

## THE PSYCHOLOGY OF GERMAN ACTION.

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“THE end of man is an action, and not a thought, though it were the noblest” (Carlyle). The final test of true culture is the quality of action, or work, that springs from it. The most difficult act of the mind is to translate its thought into action. The world calls for the doer of things. He who adds to its storehouse of products is everywhere welcome. This applies with equal force to the collective as to the individual man. In the struggle for existence the fittest survive. The law weighs the fit against the unfit, and almost imperceptibly eliminates the latter. Its decree is autocratic, final. It simply will not tolerate inferiority. According as a nation succeeds in expressing itself in its outer works, so will its proper station in the world’s esteem be meted to it. In the present paper we are concerned primarily with the acts and work of the German in the domain of the practical.

The unanimous verdict of both friend and foe, the world over is that the German’s work is highly efficient. Judged by the severest tests of need and utility, his work in every field stands out resplendent. To be efficient, what a sum of prior elements had to adjust themselves, and coalesce, in their formation! Each act, each single piece of work, is thought-laden. Intelligence, design, purpose lie imbedded in everything created. What a world of meaning then does the word “efficiency” carry with it! Looking back to its genesis, the efficient act, if properly analyzed and appraised, would almost be a summary of human history itself. One school of thinkers actually insist on just such an interpretation of history as its proper and only gauge. Whatever may be the true method of historical research, human works are of paramount importance in all the affairs of life. When a man is trained to do with ease and precision the difficult work of the world, he acquires the reputation for efficiency. It might be said that efficiency is the last and best

expression of one's work. What makes this word all-important in reflecting an opinion of a given piece of work, is its coming from the world at large. It cannot under any circumstances emanate from the person or source to whom it may apply. It is always the calm, unbiased judgment of those other than oneself. No amount of self-inflated egoism or vanity can give it life and potency. It must come as a reward for honest work done. And when it is grudgingly admitted by an enemy bent on the utter destruction of the individual or people that is praised, what added zest and merit does it not thereby acquire? Verily by a man's work shalt thou judge him!

All of us have to learn how to work in one form or another. To some it comes easily, while others are forever in open conflict and rebellion with its every behest. The savage man regards it beneath his dignity and assigns it to the female of the species. As man advances in civilization by slow degrees he acquires the habit of working for self-sustenance. Only as he succeeds in giving conscious attention to work is he able finally to master its necessary detail. The man who can apply himself systematically and hold himself to his appointed task, will in proper time master its technique. This person it is who becomes master-craftsman and whose work is crowned by the word "efficient."

What an asset and blessing in this gloomy world of moil and broil are honest and willing workers who go about their tasks with good cheer! Moreover, these attitudes toward work are possible, and, indeed, probable under favorable environments. The amount of efficiency and merit of a given piece of work is attainable just in the proportion as any, or all, of the above attitudes of mind of its workers are enabled to express themselves. This is distinctively a result of time, race and apt social conditions in the country from which it springs. Efficiency, like all other products, is grounded in a long and logical past, and one in which it could and did receive its proper nurture, sustenance and support. Just this method, the synthetic and logical, is the distinctive Germanic one. They insist on proof. They will not tolerate gaps in their reasoning. They ask for the harmonious play and interplay of cause and effect, and are eternally searching for the connecting link which unites the chain of causality. In this manner they build their works and take an honest pride in the objective creations of their brain.

All work is the result of the exercise of the will. Whether we are aware of it or not, no act of ours can be born into the world of actuality without the exercise of that function of mind known as will. The will is the objectifying principle of the mind. A

trained will is one of the most priceless of human possessions. Not the entire wealth of all the rest of the world is equal to it. As man in his work approximates a perfectly trained will, so all nature does his bidding. At best we are but imperfect expressions of a properly trained will. Most of us cannot hold a sustained thought for any considerable period of time. A certain United States senator is said to have complained that "not one man in a million can think logically on a single subject for a period of a minute and a half." This may or may not be true. It simply means that they have not sufficient concentration of mind to hold a thought long enough to see its proper relations. Let us look at one more phase of the will and its operation. All of us at some point are victims of a palsied will,—a habit, to rise above the slavery of which often proves futile. A trained mind on the other hand learns so to direct the physical organs of the body that they will perform methodical work. This is a distinct advance in human culture, and what is more, along the lines of the practical and useful. The word method in itself shows a prior training. A knowledge of the kind of work, and the training to carry it out, are here the essentials.

