

THE PSYCHOLOGY OF LABOUR.

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To enter fully into such a subject as the Psychology of Labour would require a volume; I merely desire, therefore, to put forward a few leading facts which I hope may help us to a closer study of the subject and hence to the betterment of the relation between employers and employees.

The point of view from which a subject is approached is essential to the true understanding of the matter, and as the word psychology and what it connotes is vague and ill-defined in people's minds, I cannot do better than give a clear conception of the meaning of the word. The word psychology, we know, means intrinsically the Science of the Soul, but modern writers have accepted the attribute of free will as gained by us through our knowledge of good and evil, and have defined psychology as "the science of the mind," which through its knowledge governs the soul; but, again, the mind is so ill-defined an object that it has been and still is one of the most disputed problems of philosophy. In the study of the human being, apart from the biological, the only objects we can observe are the acts of the individual or behaviour, as it is termed, and these acts or behaviour emanate from the mental activity of the person, and a mental activity is a trinity—"a knowing, an affection, and a striving," which we term consciousness; therefore, we may use Dr. McDougall's definition of psychology: the "science of the behaviour of living things," or go further and take it for the clear understanding of everyday life, that psychology is the "science of consciousness," consciousness being an innate power within ourselves to observe objects and to strive to bend or alter them to our use and desire.

If we consider the conscious subject or self it is totally incomplete. Our own consciousness is necessary to perceive how under the various circumstances of life we translate the consciousness into acts or phenomena, but to this must be added the perception of the behaviour of men and animals in general in order to get an understanding of and to gain a power of guidance and control over such behaviour.

These phenomena are the manifestations of purpose or the striving to achieve an end, and can only be explained or understood after the analogy of our own experiences of effort or striving.

Sociologists and psychologists have formulated various forms of classification of social forces or physical factors at work in the human society; they all accept the fact that the foundation of all striving is the maintenance of existence founded in the primal instinct of all living things, that is, to maintain the life and the continuation of the species.

Many regard such activities as the moral, the æsthetic and the intellectual, to name a few, as being collateral to the primary and not resting on the primary one as a foundation, but in endeavouring to study psychology of any human being we must remember that when all keen reasoning and logic fails the factor that will guide is the primal one of the food process.

Therefore, in all our dealings with men we must not lose sight of the fact that this food process has been the dominant factor from the early simple state through all ages to the complicated state of social life of the present, only varied in its application by the circumstances of the times and the sanctions of law and religion.

The effort to maintain the life of the species is not only directed to the obtaining of the mere necessities to maintain it; but also to those that are necessary for the protection of the species, in a simple state by simple if perhaps sometimes crude methods, but in a complex state of social life, as we have at the present, by all the complexities of possession which will aid in making our position and that of our own people or class secure.

A man may thus start work to earn his livelihood. He does earn it, and if a man of any imagination he becomes conscious of the fact that the higher he reaches and the more he earns the greater the security given to his means of subsistence. He thus gains what we term wealth, and to further strengthen his position, in order either to retain it or increase it, he surrounds himself with all that demonstrates wealth, thus showing to the world by a fortification of wealth or what wealth supports, *i.e.*, credit, that he and his species are in a position difficult to assail or undermine. That is the reason that many a *nouveau riche*, whose position is not known by long custom, makes ostentatious show of his wealth and is dubbed by those in not so fortunate a position as *purse proud*, and by those whose strength of position has long been recognised as vulgar. Rather one should regard it as a demonstration of the primal instinct to secure the species, and with a large charity recognise his right to show his fangs of protection in his own manner.

Someone may say, "What of the miser?" I desire to deal with normals, not with abnormals; the miser may be taken as one of the exceptions which prove the rule. Instead of desiring to warn or fend off the attacks of those that may threaten

him, he relies on the potential force that exists in the means he has hoarded and is purely an individualist, and as such is a sure negation of the social mind. From this standpoint, as problems of the individual mind are too vast to allow time to investigate the inter-relations between individuals, we may consider *the combined mind of groups or the social mind*.

In the coming together of people into groups we have, as Professor Giddings says, "interstimulation and response." This reciprocal influence creates an entity of mind in itself, and shows as such in the development in the main of similar feeling, thinking and willing in order to retain its ego; in other words, as with the individual so with the group: it has a consciousness of its own, and as such will exhibit it in the phenomena emanating from its conscious activities.

