CITIZENSHIP

MACMILLAN AND CO., LIMITED
LONDON · BOMBAY · CALCUTTA · MADRAS
MELBOURNE

THE MACMILLAN COMPANY
NEW YORK · BOSTON · CHICAGO
DALLAS · SAN FRANCISCO

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

CITIZENSHIP

EVERYDAY SOCIAL PROBLEMS FOR THE NATION'S YOUTH

BY

ED. J. S. LAY, F.R.G.S.

AUTHOR OF "THE PUPILS' CLASS-BOOKS OF HISTORY, GEOGRAPHY, ENGLISH COMPOSITION, ARITHMETIC," ETC.

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1924

First Edition 1921.
Reprinted 1922, 1923, 1924

PRINTED IN GREAT BRITAIN

PREFACE

THIS book for the Nation's Youth aims at setting out in a simple form some of the Social Problems which will inevitably confront the student when his school days are over. This is no propagandist tirade; but it is an earnest attempt to help the Nation's Youth—boy or girl—to acquire the habits of straight thinking, keen observation and just dealing; to awaken high aspirations and love for his fellows; to encourage him to take a full share in solving the problems which continually perplex us. Here will be found some rules of guidance for debate, for argument, for action—for life itself.

Knowing that the study of this book will generally range over a full year, I have not hesitated constantly to recapitulate certain vital principles, and if I appear to have erred on the side of optimism, I must plead that youth is an optimist whose ardour must not be damped.

The writing of this book has been to me of the nature of a great adventure. I trust that it will be found of no less service to those thousands of my kindly fellow-teachers who have found other books of mine of some real service to them in their work.

CONTENTS

CHAPTER I.

THE PROBLEMS OF THINKING AND DOING.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

LONGFELLOW.

TAKE up some daily newspaper and glance at the headlines. Probably you will find, in some form or other, a startling title of this character: "Is Old England Degenerating?" "Why Do So Many Babies Die?" "Why Do Men Strike?" "Why Is Food So Dear?"—and so forth. The writer of the particular article gives his views on the problem suggested by the title; and, perhaps, in the next issue of the paper, a number of letters from correspondents will appear, giving totally different views from those expressed by the original writer. Generally, there is no definite answer that can be given to many of the great problems of life with which we are daily confronted. Yet, we know, that in course of time, in

NO. 1.—THE ROMAN GOD, JANUS.
This little picture is the key-note of this book. Have you grasped its meaning?

some way or other, the problems will be solved, and they will be solved by the ordinary people of the land.

The men and women who go about their daily business, who seem to have little to do with great national affairs, will finally decide these important questions, and their representatives in Parliament will see that their opinions are expressed in action. The ordinary people will eventually determine whether the hardships, the injustice and the misery which still spoil the lives of some in our land shall remain; the ordinary people will do their share in continuing the prosperity of the nation, and they will do their share in making this land of ours a land where *all* may partake of the wonderful joy and beauty to be found in it.

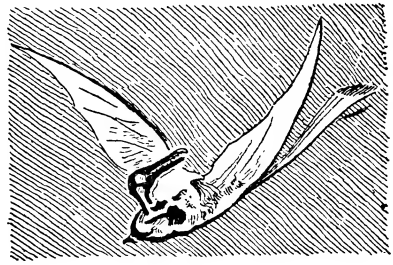
The age in which we now live is to us the most interesting in the history of the world. We stand at the parting of the ways. From the dim mists of the past, for two thousand years, we can trace the steady advance of the British race along an intricately winding path ever broadening out into wide expanses of prosperity and progress. The terrible World War is the finger-post at the cross-roads. The years to come will show whether our nation will take the high road of increasing greatness, wealth and justice; or whether along the lower road we shall sink back among the unprogressive races of the world. **The Nation's Youth will decide this momentous question.** In a few short years, the Nation's Youth will become the ordinary people. They will control the affairs of the State. They will in turn be confronted with the great problems of social life. How will they set about their task?

Some of the questions have been asked repeatedly for generations past, and no definite answers have yet been found. Hasty and unconsidered judgments generally do more harm than good. The Nation's Youth, like runners in a race, must early begin to train their bodies, to fit their minds, to develop their characters in order to tackle the problems. This book has been written to guide them in their training.

There are three main objects the writer has in mind in presenting this book to the Nation's Youth, and we will begin by considering them.

First main object. Probably the majority of people, on receiving a new book, glance rapidly through its pages to note the illustrations. It is quite likely that you have already looked at the pictures in this book, and as the underlines do not always explain them, but rather raise questions in the mind, perhaps the reason for their inclusion has perplexed you. The word illustration is derived from the Latin *lustro*, I make light; hence illustrations should lighten up the dark corners of the mind. Now, at the first glance, the pictures in this book may not enlighten you. But, by the exercise of a fair amount of *earnest thought* they will shed a flood of light on certain highly important matters.

In addition to pictorial light-throwers, there are numerous illustrative passages, which also will retain their secrets until they, too, are revealed by *earnest thought*. Even many individual words, those marked with asterisks, have been specially chosen for the underlying truths *concealed* in them. Words are like fossils. How fascinating it must be to the scientist who is able to read such a page in the record of the rocks as is shown in the second illustration. This fossil represents the remains of a Pterodactyl*—a bat-like reptile—which existed many millions of years ago. The scientist is able to tell us the size, the shape, the food, and many other details of this pre-historic creature.



No. 2.—Can you read this Record in the Story of the Rocks?

Some words are fossil history, containing within themselves

marvellous stories of man's thoughts in the distant past, his actions and his progress. There is much pleasure and a good deal of profit to be gained from the thoughtful study of words; therefore, to help you in this study, the meanings of the words marked with asterisks are explained in the Notes at the end of each chapter.

Here, then, is the first main object of this book: **To engender* the habit of thinking.** Let us begin thinking at once. A boy is standing on the platform in the school hall, opening a debate on this subject: "Were the Ancient Britons freer and happier than Farm Labourers of the present day?"

In the course of his remarks he says; "The Ancient Britons were free to go where they pleased; they could wander at will from place to place; there was plenty of room for them; they could easily build new houses; they had no taxes, no police, no magistrates; they could hunt where they pleased to get food; they were not worried about money matters; their clothes cost them nothing but a little skill in hunting. The Ancient Britons were undoubtedly freer and happier than present-day Farm Labourers.

"The Labourers cannot get other houses readily; they are practically tied to one small district; they are almost obliged to remain with their first master; they must work hard to earn money before they can obtain food; their clothing is expensive; they must pay rates and taxes or they will be arrested by the police and brought before magistrates. Again, I say, that the Ancient Britons were the freer and happier men."

About one half of the assembled audience of boys and girls shouted "Hear, hear!" and the remainder exclaimed "No!" *Problem*: Who were right, the *Ayes* or the *Noes*?

We should never jump at conclusions. It is not possible to give a true answer to the problem until some thinking has been done, and the question has been considered from *both* points of view.

The opposer of the debate took the separate statements of the

opener and dealt with each in order. Here the *pros* and *cons* are arranged in opposite columns for our considered opinion on the matter, and we may then be in a position to frame a correct answer to the problem.

The Ancient Britons.

Pros.	*Cons.*
1. The Ancient Britons were free to go where they pleased.	1. They could only go where wild animals were abundant, and these were a source of great danger.
2. They could wander at will from place to place.	2. But what was the advantage of wandering in a forest? There was nothing new to see.
3. There was plenty of room for them.	3. But they would find no friends, and in the vast unpopulated spaces they would have been very lonely.
4. They could easily build houses.	4. But what comfortless houses!
5. They had no taxes, no police, no magistrates.	5. But if they did not pay they also had no protection from enemies, either human or animal.
6. They could hunt where they pleased to get food.	6. But it was always the same kind of food.
7. They were not worried about money matters.	7. But they were greatly worried when food was scarce.
8. Their clothes cost them nothing but a little skill.	8. But what uncomfortable, rough, smelly clothes!

The Farm Labourers.

Pros.	*Cons.*
1. The Farm Labourers cannot get other houses readily.	1. But why move when they have made their own a *real home*?
2. They are practically tied to one small district.	2. Better remain among friends you know than try to find new ones.
3. They are almost obliged to remain with their first master.	3. Skilful workmen can always find a new job.
4. They must work hard to earn money before they can obtain food.	4. Doubtless the Ancient Britons worked much harder for far less result.
5. Their clothing is expensive.	5. But it is clean, warm and comfortable.
6. They must pay rates and taxes.	6. But in return they get pure water, protection, and someone to fight for them.

Many other *pros* and *cons* could be added, but the above will be sufficient for the present.

Having now carefully considered *both* boys' arguments, what is your answer to the original question ? Ponder* the matter carefully and you will then be in a position to make up your mind on the problem. Perhaps if there are several of you considering the same subject your answer will be unanimous.*

You will now understand the meaning of the first illustration, which, rightly comprehended, throws light on this important business of thinking. It is a picture of the Roman god, Janus, who was depicted with two faces, enabling him to hear and see on both sides at once. " Janus, the spirit of good beginnings of all things, . . . with his two faces placed back to back, signifying most clearly to all men the two sides of every question apparently opposite, but in deeper insight different and necessary aspects of one and the same common humanity." Be prepared then, when thinking out the problems presented in this book, to balance carefully in your mind *both* sides of the argument. It is one of the first duties of a citizen for, " More ills are wrought by want of thought than this world dreams of."

Second main object. The second main object the writer has in mind is indicated in the third illustration, which is probably familiar to the reader. The story is told in Æsop's *Fables* that a country carter finding his cart stuck firmly in the mud, immediately fell on his knees and implored the mighty god Hercules to assist him. Hercules, looking down from a cloud, soundly rated the suppliant, telling him to put his own shoulder to the wheel and he would soon get out of his difficulty—which he did. The carter, true to his faith, rightly implored the help of his god in his dilemma, but the god had a lesson to teach him, which lesson is familiarly quoted as follows : " The gods help those that help themselves." In other words : **Self-effort is the key of life.**

Of course, *thinking* is self-effort. One can imagine the hard continuous thinking of James Watt, as he sat with the tea-spoon held before the steam of the boiling kettle; and the strenuous thinking of George Stephenson, who invented the locomotive steam-engine. A host of names of other great thinkers come readily

No. 3.—Why did the God, Hercules, upbraid the Carter who prayed for Help?

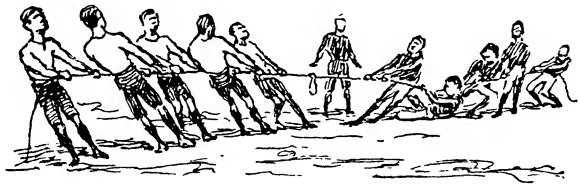
to mind—Isaac Newton, Richard Arkwright, Michael Faraday, Charles Darwin, Lord Lister, etc. (See Chapter XVI.)

But the thoughts of these men roused them to action; they were not *dreamers* only, but *doers*; they have given the world wonderful scientific contributions.