Old races, and especially those whose growth and culture have been continuous and progressive, will furnish their individual members a vast, accumulated wealth of mental stimuli conducive to strong and sustained thinking. This practice in time enables them to hold and concentrate on a given topic, affording it a thorough analysis and consideration. All large and complex work requires strong, intensive concentration. The mind in concentration first gets control of itself, and by sheer will-power centers its attention on the matter in hand and proceeds to weigh all the interrelated aspects of the subject. In this way the oncoming act receives the benefit of a thorough mental seasoning before it is launched out into the world of the concrete. An act which is the logical child of deep concentration bears the impress of efficiency, because its prenatal influences were charged with much, if not all, of the structural elements essential to its being. It is indeed a favored child of fortune. We usually style it a rational act or deed. Such an act comes as the response to a series of logically interrelated parts and is inherently charged with the high efficiency of its kind. Contrast this, if you will, with an act born of caprice,—something without reason, a creature of a momentary ebullition of desire, of necessity; it will be as its parent—wayward, causeless, inane. A nation or individual which clearly sees, and aims to perform a rational act, or deed, has already progressed far along the road to mundane per-

fection. It at least feels and knows that nature operates through unerring laws and is ever on the alert to find new methods for their application and use to the world. In this way such nations cooperate with nature in the interest of man.

At this time when Germany occupies so prominent a place in the eyes of the world, it is not amiss to seek to interpret that part of her virile national life which has to do with the manner in which in times of peace she actually performs her work. After all, the constructive work of the world is performed during periods of peace. Then it is that the nation and the man are natural and normal. The justification for war in any forum is one of self-preservation, while that for peace is the amount of positive good it is extending to those who come within the radius of its influence. German action in its entirety must include the two essentials of construction and preservation. The first deals with the works of peace, that is the political, commercial and economic activities of its peoples pursuing their several individual vocations which economic need has prompted them to learn; whereas the military, also a very necessary part of their activity, is called into play when the life of the nation is threatened either from within or without. Right here I hasten to call attention most emphatically to a prevailing American habit of considering the German military system as a single, isolated, and separate institution. That is a partial, very inaccurate and therefore unfair treatment of the subject. The German government is the most intensively integrated state in the world. Every part unerringly relates itself to every other part in the economy of the state. To tear any part loose from its bodily constituent is to possess only a limb from its central trunk or torso, and therefore have only a partial and necessarily imperfect conception of its true function and meaning. The same would also be true if we sought to understand German economic life without a reference to its equally vital military arm of defense. This is seen only too clearly just now in reading the commercial magazines of both England and France, which are gloating over the total destruction of German commerce with foreign countries. The latter is actually the principal object to be obtained. Germany's economic activity is what causes friction. Her manner of doing things is so radically different from the prevailing mode that one of two things must happen. Either the destruction and wiping out of the German method, or its adoption by the rest of the world. If this view is the true one it becomes necessary to look into and analyze both forms

in juxtaposition to one another. In this way it will furnish a clearer insight into primal economic causes.

In the first place England preeminently stands for, and is the classic type of, the present prevailing form of the world's action. In every sense of the term she has won her present lofty station deservedly, if individualism, competition and free trade are still to remain the dominant, controlling force among men. When Europe began to emerge out of the mists of the dark ages, and feudalism was dissolving itself into its individual members, it was a logical thing indeed that the world's work had to be done by a form of society based on the initiative of each individual and free competition. That was indeed an era of intense activity among all members of society, and the old battle-cry was "every man for himself and the devil take the hindmost." A basic factor of this form of institution was the handicraft form of work. When machines came into use and began to multiply and grow into the almost automatic form they possess to-day, then indeed the old form of competition was being gradually done away with. In its place in the great industrial countries of the world a new form of economic life, radically different from the old, was slowly being evolved, and right here is where the trouble arose. Germany as a nation was just then coming into its pristine life and vigor. Being a country of deep philosophic insight, she early saw the import of events transpiring in the prevailing industrial and commercial world and sought to correct the basic inconsistencies of the existing form of economic life. In doing this, the rest of the world avers, she became radical. Hers is a distinctively group, or associated, form of activity. At no stage is its government timorous about entering the economic field either as an actual participant in the production and distribution of the commodities of life or as a partner to private enterprise outright, or as a cooperator in the many ways in which it has already acted, in fostering German industry and commerce. The now famous slogan, "Made in Germany," has just this inner meaning. As no other talisman in the world's history, this terse phrase truly symbolizes the highest achievements of one of the races of the earth. Quoting Pascal in the literal sense: "If all of the human race that has ever lived on this planet can be conceived as one titanic personage, and if this man had lived through the infinite past, and had devoted himself to study and self-improvement in every moment of time, and had constantly improved the quality of his work," you can form a conception of what the German in action holds as his ideal. The German, with his group-form of action, is willing to devote pro-

