

ELEMENTS
OF
SOCIAL SCIENCE

Fairchild

ELEMENTS OF SOCIAL SCIENCE

AN INTRODUCTION TO THE STUDY OF LIFE
IN HUMAN SOCIETY

BY

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PREFACE

SOCIAL science is the one great science which every one must practice, whether he has studied it and knows it or not. One does not ordinarily study law unless he expects to be a lawyer, nor medicine unless he expects to be a doctor. Certainly one is not expected, nor usually allowed, to practice these sciences until he has studied them long and thoroughly. But the subject matter of social science — living together in communities in relationships with our fellow men — is something in which everyone must of necessity take part every day of his life. If he does not practice this science wisely and intelligently, he must perforce practice it ignorantly and foolishly.

It is highly important, therefore, that every member of a modern community should, before the close of his school education, receive a thorough grounding in the fundamentals of this intensely practical subject. For a very large proportion of the population this means the presentation of social science not later than the closing years of High School. The first purpose of this book is to meet this particular need. The subject is treated in such a manner as to provide the student whose class-room study of social science will not extend beyond the essentials with an introduction to all of the basic relationships of community life, the forces which lie back of these relationships, and the principles, laws, and rules of practical procedure which are

requisite to enable him to participate in these relationships in ways most helpful to himself and to his community. The student whose formal education in social science is limited to this volume should be, because of his study of it, both a more prosperous and a more useful member of society.

The second main purpose of the book is to provide an adequate general introduction to the various subdivisions of the broad field of social science — sociology, economics, anthropology, political science, civics — which students with a more extended period of education will wish to pursue. The need of such an introduction is recognized in the recent appearance of Freshman courses in generalized social science in some of our universities and colleges. The present writer has been impressed with this need in his teaching of advanced classes in various sections of the social science field. He has found it impossible to carry on thoroughly scientific studies of specialized subjects until his students were prepared through an understanding of certain basic facts which are much the same in all courses. It seems probable that other teachers have had the same experience. Much time may be saved and more rapid progress assured if students in the upper years of college can approach their specialized studies with a solid foundation of the simpler and more fundamental truths of life in organized communities.

This book, then, is designed to be of value alike to those who will, and those who will not, go further in the study of social science. For both of these purposes it has seemed highly desirable to ignore to a considerable extent the customary lines of demarcation between the different

branches of social science. These distinctions are essential for detailed analytical study, and have a definite pedagogical value for advanced classes. For beginning students they are not only unnecessary, but they are a positive hindrance. This is chiefly for the reason that they do not conform to the facts of life. The actual human relationships and interests which concern each one of us cannot possibly be separated into distinct categories and labeled "economic," or "political," or "sociological." Practically every life experience is a complex of several of the chief aspects of human association.

Being an introduction, this book is a study of principles rather than of problems. It is designed to give the student certain general guides by which he may readily prosecute the study of any particular problem in which he is interested. Such problems as are included are introduced more for purposes of illustration and method than for their own sake. The book may well be used in conjunction with studies of social problems, of which a number of excellent volumes are available, such as Ellwood, *Sociology and Modern Social Problems*, Burch and Patterson, *Problems of American Democracy* and *American Social Problems*, Towne, *Social Problems*, Wolfe, *Readings in Social Problems*, and Morehouse and Graham, *American Problems*.

I wish to express my deep obligation to Mr. Francis J. Rigney, whose able, sympathetic, and painstaking work in illustrating the text speaks for itself. I also wish to extend my gratitude to my friend, Professor Herbert M. Diamond, who read the manuscript and made valuable suggestions.

HENRY PRATT FAIRCHILD.