What self-effort is needed for a lad to train for and win a race! What steady persevering practice is required! What periods of

fatigue have to be endured! But oh! the joy of the bounding limbs; the rush through the air; the overtaking of a competitor; the thumping heart; the almost bursting chest—and victory!

What self-effort is needed to become a good footballer, a skilful needleworker, a successful business man, a worthy carpenter! But what wondrous doors the keys of self-effort open to the imprisoned life! The mountaineer climbing laboriously to the snow-clad mountain top sees stretched below a panorama of Nature's loveliness. But his joy is no greater than that of a boy, who, by his *own* thinking and doing, has made a new toy; or that of a girl who



A B

No. 4.—Which side is going to Win, A or B?

has made and trimmed a new hat. One of the natural impulses of childhood is to *do* something. We see it in the tiny tot who pleads to be allowed to help her mother in preparing the dinner. The wise mother gladly encourages this display of self-effort. The tot's first cake is made; shaped like a boy, of course, with currant eyes and plenty of currant buttons. But what a new taste of life the eating of such a cake gives!

The second main object of this book is to establish in your minds and hearts the accuracy of this statement—self-effort is the key of life.

Third main object. The little problem suggested by the fourth picture is: Which side is going to win, A or B? To those who have ever taken part in a Tug-of-War, the answer should be obvious. All the members of the A team are *pulling together*, they are working

as one boy, each is putting his full weight and strength into a long steady pull. Three members of team B are pulling out of time, they are doing little to help their own side ; these five are not working together. It would clearly take but a few minutes for the A team to pull the B team over the mark. This is a simple light-thrower on one of the most potent truths of life. *Working together* alone secures success in the home, in the school, at sports, at business, in peace and in war. Every schoolboy knows how disastrous* it is to a side if one boy plays selfishly, if he will not " pass the ball." What chance of winning at net-ball has a team of girls who do not work together ? The Great War, which began in 1914, affords a glorious example of this power of working together to achieve a great purpose—no less than the defeat of a powerful nation that desired to conquer the world for *themselves*. By the display of mighty self-effort, men and women, boys and girls, from every part of the British Empire, from France and from America, worked together whole-heartedly and continuously till their great object was achieved.

History affords many other examples of whole nations working together with one common aim. Macaulay relates in a poem from *Lays of Ancient Rome* :

" Then none was for a party,
Then all were for the State,
Then the great man helped the poor,
And the poor man loved the great,

Then lands were fairly portioned,
Then spoils were fairly sold,
The Romans were like brothers,
In the brave days of old."

In the days of Queen Elizabeth the whole nation worked as one man to prepare against invasion by the Spaniards ; great hospitals have been erected for the alleviation of thousands of human beings

by devoted bands of industrious and charitable workers; in Old English days magnificent churches and cathedrals were built by the combined energy of thousands of willing workers. As the old proverb so truly says, "Union is Strength."

History, too, affords us sad examples of the effects of different sections of the community working for their own ends, and forgetting that *each* must work for *all*, and *all* for *each*.* The downfall of the mighty Roman Empire was mainly due to the fact that one great class lived for themselves, forgetful of the needs of the others. Practically all the poverty, all the distress, much of the sickness, much of the irreligion of the people in this land of ours have been due to the neglect of this fundamental principle of working together. Rather unfortunately, the vivid meaning of these simple English words is frequently obscured by the use of words derived from the Latin tongue. *Working together* is now generally spoken of as *co-operation*. Whenever this word is used in speech or in writing, it is well to remember its simple, but vital meaning.

We spoke of *self-effort* as the *key* of life, and *co-operation* may well be called the *mainspring* of life. The key of a watch imparts power by coiling the mainspring that sets *all* the wheels and cogs in steady motion, thus moving the hands for the general service of man by indicating the time. So, too, the self-effort of individuals can co-operate in powerful force for the general service of mankind. The true meaning of this last word—mankind—is worth noting. A *kind* person is a *kinned* person, one of the same *kin* or *family*. So in the word *mankind* we declare that a relationship exists between all the members of the human family of whatever race, colour or tongue. Co-operation, then, rightly understood, is not meant for a small section of the community, for a village, or a town, or a country, or a state, or an empire, or a continent, but for the whole body of human beings. This idea of working together for all was taught by our Lord when He said to His disciples, "Go ye into all the world

and preach the gospel to every creature." Missionaries, rightly understanding the meaning, are teaching in every part of the world ; sons of the British Empire are governing men and women of all races with impartial justice ; and we have " right now " to do our utmost share to further the great co-operative aims of the League of Nations, which has been formed for the common good of *mankind.*

The third main object of this book is to help us all clearly to understand that : **Co-operation is the mainspring of life.**

SUMMARY. The main objects of this book are threefold :

(1) To sow the seeds of the habit of thinking.

(2) To prove that self-effort is the key of life.

(3) To show that co-operation is the mainspring of life.

Thinking should develop into doing ; the deeds of individuals should be directed to the well-being of all. We are all members of one great family of human beings. The League of Nations has been formed for the common good of mankind.

Notes.

The value of words. The incursions into the British Isles by the Romans, Danes and Normans ; the influence of the Church ; the intercourse with many nations for trading and other purposes, have all helped to enrich the native Anglo-Saxon language of the English people. Owing to their foreign origin, the original meaning of many words now in common use is frequently obscured and little appreciated. It is highly important that the words of debate, argument and essays should be used with due regard to their full significance, hence the explanation of the words marked with asterisks in each chapter should be carefully considered.

Elucidate : L. *lucidus*, clear, bright. To make clear.

Engender : L. *genus*, birth. To sow the seeds of, to produce.

Ponder : L. *pondero*, I weigh. To *weigh* in the mind, to think over.

Unanimous : L. *unus*, one ; *animus*, mind. Of one mind ; agreeing in opinion.

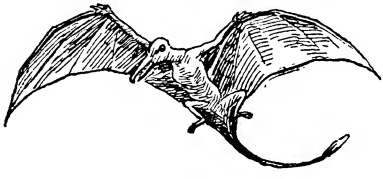
Disaster : L. *astrum*, a star. A great or sudden misfortune. (This word is an example of an old error in the belief of the power of stars. An unfortunate person was one whose star had fallen.)

Citizen : L. *civitas*, a State. A member of a State. The word **citizenship**

when used in this book has a wider meaning than that of belonging to a State. It implies the duty of every member of the State, big and little, to assist in reforming the social evils which crush out nobility of character from a great number of our fellow-countrymen. To be a good citizen requires thought, self-effort and co-operation.

Pros and cons : L. *pro*, for ; *con*, against ; opposite.

The Pterodactyl was a sort of lizard with wings of skin like a bat. The name means wing-finger. The membranous wings extended along the body and the arm to the greatly extended fifth finger. It had no feathers and was not a bird, but it could glide through the air from tree to tree. The picture in the second illustration is taken from a fossil in the Natural History Museum, and this picture, No. 5, is based on knowledge gained by study of the fossil. This dragon-like creature lived on the earth millions of years before the first man. By the careful study of fossils, men have been able to discover the kinds of animals that existed on the earth ages before there were any human beings.



NO. 5.—A PTERODACTYL.

Hercules was one of the most celebrated heroes of antiquity. He was the "strong man," or Samson, of Greek story. The true God was unknown to the Greeks, cultured and clever as they were. Paul, the first great Christian missionary, found at Athens an altar dedicated to "The Unknown God."

Instincts are echoes of the past reverberating through our nervous system. I once threw a bottle containing a small quantity of explosive into a pond in which tame ducks were swimming. On the instant that the explosion occurred, every duck dived headlong and not a head reappeared for a considerable space of time. What strange echoes of the past caused these ducks instinctively to dive ? In addition to instincts, children have marked tendencies or inclinations. The inclinations of children are threefold : the inclination for doing ; the inclination for play ; the inclination for companionship. (Ponder this statement and see if it applies to you.)

Each for all and all for each. This is the essence of the faith of the industrial co-operative societies. Their aim is by justness and friendliness between all workers to do away with the present system of striving one against the other, and to introduce the practice of working together for the common good, as the foundation of all human society.

(Short biographical notes on the work of great citizens will be found in the last chapter.)

Exercises.

(1) Write the pros and cons for a debate on: "Collecting butterflies."

(2) Explain with examples the meaning of the statement: "Words are fossilised History."

(3) A friend asks you the true meaning of the word *illustrate*. How can you assist him to find the meaning by using his own effort.

Suggest three other examples (not connected with words) by which you could help a young child in *self-effort*.

(4) How is co-operation shown in good football?

(5) Name any great citizen of whom you have heard or read, and state the reasons for your selection.

(6) Comment on these lines:

"Be good, sweet maid, and let who can be clever;
Do noble things, not dream them all day long."

(7) Write one *useful* sentence about each of the following: thinking, self-effort, co-operation, fossils, citizenship, Isaac Newton.

CHAPTER II.

THE PROBLEM OF HEALTH.

The evils of ignorance. It has been suggested in the last chapter that thinking and self-effort are among the first duties of every human being. One cannot, of course, include babies among *thinking* individuals, but it is abundantly clear to every observant person that babies very rapidly put forward self-efforts of different kinds. They are prompted by Mother Nature to kick out their limbs and thrust forward their tiny fists, efforts which greatly assist the development of their whole bodies. They show clear signs of disapproval when dressed in tight clothes, or when too securely fastened in a perambulator. It is not many months before they begin to crawl, and they put forth wonderful energy to enable themselves to walk. Under the tender guidance of their mother they quickly grow. Their growth greatly depends on their own instinctive

efforts, but it also depends on other things which babies cannot arrange for themselves—pure air, suitable food, cleanliness.

No. 6.—BUBBLES.

What share will you take in saving the Nation's Babies from the Perils of Disease?

"'I have no name;
I am but two days old,'
—What shall I call thee?
'I happy am;
Joy is my name.'
—Sweet joy befall thee!

Pretty joy!
Sweet joy, but two days old;
Sweet joy I call thee:
Thou dost smile:
I sing the while,
Sweet joy befall thee!"