digious effort to improving his methods. He recognizes the ever imperative necessity of improving the process of both production and distribution. To this end he enlists science in all its many applications, and aims to keep his product in the forefront of progress.

Over against the individualist and his formula for applied action, stands the German with his group-action. That is the awesome fact which strikes terror into the hearts of its opponents. Why should the German express himself in just this form? For some reason or other he takes to organization and accommodates himself to its discipline and control. Somewhere in his past he must have graduated into this self-abasement for the larger needs of his elective group. When we consult Tacitus and Julius Cæsar we find that the barbarian Germans looked much alike and preferred to live in what were known as the "family hundreds." This institution was in reality one large family and bore a distinct genealogic character. In these close family formations the Germans were being tamed to discipline and common control. This very discipline and common control will persist and come to the surface of their stream as an ever-recurring phenomenon of their outward life. Of all the European peoples they seem to have a natural bent toward an inner group formation and the discipline that goes with it.

As they emerge from the barbarian stage we observe them giving a ready response to the military form of feudalism during the middle ages. This form took on a very pronounced group type. Feudal homage and fealty, and a just pride in the several relationships of vassal and lord, comported easily with the German's conception of life and duty. At all times he was ready to surrender self for the larger needs of his tribe. Faith and service were the pole-stars of his conduct. The work tradition of his race—and who will work harder than he?—was fostered and preserved for him by the monks of the middle ages, who taught everywhere by precept and example the nobility of labor and the sweetness and joy of work well and ably done. In all countries their industry, perseverance and patience was a noble example to emulate and adopt. In an age of unbounded religious faith and devotion the serene composure and example of these religious celibates exerted a powerful influence on a race only too prone to imbibe the blessings of fruitful labor.

At this very time another phenomenon was enacting itself which was bound to exert a lasting influence on the German for good. In a commercial way it found an unerring expression in the

famous Hanseatic League of merchants which flourished for more than four hundred years. Their operations extended to the then known world. By this form of organization they took united action to insure the safety of commerce in the North and Baltic Seas. At one time more than eighty towns formed the league, and were bound together into one compact, homogeneous union actuated by a common purpose. Curious as it may seem to us in this century, the Hanseatic League in other days actually conducted most of the commerce of London and the British Isles. This fact is probably attributable to that strong tendency toward compact organization and centralization of power always present in what the German does. These German merchants again proved their ability to work together in harmony and effectiveness. Surely another example of their marvelous group-action.

In modern times the German major action invariably expresses itself in some group form. It may be claimed that by reason of the vast expansion of modern industry all activities are in a measure carried on by strongly centralized organizations of one kind or another. That is very true. The tendency of all industrial enterprises is everywhere toward an efficient and properly centralized control. The very exigencies of business require it. But while the mere administration and management of large enterprises are in this form, the corresponding benefits flowing from their efficient management are not always given in each case. The great difficulty in most countries has been, and is, that those who had the power and authority to extend the benefits accruing from such centralized power and control have not as yet seen fit to do so. At least most of the world of our day still operates under the old rules and methods of business. The country which has gone farthest in extending the benefits of intensive organization and equipment in both production and distribution is assuredly modern Germany. It is my honest contention that her reason for doing so is because her traditional bent has always been toward a pronounced group or associated action. For a clearer and more definite understanding of the subject I shall present the reasoning for it in the following form:

1. Educative—State Public Schools;
2. Physical Culture—Turner Societies;
3. Music and Singing—
  - a. Opera, Symphony and Oratorio,
  - b. Vocal—Sängerbunds, Choruses and Mass Music,
  - c. Instrumental—Bands and Orchestras;

4. Economic and Industrial—
  - a. 20,000 Cooperative Societies with more than seven million members,
  - b. Distinct trend toward state assumption of business of every kind and character,
  - c. Classic Forum for Socialism of all kinds.
  - d. Intense German Nationalism in all its phases.
5. Military, Naval and Aerial Arms of Defense.