It is on these lines that I shall endeavour briefly to lay before you points which may be observed in the behaviour of labour, and from which, with the aid of our own individual consciousness, we may learn the workings of the collective consciousness or, in every-day parlance, of the group mind. Having studied these we may learn (again from the individual analogy) with a certain degree of accuracy how to guide the collective mind by suggestion, sympathy, and the faculty found in all beings of imitation, into a state of observation, logical discrimination and action along a constitutional line influenced by the sanctions of law and religion, or, even in a lower plane of mind, by the primal instinct of safeguarding the existence of the species.

I do not say that Labour can recognise these facts, but it is a duty laid upon those who do so to use their talents to guide their fellow man.

I will now pass on to *Labour as the group*, whose consciousness is to be considered.

In considering the group consciousness of Labour without going through the various combinations, we will have to consider the main groups—Skilled, Unskilled, and Semi-skilled (Trained). This is due to the fact that the mind of these divisions works on different planes, according to the degree of their education, for the purpose of the employment which they undertake to carry out.

These divisions and many of their characteristics may be applied to Labour in a wider sense, that is to labour of the employer in his inter-relation with his fellow-citizen and the State in general. I have used this order of division that I may begin with that which by its nature is the most easily studied owing to its higher organisation, and hence having a clearly defined collective mind or a cosmos of character and lead on

to that of the lower mind, possessing such a heterogeneous mass of observation amongst the individuals forming the class, and so many and divers ideas as to how objects can be bent or altered to their use, that in the study of this group one might well in one's haste say, that the consciousness of this group (the unskilled) was chaotic and so low the organisation (owing to lack of training) that the group had no collective mind to study. I shall enlarge upon this later, and will now endeavour to give some points of the psychology of each group.

Skilled Labour.

By the expression Skilled Labour I desire to denote that groups of individuals who, no matter to what occupation or group of occupation they have allied themselves in order to maintain their existence, both physically and mentally have been trained to master the details of the work which produces for them the means of livelihood.

In physical training, should be included the training in those matters essential to the hygiene of the body and its development in order that they may have a healthy biological foundation to support their trained physical and mental activities.

With men of this class we seldom have sudden or violent upheavals. The exception to prove this rule may be seen in the discontent engendered amongst skilled men during the late war; but these were due to abnormal circumstances of such a war and vindictive outward influences.

Trained and relying upon their mentally and physically trained selves and, through such training having their faculties of discrimination and selection well developed, they can with greater ease both select the more essential objects of their desire and, also, the better and more direct methods of bending those objects to their use, and hence as a group show a clear consciousness which gives the observer a clearly defined mind in action. This in turn permits of the study of what is known as Functional or Dynamic Psychology as a concomitant part of Structural or Descriptive or Static Psychology, which analyses the states of consciousness into their elements. Therefore it is easier to observe the strivings and desires of the fully trained.

This striving seems to be an essential organic need, and if the energy engendered by it be checked it will lead to disorganisation and disintegration of the individual or the group. As an example or allegory, we may take the food process or the activities connected with nutrition. As a rule, organisms of one species remain together as long as food is abundant, and

scatter and disintegrate when it is scarce or absent. This process is part of the primal one referred to above.

Therefore the employer (who if he be an employer on a corresponding equal plane to his employees) when he sees the flagging or approach of such of the energies will apply "A Stimulus."

A Stimulus does not force action, but is that "which makes action possible along some line demanded from within." To the trained the stimulus may be some opening suggested by the employer to seek a better or more economical manner of production, or the placing of some obstruction sufficient to incite the mental activities to overcome it, but not so great as to destroy the consciousness of the group, rather we may say to incite consciousness to respond to the stimulus.

The natural law of action and reaction as known in Mathematical Physics is, as all natural laws, common to all sciences and is certainly plainly marked in Psychology.

If we develop a line of action and there is no opposition or reaction, our interest in that line or, as we would say, our consciousness of that object lapses, and the phenomenon of what we term "losing interest" is clearly presented to us. Also a Stimulus, which many will not from a form of mental pride own to, but which our primal instinct desires, is that of some even if small accrual to the strength of our position. In everyday parlance, we like to have our interest in work for others recognised. It strengthens our consciousness by giving us the knowledge of a greater security or trueness in our decisions, and each stimulus (in the right direction) increases our efficiency.

