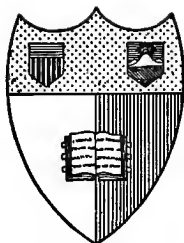


JUSTIFIABLE  
INDIVIDUALISM

F. W. BLACKMAR

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**JUSTIFIABLE  
INDIVIDUALISM**

Whether eventually men and nations will learn to live together harmoniously and justly will depend upon the quality of individual human traits and their training in cooperate justice.

# JUSTIFIABLE INDIVIDUALISM

BY

FRANK WILSON BLACKMAR

PROFESSOR OF SOCIOLOGY IN  
THE UNIVERSITY OF KANSAS

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## FOREWORD

DURING the last year the author of this little book gave a lecture on Justifiable Individualism which was received by enthusiastic audiences in different parts of the West and Middle West. A number of persons whose judgment the author values requested him to publish it, and therefore the subject-matter of the lecture was expanded and is presented to the public in its present form. It is hoped that it will meet with the approval of a large number of thinking people who see that huge programs and super-organizations of modern society will not in themselves solve the main problems, and therefore greater attention must be given to the natural traits of the individual in order to train him in

responsibility and service. There is an individualism which is just and serviceable and which must be conserved as the essential foundation of the normal social order.

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**THE IMPORTANCE OF THE  
INDIVIDUAL**

“The twentieth century promises to be an epoch in which man, after centuries of effort, expanded in the attempt to extend his limited knowledge of the universe, will take up the study of himself in a spirit of intelligent, active interest, striving earnestly, and in a measure successfully, to attain self-knowledge. The truth which will eventually make men free will be the truth revealed by patient, careful study of the human individual; and upon this revelation depends many of the hopes for the continued existence of the human race.”

—WATSON, in *Human Behavior*.

# Justifiable Individualism

## I

### THE IMPORTANCE OF THE INDIVIDUAL

All progress starts and ends with the individual being. He is the material out of which the superstructure of civilization is reared. This little human dynamo is the source of the power in which the world takes pride. While our education, our religion, our social reform have become mass plays, it should be understood that political, religious, or social organizations will not in themselves redeem the human mind from error nor establish happiness among mankind. The world cannot be redeemed by formula; men may not be educated or reformed in phalanxes.

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Nevertheless the great organized social activity of modern life seems to have thrust aside the individual as an ideal. ✓ At least the old theory that if the individual, sound in body, sound in mind, with sterling moral qualities were properly trained he would carry into the world the leaven of righteousness and leaven the whole lump, has been overshadowed by the gigantic mass play of social reform as a means of human progress. So the conclusion is reached by many reformers that individualism has no place in social progress and advancement is conditioned by the rule of the <sup>smith</sup> mass. The error consists in repudiation of the individual instead of his regeneration.

While great social movements are to be commended as belonging to the higher phases of human endeavor, is it not time to consider, "lest we forget," that they depend for their success upon a *justifiable individualism* and that without it the in-



dustrial, political and religious systems of the world—yea the whole social fabric will eventually fail?

If on a clear night one stands on a lofty peak of the Sierras with the broad expanse of mountain ranges extending in every direction and with the infinite starry heavens above him, the consciousness of his littleness is overpowering. Yet the individual is greater than the mountains, greater than a star, and a group of individuals greater than a galaxy of the heavens. Likewise the youth of today standing at the doorway of the future and catching a vision of the vast mechanism of society realizes his own insignificance. He lives his little round of duties according to order,—a little cog in the system—and when he has finished his life the great social machinery sweeps on without him, and he is replaced by another cog. Yet he is the material out of which systems are built, the source of

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power whence organizations spring, the germ of life that perpetuates the generations. ✓ This little human dynamo has the capacity to receive and transmit power that comes from God and he is the initial unit through which it may be transmitted in human achievement.

While it is inevitable that the old time individualism should be thrust aside as inadequate, it is well to remember the source of its creation, even though its slowness to function is noted. ✓ It should not be forgotten that there is a foundation for this individualism which is deep-seated in nature. For natural heredity has much to do with the development of the individual and no social formula that does not recognize this can hope to be very serviceable in the improvement of the race. It is necessary to work with nature to secure progress; even then we must be very wise, for nature has no ideals, no aims, but moves

in accordance with well defined laws which, in a sense, are alien to human aspirations.

Not only are men born into this world with somewhat differentiated mental traits and unequal capacities, but their effort to survive makes traits and capacities more divergent in their adaptation—for nature's processes accentuate inequalities rather than diminish them. The law of variation is supreme. This same nature has implanted in man a desire for individual survival. His first interest was self-interest; his first love was self-love. Primitive morality increases the opportunity to survive, but does not destroy the individual desires. The law of survival applies to man's spiritual existence as well as to his physical life, hence he desires spiritual survival as well as physical. The chief difference rests in the fact that primarily he is governed by the laws of organic evolution, while in the spiritual development he

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sets up an ideal and strives persistently to approximate it. More than this he elevates and purifies his ideals, struggling to higher planes of spiritual existence. Yet there are spiritual differences and difference in spiritual capacities. His process of accomplishment is through association with his fellows. The law of love is added to the law of physical struggle. Even this adds to his individual powers and he attempts to solve the social paradox by gaining strength through assisting his fellows. He learns that "It is more blessed to give than to receive," because it is ethical and scientific as well.

The environmental conditions, social and industrial, frequently determine the functions of individualism. In the early history of the nation, in a sparse population and a simple life, great emphasis was placed upon individual effort; indeed, the mastery of a new country demanded it.

The Puritan conscience stimulated it and moral doctrines of the time preached thrift and the accumulation of property as qualities necessary to righteousness. The laws provided amply for the protection of property rights and the Constitution perpetuated and enforced them. The idea of success, primarily based on righteousness, gradually came to be shifted to the accumulation of property as a measure of success.

The idea of early democracy enhanced the importance of the individual, for democracy has for its ideal his freedom and independence. The arduous efforts of the individual in subduing the soil and building homes on the frontier made this individualism supreme. Not until this class of western pioneers expressed themselves at the polls was real democracy born in America. This simple, frugal, arduous life, built on thrift and conscience, rep-

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resents one of the best phases of American achievement.

But in the latter part of the nineteenth century, with population centered in great cities and the development of manufactures by the introduction of the machine, the passion for great wealth changed the attitude of the individual. His glory was not in achievement of moral values, but success was measured by the accumulation of wealth. Gradually the individual became commercialized and group activity became dominant.