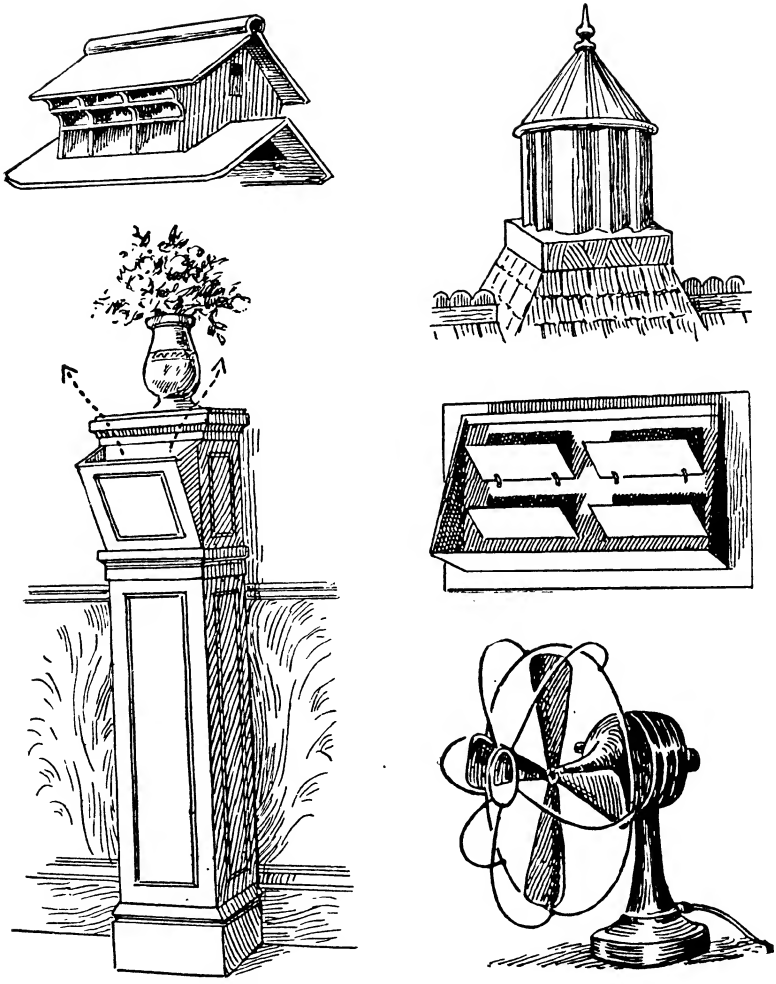
Pure air. Is it not an appalling fact that 70,000 precious babies under one year old die in England and Wales every year ? Surely it is the business of every citizen, young and old, to take some share in saving at least a great number of these babies. And it is possible for every thinking person to co-operate in saving the babies, for their premature* death is mainly due to two causes—ignorance and wrong environment. Let us first consider ignorance.

Ignorance really means *not knowing.* Very frequently ignorance is due to *not thinking.* Every boy and girl who attends school must realise the importance of pure air and sunlight, if he or she *thinks.* Why are your school rooms large and lofty ? Why are your school windows nearly always open ? Why are they opened wide at play times ? Why are your drill lessons conducted out of doors when possible ? There is only one and the same answer to all of these questions. Pure air and sunlight are absolutely necessary for health and growth.

Look at the illustration No. 7. What are these curious-looking contrivances ? They are inventions of clever men, who, knowing the nation's need of pure air, have by study and perseverance made these and many other machines to assist Nature in supplying houses, schools, churches, factories, and other public places with pure air. They are *ventilators*—wind contrivances.

Have you ever been in one of those vast crowds of people at an important railway station on a Bank Holiday ? What good-natured jostling, squeezing, pushing and excitement there is to be sure ! Thousands and tens of thousands of eager souls are off to the seaside or the country—chiefly to *breathe.* Every thinking man and woman knows that the finest tonic for tired brains and weary muscles is fresh air and sunlight. So at every possible opportunity sensible town dwellers shut up their houses and take their families to bathe in the sunlight.

These facts must be very well known to you all. You cannot



No. 7.—What are these Curious-looking Contrivances?

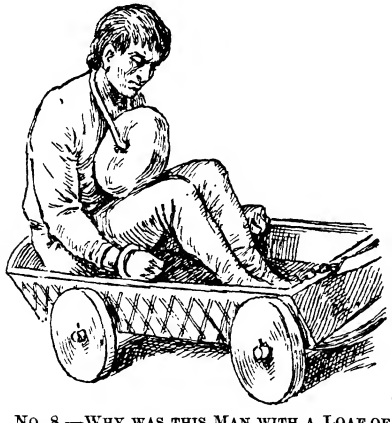
plead ignorance about them. Hence there is no excuse, should you ever have a baby under your charge, for keeping him in a close, hot, stuffy room downstairs or upstairs. On every possible occasion put the baby in a perambulator, or other convenient place, to sleep in the open air, and you will have the immense satisfaction of knowing that you are *co-operating* with Mother Nature to make the baby grow robust and happy.

Suitable food. There is not space in this book to deal with such subjects as the necessity for taking food, the most nourishing kinds of food, the preparation of food, the eating of food, etc., although these are very important matters which concern the problem of health. There are, however, one or two subjects concerning food which cannot be passed over, for they are closely bound up with our duty as citizens. (See also Chapter IX.)

You have probably already learned at some time or other that milk is the only perfect food. It is a *perfect* food in that it contains *all* that is necessary for sustaining life. Milk is the only food that contains in proper proportions the heat-giving substances, tissue-repairing substances, blood purifiers, etc. It is really not a surprising fact that milk is a perfect food, seeing that it is Nature's own food for all young mammals—horses, cows, goats, sheep, whales, wolves, etc., etc.—as well as young human beings. The most healthy human babies are generally those that are nursed by their mothers, but sometimes it is necessary to give the babies the next most suitable kind of milk, which is cow's milk. Babies cannot live healthily and grow vigorously unless they have daily supplies of pure milk—*clean* milk, containing all its cream. In fact, no other food whatever should be given to young babies; not even crusts of bread soaked in milk, until their first teeth have pushed through. Before the arrival of the teeth, there is no saliva produced in the mouth, and saliva is necessary for making bread and other substances fit to nourish the body. Yet some foolish people, either

through ignorance, or for want of thought, actually give their babies-in-arms scraps of the same food that they may be having at a meal—little bits of fish, trifles of meat, scraps of apples and oranges, even cockles and vinegar. Is it a matter for wonder that such ill-treated babies cry and fret with distressing pains? After the baby stage, too, pure milk is of immense value to children; and there is no better food for adults, particularly brain-workers. Knowing then these facts, which it is the duty of *every* citizen to remember, whether they have the care of children or not, how energetically all citizens should work together to ensure that plentiful supplies of pure milk are forthcoming for every baby in the land. **We must help to save the babies.**

Have you discovered on what the illustration No. 8 is intended to throw light? It is a picture of long ago—at least eight hundred years. It represents a dishonest baker being dragged through the streets on a most uncomfortable sort of sledge with a loaf of his own making tied round his neck. You can imagine how cruelly the angry people would treat him as he was dragged along. But they had good reason for their anger, for the baker had cheated them by selling either bread of poor quality, or bread of short weight. Even in those early days people were very particular about the quality of the bread they ate, and offenders were severely punished as we have observed. In modern times, our father, the State, who keeps a watchful eye on many of our actions, has instituted a number of



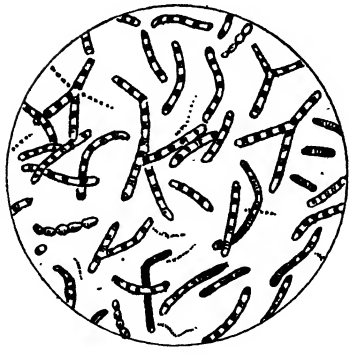
No. 8.—Why was this Man with a Loaf of Bread round his Neck dragged through the Streets?

laws visiting with fines of money any unscrupulous un-citizen-like shopkeeper or manufacturer who sells or makes impure foods. **It has been discovered that impure milk is a terrible source of danger.** It causes a sort of tiny plant, a fungus, to grow, particularly in the lungs. This fungus produces the deadliest of all diseases in this country. The disease is called tuberculosis* or consumption.* This frightful disease is the cause of more than a thousand deaths every week in this country. By means of impure milk this deadly disease is given annually to thousands of our dear babies and young children. The poor victims do not die at once; sometimes they live for years, thin, pale, weak, lifeless, unhappy. They spread the disease in various ways, but chief of all by spitting.

Now the problem is, how are we, as citizens, going to *work together* to prevent this death-dealing scourge from attacking us? The State has done something by arranging for inspectors of food to visit farms and milkshops, so as to ensure, as far as possible, that the milk is produced and kept under sanitary conditions. In different parts of the country buildings called sanatoria* have been erected, to which patients suffering from tuberculosis can be sent for fresh air and sunlight treatment. Notices are exhibited in public places, requesting people not to spit. But, as the weekly death-toll shows, there is still much more to be done, for the disease can be prevented,* and it ought to be prevented. Citizens can co-operate for the common good in this matter by urging their representatives in Parliament, by public speaking, and through the Press, to advocate that the State takes this vital question in hand, and makes some arrangements by which pure milk can be supplied to every baby in the land that needs it. But the State, like Hercules of old, would remind us to put our *own* shoulder to the wheel. We cannot be made healthy by Acts of Parliament alone. We must have the *will* to become healthy. We must never leave milk (or any food) uncovered for flies and the floating germs in

dust to settle on it; vessels used for milk must be always thoroughly cleansed, and—most important of all—we must scald the baby's milk. This last is the only reasonable method of killing the germs of tuberculosis. Remember then, this plain duty of every citizen who has the honour of looking after a baby—SCALD THE BABY'S MILK.

A



B

NO. 9.—WHAT ARE THESE WORM-LIKE CREATURES?

Cleanliness. Have you discovered what are those worm-like creatures illustrated at No. 9? They are microbes, or germs, which bear the names of, A, *vibris cholerae,* and B, *tubercle bacillus.* The first produces *cholera,* and the second *tuberculosis.* Now, supposing that every moment of your life that your eyes were opened you could see and feel these germs attacking various parts of your body; tickling your mouth, nostrils, ears and eyes; working through the pores of your skin; creeping into your lungs and stomach, and finding their way into your blood—would you not do all in your power to destroy them? Would you not listen patiently to your parents and teachers when they told you how to get rid of them? Would you not read very carefully the public notices that told you what to do

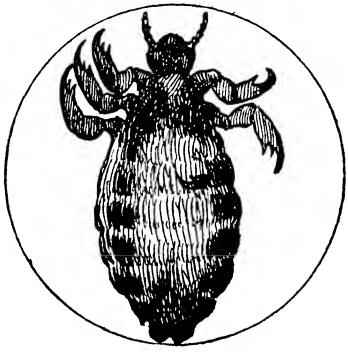
to avoid them? Of course you would do these things, because you would be so terrified by their constant presence.

And suppose you were told on all hands that it was a very simple matter to be free of such troublesome pests. All you had to do was to avoid dirt, and spend as much time as possible in the sunshine and fresh air. What extraordinary pains you would take to keep your whole body clean; how frightened you would be to see any dirt in your house, or even outside in the back yard; what care you would take of your clothes to keep them scrupulously clean! How vigorously you would co-operate with your mother to keep the house clean and sweet! But this is not really *supposing* at all. **It is perfectly true.** There is only one difference—the microbes are too tiny to be seen. It would take 25,000 microbes placed side by side to stretch across a halfpenny. Unseen foes are far more terrible than those which are visible. But people plead ignorance. They cannot see the germs, so they like to believe that they are not there. Now *think* for a moment. Do you really believe that your parents, your teachers and your sanitary inspectors would warn you of these dangerous germs if they did not know for absolute certainty that they were always to be found in the presence of dirt? They would never waste their time talking and writing about them if it were only a fairy tale. It is all hard solid fact. If you would like to know more about these germs or microbes, you will find plenty of books about them in the public libraries.

