, can be made to feed his individualism.

The home, the kindergarten, the school, the Sunday School and all other agencies dealing with child life should hold definitely in mind the task of transforming individualists into co-operators. If the child is to go through life with the individualistic bent, viewing all matters with his own interests as the determining center of his thinking, the sharpening of its talents is but the multiplication of a destructive force. Groups with keen intellectual power and broad knowledge cannot attain collective efficiency where there has been no transformation of the spirits to the point where they are fundamentally co-operative.

To make an enduring success of co-operation, certain mental concepts must be inculcated, certain tempermental traits must be fostered and certain moral principles must be accepted and followed:

MORAL

If the co-operative spirit is to thrive to the point of collective efficiency, the highest of human achievements, development must be secured along the following lines:

1. A keen sense of personal responsibility for the general welfare.

What is the feeling of the individuals of a race with regard to its condition? In order that it may have the success that justly may be expected of it, the various units must feel responsible for its entire condition. The unit must not be content with its own individual success, with its own personal

worth. It must not be satisfied merely with success in its own chosen field. It must carry upon its heart the burden of responsibility for the whole, and must do whatever it can in whatever way it can for the advancement of the interests of the whole.

This spirit of responsibility will breed the spirit of the initiative. Where there is a strong feeling of responsibility, it will cause the one that has it to take proper action when it is apparent that a duty is being neglected. There will be no waiting for some one else to do that which is as much one person's duty as it is another's.

Does the individual carry in his bosom this sense of responsibility for the general welfare? This is the test of material needed for the manifestation of collective efficiency. The bees have no use for any occupant of the hive that is not a contributor or a prospective contributor to the general welfare. The males in the hive accept no responsibility further than that of offering themselves as mates for queens. Apart from that function, they do nothing for the hive. Thus, immediately after the queen and a male are mated, her companion is destroyed, and afterwards all the males of the hive are killed.

The feeling of personal responsibility for the general welfare should operate in the direction of efforts on the part of those having it to induce all others to accept their full measure of responsibility. When only a few out of a large number are deeply imbued with a sense of responsibility, they will find themselves overwhelmed with work and breaking down under the load of general welfare problems thrust upon them, if by themselves they attempt to do all that they see is needed to be done for the public good. For the sake of themselves and for the sake of society, there should be moral conscription for service in the general welfare. Those who have the good of the whole at heart should be of the type grimly determined to awaken a like feeling in all others.

2. Substitution of self-renunciation for self-preservation when the general welfare is involved.

While every unit is assigned by nature the special task of taking care of itself, it must stand ready to sacrifice its own personal interests whenever they come in conflict with the welfare of the whole people. Ambition for personal success must give way before the needs of the general body. If an army stands in need of delivering a crushing blow to the opposition, this cannot be done if the respective desires of its soldiers for life prompt them to seek their own good in preference to the general good of the army and the cause for which it stands.

In the struggle for existence through which living creatures have come, self-preservation was the first law of nature, but when the society stage is reached in evolution, this law must be relegated to second place, and self-renunciation must become the first law of nature so far as the relation of the individual to society is concerned.

Sometimes the efficiency of a group is promoted by the long tenure of an exceptionally worthy character at its head. On the other hand, the welfare of a group sometimes calls for a change of officials. The retention or the abandonment of an office should be determined wholly with reference to the needs of the group. The office holder should consider the question of aspiring to hold on or to let go from the standpoint of the needs of the group and not from the standpoint of his own glory simply. George Washington set a noble example in this matter. Perhaps he could have held on to the Presidency of the United States indefinitely. Yet, he chose to retire, feeling that course would be a great contribution to the welfare of the country.

3. Control of appetites.

In order that a society may meet the emergencies that are likely to come upon it, it is essential that its units possess sound bodies. Nature has endowed men with three great

craves: the crave for food, the crave for drink, and the crave for reproduction. These craves must be kept within their proper bounds or else the weakening of the bodies must take place.

Moreover, in order for society to meet its emergencies, it must at times have accumulated resources upon which it can draw, by means of loans, bonds and so-forth. These resources are accumulated as the result of thrift, but wherever there is no control of the appetites there can be no thrift.

In groups where the sexual appetites are given a free and unrestricted reign, clashings between members who ought to be co-operating with each other are inevitable. The antagonisms begotten in such clashings are deep, lasting and far-reaching in influence. Moreover, there is a decided reluctance in following the leadership of a man who is not exercising control of the sexual appetites. Such a man is sure to encounter opposition of those opposed to his way of living. It cannot be forecast how long his career is to last nor at what time his passions may lead him to betray some vital interest. Loss of mental vigor and failure in health are accompaniments of a lack of control of the sexual passions. It is to be observed that the great races of mankind are the monogamous races, the system of having one wife contributing materially to the regulation of the sexual appetites.