With this knowledge before us it may easily be seen that, apart from the accurate assessment of values and hence wages that trained minds can make, it is well and right if the employer desires a continuous interest of his skilled workers, that he never omit to apply this stimulus which may take the form of a share of the increased profit accruing from the reaction of the employee to the stimulus. In fact, with trained minds (employers and employees) I consider that a weekly graph sheet showing the variations in the cost of production, the cost of raw materials and the selling price or the profit should be placed in a conspicuous position where all could have access to it. This in itself, even in a time of negation or slump, would be a stimulus, even a joint one to employer and employee.

Therefore, by observing the skilled workman of any one industrial group, one is able to study the regularity and co-ordination in mental interaction and interstimulation and re-

sponse which brings to a unity of aim the activities of the individuals of a group or, as it is termed, "social co-ordination."

This aim of the activities of a group may be easily studied, if viewed with an unbiased mind (often hard to find in employer and employee alike) in order to foster its outlet by an employer in a direction beneficial to the community, and, from this behaviour or active phenomena, the mental interaction may be learned sufficiently clearly to allow an employer to apply a correct stimulus to right guidance of the group's further activities.

I will now pass on to the group of Semi-skilled Labour.

Semi-skilled Labour.

This group is difficult to define, but may roughly be said to have 50 per cent. knowledge of the work they undertake and 50 per cent. ignorance. It may perhaps be called "a no man's land of labour," where the above two forces struggle in occupations with alternate and varying success.

This group might perhaps have been treated last, as it is a combination, in the individuals of the group, of skill and the absence of skill, not the mean between skilled and unskilled labour, for that would designate a balance between the two, in which the group mind would have the advantage of the higher element, but, like the well-known dictum that when East meets West the progeny takes the vices of both without their virtues, so with the group of minds partially trained—a group which unfortunately for the world most employers and employees belong to, especially in this country.

I do not wish anyone to take umbrage at this statement, for it is a hard fact, due greatly to the limited quantity of industrial life in the country and hence to the lack of the stimulus of strenuous competition which calls forth the activity to strive for a thorough training in practice and theory of those ordering and engaged in a productive industry and also for the power of studying and guiding the potential activities of the working man.

We all know from experience if we have dealings with a firm, how the methods show a lack of clean cut finish, how people drift into an occupation, how when an employer takes on a hand, this man is only skilled through haphazard experience in some fractions of the functions which he purports to serve and in others is ignorant, thus spoiling the finish and satisfaction which true work only produces. It is the greatest evil which our centuries of *laissez-faire* policy has inbred into our social system.

In the semi-skilled class we find the lack of the co-ordinate group mind, there being no cohesion or conscious unity. The

individuals of the group perceive what they desire, but from lack of full co-ordination do not perceive how best and most quickly to obtain it, and hence by devious and tortuous paths obtain their object when their energies are exhausted or flagging and never attain any measure of independence to maintain them in their old age.

The semi-skilled is proud of what he knows and ashamed of the blind spots in his knowledge, and hence will scarcely own to them, thus becoming a danger to the employer who has to rely upon him, and also, when he does work, enjoys a relatively higher wage than the skilled, for to find his true cost to society for what he produces we must add to his money wage the loss and set-backs sustained by his faulty production. These semi-skilled are partially a positive and partially a negative force in society, and hence to a great extent destroy themselves as a beneficial factor in social life.

Amongst these I do not include those who are semi-trained by force of circumstances and whose consciousness drives them on with a true vision of arriving at the skilled class. I allude to the great majority of semi-skilled who are content to remain as such and who have in the drift of their *laissez-faire* accumulated some skill like a drifting hulk collects barnacles. The semi-skilled, being in part an individualist, lacks the full benefit of interstimulation and response amongst his fellows on the same plane, just as the group to which he belongs suffers from lack of co-ordination. The group consciousness is inconstant, first integrating and then, before obtaining its end, disintegrating under the influence of ignorance, thus destroying the full benefit of the knowledge. It is difficult therefore from the varied phenomena of behaviour that emanate from this group to study its common mind, as at one moment we are presented with the behaviour of the skilled and the following with that of the unskilled.