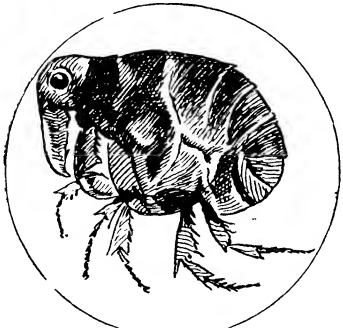
Two terrible germ carriers, greatly magnified, are shown at No. 10. The first is the *typhus louse*, and the second a *flea* caught on a rat; these horrid creatures spread plague and disease among dirty people.

Perhaps it seems to you who take a proper pride in cleanliness and neatness, that it is unnecessary to say so much about this particular virtue. But, with your eyes wide open, walk along one of the streets not very far from your school. Are there any tiny

children playing in the gutter? Do all the babies you meet look sweet and wholesome? Are there any signs of dirty houses close at hand? It is not by shutting our eyes to the needs of others, and pretending that they are no concern of ours, that we become real citizens. By our own example; by getting our parents to urge the authorities to provide for grassy, after-school playgrounds; by helping some neighbour over-burdened with work, sickness or care, we can be of some real service. Self-effort in matters of cleanliness is undoubtedly the key of life—healthy, vigorous, active life.



A



B

No. 10.—These are two Terrible Germ-Carriers. What are they?

As you must desire with all your heart to save the babies, help with all your might to keep their dimpled bodies, their clothes and their surroundings as sweet and clean as the silver sand on the sea shore.

"The world has no such flower in any land,
And no such pearl in any gulf the sea,
As any babe on any mother's knee."

Here, then, are three main things that honest citizens ought never to plead ignorance about: (1) the necessity for pure air; (2) the necessity for pure milk; (3) the necessity for cleanliness. (We shall consider the problem of *exercise* in a future chapter.)

These essential facts which have reference to the problem of

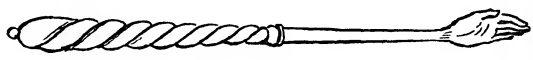
health equally apply to children, youth and adults, except that, in place of pure milk, we should say pure food. But there is this marked difference; babies are helpless, other citizens can help themselves. Very fortunately for us all, Mother Nature gives us strict warning when we neglect to do our share to kill the potent germs. If we breathe impure air, we get headaches, sickness, and uncomfortable sleepy feelings; if we will not heed the warnings and continue sleeping in stuffy rooms, we become pale, easily catch cold and lose our appetite for breakfast; and, if we are still too ignorant to heed the warnings, worse things, disease and even death, may overtake us. Stomach-ache, sickness, diarrhœa and other promptings of Nature give ample warning of the unsuitability of our food. If we neglect attention to our teeth we suffer the pain* of toothache; want of attention to our ears results in ear-ache. Alarming illnesses such as diphtheria, scarlet fever and typhoid, are frequently caused by want of cleanliness about the person and the home. There is little doubt that the active co-operation and combined thought of the citizens could result in the abolition of many epidemic illnesses.

ENVIRONMENT.

By environment we mean the surrounding conditions and influences which affect our life and growth. Some of the surrounding conditions and influences which affect the lives of people in cities and towns are the smoke-laden, impure atmosphere; the overcrowded, tiny rooms of hundreds and thousands of families; the want of gardens, playgrounds and open-air spaces; the need in the homes for proper places to store food safe from germs and those perilous germ-carriers—flies.* A century ago, something like seventeen per cent. (seventeen in every hundred) of our population lived in large towns; half a century ago fifty per cent. lived in towns, and now the percentage has risen to nearly seventy-five per cent.

That is to say three-quarters of the population of our country live in an environment which is more or less injurious to health, especially to the health of babies and children. This is the age of machinery and commerce. Millions of people have flocked from the country to the centres where coal and iron are found, to work in the cotton, woollen, steel and a hundred other kinds of factories. Much has been done by the co-operation of citizens and the State to fight against the germs of disease ever present in the dusty, smoky atmosphere of cities. The list is a long one. Streets are tarred, swept and watered; dust and dirt are collected regularly; water is plentiful and pure; houses are generally weather proof and sanitary (except for serious over-crowding); railways, trams and tubes rush the workers in the factories to and from the suburbs which are in more healthy surroundings; garden cities* have been erected in many places. A little thinking will enable you to name many other means that have been taken to fight the germs of disease.

We of the twentieth century ought to be exceedingly grateful to former large-hearted citizens who have done so much for our health and comfort. It is only within recent times that men have begun to understand the necessity for pure air, pure water, drainage, etc. You have doubtless learned in your history of the terrible plagues* which frequently devastated our land and of the awful scourges of leprosy, smallpox and typhus which have now been practically wiped out by modern science. The illustration No. 11 is a "back-scratcher," used by ladies in the time of the Georges. It is a striking light-thrower on the want of personal cleanliness in those days, barely one hundred years ago.



No. 11.—A Back-Scratcher.
This elegant little ebony instrument was about 15 inches long.
What does the Use of it by Ladies suggest?

Read the following extracts written by a historian fifty years ago —and much, very much has been done since his day.

"Let us now, in a few brief words, draw the reader's attention to the most salient points of contrast between the state of society in our own day and that of a century back. We need not look beyond London for the elements of comparison, which are sufficiently obvious whichever way we turn. Our forefathers in this famous old city came into the world in a scene of riotous hubbub; they were brought up in the midst of a noisy mob, who made the narrow, miry streets, the arena of their quarrels and diversions, and held, when they pleased, exclusive possession of the public ways. When sober people went abroad at night they needed the link-boy for a guide, and their men-servants for a bodyguard; *we*, on the other hand, have clean and orderly thoroughfares, tranquil by day under charge of the police, brilliantly illuminated by night, and safe from violence and tumult at all hours of the twenty-four. When our forefathers travelled, it was by slow and painful stages, over rough, sloughy roads, which made the journey a real peril, independent of the assaults of the highwaymen who watched for their coming; *we* fly along the iron road on the wings of steam, and traverse the whole kingdom in a day without a thought of interruption. When they corresponded they waited the tardy return of the post, whom floods or bad roads delayed, or the knights of the road plundered, and they paid a high price for postage, which acted as a prohibition to intercourse: *we* send letters five hundred miles for a penny [1] and get a reply on the morrow; or, not choosing to wait so long as that, communicate instantaneously by the electric wire. When their wives went to market, they had to chaffer in the rain and mire for provisions tumbled in heaps on the ground: *we* make palaces of our markets, and purchase at leisure from plentiful stores in galleries and arcades. If our grandsires saw a lion or an elephant, the sight was food for wonder to the end of their days: *we* walk at leisure in zoological gardens amid specimens of natural history from all parts of the globe, and may be familiar, if we choose, with everything that crawls, runs, swims, or flies. When they wanted books they paid for them, to the few publishers of the day, a price which made literature almost a forbidden luxury: *we* find in the competition of the Row a guarantee for cheapness, and can enjoy the luxury without anxiety about the cost. If their dwellings caught fire, they involved their neighbours in the calamity, and whole districts were often desolated by a single accident: *we* are watched over by a brigade of flame-quellers, who wrestle with the fire and subdue it without disturbing the economy of next door. When they fell

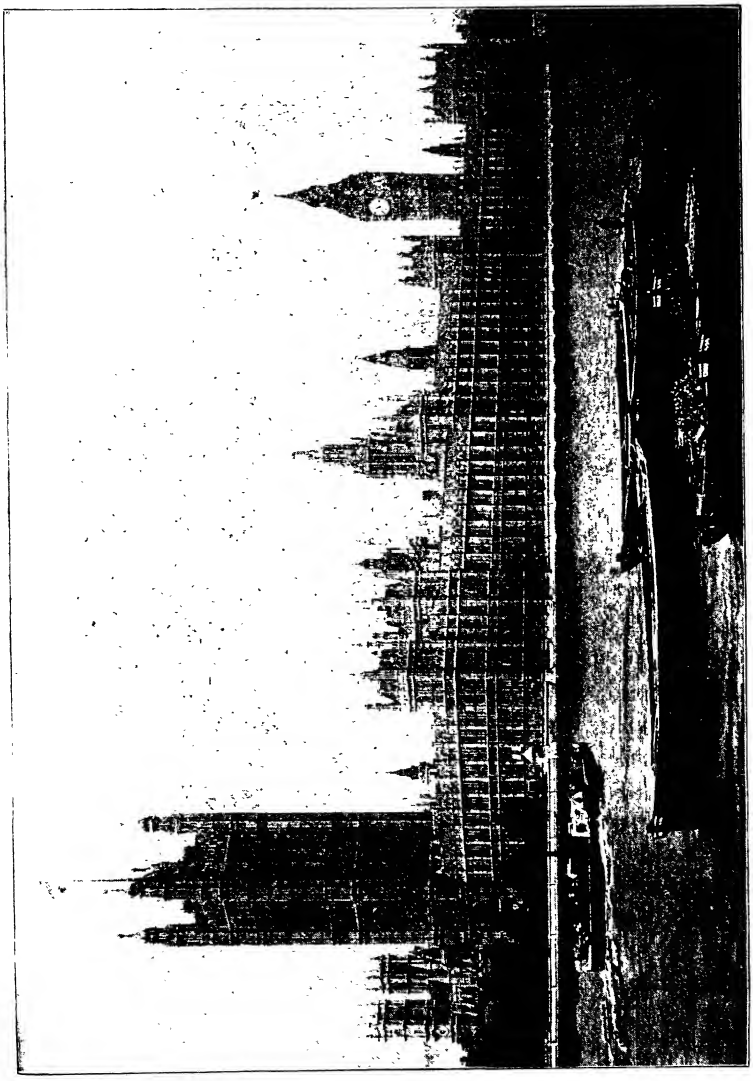
[1] The present rate for letter-post is three-halfpence for two ounces.

under the hands of the surgeon, they writhed in anguish beneath the knife: *we* dispel pain by chloroform, and escape the agony of surgical operations. When they died they were buried in heaps in back-street churchyards, amid the roar of traffic and the tramp of the multitudes: *we* carry our dead to cemeteries in suburban gardens, and lay them to rest beneath pendant foliage and amidst the sweet odour of flowers. Thus, from the cradle to the grave, the march of social amelioration has compassed us around—and, so far as the material elements of happiness and enjoyment are concerned, we are infinitely richer than they. Are we really happier, wiser and better? That, after all, is the grand question—which we shall leave each of our readers to ponder for himself."

WALTER BESANT.

No. 12.—COMPARE THE DRESSES OF THESE TWO YOUNG LADIES FROM THE POINT OF VIEW OF SUITABILITY FOR HEALTHY GROWTH.

