the outside, on the material and often commonplace side, it appears to them gloomy and commonplace. It seems to have no meaning. We must look at it from the inside. We must try to penetrate sufficiently far into our career, our vocation, to perceive there the forms which from without seemed dim, the effects of a light which falls from the eternal heights. The soul of creation only reveals itself to the toiler and he comes to understand a motto which the wisdom of the centuries has found, that is, "Work and hope."

PERMANENT VALUES IN ORGANIZATION

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It is conceded that the force motivating organization is realization by a group of persons concerned with a common cause, that the cause is of such importance that they are united in the will to work for the attainment of certain objectives, which constitute its basic life and may be best attained and more securely guarded by forming an association. Such an association to be designated by a certain name and given distinctive organizational form. This form may be simple in type and local in action or more complex in form and national in scope and action.

The permanent value of such an association will depend on the enduring quality of spirit which dominates it and on the ability of its leaders to formulate with vision its intellectual content. This combination of spirit and mind constitute the content of its organizational life and determines the form through which such qualities of spirit and attributes of mind will work together in attaining the objectives of service for which the association was founded. The content is greater than the form, but the form is necessary as a vehicle or medium for giving outward expression and action to the inward and spiritual life of an organization. The permanence and enduring value of an association therefore depends on the spiritual qualities which guide its intellectual life and on the form of concrete service to humanity produced by its mental processes and given living expression through its organizational pattern.

On the order of this premise our first question is—What are the qualities which make an organization of permanent value? Our answer may well be—the same qualities, greatly multiplied and more widely expressed, which give to human beings their element of greatness. In the order of basic value these are—faith, courage, endurance, patience, justice, honor, tolerance and incorruptible integrity of mind and heart. All persons devoted to bringing about by individual or co-operative effort, greater good to a greater number of people, have within themselves in varying degrees, these essential elements of the spirit. The important thing, to an organization, is that each individual member cultivate to a greater degree than now possessed, these qualities, for upon the exercise of such depends both spiritually and practically the success of any great undertaking—and an association devoted to advancing a work of vital importance to human...
ity is a great undertaking and has enduring value.

Such qualities of the human spirit therefore, if made the motivating force to guide that other component part of the organizational content—the mind, will result in a well thought out and carefully planned course of action. A plan that will include and embrace practical consideration of all the factors which naturally constitute the pattern life of the association. A plan in which appointed leaders, entrusted with the responsibility of guidance, will not only visualize clearly the present needs of the organization, but will have within their minds a fuller vision of latent potentialities of interest and talent to be discovered, fostered and used in furthering essential objectives which the association stands committed to accomplish.

To execute such a program effectively implies the exercise of sound judgment in the organizational setup adopted. It implies knowledge of intrinsic values and external form which organizations following democratic principles have been founded on and function upon. It assumes that chosen leaders will think clearly, act decisively and reasonably, when crises arise which interfere with effective functioning of the association or threaten its welfare. It implies that in such controversial issues, while the primary influencing factor will be what decision best protects the general good of the organization; there will also be recognition of the fact that most differences can be resolved, without loss of friendliness, by the exercise of good will on both sides. It implies that there will be realization by leaders that their most difficult and most important task is that of blending the diverse reactions and opinions of a membership, into a harmonious concept of thought and translating that concept into a program of useful service for the common good.

These qualities of leadership, however, constitute only one-half of the spiritual and intellectual content of the life of an organization; and must be complemented and completed by the other equally important half—the spirit and intellectual gifts of the membership.

The membership is the permanent part of an organization—officers and trustees change at the end of their tenure of office and return to the membership—but the membership remains its constant force. If the membership fails the organization—the organization fails and dies. If the membership steadfastly and enthusiastically support and work for it—the organization flourishes and grows strong; therefore the greater responsibility belongs to the membership and must be so assumed. It is the plain duty of each individual member to work for and support, to the limit of her ability, state and national projects instituted to advance the welfare of the organization and give full expression to its ideals of service; this is why associations are founded—this is why they should be loyally supported. No matter how devoted leaders may be—no matter how capable, enthusiastic and self-sacrificing they may be; that ability, devotion, enthusiasm and unselfishness cannot too long endure and struggle against the spirit of apathy and selfishness of an indifferent membership. It is definitely the duty of the membership to prevent this by cultivation of deeper loyalty and by exercise of appreciation for and cooperation with those who are their chosen representatives. There is also needed cultivation of that old-fashioned spirit called duty which meant—when I was taught it—assuming
responsibility for carrying your share of a load, or undertaking your part of a job—doing your best with it and sticking to it, no matter how hard the going, until it was done. A plain virtue but a grand character builder, and in organizational life "its price is above rubies."

Harmonious fusion of these two component parts into one governing force is necessary before the form of organization, best suited to serve the needs of the work it represents, can be truly created. This force, if motivated by high spiritual qualities and guarded by intellectual integrity, will soon become a dynamic influence in opening up new avenues through which the organization will expand and become of enduring value. And never has there been a time when useful service is of such paramount importance. Never so great the need—never so imperative the duty to guard and sustain organizations founded on democratic principles and devoted to the welfare of humanity.

Specifically—as concerns ourselves, never in its history will greater demands be made upon a profession, to which as a branch of service our organization belongs—and by right of belonging must do its full share. This is the object of my theme—imperfectly expressed because dealing with imponderables of spirit—as difficult to value as light or air, but like light and air, necessary to our life—and which if contemplated in our minds and absorbed into our hearts will give courage to our actions, endurance to our spirit, and make the work we do a benefit and blessing to those for whom it is done. And for whom and why is this effort made? What is the underlying cause that prompts this labor, with its often heart-breaking difficulties and disappointments? The answer is because of our faith in the inherent greatness of man and our passionate belief in his right to freedom and happiness. Here—because my words seem much too inadequate, I am substituting for my own expression a quotation from an article some of you may have read, but which to me so conveyed the eternalness of this well-spring of democracy that I now give it to you, hoping you too will make it part of your mental life and when things grow discouraging you may recall it to your mind and feel refreshed and heartened. I quote:

*"And since the belief that man is great is the very basis of democracy, and the only justification for human freedom, one needed no longer to speak of "democracy" or "freedom." One was living and dying for the essence, not the word; for the content, not the form.

"The morale of a democracy, the only form of society which is based on a transcendental faith in humanity, must arise out of that faith—out of a passionate love for all the things that man at his best has apprehended and expressed, whether in the fields he has tilled, the gardens he has planted, the cities he has built, the words he has uttered or the songs he has sung. It must arise out of the passionate conviction that humanity will one day till wider fields, plant better gardens, build lovelier cities, utter greater words, sing nobler songs. When people feel these things, though democracy is threatened by all the hosts of hell, it will defend itself. And if it falls in one place, it will rise again in another."

Is this not worth all our striving—all our labour? "Sic vos non vobis"—thus not for yourselves you labour.

*Thompson, Dorothy, "Defense and Morale.”