If a stimulus be given when the trained faculty is in being it may fail owing to the untrained predominating at the time of its application.

The staple industry of Ireland, and more especially of Southern Ireland, "farming," shows the quality of the semi-trained; it is practically impossible to get Irish farmers to co-operate, to properly grade their goods, to transport in bulk, and likewise sell in bulk, all being up to the sample standard, and so make it possible for large buyers in the largest and best markets to purchase in bulk with any certainty of the goods being throughout up to the standard they purport to be.

In dealing with this class we require a trained employer who can focus his observation upon the changes in the em-

ployees' mentality, but more than anything, in the present state, we require post school or post graduate education, practical and theoretical, in the courses entered upon as a means of livelihood. Our main hope with many of these unskilled is that they may notice those who are passing through this class to the skilled, and be attracted to follow them to the higher class.

The bulk of the semi-skilled, as I have said before, are individualists; they desire to gain for themselves the bare sufficient livelihood in the plane in which they were born with the least possible expenditure of energy.

The individual of this class in gaining his livelihood, having no desire to strive and become well skilled; really eats up more energy than well-directed labour would through the fact of wandering in an ignorant manner up wrong paths and down again to try another means of gaining a livelihood without too much "fag," as common parlance expresses it.

For want of a clear consciousness and discrimination they are unable to assess their market value, and an employer, with even all the desire to be fair, is hard put to do so; therefore those of this class as compared to the skilled are either overpaid or underpaid, but as they usually drift out from the unskilled it is there the cure should be applied, therefore I shall pass on to Unskilled Labour.

Unskilled Labour.

Unskilled labour is that which, like an animal, merely by its physical work justifies its existence. Its education is infinitesimal, and may be classed in the rule as composed of those who enter "Blind Alley Occupations." Some develop a strong consciousness and fight through, but the majority have no mentality or training to do so, and live as animals, doing sufficient from day to day to feed them and their families, or at least to keep existence in them, and so throughout life until through age and incapacity they become a burden upon the rates. This form of labour is the most difficult and dangerous to deal with, for the group takes the character of the individuals of the group and they act driven by primitive or innate impulses if they act at all, and where such impulses are the moving factor, the feeling of the group, when they consider their position threatened through the higher demands upon their means, is one of resentment against their state of existence.

More clearly perhaps it has been found by those who employ unskilled labour that, owing to lack of consciousness and initiative of the individual and also to the lack of education, a strong and dominant grasp had to be held in order to have the duties which they purport to perform carried out in a proper

and orderly manner. This grasp from its sheer strength becomes static and fails to see the change or tendency to change in the group, which is a sign of some form of consciousness awakened in it by some extern or intern influence (a statement made to them by an agitator without or within this group) that their lives are not on a plane with the values they should command.

By degrees, through discussion, suggestion and imitation between the individuals, a new co-ordination springs up in the group and a new telic (adaptation of purpose) state springs up after having selected ideas or ideals. The group at first may be practically unconscious of the change taking place, then its consciousness awakens and strives to bring its ideas into practical being. The longer the consciousness takes to mature the greater the potency of their desire, but the dominant rule is static and delays the fruits of consciousness or else opposes their absolute attainment. The group mind resents the opposition, and the potential power of action of the group increases until it breaks through (the group not being able by that time to restrain it), and, as a kinetic force, seeks to overcome and destroy the opposition. Hence we have revolutions, of which the French Revolution is the best example presented to mankind, and may be taken as an example of the evils that accrue from a static authority. The blame therefore must for the greater part attach to the employer or governing power for its lack of foresight and flexibility. As Professor Ward says in his book on Sociology, "when society makes for itself a procrustean bed it is simply preparing the way for its own destruction by the on-moving agencies of social dynamics."

In dealing with all labour, but more especially unskilled labour, from the very necessity of the strong control required to produce results in the line desired, an employer must keep his mind flexible and not shut from it criticism and discussion—the factors which aid in recognising a potential or actual transition; in plain language, he must retain an adaptability to change.