But a great deal more has yet to be done to ensure that the people—men, women and children—of this land, shall live in an environment fitted for vigorous, healthy growth, and consequent happiness. In our debates and our arguments, we must think out both sides of such great problems as over-crowding, slums, open-air



No. 13.—Houses of Parliament, Westminster, London.

spaces, gardens, store-rooms for food, etc., and then by our own efforts, and by working together with other citizens, by speech and by writing, we must do our utmost to produce suitable environment for *every* fellow-citizen in this crowded land of ours. You might like to ponder on, and in your debates argue about, the following suggestions which have been put forward from time to time :

(1) Electricity instead of coal for fires, so as to do away with most of the smoke.

(2) The establishment by the State of milk-shops and dairies in every large town.

(3) The increase in the number of children's playgrounds.

(4) That houses should not be erected without suitable gardens attached.

(5) Longer holidays should be given for city and factory workers.

(6) More trains should be provided to convey work people to their homes farther into the country.

There would be obvious advantages to the nation if many of the above suggestions could immediately be carried into effect, but there are difficulties, financial and other difficulties. If, however, we cast our minds back over the history of our great nation, we shall find that the steady co-operation of many citizens enabled deeds as great, or even greater, to be done. In a few short years the Nation's Youth will be thinking men and women with power to vote for representatives on local councils and for parliament. Then will be your golden opportunity, by self-effort and co-operation, to elect such men and women as your representatives, who will by rules, regulations, laws, and personal example, carry out such necessary reforms as will make this land of ours a fit place for babies and children, men and women. Perhaps you yourself will be a C.C. or an M.P.

Do you not agree that co-operation does set *all* the wheels of life in motion ?

SUMMARY. The premature death of 70,000 babies in England and Wales every year is mainly due to ignorance and wrong environment. Pure air and sunlight are essential to healthy growth. Pure milk is the only perfect food ; nothing but pure milk should be given to babies ; impure milk is the cause of thousands of children dying every year from tuberculosis or other diseases. Citizens should work together to provide for plentiful supplies of pure milk. Baby's milk should be kept clean and should be scalded. Millions of microbes which cause diseases live in dirt ; cleanliness is essential to health. Three-quarters of the population of our country live in towns and cities. The conditions of life in crowded cities are the cause of much ill-health ; we must all co-operate to help our fellow-citizens.

Notes.

Premature : L. *pre*, before ; *maturus*, ripe. Ripe before the proper time ; happening before the proper time.

Sanatorium : L. *sano*, I heal. An institution to which people go for restoring to health, especially when suffering from consumption.

Prevent : L. *pre*, before ; *venio*, I come. To go before ; that is, to hinder from doing.

Pain : L. *poena*, punishment. Bodily or mental suffering ; punishment for neglecting Nature's warnings.

Tuberculosis : L. *tuber*, a swelling. A wasting and infectious disease which causes the parts of the body affected to show little swellings called " tubercles." Practically all parts of the body except the voluntary muscles are common seats of the disease, but it is commonest in the lungs. A person attacked loses weight and substance, hence the disease is often called **consumption:** L. *consumo*, I take completely ; or **phthisis :** Gr. *phthis*, to waste away. Our ancestors called it *wasting disease*, or *a decline*.

Plague : Gr. *plege*, a blow or stroke. A deadly, spreading disease, caused by rod-like germs, and often communicated by fleas. The title was first given to these diseases because they were believed to be " blows " or " strokes " inflicted by God on sinful people. They certainly were " strokes " inflicted on those who broke Nature's laws, of which cleanliness is one. The Great Plague of 1665 carried off nearly 100,000 people in London alone, when the population was only one-seventh of what it is to-day.

Baby Week. In many parts of England instruction is given to parents and others on the proper care of babies. By means of posters, pamphlets, lectures, meetings, etc., much useful help is freely given to those willing to learn. The following is a copy of one of the posters used in a certain town:

Babies' Ten Points.

1. Thou shalt not kiss me on the mouth.
2. Thou shalt not sneeze or cough in my face.
3. Thou shalt not give me a dummy to suck.
4. Thou shalt give me boiled water to drink.
5. Thou shalt give me the right things to eat.
6. Thou shalt give me a bath every day.
7. Thou shalt give me clean clothes.
8. Thou shalt give me my own bed.
9. Thou shalt give me a comfortable room with windows open.
10. Thou shalt give me plenty of sleep in the fresh air.

Health Rules 2500 years old. The following rules for the up-bringing of children are included in one of the books written by Confucius, a Chinese philosopher, who lived 500 years B.C. It is of interest to observe the similarity between these rules and modern English ideas:

"Sons, in serving their parents, on the first crowing of the cock, should all wash their hands, and rinse their mouths, comb their hair, draw over it the covering of silk, fix this with the hairpin, bind the hair at the roots with the fillet, brush the dust from that which is left free, and then put on their caps, leaving the ends of the strings hanging down. They should then put on their squarely made black jackets, knee covers, and girdles, fixing in the last their tablets. From the left and right of the girdle they should hang their articles for use: in the left side, the duster and handkerchief, the knife and whetstone, the small spike and the metal speculum for getting fire from the sun; in the right, the archer's thimble for the thumb and the armlet, the tube for writing instruments, the knife case, the larger spike, and the borer for getting fire from wood. They should put on their leggings and adjust their shoestrings."

Flies. The common house-fly, the blow-fly, and the blue-bottle fly are sources of much sickness. They lay their eggs in putrid substances, in which microbes swarm abundantly. These microbes are carried on the hairy legs and bodies of the flies to meat, fish, bread, jam, milk, and other food to which the flies are attracted. No food should be left exposed to flies; no heaps of refuse or uncovered dustbins should be left near dwellings.

Dr. Edmund Smith, Medical Officer of Health for York, has produced the following parody for circulation among pupils in elementary schools:

The Flies and the House that Jack Built.

"This is the housewife well and sound,
That left kitchen refuse upon the ground,
That attracted the fly a-buzzing round,
That laid her eggs in a little mound,
That hatched into maggots, all fat and round,
That fed on the filth their mother had found,
That sheltered the pupa,
That became the fly,
That carried the germs,
That poisoned the milk,
That killed the babe,
That lay in the house that Jack built."

Garden Cities are being built in many parts of England. Every house in a proper Garden City stands free of its neighbours and has its own garden. The roads are wide and well provided with trees which help to purify the air. No one is allowed to buy a piece of land and cover it with slums. There is a splendid garden city, the first in England, near Letchworth. Certain wise employers have built similar places at convenient distances from their factories, such as Port Sunlight and Bournville. Fewer babies die in these cities than in any other places of equal size in England.

Infantile mortality. The spread of good common sense, the spread of knowledge, and the development of public services throughout the country have had an enormous influence on the prevention of infantile mortality during the last 20 years. (The infant death-rate is shown as so many per 1000.) Towards the end of last century, and at the beginning of this, it remained stationary round about 150 per 1000. In 1900 it was 154; in 1901, 151. It did not begin to fall till 1906, when it was 132. In 1918 it fell to 97, and in 1919 it dropped to 89. The startling figure is that for 1920, when it was 78. Thus in 20 years infant mortality has been reduced by nearly one-half. By continued thinking, self-effort, and co-operation this figure ought to be still further reduced in a comparatively short time. Every citizen should exercise the *will to be healthy.*

Pure milk. The following extract is an interesting description of certain measures adopted by the Yarrow Convalescent Home at Broadstairs to ensure that its patients are supplied with pure milk. The Yarrow Home milk ranks as one of the cleanest milks in the world.

" The cows on coming in to be milked pass from the field to a firm platform of concrete, where they cannot become splashed with dirt. They enter the ' milking byre ' by a door other than that through which the pails of milk will later be carried, and this door is so placed that the cows never cross any place over which milk has to be transported. The byre is scrupulously clean, with hard floor and walls and large windows above and at the sides. Each cow is carefully washed before milking begins, and a flow of clean water runs in the gutters of the byre. The milkman wears special clean clothes, and takes almost as much care to be clean-handed for his task as a hospital nurse. He milks into a pail with a curved top into which no dirt or dust can fall.

" This pail of milk is now carried across a yard which cows never enter. It is poured into a large receptacle which stands high up on the wall opposite and is reached by a short ladder. Thence it flows through a number of layers of close filtering material and passes by a pipe (which is sterilized after each period of use) to the interior of the dairy, where it drips over a refrigerator and is received, by way of another strainer, into a large can. It is now ready to be taken across to the home.

" All utensils are sterilized before use."

Exercises.

1. With reference to hospitals and sanatoria, comment on this statement: " Prevention is better than cure."

2. Write the *pros* and *cons* for both Country Life and Town Life.

3. Why are holidays of great importance to workers in cities ? Where should such holidays be spent ?

4. Comment on the dress of the two young ladies illustrated at No. 12, from the point of view of suitability for healthy growth.

5. Frame a set of " Ten Points " suitable for placing over a child's wash-stand.

6. Make a list of works carried out by the local authorities for the health of the people in your locality.

7. Suppose you are some day elected a County Councillor, what reforms will you suggest ?

8. Name all the appliances you have seen used or advertised for house-cleaning purposes.

9. Comment on the first four of " Babies' Ten Points," page 30.

10. Write in the form of tabulated notes your ideas of an ideal kitchen, larder, and scullery.

11. Comment on this statement: " No microbe can look upon the sun and live."

12. Why do people draw down the blinds to keep the sunlight from a room? Is it thrifty to do so?

CHAPTER III.

THE PROBLEM OF EDUCATION. 1.

"We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

LONGFELLOW.

The meaning of education. A short time ago I asked a class of boys and girls to write an answer to this question: "What would you consider an educated person?" The three following answers which were received may interest you:

One boy said, "An educated person is one that knows more than we do." A second boy replied, "Educated people are those who hold meetings and have something to do with committees." The third answer is from a girl, Dorothy Rumbold, a year older than the boys, "An educated person is one who has learned English, which makes her able to speak well; Arithmetic, which helps her to think quickly; Needlework, which enables her to make her own clothes; and Nature Study, which helps her to love beautiful things. She is able to work hard and tries to do anything that seems difficult; she is polite; she has self-control; she is able to hold her own in the world."

The first boy was evidently very modest as to the extent of his own attainments; the second boy's ideal was a public speaker; the girl's reply is detailed and comprehensive, but it is really all

summed up in the last sentence: "An educated person is able to hold her own place in the world."

This is by no means a bad definition of an educated person, for it should be the ambition of every budding citizen to hold his or her own place (fitly) in the world. Our object is to discover by what means this can best be done. I should like to draw attention to the word *fitly* with which I have qualified the girl's statement. We shall be better able to consider this word at the end of the next chapter.