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ELEMENTS OF SOCIAL SCIENCE

CHAPTER I

THE SOCIAL ORGANIZATION

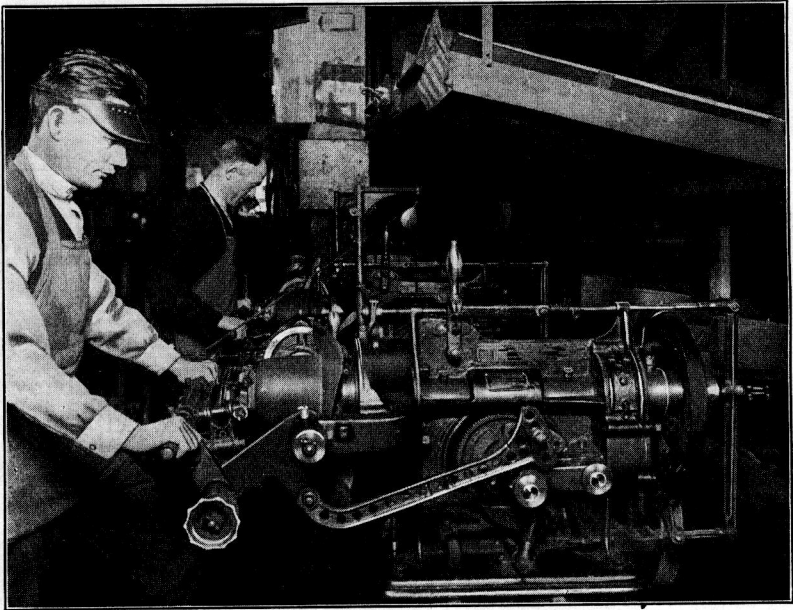
SOMETIMES we go into a great factory or printing establishment and look at the machines at work there. The more we look, the more we are impressed with the wonderful skill with which these machines have been planned, with their tremendous power, with the accuracy of their movements, and perhaps most of all with the ingenuity with which all their many parts have been fitted together; and the way in which they all work together, each doing its share in producing the final result. It is a marvelous example of mechanical organization.

Organization:
Mechanical

Or perhaps we have attended a performance of one of the great circus companies. We have admired the physical skill and dexterity of the individual performers, and we have laughed at the antics of the trained animals and the equally well trained clowns. But possibly the thing that has impressed us most of all has been the extraordinary precision and smoothness with which the whole performance moves along, from the blast of the opening trumpet to the closing tableau. Every living thing, man, woman, child, or animal, and every piece of "property" is exactly where it should be at exactly the moment it

Human

is needed and disappears as if by magic when it is no longer wanted. Just at the second when the band is playing a particular note two trapeze performers are clasping hands in mid-air over the center ring at the same time



An example of mechanical organization. A hat-making machine.

that a trained bear is balancing a ball on his nose while he rides a bicycle in another ring, and a lady bareback rider is jumping from one horse to another in the third ring. Everything moves along so much like clockwork that we are likely not to think of what is back of it all any more than we think of the mainspring of a clock when we go to see what time of day it is. But if we do stop to think, we realize that back of every rope and wire, back of every paper-covered hoop and gaily painted stool, back of every

human performer, back of every unit in the whole enterprise, which is just where it should be just when it should be, there is a human mind at work. Some one has seen to it that all these parts fit into the whole so beautifully. It is a marvelous piece of human organization.

So we talk glibly about living in an age of machinery and organization, and we admire the various examples that we see around us. But the

Social

chances are that

we seldom or never stop to think of the most wonderful piece of organization of all, an organization that affects us every moment of our lives, and without which we could not live. The reason we do not think of it is because

it is so constantly present and because each one of us is in fact a part of it.

This organization is what we call *society*, a term that may be thought of as referring to any group of men, women, and children who are working together in carrying on the great, important activities of life. The organization of society, the way in which its different human parts are fitted to each other and work



It is organization, represented by the brains at work in the manager's office, that carries a circus performance through without a hitch.

in harmony, is more marvelous than the most intricate machine ever invented or the greatest "world's greatest show" ever sent on the road.