We often hear that a man is too proud to adapt himself to circumstances, *i.e.*, change of social relations. It is not pride, it is really what is known as obstinacy. It is only that at one time his conscious relation to others took a certain form, and, lasting for some time, became static, and hence out of understanding with the dynamic consciousness of his co-ordinates. It therefore stands in the way and must be set aside.

In revolt, a party or group commences its attack against the settled order of things with disintegrating and destructive

ideas, and then the rage of destruction sets in, and possibly a wholesale anarchy ensues and the people lose sight of their position as civil and social units and become pure individualists through greed and the inordinate desire for personal gain.

By adaptability to change it is not meant that an employer or governing power should go down before the forces bearing upon certain objects in his or its power to give which a group employed desires, for that would also create a revolution, *i.e.*, the sudden overthrow of a social habit, but he should, by open discussion, sympathy and explanation (being but a ruler of a small state), give what he is able economically and what he should ethically, showing clearly to the understanding of the group why more may not be conceded. Through the very fact of their mind being untrained they are liable to err in extreme demands, too much or too little—too much when they see the employer what they choose to call rich or living in affluence, in possession of much raw material for his manufacture and much finished goods for his market. In their gross ignorance they cannot assess their value; they do not see that the employer should draw the salary or value for his work, the interest earned by his capital, and that the stocks of material and goods are merely potential earnings and are guarantees of their own livelihoods continuing for some longer periods. So lacking in balance are the unskilled that, give them their own way, they sacrifice any future and increasing benefit for a present gain. For the handling of present benefits they jeopardise the stability of the enterprise that aids their life process by turning their labour into wages which in turn procures their means of existence.

Therefore, having touched upon the broad division of labour and the main characteristics of each, I will pass on to the general mentality of employer and employee and place before you some ideas that might tend to cure or alleviate the evil of labour troubles.

Ignorance and all the evils that ignorance, great or small on both sides (employer and employee), breeds, such as greed, lack of sympathy, suspicion and false ideas of gain and value, is the cause of all misunderstanding and labour troubles. Education is the only cure, not education typified by the National or Board School, but a true education. As the fundamental, teach all children Nature's laws, teach them to observe, and from the phenomena in Nature to reason simply and clearly to the causes. Teach nothing without first the child clearly showing he or she knows the reason for it, and the youth will then learn all he can without effort. As soon as he expresses a desire for a certain line let him pursue it and learn

technically and practically all that he is to undertake in order to continue the process of himself and his species.

For the older ones that are already earning and have entered an occupation, if unskilled through lack of the above-named education, every facility for learning the theory and practice of their work should be put before them.

Consciousness is the whole power generating a well-ordered progressive life in the individual, in the groups, whether of labour or of the State; consciousness, at its best, clearly defines an object concrete or abstract, clearly defines whether it is good or evil to obtain (hence the concrete term conscience which our religions require to be our guide but which our ministers fail to define), and clearly defines the methods within our reach whereby we may obtain the objective and use or bend it to our use to benefit the individual or the groups. From the completed attainment consciousness generates a further striving, thus avoiding a static state, which is too crustaen and brings to light the Cyclic Law of Nature (a fixed law appertaining to the Science of the Universe).

Consciousness may be termed the duct of our innate impulses. A good parallel of this is the rush and swirl of tumbling waters of a rapid river which plunge through guiding duct into the turbines, which in ordered manner generate the light or heat of electricity for the benefit of the individual and the group. Therefore consciousness must be created, for from it all civic and social activities flow; the individual will recognise that, even if striving for his own ends, he is a unit in life and as such, if he desires to endure in the life progress, must bear in mind his duty to the whole of life, be an altruist, and not indulge in the primitive individualism which is and has been the curse overhanging this country in its social activities, economical and political.

Consciousness, in its derivation *con* and *scio*, means to know in the sense of, to be aware of, *con* with or along with others, hence the word itself in its inception denotes an altruism, and in every-day parlance is termed mental activity.

A mental activity or process is a knowing, an affection, and a striving. We perceive or recognise or recollect something; we feel desire for or dislike of the object, and we resolve to strive for it or avoid it, and thereby we institute the striving in pursuit or flight.

The first act is one of perception, recognition, recollection or reasoning; for this knowledge is necessary, and knowing is only gained by education or in the leading out of these innate faculties.

