

the new phenomenon of an industry organized in colossal units, the forms of which are already taking their vast shapes today. In time—and perhaps the endeavor should not long be postponed—the circumstances which induced one writer to compile a philosophy of industrial management will be so altered as to demand from a far abler pen a philosophy of “combine” management, and to the terms of that philosophy I would direct the thoughts of you all.

On the report on the subject of “Management” I have already commented; and I repeat that it is wholly admirable. There is much in this review of the present position of management to engender speculation and thought as to the immediate future, and many hints dropped as to the subjects which should engage our thoughts and plans. Our attention, for example, is directly drawn to the problems of the organization structure, apart from the financial structure, of the mergers referred to above. We are invited again to consider the position, duties and qualities of the chief executive—a problem to be reviewed again in the light of the great merger development ahead of us. The problems of executive promotion are also thrown into the limelight; as also “the planning of sales effort,” the technique of budgeting and the subject of forecasting—an allied group of subjects. The problems of labor management in the future leap to one’s mind as hints are dropped here and there in the reports on unemployment, technical skill, selection and joint relations. The whole review of marketing management is a series of challenges to our thinking for tomorrow. And, finally, the concluding words of the “Summary” deserve full repetition. “During the last generation we have many times found that it pays to get men of better than average intelligence as operators of intricate machines, and to institute careful methods of training for them. We are seeing now more and more clearly that management—the continuous adjustment and steering of our business machinery—demands also its special intelligence and its careful and continuing training.”

A careful reading of this report would furnish an admirable agenda sheet for the thinking of all industrial executives for the next twelve months. At that, one must leave the subject.

In conclusion, let me refer to one general thought which persistently assails my mind as I quickly

run over these whole 934 pages of condensed material.

In the “Introduction” to these two volumes, the purpose of this great economic survey is summarized as “that the range of social vision may be widened and the sense of direction in economic and social change may be surer.” It is an indication of the high purpose and broad viewpoint of those responsible that a summary of the objectives should be so phrased; for I read into this, and would have others read into it, that, though this is a report on economic changes, its purpose is largely social. The complex interaction of economic facts and social change is suggested in these words. Economic facts, as presented in these pages, depict a scene of swelling prosperity; but, if the purpose of this survey is to be truly served, the anxious questions must follow as to the direction and scope of social change. What of it? What of this “utilization of our increasing leisure?”—of “the considerable margin of earnings available for optional consumption?” of the use to be made by a great people of its rising standard of living; its higher individual earnings, its increasing leisure, its constant flood of new luxuries and desirable appurtenances of living? The life of a people—its virility, development, leadership and contribution to the well-being of the world—does not depend alone upon its economic progress; it must study, too, the direction of its social thinking, and the tenor of its moral, artistic and spiritual development. As one reads, therefore, of economic progress and abounding material prosperity, one confronts an immense vision of the responsibility that all the more devolves upon leaders of world-thought in every sphere of social activity to ensure that progress in material things is paralleled and balanced by progress in the things of the mind and the spirit. I have often quoted, and may well quote again, the words of that scholarly thinker, Mark Pattison:

While the advances made by objective science and its industrial applications are palpable and undeniable all around us, it is a matter of doubt and dispute if our social and moral advance towards happiness and virtue has been great or any.

It is, I think, in the spirit of the purpose with which this great economic survey was undertaken that the challenge implied in the above quotation should be flung out; and the whole of the work on this survey will have been more than justified if, apart altogether from the many lessons to be

learned and points to be considered, the minds of those in positions of responsibility and trust in industry and commerce, the world over, are directed to a consideration of how best economic advance may be made to serve the higher purposes and nobler elements of our world-community of peoples.

### A French Labor Leader Interprets Scientific Management

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“WE SEEK together to discover the deep sources of productivity and of joy,” said H. Dubreuil, French mechanic and secretary of the General Federation of Labor of France, speaking at a meeting of the International Industrial Relations Association held in southern Germany last July. The subject of six days’ discussion had been “Methods of Promoting Satisfactory Human Relations in a Scientifically Organized Industry.” At the last session, where Mr. Dubreuil spoke, the presiding officer was a German employer, Dr. F. Meyer zu Schwabedissen, of the firm of Bertelsmann & Niemann, velvet manufacturers in Bielefeld, Germany, and other speakers included an employer from the United States; an Italian engineer who described the Fascist program; a young English girl, member of the Labour Party, employed in Cadbury’s factory; a representative of the International Labour Organization; and the secretary of the Belgian Christian Trade Unions, who also had served as a member of the International Economic Conference and could speak from an international standpoint regarding labor’s attitude toward the European movement known as rationalization.

Mr. Dubreuil was speaking to and of this varied group and the others, as representative as they, who had made the I.R.I. discussion truly a meeting of minds, when he spoke of the effort to find a common basis for action toward scientific management. His remarks take an added interest for readers of the BULLETIN OF THE TAYLOR SOCIETY when it is realized that Mr. Dubreuil is the author of the book “Standards.” A forthcoming translation of this book into English is being sponsored by the Taylor Society and published by Harper & Brothers under the title “Robots or Men?” It gives this French mechanic’s interpretation of mass production as he

saw it in the course of a year’s employment in American factories.

Basing his view in historical retrospect, Mr. Dubreuil told this international meeting in Germany that “we perceive that the productivity of labor has been increased in proportion as certain types of higher social life have been attained.” Historically, labor has often reacted blindly and negatively against intolerable conditions, but leadership has emerged which gives a wider view, despite these obstacles of past experience, and is modifying gradually the passive role into proposals today for labor’s collaboration in management.

But where in mass production is the hope of that joy in work which is a source of increased productivity? The artist gives the answer, says Mr. Dubreuil. He expresses an idea in marble, he works with tools, and he so devotes himself to his work that he loses all thought of time. “Considered from this point of view, the artist appears to be the supreme type of the workman.” And like the artist; also the peasant and the self-directing employee often display the same zest in contrast to the workman who keeps his eye on the clock because his creative powers have no scope. “The true solution of the problem of labor consists in finding the means of releasing the inner spontaneity which evidently impels invariably all those who afford us an example of the maximum productive activity.”

How are these sources of spontaneity—these creative impulses—to be released? “We are thus led to believe that in order to solve the problems of labor we have to investigate the laws of harmony”—a harmony now displayed in music, in architecture, and perfectly in astronomy and in the growth of flowers. “Some day we shall look back with curiosity at the efforts made today to bring a little order into the organization and the relationship of work. We shall then understand that our ‘scientific methods’ today are merely the application of transitional procedures between the disorganization and the unhappiness of the past to the order and harmony of the future. . . . We shall then recognize with astonishment that we have taken so long to understand what the history of human activity has shown everywhere, that of all great and beautiful achievements none has ever been accomplished except by the force of inner motive power, and never by means of pressure from without. We have thus to discover the living sources