**THE MASS PLAY OF MODERN  
SOCIETY**





## II

### THE MASS PLAY OF MODERN SOCIETY

Modern civilization is marked by mass production involving mass play of physical and social forces. The primitive simple life of the individual has merged into a complex activity of closely related forces. Yet closely related as these forces are, life seems to be enmeshed in a system of interferences. There is a constant flow of social energy, but its applications are so imperfect that inharmony and waste on a vast scale are the result. The progress of civilization consists in eliminating this waste and inharmony and in obtaining the largest possible work from a given amount of energy. Present-day human activity manifests itself in industry, edu-

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cation, moral adaptability, philanthropy and religion. Graphically considered, the economic aspects of modern civilization give a vision of a machine-made world. Our politics, our economics and our ethics are machine-made; we go to the industrial world for our economic standards. Where formerly the individual conscience was sought for ethical judgment, now public opinion is the criterion. Smaller grows the influence of the individual, greater the limiting power of the mass. Even when the socialist takes up the defense of the individual against organization, he ends by making the social compact more binding, or when the anarchist preaches his theory of individual independence he ends by suppressing liberty, and prepares the way for increasing the dominant power of authority.

The whole social movement evinces an ever-developing mass formation. The

larger number of things to do, the great multiplication of peoples and their close relations in life cause them to move together to accomplish things. The products of toil of the laborer enter a great economic system run by power machinery and managed by endless organizations before they return to him the necessaries of life. The laborer becomes a cog in a great industrial machine. Apart from it he is powerless to create, powerless to initiate.

The educational world shows the same mass formation. The primitive condition of the individual in a state of nature seeking to satisfy his own desires in his own way is overwhelmed by the products of social heredity. Civilization has become a burden to be borne. True, it is worth bearing. But the old simple life of satisfying curiosity and thus satisfying life, of taking the initiative in seeking his own

reward for individual effort, has passed. Now it is to cooperate with others, to achieve together, and to enjoy the reward together. No longer may the individual be left to find out for himself; he is taught by others.

Social service has become organized on a great world plan. The stupendous demands for the care of the less fortunate members of society have quickened the philanthropic spirit to do for others to an extent hitherto unknown in the history of the human race. The movement is represented by thousands of organizations and societies collecting millions of dollars to relieve suffering, to increase material comfort and to make a better social life. While not ignoring individual culture, the central purpose of this activity is to make the old world a fit habitation for all members of the human race. It has become a world movement and the neighborhood of

the old simple life, which was confined in practice to the immediate environment of the individual, now has no geographical limits, and neighbors may live on opposite sides of the globe. The coin that formerly was bestowed by the giver to relieve the immediate suffering of a near neighbor now travels thousands of miles and is administered by great organizations to relieve distress and reform the human race. Philanthropy has become a vast centralized business.

So, too, the churches and other religious societies are cooperating through tremendous organizations to carry the gospel to the world, and with it the by-products of christianity. To rejoice over one sinner that repenteth is a worthy expression of love, but religion is not satisfied without spreading its institutions over the whole world.

Likewise, the former simple duties of

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the citizen have expanded to embrace a world democracy. Granted that democracy begins in the community with the home as a center, its spirit is abroad in the land, and will continue its restless activity until the nations of the world yield to its masterful dominion.

**TEACHINGS OF SOCIAL  
SCIENTISTS**





### III

#### TEACHINGS OF SOCIAL SCIENTISTS

The economists have taught that all production of wealth is social in its nature; that at least involuntary cooperation is a necessary process in the creation of every form of material wealth. A food product, a machine, a piece of furniture, a house, a work of art, even the smallest article of use, has been created directly or indirectly by the work of many hands. No man can say with truth, "By my hands alone have I made this or placed it for the use of others." Even the market gardener who tills his own little bit of land, uses the hoe made by others for cultivating the vegetables he brings to market. There is a sense in which these products belong to the community. The

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rights in the case are a right to toil and a reward for the results of labor expended. Also, by the traditional rights of usage, he holds in possession the product which his hands have finished to be disposed of at will. By the established legal rights of property it is his. But this does not deny the assertion that its existence is the cooperative product of many hands and brains. The vast mechanism of economic society demonstrates that the individual is overshadowed by the arts of production. This is a generally accepted theory of economists which the facts of human industry verify.

The sociologists, discussing the general laws of social being and social life, maintain that there is an organization of social forces, and that society is a vast system functioning as a whole and in groups; that the individual finally is created by social action. The personality which is

the finished product of the individual is developed by the action and reaction of group life. The great social achievements are through group activity, and the individual survives and achieves only by cooperating with his fellows. The ideals of life, the dividends of moral conduct, even the conscience of man, are established by group activity. There is a public opinion that controls social organization and social life, and individual effort and life are subordinate to it.

The political scientists hold that over all social activities is an enveloping democracy which should control the actions of individuals and groups; that the liberty of the individual is, after all, determined by the rule of the majority of the group; that if democracy would only carry out in practice what it advocated in theory, justice and righteousness would pervade all phases of human association.

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In the educational world all achievement comes from human association. The contact of mind with mind, the direction and leadership of others, the use of social heritage, are group processes without which no individual may receive an education. It is on this hypothesis that the educational systems of the world are framed. The very idea of education involves a social use of the same; education is a social function. The individual inherits the learning of the past and society puts him in touch with it. Educational achievement is a group activity.

These theories of human social life advanced by the scientists in their several fields are pretty generally accepted by all right-thinking persons. In each case, it is simply a diagnosis of conditions as they actually exist in the various departments of human activity.

**A FALSE ASSUMPTION OF  
REFORMERS**



## IV

### A FALSE ASSUMPTION OF REFORMERS

A large number of reformers, accepting the above statements as true, and without a thorough estimation of values, are running up and down the country offering nostrums for social defects, and panaceas for the ills of what they deem a sick society. With a meager understanding of the principles advocated by the scientists, they jump to the conclusion that the present individualistic system cannot be maintained, and therefore we must go to socialism, sovietism, or some other "ism" in order to solve the problem. They base their arguments on the theoretical assump-

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tion that individualism is selfishness and, therefore, that the individual must go; that society and the community are the only forms of life worth considering. No doubt the individualistic system, when unrestrained, plays havoc in the industrial and political life. But restraint is also the essence of successful group activity. Without it the group becomes dominant and selfish, and the individuals that compose it become slaves to selfishness of the clan. The essential to success is an individual with good inherited traits, imbued with the ideals of efficiency and service, willing to live in fair and just restraint and well trained in the art of justice and cooperation.

The success of the form of government or of the form of group association is determined, after all, by the ability, character and spirit of the individuals entering into it. To force people into an



organized group of a certain type is evidence of change, but may not be a step in human progress. By whatever name it is called, democracy, autocracy, industrial commonwealth, soviet, monarchy, communism, or world state, the element of progress must be sought in the intelligence and character of the individual.