The necessity of this training has been recognised by people and the State forced grudgingly to give grants for technical training, but this was done in a haphazard manner, the general subjects being woodwork, cooking, etc., and in most cases those who should make use of the opportunity do not avail themselves of it.

If means of education are given the non-trained should be compelled to train. People return Members of Parliament whom they force to pass legislation on these lines, yet those same people (labour, for instance) will by their leaders agitate for higher wages and yet will not assist, and would, in fact, generally set their faces against compulsion of training. The very thing they pretend to desire they oppose; they forget also the true saying and its meaning that "God helps those who help themselves"—that is, that the salvation of the individual or group in material matters as well as spiritual lies within themselves. They should insist upon the proper training of the units of the various groups.

A large portion of their union funds would be better employed, and would gain a higher wage for the groups if, instead of destroying them and all interdependent values in the negative action of strikes, they would use them as an economic factor to universal values by subsidising or even themselves founding training grounds from which well-trained and efficient labour may emanate.

This training is a means of defence of the group and also of securing its further progress.

Labour spoon-fed seeks more and more from the Government, like a spoilt child; whereas with the individual so with the group, it is in themselves to evolve efficiency. Many of those who are supposed to lead are themselves ignorant, and hence dishonest and cowardly, for it takes far greater courage to say the truthful thing than the popular thing. This ignorance in rank and file leads them to visualise a false picture of their labouring value, and having a desire for it strive to follow the mirage, and thus destroy partially or wholly the industry that gives them their means of livelihood.

There are two sides to a bargain: if labour desires an employer to give a certain value for its services it should in turn have its services so trained that they can guarantee efficiency for the wage. When once I called upon a certain leader of labour to prove him dishonest I agreed with him that labour should have a living wage, but asked what guarantee of efficiency would he place before employers in return. I regret to say he lost his temper, and upon my saying that bluster was

unnecessary and that I only required a plain answer to a plain question, he lost the last shred of control he had.

The above faults and lack of education are as applicable to the employers as employees. A well-developed consciousness in both will avoid destructive conflict, but if either the employer or the groups he employs are not so trained to move in rhythm to the various cycles of consciousness (alluded to above) they are like two wheels geared and cogged—if one does not keep its movement in rhythm with the other, the one is not sufficiently dynamic. This leads to static friction, above normal, and the stronger the friction the more likely the destruction of the industry.

The fault at the present time is that leaders and the workers themselves had abnormal wages during a period when there was an abnormal demand owing to abnormal wastage. The abnormal wage also was not a recognised increase on a sliding scale fixed by the industry, but by a Government who took, with utmost lack of common sense, a high-handed unreasonable course and fixed wages in order to smooth out disputes with a total disregard of business principles, thus instituting in labour want of prudence and a spendthrift recklessness. For the lack of a proper stimulus of opposition the mind of labour lost its consciousness or changed it with such suddenness by means of wasteful controls that instead of viewing a real object (the true wage that can now be paid) they, by what is called the cinematograph method, built up a false mirage of the wage and now resent a full halt being called to the strivings which emanate from this false consciousness.

Labour seeks to institute communism by forcing the Government to legislate in their favour, losing sight of the fact that in this they start out with a mentally constructed object of their own and not with one of real fact. The history of Government intervention is one of chaotic incapability, for it lacks intimate knowledge and hence a clear consciousness of the object desired, with the exception of Truck Acts and those ordering the periods and hygiene of the work. The test in any industry should be: let the employer and employees ask themselves and each other, "Can we do this of ourselves?" for they, knowing the conditions and being in close touch (lack of which leads to disputes), are psychologically conscious of the same object. The employee and employer only differ in the affection, a like or dislike of the object. The differences in the affection can only be smoothed away by honest sympathy, *i.e.*, a readiness to open discussion; and that can only be attained by first laying the affection aside; or, as one would say, "by a conference

entered into with minds unbiased and only seeking the common mutual good."

An employer may say: "By means of my money and my efforts I started and built up a business." He is right, and therefore is due the right rewards; but he must remember that it is contrary to the law of nature to be an individualist and become static; it endangers the whole edifice he has erected.

Both employer and employee, as a unit in society, must know that by encouraging intelligent criticism amongst themselves, free discussion and thought about their working conditions and rules, and by keeping themselves adaptable, flexible, and alert for betterment, is the surest way to avoid disaster.