By observing as far as possible the above form of analysis I hope to be able to state in precise language what I conceive the modern German type of action to be. I claim for it a form and I shall give each of its parts a proper elaboration in detail. In terse English I shall designate German action by the phrase, "The Group Formula for Applied Action." As stated above, German action must be considered from the two view-points of (1) construction, and (2) preservation or conservation. The first four classes above have to do with construction; the last, or fifth, has to do with the proper safeguarding of what has been built up and won in the past. This thought was beautifully stated by Prof. Brander Matthews in the following eloquent sentence: "Man refuses to surrender the guerdon of his past trophies." All sane peoples sooner or later must come to see the wisdom, the morality, the national ethics of an ample and superior power of self-defense.

1. The Educative Impulse of Germany.—If there is one thing which eternally tugs at a German's heart-strings it is his passion for learning. In old and young, rich and poor, those of high or low estate, the most democratic impulse of all is the intense yearning for education in all its forms. If there is any one type which is looked up to with veneration and respect it is the teacher. He is the hero-type of this people because in him is personified that very efficiency toward which all in some form or other aspire. The teacher is the central pivot around which revolves that marvelously complex though harmonious institution of his. Because of his intense love for learning, what should he do but nationalize it? It is truly his ruler, his king. He has crowned it as national. To think of education without associating it with the whole nation is sheer apostasy. The German starts on the road toward efficiency with a thorough education in his chosen field, and holds to this principle: that he has never finished his education; that he should be developing his mind and talents all the time. It is a common thing to see gray-haired men and women still pursuing educational

courses and following scientific lectures. To be well informed on many subjects is for them the fashion. Their culture and ideal are inner and intellectual rather than outer and superficial. The all-important fact is again their bent toward the group expression of the educative impulse. They needs must make it all-inclusive and give it a nation-wide sway. The deepest element of their being is thus portrayed through the national group form. From the high vantage ground of the national, the government can look down to the individual, and fashion out of the human raw material the cultured technician and specialist of science. In other words if a child gives promise of superior talents for anything this bent of mind can and does receive the jealous care of the state. The aim of its educational system is to develop the highest type of citizenship in mind, in body, in character and in ideals. A vital principle in education is efficiency, and toward that end all the energies of the state are directed. Like all other things they do, they abhor waste—the unconscionable waste of time to the child during its school years. For instance the child in the German school covers in its eight years in the grammar grades (between the ages of six to fourteen) an amount of work equivalent to twelve years in the average American school. In this way the children of the poor get what to us is equal to four more years of training,—quite an item when one considers how scarce time is to the hard-driven industrialists of all countries. The many extension courses are open to all; and employers are not permitted to deprive any ambitious boy or girl of further attendance at the school courses should he or she desire to do so. And during a period of at least three years employers are not allowed to deduct the pay of any such employee. The university course is of the very highest order. That is generally admitted by the entire world. The most important feature is that its form is national and constantly under the control of a highly organized body of competent teachers. From the kindergartens to the academies, all are under the control of the government. The academies are the highest institutions of learning. It is quite a general rule among German university professors that they are expected to have outside connections of many sorts. It is a common thing for the professor to assist in the direction of private commercial enterprises. In this way the usual routine of business is improved in a highly specialized technical knowledge. It not only conduces to new and better methods, but adds prestige and the latest discoveries of science to the equipment of commerce. Picture to your mind's eye one of our teachers of learning conferring with

the usual chiefs of business in any one of our commercial enterprises! Does not the thought seem ludicrous? And yet why should it? And do we treat our professors with the proper amount of respect due their culture and refinement? And what is more to the point, are we not daily losing a very efficient and valuable source of social work and service? Why not show the professors of our universities more sympathy and esteem? It might reveal an extremely valuable aid to social progress. It works in Germany and they would not do without it. Its benefits have gone into "Made in Germany," a socialized ultimate which symbolizes the marriage of theory with practice.

