

Embroid in That... NEW YEAR'S RESOLUTION A resolve to do your future trading at the store that sells DEPENDABLE DRY GOODS ONLY...

REMNANT SALE STILL CONTINUES L. S. AYRES & CO

WRITE IT 1896! Good Wishes To-Day And for Every Day Of the...

NEW YEAR EASTMAN, SCHLEICHER & LEE

ART EMPORIUM. HIGH-CLASS PICTURES, MIRRORS, ARTISTIC NOVELTIES, (Many inexpensive.) THE H. LIEBER COMPANY, 32 South Meridian St.

Happy New Year TO ALL OUR FRIENDS AND CUSTOMERS

MARCY, The Jeweler. No. 8 No. 8 HOLIDAY Hats, Gloves, Canes, and Umbrellas

DANBURY HAT CO. No. 8 E. Washington St. No. 8 SEE that our stamp is on the inside of every glove you purchase.

Tucker's THE ONLY GLOVE STORE, 112 E. WASHINGTON ST. CHANGES AT THE HOSPITAL. Dr. W. M. Wright Retires as Superintendent—New Appointees.

The Young Women's Open House. The Young Women's Open House will entertain on a novel scale to-day at the association rooms, No. 129 North Meridian street.

TRAVELED ON PASSES MOST OF THE AMERICAN ECONOMISTS WERE FORTUNATE. Yesterday Morning's Symposium on "Sphere of Voluntary Organizations to Social Movements."

The joint meeting of the American Economic Association and the Political Science Association was held yesterday morning and afternoon. These were the last formal meetings in which the Economic Association took part, although it joined in the banquet last night, which, however, was most formal, was not a part of the regular programme for the discussion of economic topics.

Before beginning the regular morning programme, which was a symposium on "The Sphere of Voluntary Organization in Social Movements" there was a paper on "Cost-Singular and Plural," by Prof. G. L. Taylor, of Nebraska State University.

"Necessary particular costs and values do not precisely correspond in every case. It is necessary to prove a law of continuity which shall bind together total and particular costs. The clear and useful concept of exchange value falls at this critical point, where it is most needed, if we can regard particular values rather than ratios, the continuity is made clear.

There was no discussion of this paper, although an opportunity was offered. After it was read the secretary made some announcements. He also stated that it would be impossible for the members who had bought railroad tickets to secure the rebate of one-third, which was expected, on account of the large number of the members who had been fortunate enough to be able to travel on passes.

Resolved, That the American Economic Association and the Political Science Association of the Central States express their cordial thanks for the hospitable reception tendered them by his excellency, the Governor of Indiana and the citizens of Indianapolis during their stay; to the press of the city for the full and accurate reports of the arrangements for the meeting, especially to the officers and members of the Commercial Club for the care and success with which the arrangements for the meeting were carried out, and for the courteous entertainment offered to all the members.

"The family is a state which cannot be called voluntary, because some, if not a majority, of its members, are not conscious of its existence, and so the state, in its simplest and purest form, is a collective state in which individuals are moved to action by common sentiment and kept together by unconscious psychic bonds similar to those that control germs."

"Looking at the question fundamentally, it may be remarked that the outset that voluntary social organization is essentially rational, and is thus distinguished from the three forms of involuntary organization, which are the first and second, and the third, mainly, unconscious. While these latter are products of environmental conditions, and genetically or spontaneously evolved, the former are products of rational calculation, and are intentionally or desirably so."

"The specific or avowed objects of voluntary organization are manifold and increasing in number. These are not avowed and rarely recognized. This general or fundamental object is the attainment of greater social efficiency. This constitutes one of the chief methods of progress. The individual seeks only his own interests, and the organization seeks only the specific objects of the constitution of the association. But usually the organization is a general advancement of the collective good of the society. This aspect of voluntary organization is as wholly unconscious as the family, the state or the nation. To this extent the general laws of social development are as much in operation in the voluntary organization as in the blind workings of psychic influences that produce family, social and political organization."

"My point of view is cosmical, and I am only seeking to fix the place of voluntary social organization in the general scheme of evolution, and quite apart from human purposes. I wish to show that it constitutes one of the many steps that have been taken, all of which, although to the unphilosophical they seem so widely different, all tend to the same general end. This principle I have heretofore characterized as 'the natural law of co-operation.' I have tried working of this principle through the successive dogmas of physics, chemistry, biology and psychology, but I have not hitherto attempted to follow it to that of sociology. I shall not, of course, attempt this, for it would involve the consideration of the involuntary as well as the voluntary forms of social organization. I will only call your attention to the fact that each step in cosmic evolution—the chemical elements, the inorganic compound, the organic compound, the animal, the plant, the human—has consisted in the development of a new

and higher power in nature for the storage and economical expenditure of chemical energy. The social forces at every place summed up in the phenomena of will. Voluntary organization, as the name implies, is the result of the conscious choice of the advantages of co-operation and as such constitutes an additional method for increasing the ratio between the advantages and the results accomplished. For the individual members of each such organization, this is the result of the conscious choice of personal aims, but for the general society and for the true history of the race, it is the result of a new and powerful agency for social progress, while for the still wider world it becomes another of the long series of devices for increasing the power of nature to do work."