4. Honesty that begets fidelity to trust and justifies a policy of faith in man.

The cement that binds man to man and thus forms a society is the faith that man has in man. Where men are unduly suspicious of each other, there can be no effective social action. But faith must have a solid basis of experience upon which to rest and it cannot have this basis where it too often has been betrayed. In order, therefore, that there may be the measure of faith that will constitute a cement for society, there must be fidelity to trusts. Whenever groups repose

confidence in an individual, that individual owes it as a patriotic duty to prove faithful to the trust. Men will be slow to confer great power whenever there is great danger that it will be betrayed. Men will be slow to grant a needed measure of confidence to those in power wherever it is the practice to abuse that confidence. Dying upon the field of battle is not the only way in which to demonstrate a patriotic sentiment. He who is faithful to a trust is a patriot in the highest, the deepest, and the broadest sense of the word.

5. Reliability.

In the prosecution of the tasks incident to life in society, the ability of one man to do his work well depends upon the performance of duties by other men. A post-master, let us say, is due at the post-office in a metropolitan city at a certain hour. In order that he may get there at the appointed time to transact business upon which thousands are depending, he must have his breakfast at a certain time and transportation facilities must be at hand. Suppose the cook in his home has failed to show up at the proper time; suppose his chauffeur fails to be on hand to man his car; or, if he is to travel on the street car, suppose the motorman has failed to appear for duty—if such a condition confronts him, it will interfere with the proper discharge of his duties. Society is merely an arrangement of inter-dependence. With one group, one class, one element depending upon another, conditions will be thoroughly chaotic if there is no reliability.

6. Spirit of reconciliation.

The circumstances that confront men in a group are bound to differ. These different circumstances will operate to produce different convictions. Men who are equally able and equally honest will sometimes arrive at different conclusions. Misunderstandings are likely to arise. Ruptures in social fabrics are sure to come. It is therefore essential that every social group should be equipped with the spirit of re-

conciliation. Men must know how to forgive and forget. Men must have the desire to put an end to quarrels as quickly as possible. Estrangements should be kept up not one moment longer than may be necessary to cure the ills that begot the estrangements. The spirit of reconciliation should lead men to heal every breach so soon as those who caused the breach are out of the way.

There came a time in the life of the Jews when certain leaders regarded it as essential to enter into contention with other leaders. A rupture took place and they were divided into two rival kingdoms. They did not heal the breach. The rupture was allowed to continue. There was not the spirit of reconciliation. Therefore, when troubles came upon them thus separated into two independent groups, they were unable to stand the shock.

The United States of America had a most serious rupture. Four years of bloody strife overtook the nation, but when the war was over and the cause that led to the estrangement had been removed, the spirit of reconciliation asserted itself and the nation moved on unitedly to face its destiny. Going farther back, there was a rupture between the American colonies and the government of England. A war raged for eight years, but as the decades passed, the spirit of reconciliation asserted itself, and as a consequence, today the English speaking people of the world, separated as to form of government and by wide seas, are one in heart and one in destiny.

7. Suppression of the spirit of revenge.

In order to be able to promote the spirit of reconciliation, it is necessary to suppress the spirit of revenge. This passion is an unholy one and should not be harbored. There will be needless wrangling, base plotting of a harmful nature where the spirit of revenge is tolerated. There will be rejoicing over

mishaps when there could be sorrow, opposition where there should be hearty co-operation, where the spirit of revenge is nurtured. No individual can be relied upon as a safe member of society who harbors or encourages that spirit. It is impossible to build up collective efficiency out of material charged with the spirit of revenge.

8. Love of the neighbor.

A clear title to all that is in the universe would be of little value to a man occupying it by himself. The happiness of every individual is therefore bound up in the fact of the presence in the world of his fellow beings. Since one's fellows count for so much in every man's life, every man should love his fellow man. Collective efficiency only arrives in groups where this debt of love of the neighbor is recognized and met. For, there are many duties necessary for the common good for which there are no rewards whatever, and they are only performed where there is love for the neighbor.

Where there is only self-love, no true co-operator can be developed. Self-love is the very essence of individualism. He who does not love his fellowmen will find himself unable to pursue a course necessary for the common good whenever his own personal interests appear to lie in a contrary direction.

Not only is a man's happiness dependent upon his fellow man, but the extent of his usefulness is limited by the degree of development of his fellow man. The eminent French writer, Jules Payot, says: "The expansion of my personality and the proportionate value of my co-operation in the common task, depend for a large part on the richness, intellectual and moral of other men. My highest individual power coincides with the greatest degree of outside support and justice." Hence the necessity of love for the fellow man.

A member of a group in which the love of the neighbor

is a vital force feels that this sentiment is a great protection, and this thought warms his heart into a fervor of patriotism. It is hard to secure patriotic service from the members of a group in which the love of the neighbor is absent, and without patriotic service you cannot have a high degree of collective efficiency.