In a normal society which has reached a fair degree of development, group activities are manifested in every field. The individual has his existence through a multiplicity of group activities. This is true in his bread-earning vocation as well as in his ordinary social functions. He acts with his political party in general, and usually with smaller political groups as well. His religious functioning is usually through the process of an organized church; in his educational processes he is a member of a university, a scientific society or a literary group; for his pleasures

the golf, the hunting or the billiard club takes the place of the lone fisherman or the lone hunter. In the bread-earning vocation a man is grouped with the men with whom he works. The banker has his associates, the lawyer his—so, too, those of the medical and other professions. All society is thus made up of a complexity of group activities, and the man is organized over and over again as an individual element in different group associations.

Within the group the individual has his liberty of opinion and action, his rights, duties and privileges, but these receive expression through cooperation with other individuals. His welfare is wrapped up more or less with that of the group, and, knowing that he cannot act independently, he becomes loyal to the association and its interests.

Here is where the member of a group

tends to lose his independent individuality and to make the conscience and the opinion of the group his own. Thus, independent individuality is gradually merged into group activity, but the independence of the individual in his struggle for existence is supplanted by the independence of the group, and, thus, the contest is between groups, for all social achievement must recognize group relationships. It is to be noted that the group does not function in the same intimate manner as does the individual in reaching a judgment or a program of action. Thus, the individual may have a conscience while a group may be lacking in it. Individuals within a group may obey the Golden Rule in their dealings with one another, but the group which is composed of these same individuals may, in its struggle with other groups, obey the fundamental laws of organic evolution; it may exhibit the fangs and

claws of the struggle for existence; it may be non-ethical in its relations to other groups. This is the main trouble with the world today. There is enough of the leaven of christianity in the world, if properly applied, to redeem human action from selfishness, but the idealism of right and wrong has not entered the group, nor have ethical principles been as effective in group activity as in the individual. Thus, the banker may be a christian gentleman, but a bank may be without soul or feeling. Individuals who compose a corporation which seeks to amass wealth regardless of social welfare may be christians in their relations with one another, but the corporation as an institution may be altogether unjust in its relationships. Hence, frequently a group organized economically, politically or religiously seeking its own survival and advantage, manifests the claws of redhanded nature. It pro-

poses to survive in its contest with other organizations by elimination or domination of its competitors. Hence, a person may be to all intents and purposes a christian, but when he joins such an organization the result of his action is pagan, for he is forced to act with an institution that is non-ethical. No ethical social order can be established where communities are dominated by selfish groups struggling with each other for supremacy and destroying and trampling upon the rights of individuals. Corporations and other organized groups must be controlled by the moral standard of the individual expressed through the machinery of the organization. The organized group cannot be better than the separate individual units out of which it is made, but usually it falls far below the moral standard of the individual, simply because the law of love has not yet been established

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between groups as it has between individuals, and the struggle for existence of the former permits actions which are non-ethical.

**THE TRANSFORMATION OF  
THE INDIVIDUAL**





## V

### THE TRANSFORMATION OF THE INDIVIDUAL

Again, the problems of the practical life enforce the idea of *justifiable individualism*. To make better individual men and women is, after all, the universal aim of the social process. If a teacher in a college or university did not make better men and women of those under his direction, he would be an acknowledged failure. If a minister of the gospel did not make better men and women of those under his care, he would be an admitted failure. But is the principle involved in regard to the employer of labor different? The man in control of the shoe factory is doing a great public service when he

cooperates with labor to make good shoes for the public, but has he done his full duty as a director of social production unless he makes better men and women of those in his employ? Has the great railroad company fulfilled its whole duty when it has furnished transportation at a reasonable rate? Should it not be held responsible for making better men and women of those in its employ?

Before this old individualism is transformed a social justice must prevail that gives each one an opportunity for life and success. It is the long-sought square deal of humanity. Jealousy and envy of individual rights and privileges must be replaced by zeal for social responsibility. To survive in the modern social order is to be the best as well as the fittest. No individual may achieve real success at the expense of the suffering and failure of his fellows. Through the organization of

effort a great social machine has been developed in which the ordinary individual becomes a mere cog. Only those who by insight or ruthless endeavor were able to control the commercial and industrial forces became dominant individuals. In recent times these became the class known as profiteers. With them to take profit becomes the ideal of life. The simple righteousness of individual thrift thus becomes a menace to social order, when linked with the opportunities for accumulation which the modern industrial system offers.

This incongruity in democratic life led to a call for social service. But social service failed to remedy the deep-seated evils engendered by the exaggerated value placed on the ownership of wealth. The next phase of thought was to limit individualism and develop socialism, community ownership and equality in the pro-

duction and the use of wealth. This idea has degenerated into the extreme radicalism of today, which is nothing more than an attempt to put into practice the spurious doctrines of Marxian socialism. Socialization of the conscience and the will may succeed, but socialization of property will not.

Instead of seeking a remedy in the extinction of individualism, it should be sought in creating a new regenerated individualism—an individualism that seeks to survive only through cooperation and service to others. The individual who has accumulated wealth thus becomes a trustee of that wealth with a view to the betterment of society. This might be extended to all powers of the individual, whether inherited or obtained through education. He becomes a trustee of those powers for social betterment.

Capital and labor, employer and em-

ployee cooperate to make a finished product for the service of mankind. Should they not cooperate in making better men and women? Tradition has said that the preacher and the teacher are missionaries of moral responsibility. Are they any more responsible for the welfare of those associated with them in their business than are those who control the great business enterprises around which cluster the masses of humanity? No man has a right to individual control of business solely for his own gain; no one is justifiable in neglecting the moral and economic condition of those with whom he associates. *The only individualism that is justifiable is that which is built up in the service of others.*

The independent conscience is too frequently submerged in group activity. The group is frequently lacking in ethical nature. Its conscience is not the con-

science of the individual members that compose it. It has not been grounded in moral principle, but in a provincial group. But failure of the individual conscience cannot be compensated by group morality or by group action of any kind. Individual morality must be put on a higher plane; it must be based on keen insight, a quickened conscience, and a deep sense of social responsibility. More of its idealism must be expressed in practical service to mankind. Ideals must be reduced to a working basis. We need a new individualism, not of Adam Smith, or John Locke, nor indeed the individualism of the early pioneers of American achievement, but an individualism that shall dominate and correct the evils of the social order. This new individualism is not triumphant overlordship of fellow workers, but one whose right to exist is founded on individual character and

social achievement. This individualism must have a broader base than mere earning capacity; it is the individualism of service; it is the glory of excellence of work, of accomplishing something worth while; it is a disinterested attempt to put value into the world, not an inglorious attempt to take unto itself the products that others have wrought.