The educational system of Germany is the greatest and most thorough cultural organization thus far evolved by man. It is justly the German's greatest contribution to human institutions. All else of his is secondary. National compulsion, the emulative spirit inbred in his character, the honest rivalry of a true competitive skill, the traditional love and veneration for the professor and for education itself, the state's intimate cooperation by ensuring government employment as a reward for superior work, as well as the race's all-dominating impulse for culture in all of its forms, are some of the incentives inherent in the system. In a word, the educational may be regarded as the universal form which runs through and permeates all his other activities. By means of it he is enabled to expand their several uses and invent new adaptations and applications for old forms.

2. Physical Culture.—Like all strong, virile peoples, the German takes very decidedly to gymnastic exercise as a proper adjunct to his educative impulse. Right here he becomes distinctively German. He fashions his method in the truly "group" form. The *Turnvereins* are the mass-Germans developing strong healthy bodies which are to carry on the prodigious work of muscle and brain. Nothing short of the entire *Verein* or mass is sufficient for him. He must include the totality of his group in the pursuit of physical culture. Unlike other nationalities his bodily training must proceed along these lines. *Turnvereins* flourish in every conceivable corner of the empire. Like all German things they interrelate themselves with every other part of the general body, and are found operating in conjunction with each activity at the proper point of contact. Frequently we find them in intimate correlation with both the educational and military phases of the national life. At all times they form an active, stimulating social element in the nation's life. No German would think of doing without his *Turnverein* at any stage of his life's

work. One of its principal functions also is to be a recognized center for recreational needs of his being. This impulse finds a very active support from his various *Vereins*, and the amusements and entertainments which cluster around them are a distinctly healthful influence for enjoyment and relaxation, which he believes he needs after expending his physical and mental energies in work. His peculiarly apt word, *Gemüthlichkeit*, has no corresponding word in any other language. In its true sense it is related to "good company." The German has learned from experience that the active worker in every human field must have stated periods of relaxation and recreation, and with the precision so proverbial to him he organizes and systematically regulates his recreational impulse. By just this word, *Gemüthlichkeit*, can he best describe the acme of his enjoyment. Under whatever circumstances this may occur, it is distinctly a social affair and a healthy product of goodfellowship without the least suggestion of the vulgar or the obscene. This enjoyment or recreation of his he again translates into the terms of his life activities. In its proper time and place he expects to recover the nerve and muscle expended in his former acts by a judicious indulgence in recreation. In this way he conserves his vitality and prolongs his usefulness in the hive, and at the same time fans into a glow a hearty human interest in what is transpiring around him.

3. Music and Singing.—The German soul is spontaneously musical. In every conceivable manner the German bursts out into some form of musical expression. Someone has expressed it in this terse language: "Germany is the place where music is made." While this is stating it somewhat extravagantly, there is no denying the fundamental truth of it, that it is the place where the best music has been created, and surely where it is best understood and appreciated. Of all the fine arts music is the one which seeks to associate and conjoin everything necessary to its being. I have in mind a summary of this subject by Dr. D. J. Snider, in his work on music, in which he says: "Music is the most associative of the fine arts, the orchestra is the most associative part of music, and the spirit of this age is distinctively associative." Further on he says that the German is the builder of the orchestra, which at present is our highest artistic expression. Music is the highest and most democratic of the fine arts, and most easily and adequately represents society in all its full complexity and progress. The nation which best expresses the musical spirit must by analogy stand high in cultural attainments.