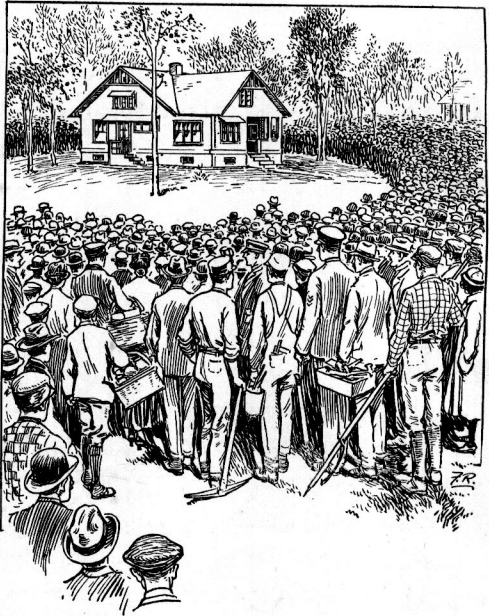
Imagine yourself waking up some fine spring morning. You

have had
Unlimited a good
Coöperation night's

sleep. Probably you have not given a thought to the fact that, while you slept, there was a trained group of men guarding your home and another equally trained body of men

ready to respond at an instant's notice

if your house should catch fire. But they were there, just the same, trained, paid, and maintained by "society." You spring out of bed. Perhaps, if you are an early riser, it is still dark. You reach up and snap on the electric light, probably giving no thought to the fact that some people have been awake all night shoveling coal into furnaces in order that the current might be there when you wanted it. You step into the bathroom, light the gas heater, and turn on the water in the tub. If some Aladdin's lamp could show you the different people whose services



Untold thousands of workers contribute to the comfort of your home.

you have utilized in these simple operations, what an army would pass before you!—the workers in the soft coal mines, on the railroads, and in the gas plants, who have made your gas supply possible; the laborers in the sulphur mines and chemical works, and the lumber jacks in the Maine woods, who contributed to the existence of that one little match; the engineers and workmen who built the great reservoir miles away in the mountains and laid the pipes to bring you your morning bath, to say nothing of the other group of workers who are constantly guarding and patrolling the system to see that the water supply is constant and pure.

At your back door is a bottle of milk drawn the night before from cows up in the country and carried to you by swift special trains and delivery wagons.

There is also a newspaper, printed, perhaps, in a city hundreds of miles away, containing yesterday's news from every corner of the globe. Is your imagination strong enough to picture the host of workers who have united to provide this single three-cent miracle? At the breakfast table the wonders are multiplied: coffee from Brazil or Java, cocoa from Ecuador, pepper from the Malay Archipelago, bread from Dakota wheat, sugar from Cuba, an orange from California, a banana from Guatemala, or a fig from Turkey. Your napkin is made of linen from Ireland and held in an enameled ring from China.

And so we might go on until the mind stopped working from pure exhaustion and yet not go beyond the common everyday experiences of any one of us. It is only when some expected thing fails us that our attention is turned to the intricate human machinery

**World
Supplies**

Society

involved; then we jump to the telephone and call to our service another host of workers! The fact is, when you

stop to think of it, that the entire human family is bound together in an infinitely complicated mass of relationships and dependencies that make us part of one great organization. There is hardly an hour of the day when any one of us does not in some way benefit by the activities of some one — usually many — thousands of miles away. In one sense “society” includes the whole of the human race.



A few of the workers who help to make it possible for you to have a telephone.

did not “just happen.” Organization never does. It is the product of thinking and experimenting and trying and failing and succeeding on the part of innumerable millions of people over uncounted thousands of years. It is impossible to conceive of the pain and labor and suffering by which our modern sys-

Result of Effort

Now all this wonderful organization

tems of agriculture, mining, commerce, transportation, government, law, morals, religion, and education have been built up. No one mind, even that of the mightiest captain of industry, could have worked out even a fraction of it all from the beginning. With each advance in human civilization the relationships have become more complicated, and our dependence upon each other more extensive and vital.