**THE BIOLOGICAL FOUNDATION  
OF THE INDIVIDUAL**



## VI

### THE BIOLOGICAL FOUNDATION OF THE INDIVIDUAL

The knowledge we have of man as an animal is largely derived from the study of his anatomical structure and his physiological functions, and by comparative biological studies of other animal species. His historical beginning is still enshrouded in mystery, yet the earliest archæological relics of man indicate a more limited physical and mental capacity than he has at present. The evolution of his brain demonstrates a growing capacity for progress, and the products of his industry attest the utilization of that capacity. There is no evidence that early man did not congregate in groups. In fact, his present mental endowment indicates that

gregariousness was necessary to survival, but association for cooperative undertaking was limited. Forced to travel the same road as his fellows and largely impelled by fear, companionship was imposed upon him. Yet life was individualistic in its physical existence, in its preservation, and its perpetuation in the generations. Biologically, man was an individual before he was a social being. He did not appear as a swarm, but as an individual. His physical form may have changed slightly through influence of social environment, and of a certainty his form changed through natural and sexual selection. The variations occurring in the germ plasm determined the greatest changes in his physical and mental structure. Variations are the raw material for his development. This variation is shown in the individual differences of the most closely related groups in the same family, even

in twins born of the same parents, and starting from the same germ cell. It is fatal to ignore these individual differences which the countless generations have not overcome, and which neither education nor association can obliterate. Human association through group activity may furnish means of nutrition and growth, yea, means of preservation, only to accentuate the individual characters. In the germ plasm of the individuals are the factors that determine the physical and mental traits of the offspring. This is not a social function. No rule of action of the group, no wise laws, no social cooperation can change this fundamental law. By social action nature may be given a better chance, and that is all.



**THE PSYCHOLOGICAL  
FOUNDATION OF  
THE INDIVIDUAL**





## VII

### THE PSYCHOLOGICAL FOUNDATION OF THE INDIVIDUAL

The child begins its career with sensation and reflex action. He is born with an equipment of primitive instincts that begin to assert themselves as needed in his development. No resolution of society can initiate one new instinct or one new emotion. These appear as needed. All that society can do is to give them a chance, to accelerate or accentuate development. Social environment, social heritage, the formation of habit, each may modify these primitive powers, but cannot create them nor replace them if they were destroyed. As the child develops, intelligence appears to direct his efforts

and society increases its aid. But the inherited mental traits are all there on which to build. No social order, custom, will or dictum may take or add to these mental traits; but environment and training will help to develop them.

The directing influence of society is great in the modification of the mental development of the individual, but that does not make him less important nor less real. The great social problem is his survival and his efficiency. Will society help him to live, help him to become efficient, train him in helping others, and thus insure human survival and progress? These are the prime problems of society. It begs the question to assume that this can be done by eliminating the individual, or refusing to recognize that he is the material of which society is made, and upon which its survival and progress depend.

**THE DEVELOPMENT OF  
PERSONALITY**



## VIII

### THE DEVELOPMENT OF PERSONALITY

Psychologists and sociologists, in their attempts to avoid recognition of the old individualism of "fangs and claws of redhanded nature," wisely use the term "personality." No doubt a flexible concept of the individual is needed. Some sociologists have used the term "socius" to represent the new and regenerated individual. Undoubtedly, the personality based primarily on the individual inheritance is developed by human association. Man reached his own concept of himself through his fellows. His neighbor has always been his looking-glass. The expression of his native traits in certain ways determines his personality, but it is also

determined by the quality of the association.

The consciousness of self is a reflection of the opinions of others. Without social contact the individual would be dwarfed in intellect, emotion and action. It is impossible to conceive of the personality being developed without human association. Yet having created it, shall human society absorb its own creation and destroy its efficiency by not according it opportunity for full expression? If society does develop personality, shall it in turn suppress it by social domination? The character and will, once formed, must have full and free opportunity to cooperate with other characters and wills similarly formed. The moral and intellectual integrity of the personality is essential to its life and the life of society as well. It is only thus that the variation essential to progress may be made possible. Uniformity of

social formula may be the "letter that killeth," while the responsibility of the individual may be "the spirit that maketh alive." The individual must have freedom to express the unselfishness of self in seeking the cooperation of others in human welfare. Without this the over-organized systems of society will break down of their own weight.





**THE SHIFTING OF INDIVID-  
UAL PURPOSE**



## IX

### THE SHIFTING OF INDIVIDUAL PURPOSE

The shifting of purpose from individual survival and welfare to the welfare of the group is merely a change in point of view, and a use of new materials and opportunities presented by the changed moral character of man. No doubt, if it had been possible for man to have lived for a time an isolated life, looking after his own personal interests and failing to consider the welfare of others and cooperating with them, he would now be numbered among the extinct anthropoids, or, if he survived under such conditions, he would be not much advanced beyond the living species of apes. Historically, he has developed by social contact from

generation to generation. The child of today, possessed of inherent qualities, develops from year to year by the stimulus of social contact. As with the individual, so with the race. If it were possible for the child to live alone, basing his life on his own individual resources, it would be impossible for him to develop. He might survive and retain the form of man, but he would be dwarfed in mind and body and lacking in personality.

Likewise, the individual that seeks to endure by exploiting humanity instead of existing by cooperation, is today socially unfit and must fail to survive if human progress continues. Such individualism is not justifiable, and cannot be considered just, until the individual purpose is changed by working for and with others.

# **SOCIAL COMPLEXITY**



## X

### SOCIAL COMPLEXITY

Society may be considered a complex mechanism; it is moved by social energy; it is created by two or more people working together for a given purpose. The complexity of the mechanism with different forms and functions prevents its operation without conflict and without waste. Its constant changes, rendering old forms and old methods imperfect, and the introduction of the new to supplant the old, wholly or in part, makes an unstable equilibrium of forces; hence, the waste of social energy. The purpose of social engineers and reformers is to reduce the waste and to perfect the machinery. New inventions in industry and in the art of living necessitate constant re-

adjustments to the new conditions. The very complexity of social machinery signifies a system of interferences which demand increased knowledge, energy and patience to make the necessary adjustments. These adjustments must be made because it is impossible to return to the simple life with simple social machinery. The fact that the great movements are found in group activity and that the individual desires are not lessened, causes a social paradox. Hence the individual seeking his own gain, trying to develop his own resources, and satisfy his own aspirations is frequently in conflict with the social order.