9. Maintenance of family life.

A progressive society's chief reliance for passing the gains from one generation to another is the family, made up of the husband, the wife and the child. The husband is needed to give proper leisure to the mother that she may have full opportunity to write the best upon the heart of her child. His strength is also needed to carry the children through the period in which a show of force may be necessary to insure proper discipline. Back of all efforts, then, to build for collective efficiency, there should be the family life, the one man and the one woman linked together in the home, each deserving the trust of the other, the two of them, in love, in patience, in all earnestness, transmitting to the spirit of the youth the social inheritance, the things of the heart and the mind and the spirit that make for social stability and progress.

MENTAL

1. Ready tendency to second the worthy efforts of others.

Men need stimulation in order that they may prosecute worthy undertakings which they themselves begin; but the greater need is stimulation of interest in things begun by others. No one man will originate all the things needed by a social group. No man has a right to feel that anything in which he is especially interested constitutes the full needs of a group. By far the larger measure of the needs of the group-life is beyond his special activities. But, each member of society is supposed to do something. Now, if each member that is doing something allows what he is doing to have exclusive control of his mind and activities, by far the larger needs of society will be neglected so far as he is concerned. Every citizen of a group ought to be a cosmopolitan, ought to be interested in all the worthy efforts of all other citizens.

As the needs and ambitions of groups grow larger and larger, the stage is reached where there are tasks beyond the capacity of any single person. Success at this stage can only come when there is willingness to second the worthy efforts of others. This, the individualist is not inclined to do.

Sometimes the person to be helped is an individualist. Though in the lead, his interest centers not so much in the success of the group as in his own personal success. When a man throws himself into a cause that is being led by another, the leader should not forget the seconder, a thing which an individualist will do. Thus, an individualist in the lead will pursue a course calculated to dampen the ardor of those who, if accorded proper treatment, could ably second his efforts.

The process of blending the efforts of men demands from another angle the true spirit of seconding. The indi-

vidualist, though given a position for the purpose of seconding the efforts of another, proceeds, instead, to try to supplant the man that he ought to second.

Sometimes there is an honor that would fall to some member of a group if the other members would but join hands in pushing him. Among individualists this is rarely done, and as a consequence the greater proportion of honors go to members of those groups where there is the ready tendency to second.

At times there are some very able persons in groups who are likewise modest and retiring. In groups where there is the seconding tendency, persons of this type have a chance for consideration. Men with the seconding spirit find them and make known their merits to their fellows. But little of this is done where the seconding spirit is missing. As a consequence, the road to preferment is left exclusively to those inclined to push their own causes aggressively. It is thus that in groups where there is but little tendency to second the efforts of others there is so often a leadership predominantly selfish in spirit.

When an idea is advanced in a group in which the seconding tendency is strong, it can stand on its merits. If it is a good one it will be gladly received and will be pushed forward by others. The tendency will be to make a hero of the author of the beneficial idea. But in a group in which the seconding tendency is weak, an idea encounters hostility from some whose only objection is that it did not come from them. They will seek to amend it for the sole purpose of diverting credit to themselves, or will oppose it for the secret reason that they do not desire to see credit reaped for its advancement, or will give it perfunctory support with the secret hope that it will prove to be a failure, thus discrediting the author of it. At other times, where there is an inclination not to second, the good idea will find itself soon confronted by a rival idea. In this way there comes about a

needless duplication of efforts. Men who ought to be supporting a worthy idea already proposed will be found needlessly engaged in fostering a rival proposition.

Seconding will have wholly different effects upon co-operators on the one hand, and individualists on the other. When the co-operator finds himself adequately seconded, his heart is made to glow with increased devotion to the common good. When the individualist is generously seconded, he will regard the support which he receives as but another testimonial to his own great value.

One man performs and another records, and thus we get history, which serves to bind the past, the present and the future together, and makes possible the existence of a racial policy, a cementing social force. But in groups where the units are characterized by the individualistic outlook on life each fellow is so intent upon what he himself is doing that he has not the heart of a historian. Individualism, then, is the deadly foe of history and causes the absence of this great cementing force. In groups where the units are characterized by individualism, the literary tendency will be in the direction of autobiographies. If a general record is made, it will be by some one who conceives himself as playing a central part in the things written about. Such biographies as appear will, in the main, be produced by some member of the family of the man thus honored. History, therefore, is only possible where the units have the seconding spirit.

There are those who devote their time to invention, discovery and thought. What they accomplish may be of invaluable service to the community, but they may not be in a position to furnish the funds to put their ideas into execution. Perhaps the very fact that they have labored faithfully along their chosen lines has prevented the accumulation of the necessary funds to put their ideas over.

In groups where there is the tendency to second, those who have been inclined to practice thrift stand ready to second the efforts of the man who could not give his time to the accumulation of a fortune and at the same time work out the ideas needful for the advancement of mankind. Where men with great ideas are associated with groups in which the tendency to second is missing or feebly developed, their ideas are likely to fall short of their possibilities. The poet, the historian, the novelist, the scientist, the explorer, the inventor, the philosopher—all are dependent in very large measure upon the spirit and habit of seconding, and one may expect to find a dearth of characters of this type in groups not characterized by the seconding spirit.