Our education was started in the cradle, and will continue throughout our lives. What does the word *educate* imply? It is derived from the Latin *e*, out; and *duco*, I lead. To educate a child is to *draw out*, or develop, his natural abilities. You should particularly observe this meaning—*to draw out*, for in the past the general method of training children was *to put in*. The baby, child, or youth was looked upon as a sort of jar into which facts were poured in increasing quantities, and the recipient was expected to retain all the facts and pour them out again whenever required. This method of training children by *instruction* persisted for many years. For a great part of their time in school, children were expected to sit quite still, often with their hands on their heads, or their arms folded tightly behind, while they listened to their teachers. Then, when they were considered quite full of certain facts, they were asked a number of questions, and were expected to hold up their right hands very quickly and give the answers. Sometimes, as you know, it is still necessary for a parent or teacher to instruct you, that is, to set out the facts in order for you to learn. But instruction is only a small part of education. It was suggested in a previous chapter that a child has three main inclinations: the inclination for doing, the inclination for play, and the inclination for social life. Here then we have the child's natural gifts, or his talents. These wonderful gifts he naturally receives from his parents at birth. In the

"Parable of the Talents" our Lord taught His disciples that it is the duty of every one to increase the value of his natural gifts to the very highest extent. (See Matt. xxv. 14.)

The main object of education is to draw out these talents and

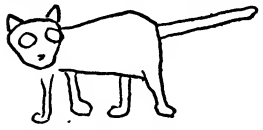
No. 14.—Why was the Master displeased with this Servant who returned Him His Talent?

develop* them. There are three great educators ever at work developing one's talents—the home, the school, and the world. In the previous chapter we considered the necessity for developing the *body* by thinking and doing. In this chapter we will think about the inclination for doing, especially with reference to the *mind*.

How to educate. *Problem*: How can a wise mother best develop the mental talents of her young child?

Let us take one or two examples which will help us to give a

proper answer to the problem. Tom, aged five years, says to his mother, "Mother, how do you draw a cat?" Now a wise mother will not show her son at once how she would draw a cat, but she says in a friendly way, "I am sure, Tom, that you can do it very nicely; go and fetch Milksop and have a good look at him first." Tom toddles off and soon afterwards presents his picture, which is probably something like this—



Now, it is not much like a cat, but that really does not matter at all. What does matter is, that Tom has used his thoughts, his eyes, and his hands. He is being *educated.* His inclination for doing something has been *drawn out* of him. Perhaps his mother may afterwards show him how she would represent a cat, but if on every possible occasion she wisely continues in this sort of way by training her son in self-effort, he is certain to become a citizen who can hold his own place (fitly) in the world.

When visiting the Zoological Gardens on one occasion, I was an interested spectator of the following scene:—There were two mothers, one with a boy and the other with a girl of about the same age. The children were gazing longingly at others riding on the elephants, and both asked their mothers to be allowed to go. The boy's mother drew her son protectingly towards her with the words, "You are too little, Jack, you must wait till you are older." The other mother quickly replied to her daughter's request, "Yes, go and buy the ticket." Off the little girl ran; her eyes only just reached the level of the ticket office, but she bought her ticket and had a jolly ride. Which of those mothers was *educating* her child in the better way?

It is so easy to help a tiny brother by doing everything for him, or by showing him exactly how it should be done, or by preventing him from doing what he wants to do and might do, but it is not *educating* him.

That is why parents, nursemaids, teachers, elder brothers and sisters, all need an abundance of patience. They have to wait for their young charges to find out things for themselves, to use their *own* eyes, to think, to do. It is very difficult sometimes to keep oneself from saying "Don't do this" and "Don't do that." But real educators say "Go and *do* this."

One of the best pupils I ever had was a girl who had this simple idea of training firmly established in her mind. She was a most intelligent girl, rapidly educating herself to hold her place in the world. One day, on her way home from school, she saw her tiny brother making mud pies in the gutter. Knowing the evils of dirt, and knowing too the inclination of every child is to do something, Kate was in a dilemma.* Should she shriek, "Don't do that or I'll tell mother!" "Come here you dirty little boy!" or some similar expression? She said, "Teddie, come and let us make a windmill."

Here, then, we have the fundamental* principle of education—it is training in self-effort. What answer can we now give to the problem: "How can a wise mother best develop the mental talents of her young child?" We may say, "By helping him *directly* as little as possible, and by drawing him out to help himself." The whole race of mankind has been educated by self-effort and experience. As you desire on leaving home and school to hold your place in the world, you must, on every possible occasion, educate your*self*. Nobody else on earth can do it for you. Your parents, your teachers, your friends, your employers, will give you ready and willing guidance, but it is by your own self-efforts that you will progress. Your mother could never have taught you to walk unless you had put out your own feet. If you do not know the meaning of a word, do not ask anybody, but find its meaning in a dictionary. If you wish to know the names of the rivers of England, search them out on a map. If you want to make a model of a tram,

go and look at one, think about it, and make your model. Should you desire to know something about microbes, do not ask about them until you have read all you can of them in some book. Do you want to know anything about butterflies, bees, and flowers? Watch them day by day. There is only one way to find hidden treasure—*dig for it.*

There is a well-known story of an old farmer calling his three idle sons around him when on his death-bed, to impart to them an important secret. "My sons," said he, "a great treasure lies hid in the estate which I am about to leave to you." The old man gasped. "Where is it hid!" exclaimed the sons in a breath. "I am about to tell you," said the old man; "You will have to dig for it—" but his breath failed him before he could impart the weighty secret, and he died. Forthwith the sons set to work with spade and mattock upon the long neglected fields, and they turned up every clod upon the estate. They discovered no treasure, but they learnt to work; and when the fields were sown, and the harvest come, lo! the yield was prodigious in consequence of the thorough tillage which they had undergone. Then it was that they discovered the treasure concealed in the estate, of which their wise old father had advised them. (In connection with this story boys who like gardening will be pleased to discover the hidden meaning of the word *manure**.)

When you leave school and go to work you will be considered a great dunce if you have to ask how to do everything, and where to go, and how to get there. Columbus would never have discovered America had he waited until some one told him how and where to go; nor would Scott have reached the Pole. All the citizen scientists, poets, writers, architects, musicians, and artists, would have produced very little if they had not used their own capacity, and by great self-effort worked out their various problems. The young citizen of to-day has far better opportunities than any

citizen that ever lived before for being educated in the school in preparation for the greatest educator of all—the world. This short history of the progress of education in our country will help you to understand how great are your opportunities.

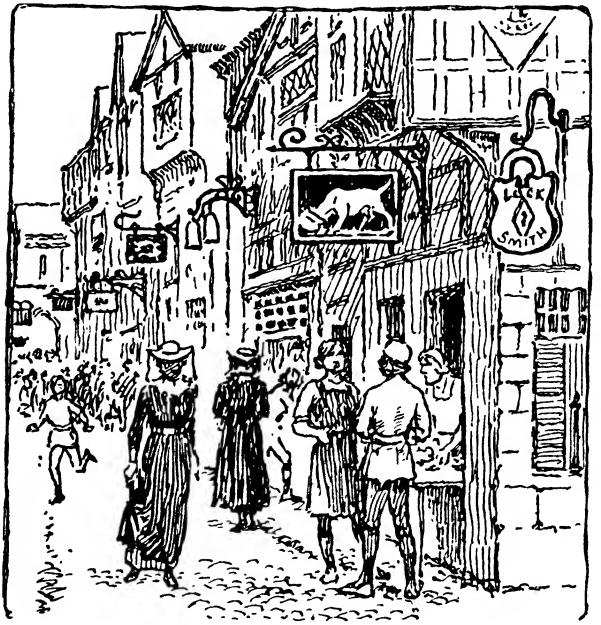
THE STORY OF EDUCATION.

In the time of the Ancient Britons, the man who could best hold his place in the world was the most skilful hunter and boldest

No. 15.—A School in the Fourteenth Century.

fighter. His educational attainments were limited, but sufficient for his purpose. In the course of a few hundred years, more knowledge was required from a Saxon worker than that of hunting and fighting; his education also had to include ploughing, sowing, reaping, winnowing, etc. As time passed on the need for further education arose. The man who could best hold his place among his fellows was one who had much useful knowledge in sheep farming, cloth weaving, and trading. Fighting, however, still occupied a large share in a man's life, so that, during leisure hours, the principal

training of the youth of the country was in the use of the bow and the battle-axe. Indeed, the book-learning of the monks was held in much contempt, and only the delicate sons of the nobility were instructed at the monastic schools. The Normans were great



No. 16.—Why were Sign Boards before every Shop necessary in Olden Days?

builders of churches and cathedrals. Connected with these churches were choir schools, to which promising children from the surrounding districts were sent to be trained by the monks and clergy. But, so far, little was done for the majority of children. Then new lands were discovered; people, plants, and animals, hitherto unknown to Englishmen, were seen and talked about for the first time; travellers from afar came along with wonderful stories from the East and the

West. Knowledge of the greatness of former races never dreamed of by the majority of the island-dwelling Englishmen was brought in treasured volumes. The art of printing was discovered and books began to multiply. **The world was educating the people very**

No. 17.—A Charity School, that is, one maintained by Charitably Disposed Persons.

rapidly. Wise men found that it was necessary to teach their sons to read, so that they might learn something from the hoarded treasures of wisdom and knowledge to be found in good books. For the first 1400 years of the Christian era, it was rare for even a king or a nobleman in England to be able to do more than sign his own name. The clergy was the only general class of people who could read and write, which, in a great measure, accounted for their

power and influence. They knew what ordinary men did not know, and they could act accordingly.

So far the teaching in the choir schools and monastic schools had been based on Latin, for Latin was the language of the church at

No. 18.—A Dame School.

Do you think that the children in this kind of school made much progress in *education*?

that time. King Henry VIII. had the Bible printed in English and ordered certain parts of the church service to be said in English. But when Henry suppressed the monasteries, many of the old schools were also disbanded. Other schools were now felt to be absolutely

necessary, so Edward VI. had eighteen grammar schools built in different parts of the country, and gradually more schools were erected in the larger towns, chiefly by the merchants. But it was not till many years afterwards that any real attempt was made to educate the children of workers on the land and of poorer people in the towns. So matters continued for nearly two more centuries, except that, mainly through religious bodies, a certain number of charity schools were maintained. **In the year 1781 Robert Raikes founded Sunday Schools, which was the beginning of popular education.** For nearly a century the education of the children was carried on by the Church of England and other religious bodies. At length the State woke up to the knowledge that intelligent people are of more importance to a country than fertile land and busy factories. What a marvellous discovery that was to be sure! After eighteen hundred years the nation generally began to realise that boys and girls (made in the image of God) ought to have an opportunity given them of developing all their talents.