This fact of interdependence and liability of men to each other is often regarded in the wider sphere of life, but just as often lost sight of in the narrower in which the employer and employee are engaged; therefore a large share of education should be given to developing a clear consciousness in all individuals of the absolute interdependence of each other; in other words, the civic sense is as much a necessity to the life process as the breath we draw.

I consider that in having a clear consciousness of this civic sense we are far below other Western European nations, and that employers and labour and even the Government should aid by propaganda the development of this sense. Some may say it existed to a high degree in Germany and helped on the terrible war we have just come through, and that it becomes a dangerous factor in producing materialism. There is much to be said for such an accusation, yet those dangers can be avoided if we and the governing power in State or industry are really true to the civic sense. The fault in Germany was that the governing body was dishonest and forgot its own duty. It built up the civic sense of duty in the individual (whether for strength of State or for aggression we cannot tell), and itself had no consideration for the rights of the individual (safety and healthy living), and by the cinematograph method visualised an object, that object being a State *Über alles*, and by sustained and vigorous propaganda and suggestion made the individual see and desire the same miraged objects. The only advantage that Germany may now have from its high degree of organisation is that the mass are raised from a low level of selfish behaviour and are therefore quicker able to reconstruct their industrial life, or, in other words, their socialisation predominates over their individualism. This gives us a good illustration of one side of the paradox, "that the collective life of a well organised society generally attains a higher level than could be individually attained by the average members, whereas the collective behaviour

of an unorganised group implies a much lower sense of mental process than the individual behaviour of the average units." This latter may be illustrated by what is termed a "mob."

I have already stated that education is necessary to a proper balance of mind, and, in addition, I would recommend the study of psychology and sociology; for in the study of the collective mind of a group these sciences (indefinite as they are at present) overlap or pursue each other in sequence, for from psychology we arrive at sociology (the result of character), which again presents to us in a progressive community a new facet of the group life to be studied psychologically.

Psychology should be studied by the inductive method, by observation, experiment, statistics and history, and comparatively or ethnographically, and also by the deductive method by sympathetic introspection and the parallel between the individual and a group, every step surveyed by the searchlight of logic.

It is through the lack of this education (one branch at least is within the grasp of all, i.e., the History of Industrial Movement) that labour leaders and labour fail. They may have read their history, but are unable to deduct facts therefrom to help them.

One great law exists which all may know, that "periods of relative stability in institutions are followed by periods of criticism and disorganisation, to be again succeeded by periods of upbuilding and relative stability," or stating it in terms borrowed from Mathematical Physics, "Every dynamic condition of society looks forward to the re-establishment for a time of relatively static conditions of a higher type than those which preceded." This law is the omnipresent law of cycles as applied socially, and as existence or nature requires harmony for the proper working of all things, we find alternation of individualism and socialisation in all undertakings. In times of change individualism may tend to anarchy and extreme socialisation or communism, in which the individual tends to become an insignificant element and lose all semblance of his individuality. The State, under these circumstances, becomes crustaen and is broken by change or sinks into an insignificant element in the same manner as the individual.

A good example of this is seen in permanent Government Departments, where individuality is not required, as it may lead to shouldering responsibility, and such responsibility may give more trouble. As the position and wage are secure why trouble about a universal altruistic law of independence which is liable to shake the security of tenure? It is sufficient and easier to remain static and become an insignificant element, no matter what

potentiality for change or progress exists in the individual or groups of the State. We see therefore that the extremes are seldom beneficial, and that we must have that harmony that is essential to sound progress. Therefore I cannot do better than close with the summation in the words of Professor Ellwood, of the University of Missouri: "If a society (or a group or undertaking) is to remain in a healthy condition, neither individualisation or socialisation must be carried too far. Individualisation must be such as to develop individual initiative, mental and moral character, and yet prepare the individual for the highest co-ordination of his activities with the activities of other individuals. Socialisation must aim, not at destroying the initiative, freedom and personal moral character of individuals, but must aim at creating in them a strong mental and moral character which will spontaneously and harmoniously adjust itself to the need of the social (or group, etc.) life," or, in other words, a vigorous and clear "consciousness" is essential to the well-educated life of any group.