There are things needed to promote the general welfare for which there is not, and at times, cannot be an adequate reward. Often those that need service do not understand their need and have neither the power nor the spirit to pay in any manner those that serve them. Innumerable are the tasks of society that call for unselfish service. At times the extreme price must be paid by those that serve, and there is, of course, nothing that can be given in return for the surrender of life itself. The general practice on the part of a people showing that they hold public service in grateful remembrance has the tendency to beget such service. It is the habit of seconding that is chiefly responsible for the manifestation of grateful remembrance. The true seconding spirit leads a man to show appreciation of another, even after service has been rendered and there is no longer need of the servant. The seconding spirit will insist on finding a way to convey in some form tokens of remembrance. And, even when death has intervened, it is the seconding spirit that causes some man or woman to hold before the world the record of the deeds of a departed hero. Thus we find the seconding spirit begetting the appreciation that breeds patriotism, a thing much needed to beget collective efficiency.

Where there is the true seconding spirit, the man who is serving in times unable fully to appreciate the character of his services, becomes reconciled to the necessity of relying upon the verdict of history for understanding and vindication. He can rest assured that, if time proves the wisdom of his course, the seconding spirit of someone will come upon the scene to call to the attention of his fellows the true character and value of the service rendered. It is thus that we stimulate the patriotism needed to insure collective efficiency.

The importance of the tendency to second the efforts of others, as related to the development of collective efficiency is splendidly illustrated in the case of the bee, *Halictus*. This bee is one of the most highly developed of the solitary bees. But it has failed to develop a government, in large measure because the tendency to second is too late in making its appearance among her offspring. For some cause, she always lays her male eggs first, and as a consequence they are hatched first. The male bee, being like the fly and other non-seconding insects, hasn't the slightest disposition to join with its mother in the performance of her tasks. The idea never occurs to him to render his mother the slightest bit of help. He is ready to eat whatever she brings, but takes it as a matter of course and as a thing with which he is connected only to the extent of receiving. The seconding tendency is found only among female bees, and in the case of the *Halictus*, these are hatched so that they do not reach maturity before the mother, whom they would help, has reached the stage of passing away. The result is that co-operation never appears in the life of the family of the *Halictus*. Thus, it has failed to evolve along the lines of social development which we find in the life of the bee, *Apis*, who lays her female eggs first, thus causing them to hatch first. As soon as the daughters of the *Apis* develop wings they manifest the seconding tendency. They at once join with their mother in the performance of her

tasks. This co-operation between mother and daughters, made possible by the presence of the habit of seconding, prolongs the life of the mother, enables her to live to impart her accumulated experience to her off-spring, and makes possible the operation of the system of government which has won the admiration of some of the greatest thinkers that the world has known.

2. Appreciation of the necessity of rectifying injurious tendencies in the life of the group.

It is not to be expected, in view of the known frailties of man, that all will always go well with a society. Errors and wrongs may be expected to show up in all groups. Some times these evil conditions will arise through a lack of knowledge or through the operation of selfish forces, but the evils that show up in society must not be allowed to remain there. There should be in every society the spirit of reformation. There must be no fatalistic disposition to accept as permanent the evils that appear in society. Evils can be corrected and every member of society ought to cherish the desire to have social groups purged of whatever wrong appears therein. There should be no quiet folding of the arms and an acquiescence in things merely because they were done by the people of the past.

It is not enough to inquire with reference to a group as to the intellectual strength or uprightness of character of its members. The inquiry must go farther. What is the tendency of the advanced element—toward aloofness or in the direction of bringing other elements up to its level? However brilliant the members of a group may be, however much in their individual lives they may meet the highest demands of society, there is a fatal lack unless there is that tendency to catch hold of and reform all laggard elements. Members of groups, who are themselves highly esteemed as individuals, may be shunned as citizens if they are deficient in that feeling that leads men to work needful changes in the lives of their neighbors.

There is an element in a community, let us say, that dresses neatly, lives orderly and has regard for the appearance of things. Can this element beget in others an ambition to do likewise? Has it the tendency and the resourcefulness to handle such a problem? Or, will the element that is correct suffer the element that is not correct to drift on in its improper ways? Collective efficiency demands both a corrective tendency and a curative element.

The vital need of the spirit of reform is apparent when we consider the evolutionary character of our universe. What is good today may be useless tomorrow; what represents the very acme of wisdom today may be the height of folly tomorrow, in view of the progressive character of human society. The spirit of reform is the ever present spur that prods the group to make the constant readaptations demanded.

3. Possession of the ideal of unity.

Whenever men are divided into small groups there are honors to pass around to greater numbers. If a thousand men are connected with one body, there will be but one president. If, on the other hand, these thousand men are divided into a hundred separate bodies, there will be a hundred presidents. There may be some who like an arrangement of this kind, but the ideal of unity is more conducive to racial greatness. In Africa they have hundreds of languages. The African mind that can contemplate such a condition of affairs with complacency and can feel that this is a splendid state of things, has not the sort of an ideal that can aid in the development of a strong social fabric in that country. Behold how good and how pleasant it is for brethren to dwell together in unity is the ideal upon which powerful social fabrics are built!

