And the Process of Curtailing His Privileges in Favor of the Community Is Still Only, Its Infancy, According to Him.

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In this country we have been living in an age of the utmost freedom to the individual. It has been the individualistic period, when the order of the day has seemed to be "every fellow for himself and the devil take the hindmost." We have gloried in the freedom of the individual and have practiced this freedom to a point where, in many phases of our life, it has amounted to license to do all things that we please, and brought profit or fancied renown, at the cost of a horse. With the advent of the automobile a license has become a necessity. The public must know that the man who operates an automobile knows first how to operate it. And, second, to control it.

Society is finding it necessary to take away much of what has hitherto been called "freedom of the individual." My judgment this process is only in its infancy.

The freedom of the business man to do business by merely raising a man's wage, without regard to the stability to business and because it is an advantage to capital as to labor; the free buying, and free buying alone, of the fishing man strikes, it is not merely to secure an individual advantage, but because the papers tell us the trouble is all about and that is what he asks for; but away down in the country to which there is a larger percentage of the profits of the corporation, it is the individualist who tells us, unashamedly, this is precisely what he is doing. No more license in wages or in prices is possible. These things cannot be done.

In the adjustment of differences between capital and labor I am an individualist, but I think that open books will accomplish much more open issues of labor.

These reforms are far-reaching and fundamental. What are we going to do about it? What is to be the next step? How are we going to handle these problems?

We approach them from the same point of view as we did our fathers, who lived in a strictly individualistic age. Can we approach them from the knowledge we have gained from law books without understanding the laws of the individualist age? If we do, we shall be combating the mighty onward rush of new thought and new understanding. It is a very simple measure by the scientist, the educator, the statesman, to say:

"What is the outlook? Is it not a pessimistic future that unfolding? Does life hardly seem worth living under the new conditions or does it hold out an optimistic future, with finer opportunities and more workable goals?"

Let me see if I can picture it as I see it. First, just a glimpse into the past. Although we have had the Almighty Dollar, the first question was asked, "How much was he worth?" with a scarcely a thought to how much it did him. The second question was, "But what has it all amounted to? Has the men who have had the same amount of great fortunes obtained peace of mind, happiness, and honor? What has been the country benefited by the course the they have taken? A very large majority of our countrymen answer "no.""

On the whole, the individualist age was a success, either for the individual or the community in which he lived, or society.

We are, beyond question, entering on a period where the welfare of the community takes precedence over the interests of the individual and where the liberty of the individual is the price of the benefit of the community as a whole. Man's activities will reflect the interests of the community alone for the individual, not only for himself but for his fellow-men. To my mind there is nothing in the sign of the times to indicate otherwise.

Our only decoration—the Almighty Dollar—is receding into the background. We find that the Almighty Dollar is more than ordinary talent, will hereafter look for his reward in the social and economic sense, and this we must adjust our thought and actions to these new conditions.

The dreams of the last twenty-five years, socially, industrially, and economically, have been great, yet I believe they are only the foretaste of what we must adjust our thought and actions to these new conditions.

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tion to him, he will live a more rational, worth-while life, and he will be doing his share to provide a better country in which to live.

I have two reasons for believing that future conditions will be as I have briefly sketched them:

First, because the world is being drawn together in one centralized community through the wonderful development in science and the marvelous work of the inventor. Second, because in our country especially we are entering upon a new stage of development, which calls loudly for men who will render disinterested public service.

We face new conditions, and in order to survive and succeed we shall require a different spirit of public service.

One reason why I am strongly for universal military training is that it develops in the youth a sense of all-around responsibility to his country, not only in time of war but in time of peace. He is much more apt to be a faithful, conscientious servant than if he had not had military training. He enters public service in time of peace in more nearly the same spirit that he would enter military service in time of war—namely, from a sense of patriotic duty and a desire to serve his country and his fellow-men.

In recent years we have been hearing a great deal about Government ownership of our railroads. We are told that in Germany the railroads are owned by the Government and that their operation is most successful. This is true, but in Germany conditions are vastly different. The military training of the youth, in fact, the entire trend of education in Germany is to impress upon the young men of that land that they owe service to their country. When a man enters the Government's employ in the railroad business he is as conscientious as he would be were he entering the Government's service in time of war.

If our railroads were to be taken over and operated by our Government at this time how many of you think we would duplicate Germany's success?

Government ownership of railroads may be as desirable in this country as it is in Germany, but we must first have public servants who will at least come somewhere near the standard of Germany's public servants in efficiency and honesty.

Look at the spectacle we are presenting to the world at this very moment in our pork barrel legislation. Could we afford to have our railroads operated by the same type of public servants?

If our Government is to endure, if we are to take our proper place among the nations of the world in the new civilization, the man of the future must live not for himself alone but for others. Consideration for one another is speedily becoming a social, industrial, and economic necessity. Centralization is the order of the day. The telegraph, the telephone, the automobile, and the airship are the causes. They have wiped out not only old precedents and customs, but State and national lines as well.

A man living in Boston who wishes to talk to a man living in San Francisco simply rings a bell, puts a little instrument to his ear and proceeds to talk. There is hardly a miracle in the Bible more wonderful than this.

The doctrine of "State rights" is being rapidly demolished. The nation is being obliged to assume many of the functions of Government heretofore performed by the State, and this tendency is growing. The State, viewed as an individual with the right to do as it pleases within itself, without regard for other States, can no longer be tolerated. Only the nation can act in matters that affect interstate relations, and, with intercommunication and transportation developed to their present stage, a considerable percentage of a State's activities are interstate in their effects and consequences.

We must, therefore, take on a new nationalism. The world has been drawn very closely together by the cable and the transatlantic liner, but it is on the verge of being drawn infinitely more closely together by the wireless, the airship, and the submarine telephone. When these are practical, everyday instruments of intercommunication and transportation the social practices and the industrial methods of one nation will quickly and seriously affect all other nations. This will require the yielding by nations of certain of their individualistic rights and prerogatives in order to safeguard and benefit the world as a whole.

This opens up a great, new vista—it presents problems that are intensely interesting and of far-reaching importance. The period that is upon us offers large opportunities for individual thought, initiative, and action, for constructive work and for constructive statesmanship.

Europe tells us with unmistakable voice that the reconstruction period is at hand. The man of the future must realize it. He must be ready to adjust himself to the new conditions. He must have sufficient vision, intelligence, and courage to cast aside the methods and precedents of a bygone age. He must let the dead past bury its dead. He must not look back to the setting, but forward to the rising sun.