Looking at music from the practical view-point of the common

people, the German seeks to utilize it for his mass or group form more especially. While he is the creator of the orchestra, a wonderful group-form of expression, the most direct illustration of his inherent form of action, I take it, is the universal prevalence of the singing societies in all parts of his country. They exist in every city, village and hamlet in the land. These people simply cannot do otherwise than sing in chorus. In their periods of recreation the *Männerchor* or the *Sängerbund* are always the principal factors in their festive numbers. When they nationalize their song, in analogy to one of our conventions, they must needs have a *Sängerfest*, a vast concourse of choral song, a true ethical response to the nation's rhythmic soul. In all the many activities of life they intersperse the vocal and instrumental musical elements in every conceivable way, and thereby in a subtle, delicate manner, seek to soften the hard asperities of dull labor with the soothing strains of music. Being both philosopher and musician to the modern world, the German is practical and seeks to save himself from the all-devouring maw of modern commercialism by joining to the wear and tear of its hard work the saving restful elements of song and music. Only too well has he learned his lesson, and from it the rest of the world may truly take example. "The fellow is a singing craftsman in every field of human work." A man who still sings under the stress of intense industrial compulsion has not yet lost the joy of work, and he is indeed likely to be a willing and cheerful worker in his given field. Again, the ever-present instinct to join his musical impulse to other activities is everywhere seen. He needs must emphasize the race's tendency to join or associate the particular thing of the moment with another element, not deemed necessary by other peoples. By this method he lessens the load and makes it easier than it would otherwise be. This tendency toward association is his deepest instinct. In the smallest as in the greatest affairs of his life he gravitates easily toward a grouping of his work, and is incessantly inventing new methods of uniting both men and things in its process.

4. Economic and Industrial.—In this domain the German has forged a distinct, individual form. His economic life has gone round the world and left its impress for good to the man of the future. He had the courage to found a new and more improved method, and was enjoying its honest fruits when the hard logic of industrial events forced him into the arena of war. Germany has a distinct national policy. Indeed it may be truly affirmed that it has a distinct national entity—a form of political institution which rep-

resents directly the general aggregate aims and purposes of all its members. All of the interrelated parts stand in immediate connection with this national entity, enabling it to discharge its function with expedition and despatch. If such a country does its main work primarily through its national initiative, and the individual's work is but secondary thereto, does it not follow that the total of work performed will be enormously increased? Where the national initiative, represented in terms of work out in the world of trade, comes into competition with private initiative, which has the greater power? And why? And which is bound to survive and does survive? Can such a national entity be regarded as an organism complete in itself? Like the cells composing our physical bodies, do the individuals in this national entity stand in a similar position to its corporeal body? If so, again like the cells composing our bodies, are not such individuals subject to the dominance of the national will? Does not the German man, in all the relations of his life, normally show an acquiescence, in thought and action, to the larger rights of his state? And in line with my previous contention, is this not the logical outcome of his age-old traditional habit of group-action? Is this not the last expression of its evolution? And in the very nature of the case, must not the other nations of the earth eventually come to this form? And was it not, and is it not, in entire conformity with the spirit of our age—that of an ever-progressive system of intensive organization of human work and labor, the best of which must and ought to survive?

The most vigorous and powerful social systems are those in which are combined the most effective subordination of the individual to the interest of the social whole, and with the highest development of his own personality. Man is naturally a social product—the child of association. The completer the association the more developed the man. Conversely, the lower the man, the people, the race, the less their power of association. This is the final test of worth and efficiency. Germany has an inherent capability of expressing itself through organization. It seeks to do its work just that way. And unlike all other peoples, the German, in his private capacity as citizen, never regards his state or city as in any sense an antagonistic force working against his private, personal interest. The very reverse attitude of mind is his. His state is something to be looked up to, something for him to give allegiance to, something for him to offer personal sacrifices to at all stages, something for him to trust implicitly. Again, he organizes this group of feelings for his state, and tersely, lovingly calls it his

"Fatherland," a totality of which he proudly feels himself a part. So when this part works it is always glad to ask and enlist the cooperation of the rest. This unified action is what has made Germany's competitors stand aghast in terror. A distinguishing trait of the German character is this spirit of cooperation, the willingness, the desire and the practice in winning results through harmonious organization. We have a slang phrase here in America which covers it—"team work." This spirit of cooperation in every form one meets everywhere. Fancy a country which has over twenty thousand cooperative societies with an aggregate total of more than seven million members, in actual practical operation, dispensing the blessings of the group or associated form of life to its many members with democratic prodigality. Inside of these societies the common man learns daily the important lesson that "in union there is strength," and the equally valuable truth that by uniting with "the other fellow" out in the world, many of its hard, ugly experiences are softened and made bearable for those the least able to carry the load.