4. Freedom of thought.

In the search for unity there must be no worship of the judgment of the multitude, merely because it is the judg-

ment of the multitude. Do not conclude that a course is wise merely because all around you seem to think so. There is no assurance that a thing is right or wise because of general agreement. For, there is such a thing as a general error, and general errors lead to general harm. When a general error bears its legitimate fruit of general harm, it will have an adverse affect upon the development of collective efficiency, as it will cause a distrust of the leadership that did not prevent the evil happening, and this may lead to harmful distrust of all leadership. So, while unity of action is to be sought, there should be an encouragement of freedom of thought.

Nor must it be thought that the search for collective efficiency calls for the absence of opposition to the views of those in the lead. Take pains to see that no opposition arises from personal grounds, and remember that some men have had a better chance than others to acquire knowledge on certain subjects. But contend earnestly, patiently, persistently, and in love for the truth as it continues to shine in your bosom, although standing ready to accept new light and to cast aside former views, when it is proven that they are wrong.

5. Promptness.

Whenever numbers of men undertake a given task together, the thing that is uppermost in each mind is the degree of interest that there is in the other fellow. If a participant in the movement comes to the conclusion that the other participants are deeply interested, it serves to deepen his interest. One of the things calculated to dampen the ardor of participants in a general movement is lack of promptness on the part of those that are engaged in the movement. When a meeting is arranged for a given hour, those who come at the appointed time and find others who were due to be there at the same time absent, there is that much of a dampening of ardor. Promptness is a great stimulant to social action.

More-over, the success of great undertakings not only depends upon various contributing elements, but often depends upon the doing of all things simultaneously. Some times the sacrifices of one group are an entire waste unless they are accompanied by corresponding sacrifices of other groups at the same time. Promptness is a social virtue that should be cultivated by all means.

6. The tendency to plan for the future.

The fate of a society at a given time often depends more upon what it did at some previous time than upon what it does when the crisis is upon it. When the great world-war broke out, and the French were summoned to struggle for their existence, their fate hung not only upon the skill and courage of the soldiers upon the battle fields but also upon what had been done in the years that went before. A group that lacks the mental grasp to reach out into the future and to bring it into the activities of today will not be able to maintain its own in the midst of stunning emergencies and changing conditions.

7. The habit of inquiry.

Curiosity, wisely applied, has been one of mankind's greatest friends. It is the mother of the sciences and the parent of learning. A race, without curiosity, can dwell serenely in the midst of conditions rich in possibilities without once suspecting them. Races of men living in the tropics and lacking the habit of inquiry, died needlessly by the millions until there came among them men out of races that had been led by the habit of inquiry to the discovery of the causes of diseases.

When men have in their natures a proper measure of the spirit of inquiry, it will cause them to form organizations for study, investigation and improvement, and will

cause them to attend the meetings of these organizations. In groups where the spirit of inquiry is not strong, organizations that should be devoted to matters of research are converted almost wholly into gatherings for social purposes. The contact arising from having the spirit of inquiry leads to scientific discoveries that contribute greatly to the development of collective efficiency.

Nature abounds in illusions. Things are not always what they seem to be. In groups where there is but little of the habit of inquiry, it is decidedly uncomfortable for a man to make discoveries or arrive at conclusions in advance of others. Instead of being spurred to examine his findings, those who have lagged behind will have the tendency to make life hard for the advanced thinker, either through neglect, born of a failure to study the import of his findings, or through persecution because what has been discovered is at variance with current views.

There is nothing more important than the work of stimulating curiosity that will lead to the habit of inquiry with reference to every thing.

8. Recognition of the enlarged responsibility of leadership.

A net with holes large enough to allow the ordinary members of a bee hive to pass through, but not large enough for the queen to do so, has been placed in a hive. When the bees have reached a decision to leave, those planning to leave have started on their journey, only to find that their leader, the queen, has not kept up with them. They return and all start again. The queen tries to follow, but is prevented by being unable to get through the holes in the net. The other bees finally kill her for not going with them, not realizing that the very size of their leader prevented her from doing what they did. There are things that others may do that leaders cannot do without precipitating a great

amount of trouble. For example, those who are not taken seriously may indulge in talk, which, indulged in by a leader, would provoke a crisis for which none are prepared. A child in one government may express intense dislike of the people of another government without grave results, but if the chief executive of that government say the same thing, serious trouble may ensue. Where the added responsibility of leadership is not understood, there is danger of a demand for things that it would be thoroughly unwise for a leader to do, however harmless they might be when done by others. When a true co-operator is in the lead, he will remain true to the things dictated by wisdom, however much others, not situated as he, may be doing things that do not cause trouble, only because those doing them are not taken seriously.