But though men have always thought and wondered about the problems of life, it is only recently that they have attempted to reduce this thinking to anything like a scientific basis. To-day, however, we realize that the significance of this wonderful human organization is so great, that it has so direct a bearing upon the welfare of each one of us and on the future of the human race, that it will not do to leave it to unguided, individual efforts of separate persons. We must study it in its entirety and seek to understand the laws and principles that underlie it, in order that we may make the organization as effective and useful as possible. We are convinced that while men will necessarily be of great service to each other even though each simply does what seems best to himself, yet the greatest good can come only when some general rules of conduct and guides for human relationships are worked out as a result of scientific study of the facts. This conviction has led to the development of social science, which is simply the science of living together in human society. In its practical aspects it seeks to teach us how we may live together and what relationships we may develop, in order that we may all be as happy as possible.

Since modern social relationships are the product of countless ages of growth and development, it will help us

understand the problems of to-day if we look back over this course of growth and see what some of its most important features are.

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ELLWOOD, CHARLES A., *The Social Problem*,
KELLER, ALBERT G., and BISHOP, AVARD L., *Commercial and Industrial Geography*,

QUESTIONS

1. What are the evidences of organization in a circus performance?
2. Select some familiar object — a jackknife, an apple, a handkerchief — and trace back the chain of service, step by step, as far as possible, making a list of the different persons who have helped make it possible for you to have the object.
3. Name ten different kinds of workers who contribute to the delivery of milk at your door. Name ten whose services are required in order that you may call a friend on the telephone.
4. How did the present social organization come into existence?
5. What is meant by organization? What have a machine, a circus, and a society in common?
6. Have you done anything to-day of service to any other person or persons, in your family or outside of it? If so, explain.

TOPICS FOR FURTHER STUDY

Name some of the benefits that come to us from social organization, some of the wastes of organization, some of the abuses of organization. What sacrifices does organization require? (Ross, E. A., *Principles of Sociology*, pages 257-262.)

CHAPTER II

HUMAN BEGINNINGS

EVERY person with a truly scientific mind is very careful about the use of the word *know*. He tries to be as different as possible from the person of whom it was said that "the only trouble with him is that he knows so many things that aren't so." Consequently, social science is very careful what it says about the origin of the human race. We do not know the date of this origin, but we are certain that it was very long ago and that it is most difficult to really know anything about it. There is, however, a great deal of evidence of different sorts which justifies us in *thinking* very definitely what this origin probably was. And until we have grounds for knowing, we can do no better than to follow the best thought of those who are devoting their lives to a scholarly, unprejudiced search for the truth of the matter. If sometimes we speak of things in rather positive terms, it must be understood that these statements are subject to change if some better evidence is brought out in the future.

One thing we do know, and that is that man is an animal. He is a very peculiar animal, and he has been able in the course of tens of thousands of years to free himself from many of the limitations to which other animals are subject. But underlying all his wonderful human achievements there are certain basic animal traits from which he can never get away. Like

Knowledge

**Man an
Animal**

other animals he is born and he dies. He hungers and must have food; he suffers from storm and cold and heat and must have shelter; he reproduces his kind by a union of the sexes to which he is driven by a powerful impulse;



Man must have shelter.

he loves his offspring and protects and trains them as the higher animals do. In his two basic feelings, therefore, hunger and love, as well as in many lesser feelings, he is closely akin to the rest of the animal world.

Let us think, therefore, of the human race as a new kind of animal just come into existence. For our present purpose it makes little difference whether this new species originated by a process of direct descent from an ancestral group of apelike animals, according to modern evidence, or whether it was the result of a special act of creation, according to the older view. In either case we may be almost certain that these first humans were much more similar to the rest of the animal world than men are to-day and that they resembled a gorilla or chimpanzee much more closely than a modern man. What we want to do is to try to draw a picture of how a group of animals of this kind would probably live. This will help us to realize how long and steep is the pathway of civilization which mankind has climbed from that day to this.

These first human beings undoubtedly spent most of their