The old time laborer seeking a living wage for himself and his family took pride in the product of his own hands. He was likewise interested in the success of his employer. He had the inspiration of good workmanship. Gradually as the distinc-



tive work of his hands was taken over by machinery he became less interested in quantity and quality production. His personality was swallowed up in the industrial mass and his contribution to public good was lost sight of. Nothing but a return to the position of individual responsibility will prevent the laborer from continuing an irresponsible cog in the machinery of society. The consciousness of worth, the restoration of his interest in the product of his hand and brain as an independent member of society will restore a normal life. Likewise in the great mass play of social and political affairs the individual shifts his responsibility to the group. If things are not going to his liking in public affairs he is ready to place the blame on the group. Improper housing, bad sanitation, poor pavements, insufficient lighting, the dead church and the dead town are all subjects of his com-

plaints and his invective. "Why do not they improve these things" is his common question. If he is asked "Why do you not do your part?", he is liable to answer that he is powerless or that it is not his business.

To restore the individual conscience, responsibility and initiative through education would do much to improve the defects of society. Training men to co-operative life, imbuing them with a sense of social welfare and at the same time giving them the requisite qualities of mind, character and resolution will form a basis of social reform. First of all let a man be a man, developing his being to the highest working capacity and holding himself as trustee of his inherent and acquired powers for the good of society in which he lives, and for the larger humanity. "Let a flower be a flower, a swallow a swallow, a rock a rock, and let

man be a man and not a fox, a hare, a hog or a bird of prey; this is the sum of the whole matter.”<sup>1</sup>

If the quality of the individual may be assured, the social fabric will be improved without the harangue of the orator, the frenzy of the reformer, the coercive law of the public. For indeed, “True life is the realization of higher virtues,—justice, love, truth, moral power,—in our daily activities, whatever they may be, and this life is possible in social conditions, the most divine, and with natural gifts the most unequal. It is not fortune or personal advantage, but our turning them to account, that constitutes the value of life.”<sup>2</sup> These personal qualities may be turned to full account only through service to humanity. Yet they are the starting points, the necessary conditions of social reform and social justice.

<sup>1</sup> Wagner.

<sup>2</sup> *Ibid.*



**THE SELFISHNESS OF THE  
GROUP**



## XI

### THE SELFISHNESS OF THE GROUP

While the individual finds development and self-expression through the group he frequently loses his own personality through the misdirection of the power that makes him what he is. The group that gives him contact with life may become institutional in its character and subordinate every personal aspiration to the law of survival. The group becomes self-centered, self-interested and altogether selfish in its contact with other groups. My fraternity, my church, my university, my social group first. Of course there is a feeling that my group is right or more nearly right than others, but frequently this faith and loyalty leads us to promote

the welfare of the institution right or wrong. This spirit results in a mass morality based on survival. It is not above the old race morality of primitive times. The right or wrong of a deed,—the ideal of righteousness—is frequently established by a non-ethical group. The freedom of conscience of the individual is lost in the ambition for institutional survival. The Golden Rule has made some progress with individuals, but little with organized groups. The members of an organization may, taken separately, exercise the christian virtues, but they belong to a non-ethical pagan group that sets the standard of moral action. While it is not necessarily so, yet it is true that the individual now throws the responsibility upon his group for his own acts. He says, "They do it, let them do it. I am helpless, I am not responsible." Thus the over-responsible group spells deterioration of individ-



ual character. The remedy is to emphasize in education the idea of social service, not only as a principle of survival, but as an element of individual morality. The individual conscience and moral judgment must be quickened until a majority change the group from a non-ethical to an ethical personality. Right first and the institution after, or else the dominance of the institution through right action, is the basis of moral social progress.



# **LABOR ORGANIZATION**



## XII

### LABOR ORGANIZATION

Perhaps the labor organization of today is a good illustration of the over-emphasis of a legitimate aim, that of justice and freedom to labor. The organization has devoted itself too much to the purpose of building an institution and the surrender of fundamental principles of human life to the good of the order. Perhaps outside of the christian church no other organization has been of so much importance in the defense of humanity against the greed of corporate groups as the labor organization with its vast hierarchy of officials, its high-salaried leaders and its numberless agitators, largely of a radical type. Yet it has lost much of its power for human justice. It has looked to its own interests with such

zeal and loyalty to dictate wages and shorter hours, that it has forgotten the larger issues of human justice that should have retained its support. Its vision has been limited to the bread-earning proposition and it has forgotten the larger issues of life. In the struggle to maintain the closed shop, it as an institution brought about a closed mind. It has the same old world cry against capitalism, the same old weapon of attack and defense—the strike—a weapon that has become obsolete in a measure so far as producing salutary results is concerned. Had its leaders and agitators possessed a larger spirit of human justice, they would have discovered long ago a new instrument of warfare far superior to the strike, but no intention of fair dealing and justice is ever conceded to the employers and no criticism is tolerated of the labor group by its agitators.

Thus, the organization has become fos-

silized and its power weakened because it did not consider for an instant the larger claims of humanity. This seems evident, for as long as the labor organization held the sympathy of the public it succeeded, but when it matched its institutional selfishness against the institutional selfishness of the organized operators, it launched a warfare between groups and went back to the principle of the survival of the fittest.

Labor organizations have denied the right of the public to interfere in any contest between labor and capital just as for a century the organized operators have denied the same right, but the development of human society has now reached the stage when the larger democracy refuses to be ruined by the contention of minor groups. This is not a desirable situation, because the perpetuation of the labor organizations on a basis of justice and right is essential to the peace and pros-

perity of the community and the establishment of justice among citizens. Clanishness, which is another name for group selfishness, has become the ruling spirit among many organizations. To a large extent leadership of a liberal kind is fast passing away because a large corps of agitators is sent up and down the country to mingle with the men, to perpetuate and exalt the organization and to agitate for strikes. These labor agitators are usually shortsighted, possessed of one idea and careless of results. They are obsessed by the Marxian theory of war against capitalism. It appears as if their controlling purpose is to keep and perpetuate not only the existence of the order but their own jobs. In the face of such agitation, conservative leaders have very little to say as to when a strike should be called, as the rank and file are already primed to vote for it on the slightest provocation.



An attempt to establish a Court of Industrial Relations in which questions arising between employer and employee could be settled on a basis of justice, when they could not be settled amicably outside of court, has met with the bitterest opposition. This opposition has arisen because of the agitation of leaders who say that such a court would signify a transfer of the power that they now have to the larger democracy which should control justice between groups. This opposition is drawing a line between the radical agitators who care not a straw for justice, and a large body of working men who are anxious to abide by the laws of the country, and willing to let the larger democracy determine what is justice in the settlement of quarrels between them and the operators. The radical element is fast losing the confidence of the people, while the conservatives at present are powerless to

act. The situation is deplorable, but it looks as if the ultimate result would be the reorganization of labor on a sensible and rational basis, or else the entire reorganization of industry on a cooperative basis.