9. Self-control.

In groups where the individuals practice self-control, those whose duty it is to administer the general affairs will find their tasks far more easy than in groups where there is lack of self-control. In point of efficiency the groups made up of units that practice self-control must necessarily be far in advance of those groups in which the individuals do not practice it.

Each individual who directs himself in harmony with the higher aspirations of his group is a contributor to the cause of collective efficiency. Where energy has to be spared to stimulate and keep the individual within proper bounds, just that much energy is diverted from the administration of the general affairs of the groups.

10. Self-respect.

The degree of one's success in the world is dependent in a large measure upon the amount of the spirit of co-operation he is able to inspire in others. Men do not have the time nor the opportunity to look through most of the

things that come under their observation. They adopt the views of others to a very great extent. Thus men are prone to accept as a basis for further consideration a man's view of himself. Where a man does not respect himself, it is therefore difficult for him to inspire respect in others. Therefore, the man lacking in self-respect misses co-operation that would enable him to count for more in the life of the group with which he is identified.

11. Practice of relying upon the force of public opinion.

When it becomes necessary to make changes, what is the normal trend of the mind of those seeking to make the changes? Is the first thought that of resorting to physical force? Such an order of mind does not contribute to the development of collective efficiency. Physical force always leaves rancors behind and should always be the last resort. The chief instrument for bringing about needed changes is the force of public opinion. When any change of course is deemed necessary there should be a campaign of education. Whatever person or persons fail to fall in line should be reached by necessary arguments and by the focussing of public opinion upon their attitude. This is the greatest of all methods of progress. But this process should be applied in a spirit of forbearance and open-mindedness, realizing that men thought to have been wrong have often been found to be in the right.

12. Possession of the sense of proportion.

The progress of a group is affected in large measure by the sense of proportion possessed by its members. Not all things presented are of equal importance and where there is a due sense of proportion the more important men and the more important measures will receive the attention to which they are entitled. Nature at intervals supplies groups with persons devoted to the deeper things of life. When such persons can get the proper co-operation, they often bring about results of an epoch making character. But unless a group

is characterized by a due sense of proportion, the vital matters presented by those of the deeper thought will go unheeded, while things of far less import receive attention.

The lack of appreciation of the relative importance of things is a factor that has operated to prevent the higher development of monkeys. An observer of the life of monkeys in Africa says that there appear among the monkeys some that are above the average in intelligence. He states that he has often seen a leader among them seek to enlist the co-operation of the other monkeys. The leader gathers a group, puts himself at the head and proceeds with them toward the task he has in mind. The monkeys, while following their leader, catch sight of objects by the wayside that interest them. They turn aside to give attention to the things thus attracting them. The leader, finding that he is not being followed returns to the group and reawakens interest in his project, only to find the attention of his followers again diverted in the same way. The absence of a due sense of proportion among the monkeys, a thing that causes them to elevate minor matters over the more important proposals of the leader, explains in large measure their failure to develop a social life of any moment, and any group that fails to act wisely in keeping with the *relative* importance of things will likewise fail to develop a high measure of collective efficiency.

TEMPERAMENTAL

1. Suppression of the spirit of jealousy.

In considering the things that are necessary in order that there may be a strong social fabric, the emotional nature cannot be ignored, and one of the things most essential is that there should be a mastery of the spirit of jealousy. So long as human nature is constituted as it now is, we are going to have the springs of jealousy in the human breast and men are going to be jealous of other men. If allowed an unrestricted field in which to operate, this spirit of jealousy will prevent the having of a strong social fabric. Men may have strong bodies and keen intellects and yet may be unacceptable citizens unless they put the brakes on the spirit of jealousy and unless they are alert to come to the rescue of those who are being beset purely because of jealousy.

Untamed jealous spirits played a part in bringing on the great world war. Herbert Abbott Gibbons says of the Young Persians who were trying to conduct a democracy in Persia: "Every man was suspicious and jealous of his neighbor." but when the society stage is reached in evolution, this law Now, Germany had looked upon Persia as a legitimate field for commercial expansion. When the young Persians, largely because of the spirit of jealousy, failed in their efforts to conduct a successful government, Great Britain and Russia intervened and thus closed the door toward which Germany had been turning with yearning eyes of hope. This closed door, brought on in a large part by a spirit of jealousy, was one of the contributing causes of the world war.

2. Avoidance of excessive emotionalism.

Races afflicted with excessive emotionalism will find themselves thoroughly aroused over a matter at one time, and cool with regard to the same matter at another time,

without any change having been wrought in conditions. Leaders of emotional groups who allow themselves to be led into action because of marked enthusiasm found in their groups, often find themselves left alone when the inevitable cooling down ensues. This uncertainty causes the abler minds of such groups to be reluctant to accept leadership in movements depending upon the sustained zeal of followers.

Where excessive emotionalism prevails, there is great heat manifested over proposed changes in policy. Policies that have outlived their usefulness continue because of the heat that will be encountered if steps are taken to improve them. The races that go forward are those that are torn away from outworn customs and ideas demonstrated to be erroneous.