In line with the foregoing it is proper to mention another factor in Germany's economic life. Four hundred and fifty-seven cities have adopted a modified form of single tax. In 1879 America's social philosopher Henry George gave to the world his matchless book, *Progress and Poverty*. Since then its principles have been analyzed and debated in all the countries of the world. Up to the present time they still remain in most countries in the form of an undemonstrated "academic discussion." Germany, true to its reputation for efficiency and natural facility in reducing abstract theories to the practical uses of the every-day man, was quick to see its truths and had the courage to apply the same. It is but justice to state that the German city, including among its other excellencies this single tax feature, is the best governed city in the world. Would it not surprise the average American citizen living in any of our cities, were he to receive his *pro rata* share of his home city's annual dividend? And yet this is what has actually happened in many German cities in recent years, due in large measure to the single tax on land values only. In the domain of the modern city the German has in a most emphatic way proved his ability to meet a hard problem face to face, reduce it to a science and solve it. From the German and his clean municipal government the whole world can safely take a valuable lesson. He has solved the complex problems of the large city, with its intertwined meshes of communal interests and individual welfare.

Right here I wish to add a word about the German socialist. A predominant trait of his is a rigid honesty. His philosophy, in the main materialistic, contains many precepts which are purely idealistic. His apotheosis of the state is in harmony with the basic trend of all German ideals. They are in agreement with the philosophic interpretation which Germans in general give to the state and its relations to the individual. A socialist looks with favor on the spread of the spirit, as well as the forms, of all kinds of organizations whatsoever. He reasons that by extending and multiplying the uses and application of organizations of all sorts, or the group expression in the economy of the world's work, and by constantly perfecting them and extending their influence, society's work in its proper time will be done altogether by itself.

The tentative strivings of the present state for the relief of its constituent members, are regarded by them as an evidence of the healthy growth of the social whole toward an ultimate collectivism (socialism), and therefore to be encouraged. On their idealistic side they conjure up a thorough democratic collectivism, with equal opportunities to all and favoritism to none in the administration of the state's affairs. All improvements fathered by the present state, not actually in line with the socialists' platform of principles, they put under the caption of "opportunism," and from that view-point they can and do enter with a right good will. The attitude of mind of the administrators, on the other hand, is that the socialists mean well in their platform, but from the outlook of the present and its practical needs, much of it is impractical, impossible and unnecessary; while from the view-point of the purely academic it may have the semblance of truth. From this compromise position of opportunism on the one side and an "intelligent self-interest" on the other, they have been able to come together and work in harmony on many questions of social good to the whole people. As a distinct factor in the economic life of Germany the socialist has been and is regarded with uniform respect. The time for crimination and recrimination has now gone by and with ever-increasing usefulness and cooperation is his work joined with the rest of the German's highly efficient activity.

In conclusion I wish to say that the German worships at the shrine of knowledge. Ever is he anxious to convert a mere textbook theory into objective existence. He nurses no illusions and is conscious of what it costs to turn the theory of speculative thought out into the concrete fact of the senses. In the past he gave much of his mind's energy to the domain of metaphysics, and has learned

only too well that the great outside world calls for action. To that end he has bent his energies in the past fifty years toward the field of the practical, without surrendering his love for the metaphysical. In every activity he has studiously called in the savants of science to join hands with all the other factors to produce results. There is one distinctive innovation which he has added to the sum of his efforts, and this single factor has contributed in the main to his marvelous success. In all enterprises, great or small, he does not hesitate to call in the *aid of his government, state or city*. In all other countries beside, there has been a hesitancy, I might add a jealousy, on the part of private enterprise, to ask for state aid. This the German never feels. He not only calls in his government, but the latter at all times holds itself in readiness to cooperate with, and back up individual effort. This positive government factor in Germanic life and action is what gives it its world-wide sway. In no sense do they harbor the fetish of the sacredness of private initiative as the prime essential to a healthy civic life. Their experience is quite the contrary. With the constant pressure from within because of the rapid increase of its own population which needs must have employment; and the pressure from without because of actual hostile neighbors, Germany has found truth in the formula which bade it "Organize, organize, and again organize each and every social and human factor in the entire country into one compact, homogeneous, central body." This it has done, and in the estimation of the entire world it has succeeded. *It is efficient*. Finally, it is interested in the individual. It takes a conscious pride in his prowess. It seeks to add to the effectiveness of his worth and work. It sees a greater state in its greater unit, the individual man. As an intensively integrated and organized state, it possesses a definite *state consciousness* which is peculiarly its own. In the evolution of mind, it can be truly said that Germany has what no other nation possesses—an actual, definite consciousness of its purpose and being. In the exercise of this consciousness it is surely in advance of the unerring response of a united, homogeneous population, ready to do its bidding and coming without friction to the central source of its power, the state itself. As a reflex of this consciousness, the state is aware of the urgent need of every integral part, and seeks to give such part its proper nurture and support. State control insures all of its citizens against the unforeseen hazards of the future. With the facilities it possesses it can take broader observations on mooted problems, and have better means of pursuing its researches into unknown and undreamt-of fields of