Labor organizations have been a necessary factor in the history of modern civilization. The breaking down of the guild system, the development of power manufacture necessitating the building of great factories, and the helplessness of the individual in bargaining and defending himself against the heartless greed of the corporation made it necessary, for the sake of survival, to organize. It was self-interest of the group, but humanitarian in its motive. It began as a human institution to obtain a living wage, to relieve its members of the misery of life caused by disease and poverty.

The labor-capital problem is still un-

solved. Indeed, under present conditions it is a menace to social order and progress. How little we know about it, how little the contending parties know of each other! The main difficulty is found in misunderstanding. There is too much mass treatment of humanity, and too little opportunity for the exercise of individual choice and responsibility. All our social work with the laboring population has left the great problem unsolved. Irregularity of employment, subservience to forces beyond individual control and insecurity of life make the laborer an irregular and irresponsible worker, and an irregular and irresponsible man.

The great problem of the relation of organized capital and organized labor to-day hinges on the status of the individual laborer. What does he want? True, he wants a living wage, but greater than this is his desire for opportunity to be some-

body. With him, the job with a living wage is a means to an end. He wants approbation; he wants the human touch more than anything else; he wants an opportunity to show his fellows the kind of workman he is and not to be a mere cog in a complicated machine. Until he has an opportunity for this appreciation he will not be a successful individual. He must appreciate the importance of his work and be made to feel that he is rendering an appreciated service. Fundamentally a living wage and shorter hours are necessary, but this will not solve the labor problem.

The desire to become part manager in the business does not dominate the individual laborer to the extent which agitators and writers seem to indicate. Deep in his heart he wishes a friendly cooperation with others in making better living conditions, and liberty of action as a man. He does

not want charity, he does not want philanthropy, he does not want to be patronized, —he wants to be a man among men. Wherever this fundamental motive does not exist among laborers it should be inculcated, for only through this can self-respect and character be developed.



# **CORPORATE SELFISHNESS**





## XIII

### CORPORATE SELFISHNESS

It is common to talk of public service corporations without considering the true interpretation of the phrase. The public looks to the corporation for service; the corporation looks to the public for a margin. From the standpoint of the latter a more fitting name would be a "public exploitation corporation." I have known good men, officials of a company, to seek the good of the company without considering the welfare of the public. This frequently happens, because the ideal of life is frequently obscured in a clamor for profit that can be measured in dollars and cents. Undoubtedly these officials are faithful servants of their master, the corporation,

but the latter has forgotten the *public service* end of the real or implied contract it has with the public. How much better it would be if the idea of public service were placed first, and the margin of profit given second place. Evidently such purpose honestly carried out would yield a larger and more certain margin of profit. The telephone company is a public service corporation which exists for the sake of the corporation alone. A short time since the superintendent of the company, in a Western town, gave the worst possible service in order to show his patrons the need of an advance in rates. Good service is a difficult problem at best and when the superintendent determined to make it worse he succeeded, and, marvelous to relate, he forced the higher rates, and the public will be served for a time until the superintendent again gets out his sandbag of inefficiency to increase the margin of

profit. Having succeeded in one town he tried the same tactics in another town and openly announced his purpose to give better service only after the rates were raised. The margin of profit is sufficient but not great enough to satisfy the demands of his master, the telephone company.

In banks and other corporations there is a certain amount of business ethics, but the system that does not permit, because of its nature, sympathy, generosity, and sacrifice in its employees, does not tend to develop sterling qualities in the individual. Many corporations taking the human attitude in regard to the public which they serve, have by exercising liberality, generosity and sympathy, secured a larger margin of profit and increased prosperity as a dividend on the sympathy and interest invested. Truly the great margins of life may not be measured in dollars and cents.

The dollar is too narrow a base for human progress to rest on, securely. Justifiable corporate existence like *justifiable individualism* should save its life in seeking the public good.

# **NATIONAL SELFISHNESS**



## XIV

### NATIONAL SELFISHNESS

The wars of mankind have been based on selfishness of at least one of the two parties to the strife, usually both. Whether religion, sex relation, plunder, territory or nationality was the cause of war, selfish survival or aggrandizement has always been a fundamental cause. Feudal wars were the outcome of attempts to hold land obtained by robbery. Robber barons and their followers fought with other robber barons while their followers were pawns in the game of war. When the feudatories became amalgamated into states, to the feudal idea of land and the feudal spirit there was added the idea of nationalism. Loyalty and patriotism inspired people to give their lives for their country. Taken in a spirit of idealism this

was an added inspiration to a better and more lofty conception of life. Yet the nobility of patriotism and loyalty was degraded by the selfish greed for territory and national supremacy. National selfishness has stifled the best aspirations of the race. It has stifled the individual conscience.

In the social ethics of the business world the German people ranked high, but Germany as a political entity was non-ethical. The spirit of feudalism when joined to national consciousness and loyalty became national selfishness. Germany was caught red-handed in a ruthless struggle for supremacy. She taught and practiced dominance at the expense of others. As a nation she became a type of moral apostasy. The individual life was absorbed by the state and the individual conscience was submerged in the selfish greed of the group, and there is no hope of



a regenerated Germany until the individual conscience is again free to act. Even then there must be a willingness to follow high ideals into national life. The condition of the whole world in the recent war, and more especially since it has closed, has revealed the supreme economic and political selfishness of nations. The only redemption is the leavening influence of the quickened conscience and the consecrated will of individuals, cooperating with one another.

The other states of Europe exhibit a national group selfishness. Out of the chaos following the decline of Greek culture and, subsequently, the fall of the Roman Empire, new states were founded upon a feudalistic basis; all of Europe passed through the feudal régime. The rise of new nationalities from the conflict of tribal and racial groups represented a compromise between the conqueror and

the conquered. The feudal chiefs emerged as kings and petty tyrants, and by a continuous process of war and intrigue the more powerful became dominant over the rest. The traditional right to the soil claimed by the rulers and the standing army completed the national unity. From this time on the power of the state became the chief concern of rulers. The right of might became the only law existing between states. To increase the domain of the state, strengthen the standing army and exercise power over others was the ruling passion of the time.