Excessive emotionalism, greatly impeding reform movements will cause groups thus characterized to be shunned. For where the spirit of reform is blunted, stagnation and decay will ensue or development along injurious lines will be uninterrupted.

Two men equally honest, equal in ability and with the same set of facts before them sometimes come to opposite conclusions. Since there can be honest differences of opinions under the circumstances just named, it is quite apparent that there can be honest differences where there are men of unequal ability and living in totally different environments. Some men penetrate more deeply than do others, but however divergent the views of men may be, it is necessary for them as members of a common social fabric to work together. Thus, the social fabric has dire need of the spirit of tolerance. Where this does not exist there is internecine strife of a character to impair social efficiency. Excessive emotionalism is the foe of the spirit of tolerance.

Where units are unduly emotional, there will be a tendency to confound men with causes. A worthy cause should

not be allowed to suffer because of mere dislike of an individual. Yet that is exactly what happens in groups whose units are characterized by excessive emotionalism.

The individualist, when swayed by a strong emotional nature, allows his mind to dwell on the person more than on the cause. Such an attitude of mind will cause one to follow a man even when he goes wrong. An individualist, seeking his own advancement, without regard to the welfare of the group, can secure the support of other individualists that are fond of him, since, with individualists, it is the person and not the cause that counts. Thus, in groups where there is devotion to individuals rather than to principles, there is great instability.

As individualists, by their very natures, count more in their own estimation than the social body, they have no great relish for freedom of thought and speech. If any individualist is pursuing a course that is unwise, and a member of a group makes that fact plain, the individualist is inclined to regard this act as a personal affront. To have collective efficiency, men must be willing to divorce their view from themselves, and allow men to oppose their views without regarding them as being personal opponents. Where individualists, as a matter of personal pride, regard themselves and their views as being tied together, there is a timidity about attacking errors, in view of the fact that it will, under the circumstances, provoke personal hostility.

A movement to bring the emotions under control is an indispensable need of any group afflicted with excessive emotionalism.

3. Possession of courtesy.

A number of ants were seen struggling with a load that seemed to be too heavy for them. They made several efforts to move it but failed. They desisted from their efforts for a brief period and turned to stroking each other caressingly.

They then returned to their task and moved the load. If men would get the best results out of men they must treat them with courtesy. Wherever there is genuine courtesy among men there is a stimulation that calls forth hidden powers.

4. Possession of tact.

The feelings of a group must be taken into consideration. They must be handled in a way that will cause them to be factors in strengthening the activities of the group. Public servants whose duty it is to harness social forces should be persons who have acquired the art of working in such a pleasing manner as to beget as little friction as possible and a maximum spirit of co-operation. To do this requires tact. The highest results are never gained where there is an absence of tact.

5. The possession of courage.

The law of inertia, holding that a body once in motion has a tendency to continue in motion in a uniform straight line, and when it rests to remain at rest unless acted upon by some outside force, operates not only in the physical world, but in the spiritual world. People that are stagnant like to remain stagnant. People that are moving like to go in directions which they have chosen. But, sometimes stagnation means death. Sometimes continuing to move in a given direction means destruction. If the tendency toward stagnation is to be destroyed, or if the moving in a wrong direction is to be intercepted and changed to a right direction, some danger is necessarily involved. The martyrs of the world in times past have been essential to its progress. Groups of men that have been sleeping had to be awakened, even if they destroyed those responsible for their awakening. If a group cannot produce characters with sufficient courage to incur their disfavor during the time they are being led from a wrong course into a right one, that group cannot make the progress that it

should make. Courage, therefore, is essential to the progress of society.

6. Persistence.

We are living in a universe of evolutionary processes. Things are accomplished by slow stages. "First the blade, then the ear, then the full grain in the ear." If such, then, is the method of our universe, none but those who are persistent can gather fruits in this universe. No other nation in the world today has as extensive resources as the British Empire upon which to draw. Although the British are known to possess many striking characteristics, persistence must be rated as one of their greatest traits, and one that is in very large measure responsible for their great holdings in the world.

7. Wise discontent.

The highest order of collective efficiency can only be displayed where there are large interests to safeguard. He who merely trains a soloist cannot evoke the admiration that is called forth by a great director of an orchestra. For a race to have large interests there must be something to spur its members on. Here is the need of wise discontent.

Unwise discontent will not take the place of wise discontent. The former will result in aimless wandering, while the latter will cause earnest efforts to conserve all gains made, and will urge forward to better things. An ambition to go forward should be bred in every bosom.

CONCLUSION

To reach a stage of collective efficiency is by no means an easy task. Taking it for granted that nature has no favorites, behold the long line of unsuccessful strugglers for the goal that we find among the insects. If nature is impartial, the estate of collective efficiency has been open to every species of insect that has appeared on the earth. In the course of time, many, many millions of breeds have disappeared without reaching the coveted goal. When we consider the significant fact that, of the 300,000 different kinds of insects that are now in the world, only one family, and only a part of that family, has reached the stage of collective efficiency, we glimpse the great difficulties in the way. In the Hymenoptera family, in which we find the bees and ants that have attained collective efficiency, we also find various types of bees that have not attained it.