Terrible riots and insurrections had broken out from time to time among the working people. The leaders in some instances were half-witted folk like Lord George Gordon and Ned Lud. The people, who had received no school education, who had not been trained to think for themselves, who had little idea of considering *both* sides of a question, followed these weak-minded men to do terrifying deeds and often to meet their own sad death. In 1833 the State assisted the various religious societies by making grants of money for the education of children, but still, **during the first half of the nineteenth century, not one quarter of the boys and girls in England were taught to read and write.** Schools were very few in number. They often consisted of a room in a cottage presided over by an old dame who generally knew little more than her pupils. But thoughtful citizens were greatly perturbed about this state of

affairs. They saw other countries making rapid progress; they knew that unless every boy and girl in the land could at least read and write, England would soon lose its place in the forefront of nations. At length, in 1870, an able statesman, Mr. W. G. Forster, brought into Parliament the Elementary Education Act. By this Act all children were enabled to attend school; and good schools, called Board Schools, were built where they were required, all over the country. Hence, we see, that it took about 1870 years for the people in England to wake up to the fact that knowledge is power. But during the past fifty years, progress has been extraordinarily rapid. The Education Act of 1901 made instruction in public elementary schools *free*, and changes for the better have continued since that time. For a number of years the State still continued to think too much of the prosperity of the country's factories, and too little of the country's future citizens, for children were allowed to work half a day at school and half a day in the factory, or on the land. You can well imagine some of the evil effects of this terrible strain on child life. (See Chapter VI.) The schools, as you know, are now generally under the authority of the council; attendance at school is compulsory up to the age of fourteen, and by the splendid Act of 1918, which was introduced by Mr. Fisher, attendance for the future may be compulsory up to the age of sixteen years, or for a certain time each week up to the age of eighteen years. But these are not the only advantages which present-day young citizens have above those of but a few years ago. There are schools and classes of all kinds to assist you the better to hold your place in the world. There are technical schools, commercial schools, and continuation schools; libraries, museums, and exhibitions; scholarships and money grants for those who need them; doctors and nurses; drill instructors; swimming baths, and many other means by which any boy or girl *not* born with a silver spoon in the mouth, can by self-effort rise to almost any position in the land. The illustration,

No. 19, is a kind of educational ladder, which shows the steps by which a boy or girl can rise steadily to the top-most rung.

The educational ladder. Let us trace the school career of a fairly intelligent boy or girl. Up to the age of five years the child is generally *educated* (in its truest sense) at home, chiefly under the guidance of his mother. For the next two years, his inclinations for doing, for play, and for companionship are developed in the infant school, where he first becomes acquainted with the mental tools which he will require all through life. These tools are reading, writing, and arithmetic, or as they are commonly called, the three Rs. From the age of seven to eleven, he is further guided to use these tools and to develop his own talents. From eleven to fourteen he becomes acquainted in his geography lessons with *mankinned* in other parts of the world; he learns of the progress of the race in his history lessons; he learns to reason and think in his arithmetic lessons; his mind is awakened to sublime thoughts in his reading, music, and poetry; he looks at beautiful things in nature and drawing; his body is developed and strengthened in his drill and games, and in this sort of way the lad is skilfully guided to develop his power for doing good to himself and others. It should now be quite clear in your minds that school is not only a place for instruction, but a training ground for the school of the world which is to follow. The aim of teachers is to produce a healthy mind in a healthy body.*

Perhaps from eleven to sixteen years the lad goes to a secondary school, where his arithmetic becomes mathematics; the study of foreign languages is added to his English; his nature lessons become the more detailed study of botany; his thinking and reasoning powers are further developed in the study of science. His extended knowledge of books now enables him to take part in debates, he can consider *both* sides of a question. No longer will he follow blindly some passionate speaker, or blind enthusiast as the poor ignorant

No. 19.—The Ed NAL LADDER.
ce the steps by wh are going to mb.

folk have done in time past. He can think and act for himself. But in addition he has learned to think and act for others. In his sports he has learned to *play the game.* In his friendly rivalries with other schools, at football, cricket, racing, and swimming, he has worked hard—sometimes desperately hard—for his own side. His school cap is a magic sign to him—his mascot.* He will follow it and all it represents in his heart, like a soldier or a sailor follows the flag—to victory. Our active, sane, healthy, laughter-loving lad is ready to face the world. He knows he can hold his own. But will he hold it *fitly* ? Has the third inclination of his birth been properly drawn out, unfolded, and extended ? What are his social instincts ? We will consider this vital* question in the next chapter.

(It is possible for clever sons of poor and middle-class people to continue their education at a university,* as grants of money are available for the purpose. Probably in a few years it will be a common practice for such boys to proceed to a university. You should make a careful study of the Educational Ladder illustrated at No. 19.)

SUMMARY. An educated person is one who is able to fill his or her own place fitly in the world. To educate is to draw out, or develop, natural abilities. The former method of training children was by instruction.

The fundamental principle of education is training in self-effort. Hidden treasure must be sought for. School education of all children was not seriously undertaken in England till the passing of the Elementary Education Act, 1870. By the Act of 1918 attendance at some form of school is suggested up to sixteen or eighteen years of age. The chief aim of teachers is to produce a healthy mind in a healthy body.

Notes.

Develop : to unfold gradually ; to promote the growth of.

Dilemma : a difficult position between two courses.

Fundamental : L. *fundus,* the bottom. Belonging to the bottom or foundation.

A sound mind in a sound body. This quotation is usually expressed in Latin, *mens sana in corpore sano.* It represents the Roman ideal of a useful citizen, and is now generally used to express the objects of modern English education.

Manure. Any fertilizing substance put on the land. The word is an abbreviation of *manœuvre*, L. *manus*, the hand, *œuvre*, work. Hence the original means of fertilizing the land was by industrious *handwork.* This idea is brought out in the fable.

Mascot. A person, or thing, popularly supposed to bring good luck. During the Great War many of the regiments had tame pets for their mascots.

Vital : L. *vita*, life. Necessary to life ; that which cannot be done without.

State Schools. The following are the chief classes of State Schools in England. The cost of building, equipment, teachers, etc., is paid for by *rates and taxes* contributed by the people.

Nursery Schools—for children below the age of five years. These schools, established in crowded factory districts, are for young children below the age of five years whose mothers go out to work. No instruction is given in the 3 Rs, but the children are trained to develop their inclinations for doing, playing, and co-operating.

Infant Schools—for children between the ages of five and seven years. Here the children are given some instruction in the 3 Rs, but games, drill, music, handwork, and stories occupy the greater part of the time.

Elementary Schools—for children from seven to fourteen years of age. The instruction given in these schools is of an *elementary* kind, that is, *simple*, relating to the elements. In these schools particular attention is now given to the healthy development of the body by means of games, sports, and drill. Foreign languages and commercial subjects (book-keeping, shorthand, typewriting, etc.) are not usually taught in these schools ; but the girls are trained in domestic subjects (cookery, laundry work, etc.) and the boys in handicraft (woodwork, gardening, etc.).

Secondary Schools—for children from eleven to beyond sixteen years of age. In these schools the teaching of the subjects begun in the elementary schools is extended ; foreign languages are taught and commercial subjects are frequently taken. Drill and sports occupy an important place in the work of the school.

Continuation Schools—or Evening Schools, as they were generally known, started about 40 years ago. They were mainly intended to help those who had recently left the day school to continue their studies during the long winter evenings. Gradually their scope extended, till in most towns and many villages there were centres which catered for the varying needs of those students who desired to progress. Broadly speaking, evening education falls

into four clearly defined sections: (1) industrial and trade; (2) commercial; (3) literary; (4) domestic.

The Nation's Youth ought to make it a matter of earnest personal attention to find out all about the centres for study in their own vicinity. The Act of 1918 had for its aim the setting up of day continuation schools, which, in the course of a few years, may make education compulsory for a few hours per week up to the age of eighteen.

Public Schools are mostly attended by children of well-to-do parents. The great difference between these schools and those mentioned above is that the students reside at the school, hence the *complete* education of both mind and body is carried on in the school. In the former schools attendance is generally for about twenty-five hours per week, so that the greater part of pupils' real education depends on their parents. Public Schools serve especially as a training ground for pupils who intend to enter a university. The most famous are Eton, Harrow, Rugby, and Winchester.

Universities are collections of colleges for young men and women. The students, as a rule, reside in these colleges, study, and attend lectures preparatory to taking *degrees* by examination. Students obtaining degrees are entitled to use certain letters after their names according to the nature of the examination passed, such letters are B.A., Bachelor of Arts; B.Sc., Bachelor of Science. (A number of these abbreviations will be found in a dictionary.) Students of universities wear black gowns and square caps; after taking degrees they wear *hoods* of various colours. The oldest and most famous universities are Oxford and Cambridge. Many other cities, however, now have universities specially intended for the study of the problems of science, commerce, machinery, and industry carried on in the city. Such universities are Leeds, Liverpool, Manchester, Birmingham, Bristol, Belfast, Sheffield.

Sign Boards. Before the reign of Edward III. there is no evidence of any member of the Royal Family being able to write his or her name. Sovereigns of times previous to that of Richard I. (1189-1199) occasionally made their "marks" on charters granted by them. The ancient custom of using shop signs was mainly due to the fact that people could not read. In narrow streets the signs were often slung right across the road; or hung over the footpath from an iron framework, which on windy days creaked and groaned on rusty hinges. So dangerous did they become to pedestrians that an Act was passed in the reign of Charles II. that no signboards should hang across the street, but should be fixed against the balconies, or some convenient part of the side of the house. The barber's pole is a reminder of the time when the barber was also a surgeon, whose chief means of healing was by bleeding a patient. The pole with a brass cap hanging on the end represented a bandaged limb.

Exercises.

1. State what you consider the value of learning each of the following subjects at school: arithmetic, geography, history, drawing.

2. The word *educator*, of Roman origin, means *one who draws out*; the word *teacher*, of Saxon origin, means *one who shows*: state, with reasons, which word best describes a wise mother.

3. What is the difference between *instruction* and *education*? Describe how you could *instruct* a boy in the ways of bees and how you could *educate* him in their ways.

4. Write one *useful* sentence on each of the following: "a sound mind in a sound body"; drill; mathematics; mascot; manure; buried treasure.

5. By the help of the illustrations on pages 41 and 42 write a short account of the progress of school education in this country.

6. Comment on these lines:

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclin'd."

7. Write, in the form of tabulated notes, your idea of an ideal school for children up to fourteen years of age.

8. Write the *pros* and *cons* for a debate on this subject: Should the Nation's Youth, between the ages of fourteen to sixteen years, be permitted to work part-time at school and part-time at business?

9. Why do children play in the gutter? What remedies can you suggest for this practice?

10. Explain this statement: "Education is the *Sesame* that opens the doors of world treasure."

CHAPTER IV.

THE PROBLEM OF EDUCATION. 2.

"When the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, himself, in the middle: the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come!"

ROBERT BROWNING.

Loneliness. Some of the most famous writers of books have woven peculiarly fascinating stories around the lives of men and women condemned to exile in a foreign land, or incarceration in a prison for a long term of years. When the stories are vividly told our hearts reach out in sympathy for the poor wretches doomed to live alone. Have we not all experienced with Robinson Crusoe his utter loneliness on the deserted island ? We have smiled with him in his delight on hearing his parrot repeating those words so expressive of his own feelings, " Poor Robinson Crusoe ! " and we have shared his happiness in having his black man, Friday, for a companion. The original of this story is supposed to have been Alexander Selkirk, a Scottish seaman, who, having been shipwrecked on the rocky island of Juan Fernandez, remained in solitude for four years and four months, from 1704 to 1709. William Cowper, the poet, has strikingly portrayed the captive's feelings in the following poem :

The Solitude of Alexander Selkirk.