Whatever principles of justice and right were exercised among the members of the nation, the state was non-ethical in the treatment of its fellow state; it was a ruthless struggle for survival and dominion. War, extension of territory, commercial supremacy, were the prime motives. True, rules of warfare were slowly

established and international law was developed, but these were not based on humanitarian motives but on the rights of national defense. National ethics in time of peace gave way to dishonor in time of war.

These principles of social heritage extended through the centuries. The light of liberty burst forth, illuminating the benighted governments, but to subside overpowered by the tradition of authority. Except in Switzerland, the United States and, more slowly, in England the old medieval group selfishness prevailed. These nations have developed international ethics of a sterling quality.

The lurid flames of the Great War were sufficiently brilliant to light up all the dark corners of the European systems. Governments crumbled, states disintegrated and crowns fell from the heads of humiliated monarchs. The greatest reve-

lation of it all was in the extreme selfishness, even in war and suffering, expressed by the nations of the world.

But the old order passeth and reconstruction must be had on a new basis. The recognition that each nation is entitled to just, human and ethical treatment from every other, that before a nation enters upon an important action it must consider the welfare of others, must be a basic principle of that reconstruction. The humanitarian idea of cooperation must prevail and human rights be respected. A square deal in regard to commerce and territory and the general welfare of humanity must be considered if human civilization is to be continued. The Congress to establish a League of Nations was a beginning and the conference for Disarmament is a long step in advance. Yet they reveal a benighted condition of national selfishness and greed.

Applying the same law to nations as to individuals, it may be maintained that the only justifiable national government is the one that lives and works not only for self-preservation, but for the welfare of nations. Its strength, its prosperity, indeed, its reason to be, will be founded upon its willingness to work for the good of all in friendly cooperation with other nations. Humanitarian principles must dominate group selfishness if human progress is to be assured. No league of nations or association of nations may succeed so long as the characters of men remain as they are, nor until the ideals of nations improve. Mr. Wells' world state could not exist without the elimination of selfishness from the individual members. The development of the mechanism of society will not in itself insure a reform; we must look to the quality of the individual for salvation.



**THE CHURCH AS AN  
INSTITUTION**





## XV

### THE CHURCH AS AN INSTITUTION

The simple societies which represented the organization of the early christian church, meeting for mutual improvement and mutual aid, brought together primarily by a similar belief, gradually developed by the process of integration into one great organization. From the beginning of the small organizations to the development of the hierarchy of the great church organization, propaganda of doctrine was more and more emphasized. The church has thus become an institution seeking to magnify and perpetuate its own existence. Organized for the purpose of the regeneration of man it developed a powerful machinery for institutional growth and

protection. Having acquired power, it assumed authority over both spiritual and temporal affairs and went so far in its control of the destinies of man as to assume authority over the individual conscience. Thus the independent conscience became absorbed in the will of the church. Individual thought and independence of religious action thus became stifled. The church assumed a monopoly of religion and of moral standards.

The reformation led to the establishment of the right of individual belief and of action in conformity with conscience. It was the first herald of religious freedom after the long submergence of the individual in ecclesiasticism. It is true that for many years religious freedom existed only as an ideal, because in the development of separate organizations the churches had to put forth great energy for institutional survival. They, in turn, became more or

less dogmatic in exercising doctrinal authority and dominance over the individual.

This struggle for institutional survival continued down to the present day in a more or less intensified form. Each new church organization, assuming that it had a belief superior to others, began to struggle not only for its own existence but to propagate its doctrine in competition with other institutions. So there followed a long period of religious institutional competition and conflict which in the passing centuries has gradually faded out as the lines of demarkation between the beliefs of ecclesiastical institutions became less vivid and as there developed a feeling that no one of those institutions had a monopoly on religion.

Under these changes the individual conscience has been gradually freed and the independent sanction of the religious belief of the individual is becoming recognized.

This has been brought about slowly. Religious ideals from New England, backed by the institutional authority of the church, extended in the western movement of the population, and carried with it the habits and practices of the old Puritanism. Puritanism survived in the mastery of the West because each succeeding church organization was a type of the old. The long struggle of denominationalism but enhanced the institutional idea, and even now one may hear proclaimed frequently from the pulpit "the glory of the church as an institution and its great saving power." In some churches today one-half of the sermons are preached to develop institutionalism of the church, but gradually the ministry is trying to get out from under the cloud of medieval theology and medieval practises and preach a religion pure and undefiled for the redemption of the individual.

It was inevitable that the growth of political liberty and universal education should destroy the authority of the church as an institution. Gradually, in spite of all of the propaganda, people are losing their reverence for the church as a saving institution. They regard it as a very necessary institution to modern religious, moral and social development, but in their own minds they are reducing it from a traditional to a working basis. In the mind of the general public, if the church does good, it is good, and if it does evil, it is evil; that is, public opinion is applying the doctrine, "By their works ye shall know them," and is less and less influenced by dogmatic authority and traditional assumption of power. The church is a human institution built about a divine principle, indeed, but it must satisfy ordinary human needs to appeal to enlightened communities.

The law of adaptation to environment,

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so obvious in the development of plants and animals, applies to institutions as well. Likewise, institutions that fail to adapt themselves to environments perish. How clearly this is illustrated in some of our smaller towns and cities where—for example, in a town of seven hundred people—there will be five churches of different denominations. These churches were planted in the old days of denominational struggle for position—a position of course for the purpose of proclaiming the gospel. Nevertheless their strong appeal for membership frequently was for institutional aggrandizement. When practical needs were ignored, the attempt to perpetuate the institution of the past failed. Instead of cooperating, churches were contending against each other. Fountains of inspiration were dried up and outsiders could see no object in attaching themselves to institutions so feeble in teaching and so dere-

lict in practise. The sum total of the result was that moral life of the community was not elevated through the churches and religious strifes actually appeared.

Gradually churches are seeing this and understanding that belief must be backed up by service, and faith by common sense in order to adapt the preaching of the Word to the environment. They are realizing that they can no longer rest upon the authority of the church or the sanctity of the cloth for their success; they must demonstrate that they are meeting a real human need. Thus, individual conscience regarding religious belief has found its freedom, but, like all freedom, this must be wisely utilized through cooperative service to render it valuable. The church thus becomes what the cooperation of free moral individuals make it. Re-building on this new foundation of service the church is adapting itself to the moral,

political and economic environment in which it exists.

One of the results of the church clinging tenaciously to its institutionalism, with its inflexible creeds and methods, has been to force the development of a good many non - ecclesiastical christian institutions. Among these are to be found the Y. M. C. A., Y. W. C. A., The Red Cross and the Salvation Army. All of these have been necessary because the church represented a monopoly of religion by a selected class, set apart, who determined the terms of admission into the Kingdom of God. It will be remembered that the Great Teacher made it quite easy for people to enter the Kingdom of God, but made it quite difficult after they were in to follow His teachings. The church for many years made it very difficult for a person to enter the church and very easy after he was in. A regular pew-warmer who paid



regularly and liberally could neglect every other religious function and have a standing as a "pillar" of the church.