Does a race aspire to occupy the highest ranks? Does it wish to escape the burdens and heart-aches that are the accompaniments of a low estate? Does it covet the respect of all mankind? Does it wish to enjoy the highest blessings that earth affords? Does it desire to be able to respect itself in the inner recesses of its soul? Then let it remember how exalted is the goal of collective efficiency. Let it gird its loins with a grave determination to pay to the utmost farthing the price of reaching it. Let it beware of any whisper that seeks to convey the impression that one jot or one tittle can be abated from the law of human progress.

The fact that a group possesses some great out-standing virtue is not enough to insure its unhampered progress in the world. The Haitians were noted for their courage in battle. When fighting for their independence, they showed their bravery by the manner in which they overwhelmed both the French and the English soldiers. If they could have relied upon their courage alone, all might have been well to the end

of time. But, they neglected the proper development of their emotional nature. Exasperated because of the killing of political prisoners by the president of Haiti, the Haitians violated international law by dragging the president from the French legation in which he had taken refuge, and in a moment of frenzy tore him limb from limb. French soldiers were called to restore order, but later retired in favor of American soldiers. Thus this outburst of emotions for the time being brought about a loss of Haitian independence. So, what did it profit the Haitians even if they ardently loved their country, if they cherished their independence, if they were characterized by courage—what did it profit them if they possessed these characteristics, but failed to control their emotions?

Let no race fall into the habit of depending upon some one virtue. To do this will result in a sad disappointment. Civilization is dependent, absolutely dependent, upon a complexity of virtues. Away with the false assumption that some one virtue is sufficient for group or racial salvation! Away with the idle boasting of some one great virtue! Look through the racial soul, see if the necessary combination of virtues is there. If there is not the necessary combination, abandon all hope of collective efficiency regardless of possession of some special virtue.

The late Col. Roosevelt has admirably stated the necessity for having the necessary combination of civic virtues. In the foreword of his autobiography he says:

“It seems to me that, for the nation as for the individual, what is most important is to insist on the vital need of combining certain sets of qualities, which separately are common enough, and, alas, useless enough.

It is possible that in this treatise some ingredient may have been left out, but nothing that has been mentioned can be ignored with impunity. We therefore urge, we press, the

acceptance in full of these fundamental principles, and call for constant journeying into unexplored regions of thought that may be here untouched, in search of whatever else there may be that will contribute to the attainment of the goal of collective efficiency toward which all humanity should strive.

Every group that strives for collective efficiency should have a moral aim, should stand for the triumph of right at every point. A moral aim has the power to generate enthusiasm and to develop cohesion. The inspiration that it begets serves as a foil against outside attack. The lack of it means internal wranglings and a progressive tendency toward disintegration. There is no surer sign of the absence of a controlling moral purpose than the existence of unseemly wrangles. Just as confusion reigns in the bee hive when the queen disappears, so the absence of a high moral aim begets confusion among men. *Wisdom* only lends its guiding light where the moral aim is present. Bad judgment is a necessary accompaniment of low aims. Men cannot plan for evil and at the same time plan wisely enough to avoid a final clash with the moral order.

Let all remember that the heart of the universe is beneficent and that the moral order will not long endure the existence of accumulating power that is not fundamentally beneficent. If a group, then, would have collective efficiency, and would move forward continuously it must be characterized by a high moral purpose.

Let those who aspire for collective efficiency make sure of a righteous aim. Cultivate a passion for right, for truth, for justice, for kindness—for all that is high and noble. Let the heart and mind and being be swayed by these things. Let this high aim never pass from the vision. If at any time forces arise to obscure it, battle heroically and at any cost for its restoration. There is no need of a great collective force unless it is to foster the good and the true. There are numbers of harmful insects which, left to themselves,

would leave the earth desolate, but nature has provided enemies for them that hold them in check. Nature is the same beneficent mother throughout her realm, ever watchful of whatever would check her evolutionary movement.

“Righteousness exalteth a nation, but sin is a reproach to any people.”

Here, then, are the fundamentals of collective efficiency. They may be likened unto an architect's drawings that are to serve as a guide to builders. Educators, social service workers, ethical teachers and spiritual guides have here the things that must be put into the inner lives of the members of groups that would manifest collective efficiency.

It is to be hoped that all who work at these plans will be resourceful and will leave nothing undone to bring about the desired results. Turn loose the inventive genius on this matter, and wherever there is no device or idea adapted to obtaining the things needed, let there be a creation. Let us all grapple with our several tasks with the light of a great hope burning in our hearts, and with a determination to travel the last inch of the great highway, whether we must journey beset by piercing thorns or smiling flowers, whether living off of some delicious manna from on high or encountering a rain of lava hurled upward from the disturbed and burning depths. This is the message for the upward way for all who, for any cause, have lost their way or have halted in their journey toward collective efficiency.





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