ABLE PAPER OF PROF. C. A. HENDERSON, OF CHICAGO UNIVERSITY. The second paper in the symposium was by Prof. C. A. Henderson, one of the ablest of the University of Chicago. An abstract follows:

"We may class together in one group those free associations whose members seek the coveted satisfactions within the society itself, rather than outside of it. We may find abundant illustrations in the clubs whose characteristic purpose is to procure and pleasure of physical activity in play, as baseball, cricket, tennis and boating clubs. Literary societies and clubs of scientific investigators whose characteristic, but not exclusive purpose, is intellectual pleasure and growth. Those whose characteristic is the craving for human fellowship usually make music, literature or games the medium for the interchange of spiritual possessions."

"The mechanism by which particular values and costs are made to approximate each other is that of foresight and calculation. The undertaker performs the function on a large scale, although of course, each factor of production must look out for itself. Through foresight, the current rewards are made to correspond to current costs. This is as true of profits as of wages. They are equally paid out of capital. The condition of profits with surplus is misleading. All the factors of production strive for a share of surplus as well as of replacing capital, and neither capital nor labor, on the margin of production, set apart for any factor of production."

"The value of an organization, from the social point of view, is determined by its contributions to the business, the quality and quantity of the satisfactions yielded in its activities. The extent and desirability of its activities depend on the number of persons affected, the range of territory it covers and the time through which it endures. Each of these factors is judged by its relative worth as compared with all other available resources of the community. The social value of an association is also affected by the material means, the personal agents and the methods employed in promoting its work."

"In their normal working it is fair to say of voluntary organizations that they are useful (1) for the establishment of a higher social conduct during the stage of uncertain groping and deliberation; (2) for the establishment of a limited field before the entire community is asked for indorsement; (3) for satisfying the particular needs of a limited number in the community; (4) for criticism and direction of established and regular social institutions."

EFFORTS OF THE COMMERCIAL CLUB IN SECURING STREET PAVING. Prof. S. M. Lindsay, of the University of Pennsylvania, opened the discussion of the subject. In part he said:

"Professor Ward has alluded to the three chief examples of the involuntary. We have the church, which is a quasi-voluntary, in some countries where the Roman Catholic church predominates, where the children of parents are reckoned as members and usually remain so, such cannot be classed as a purely voluntary association. Others passing by the name of voluntary are only quasi-voluntary. We find a great variation in different countries in voluntary organizations contributing to the social energy, seeking expression, that the social will does not find adequate expression in the voluntary organizations. This leads to a great variety of organizations that to some extent relieve the depression."

"Our general society activity is largely due to the part that social organizations play in the relief of suffering. This content prevalent in different communities finds natural alleviation and care through the work of voluntary organizations. We are constantly taunted when any proposition is made looking toward centralization of the part of the state. It is to be expected that there will always be a steady movement in the opposite direction. It is only as we find some equilibrium between the two that we find the best expression of political rights and political freedom. We have an illustration of this perhaps in the case of the blind workings of psychic influences that produce family, social and political organization. It is generally conceded by writers on the subject that the social energy should be drawn in this way: Leave to private charity all efforts that are still in the experimental stage; give to the State those on which we have demonstrable lines of action. In other words, if in the past the State has been taught us sufficiently that the proper line of treatment should be such that it is all right, let the State take the State can properly provide institutions for their care. In the treatment of inebriates, which is a part of the experimental stage, it is doubtful if the State could take any line of action."

"Of course, the voluntary organizations are constantly passing through development. There are some voluntary organizations into which certain portions of the community, by social pressure, is compelled to go. This, in turn, tends to the development of a new type of regularly constituted channels, to organizations that are involuntary. Some years ago a number of the Indiana people interested themselves in the subject of free baths, and it was handed over to the State authorities, who were to perform the work, and the voluntary organization ceases to exist. We thus see what voluntary means, with reform and the need of encouraging them."

has been said. In regard to the classification of what are voluntary associations, the line is not very clear. In the main I would agree with what Mr. Ward has said—that is, that voluntary associations are those in which the members are not citizens of the state and are not organized for the purpose of the state. It may be citizenship is compulsory, but it is not citizenship that is the test. It is the purpose of the association that counts. In countries like Russia, in Roman Catholic countries of the past, where a man was born in the state, the church was not a voluntary association. But an organization that is organized for the purpose of the state is not a voluntary association. It is a part of the state and is to be regarded with us as a voluntary association. That is one of the fruits of the great truth which was expressed so admirably when it was said that the scope of voluntary associations was one of the fruits of liberty. Under despotism they flourish but sicken. In a free state they are the fruit of the fullest development. Now, it seems to me that they play a most valuable part in society, and that the more they are encouraged, the more they will flourish. It is in this, that in proportion as voluntary associations do improve social conditions, the more they will flourish. It is a desirable thing that as many burdens of the state as can be put on other shoulders as wisely left to what agents. It is true that many of those things cannot be done so wisely as by the state. But in mind that where the means of accomplishing a benevolent object by a private effort may be as great as by the state, the disposition to do it is far greater. The men who organize these societies do not do it for the sake of the state, but for the sake of the individual. They may not do it quite so wisely as the state could if it were properly administered, but the state is not so properly administered generally."

"Now, as to the classification of voluntary organizations, my own classification was puerile, but perhaps in a general way it does pretty well. In the classification of the benefit or pleasure of their own members, then we have associations whose primary end is the benefit of others, the world at large. Now, in regard to the first class, it is not clear to me whether they are beneficial or not. In regard to social associations, the scientific sense, it seems to me that it is very wisely urged that where the primary end is the benefit of others, the world at large, now, in regard to the second class, it is not clear to me whether they are beneficial or not. In regard to social associations, the scientific sense, it seems to me that it is very wisely urged that where the primary end is the benefit of others, the world at large, now, in regard to the second class, it is not clear to me whether they are beneficial or not. 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