inquiry which private initiative cannot and would not undertake. In this way it makes it possible to reduce investigations to their final terms and bring to the surface many unlooked-for and unheard-of discoveries. In the domain of invention they believe in fostering and protecting their mental workers to the very limit of finite boundaries. They are only too cognizant of the fact that wealth is produced by both manual and mental labor. Invention is the greatest product of mental labor. At one end, invention saves large amounts of manual labor; at the other end, equal amounts of manual labor produce greater results. The marriage of labor and invention produces a greater surplus of wealth. It opens up new fields, and extends the boundaries of human opportunity. As a distinct governmental policy Germany believes in caring for its valuable inventor class. It gets behind its inventors, and by stimulating prizes, by the use of governmental laboratories, by the support of technical schools, by the protection of inventors in the patents or formulas they have discovered, and indirectly by extending banking credits, and many other practical encouragements, it hopes to preserve to this original fountain-source that highly valuable social factor of progress, the individual inventor's consciousness of safety from fraud, misappropriation and theft, which seeks to rob honest mental and physical labor of its just fruits. In this way it is hoped to keep alive and intact the inventor's pride in his own achievements.

Non-government activity, the policy we are now pursuing, worked very well, until Germany took the initiative and became the pace-maker for the world. She follows the other trend. Overtly she pursues the national policy of helping each and every individual, company or institution in the empire. The day of state initiative, under the German lead, is now at hand. Other countries must follow or fall hopelessly in the rear in the struggle for industrial and commercial supremacy. The dynamics of private initiative as compared with governmental initiative is as the ratio of the single unit to the whole. Can such a rivalry in competition be equal at any stage? Are the facilities of the one, even a Rockefeller or a Carnegie, a match for the unlimited resources of the whole? Is the part at any stage, under any circumstances, the equal of its genetic whole? Is Germany's action already posited in the aura of a newer and future time? And most important of all, is Germany awake, and alive and conscious of the added responsibility of her self-imposed task? Has she the fibre, has she the courage, has she the calmness, has she the type of man for the ever-widening circle of her far-flung economic and spiritual aspirations? Is there anything

artificial in the superstructure she has so painstakingly built? Are the traditions of her race such as to warrant an assumption of this titanic responsibility? Does the outward man and his activities, in the travail of the past, give any hint of his day (*der Tag*) among the children of men when he shall have earned the honest title of premier? The very world-war in which he is now engaged cannot be anything other than a prefigurement of his coming status. He could not meet the surcharged shock of its opposition, had he not provided himself with the needed shield and armor of successful resistance. In all the annals of human action, his mind's alembic has forged the ponderous as well as the subtlest mechanism for his sustenance and defense. In the farthest reaches of thought, in the deepest recesses of difficulty's fastnesses, in the arid wastes of unpromising hope, as in the abysmal depths of the sea, he has forced his issue against refractory nature, and an almost insurmountable human barrier; and in the breach of a calloused, hostile, envious inefficiency, he has compelled a recognition on the plateau of the world. His place in the sun is on a promontory where fall the earliest morning and latest evening rays. His coming was slow, but orderly and sure. His arrival is an ethical reward for patient study and work. He has, and is, and ever hopes to demonstrate to mankind and posterity the need of the world's teeming millions for his "formula of group action" in the workshop of man.