The result of the liberalizing of the authority of the church has been for people to realize that religion is an essential part of every-day life. That, indeed, it is something that cannot be taken off and put on according to a rule or creed, but is a necessary part of life.



## **EDUCATION**



## XVI

### EDUCATION

Modern educators have been appalled at the results of their own work. Many scientific educators for many years have pointed out individual differences of students, and urged that a school curriculum should be fitted to the different hereditary characters of individuals; that persons having different talents, tastes and capacities should receive a training based, in part, upon these differences. Meanwhile, school administrators working out the economy of instruction have developed school machinery, based on the assumption that all minds are alike and should have the same training to fit them for different positions in life.

Back of the school administrators was the board of education, and, behind all, the tax-payers, who usually assent only to a system of education which requires a teacher to instruct fifty or sixty pupils at once in mass formation. More recent investigations as to the results of education have caused universal resentment against mass education, and a demand for a system of education that recognizes the individual differences of pupils and an adjustment of the curriculum to the native interests and the needs of the pupil. In a general way wider opportunities are given for educational selection by the expansion of the educational bill of fare. This gives opportunity for the student to make an early start toward a business or professional career, and in many instances the opportunity for selection is sufficiently wide to admit of specific preparation for a special business or a special profession. Yet this

does not reduce the mass instruction. The time element still may be practically the same for all. What is needed is to classify students according to superior, mediocre and inferior mental capacities, and also according to environment and training. Having done this, opportunity for instruction may be given to the individual on a basis of economy and efficiency. Such a system will not force the superior student to wait for the mediocre or inferior student. The school will no longer be a place for the enforced idleness of superiors. While it is necessary and right to give mediocre people and even inferiors all the education they can grasp, it is not right that the system should force the neglect of superiors. For it is this latter class that makes human progress possible for all.

It is refreshing to know that this tendency in education is from the mass back

to the individual, from quantity education to quality education. Not only will it recognize superior qualities and put them in touch with opportunity, but it will enhance individual responsibility and free the individual for real social service.

To assimilate the learning of the past will not suffice; to develop intellectual and moral integrity is an essential of education. To fit the individual into the social life he is to live is one of the essential functions of education. The great mass play in education has centered on this social function. But here as elsewhere, it must be remembered that the individual is the beginning and the end of education. People cannot be educated in masses without attention to the individual. The teacher well knows how true this is when he observes the individual initiative, the individual inventiveness of his pupils. Society is made of the actions of



individual minds. Educators are endeavoring to individualize education. Efforts are being undertaken to make a mental and physical examination of pupils to determine the natural traits each possess and to work with intelligence in giving the training best adapted to each individual according to his traits. This requires not only a knowledge of the inborn traits but a knowledge of the environment and training that have shaped their development to the time instruction begins. After determining as far as possible the vocation for which the individual is fitted the school attempts to give the training that will best fit him for his specific life work. This requires skill in scientific diagnosis and a curriculum adapted to the needs of the student. The most useful knowledge, the most adaptable training, the most specific direction possible are sought. To impart knowledge, and to teach pupils rather

than subjects, is the modern motive in education.

It is common talk that colleges develop leadership, but, as a rule, the selection and training of leaders is not intelligently practiced. Too many of the thousands who attend our colleges are there because it is a fashionable mode of life, or because of a desire to develop capacity for mere money-making. Each year the tide of high school graduates rises; each year more flow into the universities and colleges. The remedy is found in more and better equipment, better teachers, fewer students per teacher, individualized instruction, and a better system of weeding out those who are not fitted for the higher learning. A college education is a sacred thing, something to be cherished in itself, something to be consecrated to the service of others. In the school as elsewhere in life there are two classes of people, those who work and

those who get in the way. Too much energy is spent on the latter class and too little on the former.

It is truly maintained that leaders are necessary in a democracy, but the degree of progress depends upon the type of leadership. Leaders of moral and intellectual integrity, leaders of power with a conscience and a will to sacrifice, these are the ones valuable in progress. These are the only justifiable leaders. In science, art, religion, politics, industry, social engineering, leaders of the right type will point the way of progress.

Our education should set up moral progress and achievement as the criterion of success. There is danger in excessive vocational training because the emphasis is on the dollar as a measure of success. To develop intellectual honesty, teach people to see straight, foster a love for right action—in short to set higher ideals

and to teach men to follow them,—is more important than to teach them the process of the accumulation of wealth. Our schools are teaching much sociology which, after all, is for the purpose of understanding society and of learning how to live together harmoniously and justly without waste of individual or social energy. All should be prepared to serve society and many should be trained in the principles and practice of social direction. There is need today of social engineers as well as civil, mechanical, and chemical engineers. Society has become such a great machine that it must be directed by experts. We need to know how to live together in harmonious cooperation. The World War with all its horrors is but a brutal acknowledgment that we have not yet learned how to live harmoniously and justly. Social revivals, humane laws, social service, sweeping reforms, religious propaganda,

all good in themselves, will not suffice. The individual material out of which the social superstructure has been reared is the crux of the whole matter. If we would build wisely we must have better material.



**THE FUNCTION OF THE  
INDIVIDUAL**





## XVII

### THE FUNCTION OF THE INDIVIDUAL

The social system because of its imperfection has a tendency to suppress individual effort and to reduce each to a status of slavery. We are bound to the wheel of the social car. The remedy for this is not in abolishing the social system, not in the substitution of a system that may be worked according to formula, but in the development of the individual with opportunity for a larger service and an increased responsibility. What is needed is a regenerated individual—one that seeks survival through service to others, one whose personality has been moulded through an intelligent, a socialized, education of his distinctive traits and capacities. Call it personality or individuality; it is the tim-

bre, the tone, the very essence of social life. A system of politics, or religion, or social order that fails to recognize this is doomed to failure. The world needs not fewer benevolent enterprises, not fewer beneficent laws, not fewer group activities but a better utilization of all these and more, through the development of an intelligent and unselfish individualism. Human progress demands that we depend on a *justifiable individualism* that seeks the fullness of life in devotion to the common good.

Let our education see to it that this individual shall be well born, well trained in body and mind, sound in moral ideals, effective in moral practice and filled with a spirit of service to others. Let him pride himself in his individualism as an instrument for the betterment of the race and he will be endowed with a *'justifiable individualism*.