I am monarch of all I survey ;
My right there is none to dispute ;
From the centre all round to the sea
I am lord of the fowl and the brute.
O Solitude ! where are the charms
That sages have seen in thy face ?
Better dwell in the midst of alarms
Than reign in this horrible place.

I am out of humanity's reach,
I must finish my journey alone,
Never hear the sweet music of speech ;
I start at the sound of my own.
The beasts that roam over the plain
My form with indifference see ;
They are so unacquainted with man,
Their tameness is shocking to me.

Society, Friendship, and Love
  Divinely bestow'd upon man,
Oh, had I the wings of a dove
  How soon would I taste you again !
My sorrows I then might assuage
  In the ways of religion and truth,
Might learn from the wisdom of age,
  And be cheer'd by the sallies of youth.

Ye winds that have made me your sport,
  Convey to this desolate shore
Some cordial endearing report
  Of a land I shall visit no more :
My friends, do they now and then send
  A wish or a thought after me ?
O tell me I yet have a friend,
  Though a friend I am never to see.

How fleet is a glance of the mind !
  Compared with the speed of its flight,
The tempest itself lags behind,
  And the swift winged arrows of light.
When I think of my own native land
  In a moment I seem to be there ;
But alas ! recollection at hand
  Soon hurries me back to despair.

But the sea-fowl is gone to her nest,
  The beast is laid down in his lair ;
Even here is a season of rest,
  And I to my cabin repair.
There's mercy in every place,
  And mercy, encouraging thought !
Gives even affliction a grace
  And reconciles man to his lot.

COWPER.

In olden days lords of castles frequently shut up persons, without even giving them a trial, in dark and noisome dungeons. This was a most cruel practice. The wretched prisoners frequently remained year after year absolutely alone, with nothing to relieve the dreadful monotony but rats and mice.

In Magna Charta,* that great corner stone of the solid edifice of English liberties and rights, one of the articles stated that, " No free man was to be imprisoned, punished, or outlawed, except by the judgment of his equals, or by the law of the land. Justice was not to be denied, delayed, or sold." But in spite of this charter the practice was frequently resorted to when it was thought necessary to remove a supposed or avowed enemy of the King or the State. Again, in the reign of Charles I. a similar article was inserted in the second great charter of English liberties, the Petition of Right.* Of the four things demanded of the King, one stated, " That no subject should be imprisoned without cause shown." In these modern times most particular attention is given that no person is imprisoned without a proper trial. **This principle of just dealing with all men is the bedrock of British citizenship.** Indeed, it is mainly by strict, but impartial justice, that handfuls of British have ruled teeming millions of natives in India.

A most poignant account of the sufferings of three brothers imprisoned in a castle on Lake Geneva (Switzerland) is told by Byron in his poem *The Prisoner of Chillon.* The brothers were imprisoned in the cause of religion. The elder brother relates their sufferings ; how he saw his two brothers gradually sink and die, and how at last he was set free. But his freedom came too late to be enjoyed. By the death of his brothers he had lost all that in life was most dear to him, and the last line of the poem ends, " Even I regained my freedom with a sigh." The utter loneliness of the poor prisoner is told in the following extract, in which he describes the intense joy he experienced when a bird sang a sweet song at his prison window. He even dared to think, he says, that it was the spirit of his younger brother come back to cheer him, but the bird flew away, and he knew that the spirit of his brother would never have flown heedlessly from him.

From *The Prisoner of Chillon.*

" A light broke in upon my brain—
It was the carol of a bird ;
It ceased, and then it came again,
The sweetest song ear ever heard.
And mine was thankful till my eyes
Ran over with the glad surprise,
And they that moment could not see
I was the mate of misery ;
But then by dull degrees came back
My senses to their wonted track,
I saw the dungeon walls and floor
Close slowly round me as before,
I saw the glimmer of the sun
Creeping as it before had done,
But through the crevice where it came
That bird was perch'd, as fond and tame,
And tamer than upon the tree ;
A lovely bird, with azure wings,
And song that said a thousand things,
And seem'd to say them all for me !
I never saw its like before,
I ne'er shall see its likeness more :
It seem'd like me, to want a mate,
But was not half so desolate,
And it was come to love me when
None lived to love me so again,
And cheering from my dungeon's brink,
Had brought me back to feel and think.
I know not if it late were free,
Or broke its cage to perch on mine,
But knowing well captivity,
Sweet bird ! I could not wish for thine !
Or if it were, in winged guise,
A visitant from Paradise ;
For—Heaven forgive the thought ! the while
Which made me both to weep and smile—
I sometimes deem'd that it might be
My brother's soul come down to me ;

But then at last away it flew,
And then 'twas mortal—well I knew,
For he would never thus have flown,
And left me twice so doubly lone—
Lone—as the corse within its shroud,
Lone—as a solitary cloud,
A single cloud on a sunny day,
While all the rest of heaven is clear,
A frown upon the atmosphere,
That hath no business to appear
When skies are blue, and earth is gay."

BYRON.

I will give you one other example of loneliness, because it is one experience of life which is bound to come to every human being. One of the greatest problems of education, indeed, it is the greatest problem of life, is to prepare oneself to meet this hunger of the soul when it is fretted by loneliness.

Benjamin Disraeli (Lord Beaconsfield), one of the foremost statesmen of early Victorian times, had all that might appear necessary to bring a man contentment. Power, success, fame, were all Disraeli's. But read the following letter which he wrote to Lady Bradford:

"You seem surprised I went to Fonthill. I went for distraction. I cannot bear being alone, and when I join others, I am wearied. I do not think that there is really any person much unhappier than I am, and not fantastically so. Fortune, fashion, fame, even power, may increase and do heighten happiness, but they cannot create it. Happiness can only spring from the affections. I am alone, with nothing to sustain me, but, occasionally a little sympathy on paper, and that grudgingly. It is a terrible lot, almost intolerable."

What is that curious object shown in the illustration No. 20? It is a god such as is made by the people of the Nicobar Islands. It may be considered as a symbol of loneliness. The poor heathen is ever haunted by fear of evil spirits* doing him some mischief. There is little comfort for his

unquiet thoughts. He must bear alone the unknown terrors. So he, with such ugly images as these, tries to please the spirits of the dead and bring them to his aid. In most heathen lands, some such symbols, not however always ugly and repulsive ones, are to be seen. They represent that hunger of the soul for some help which no one else can give. There is implanted in the hearts of all human beings a desire, an earnest longing, for companionship.

No. 20.—In what Sense may this Ugly God be considered a Symbol of Loneliness?

Companionship. Man is by nature a social* creature. He cannot live happily alone. He must have at least one friend, one intimate friend, with whom he can share his joys, to whom he can relate his griefs and receive consolation. No man can live unto *himself.* Should he try to do so he is branded as selfish, a *miser.* The marks of his passion* will be shown in his lined face, his cruel mouth and furtive eyes. The word *miser* has a significant meaning. It is from the Latin *miser*, meaning *wretched.* Truly one who lives for himself, who hoards his money, who never holds out the hand of friendship to another,

is of all men the most miserable. There is no real happiness for anyone in anything unless the happiness is shared with another. Many interesting stories are told of animals when left alone making friends with others of an entirely different nature. A striking instance is related by the field naturalist White, who tells how a cat deprived of its kittens actually nurtured a young hare, which, under ordinary circumstances, the cat would have killed and eaten.

Among the first words uttered by babies are "Mam, mam! Dad, dad!" Have you watched a baby's eyes dancing with glee at the approach of its mother? His arms, legs, and whole body exhibit his joy in active wriggling. The child's first real companion is his mother.

"And ever, when she takes them on her knee,
Croons soft and low, fondling some restless one,
Her face reveals the beauty, peace and love
Reposing in her secret heart and soul."

Mothers are among the very best of citizens. They *think* and *do* from morning to night. Their whole life is devoted to working for others. The spirit of co-operation is undoubtedly the mainspring of their lives. "When God could not look after everything he made mothers." A mother is a child's first heroine. Through her is drawn out from him those qualities which we secretly admire in every human being—unselfishness, sincerity, and truth. Every baby is the most beautiful baby that was ever seen, for every baby is new and fresh from God. As the poet Wordsworth says:

"Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath elsewhere its setting
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!"

The wise mother educates her child, drawing out from him those God-like qualities of unselfishness, sincerity, and truth, the qualities born with him waiting to be developed. Although the baby knows nothing of the words and their meanings, he feels the strength and the love of his mother which are the expression of the virtues of a heroine.

As the baby grows the circle of his heroes and heroines enlarges. Father is the boy's hero. How frequently do we hear a little boy extolling the power and merits of his father: "*My* father has some carrots as long as that"—stretching his arms very far apart: "*My* father can make the most beautiful kites you have ever seen"; *my* father can do this and do that better than anybody else in the world! Father is the hero. There is a hidden power within him; he seems present to protect when he is far away; what he says is truth; what he promises he will perform. We all have our heroes. Some boy or girl at school has a hidden power over us. We do not stop to enquire in what the power consists, or whence it comes. We only know that there is something that makes us long to serve them. They draw out from us our very best. They educate that God-likeness with which we were born. Heroes are great co-operators. They work unconsciously for the general good of mankind. We do not ask ourselves why Nelson, Gordon, Nurse Cavell, Florence Nightingale and a host of other men and women are the heroes and heroines of the British race. Their deeds of unselfishness, their honesty of purpose, their actions unmixed with a taint of dross, have given them a secret power for good over our own lives. We say that such men and women have *character*. Their pictures and their statues are silent witnesses of their ever-present influence on us all. As we cannot live alone, and must have companions, at least let our companions have character.

Character. Look at the illustration No. 21. What are those various *characters*? They are all marks of trustworthiness. They

are marks engraven or stamped on various objects to indicate the true worth of the objects. Examine a gold watch chain. Every single link is marked with the character of a leopard's head. It is the hall-mark of merit. The gold has passed the test of Goldsmiths' Hall for purity and truth. Take up a bit of Crown Derby china. Look for the character, mark, or symbol underneath. It was made by a worthy potter who knew his business, one who never permitted any misshapen, untrue, flawed, or cracked article to leave his workshop. He was proud to put his mark of worthiness beneath. China so marked with this or that character (for there are many good potters each having his own private symbol) is sure to be worth purchasing. Other well-known characters shown in the illustration are the gramophone trademark — His Master's Voice ; Wolsey underwear ; and Ilford dry plates. There are hundreds of similar signs on articles in common use

No. 21.—Why are these Various Trademarks and Characters Symbols of Trustworthiness ?

concealing fascinating stories of deep thinking, self-effort, and co-operation.

A few characters graven on a stone slab have revealed to some men the whole history of a nation long since passed away. Take, for instance, that marvellous story of the "Rosetta Stone." The Egyptians, who lived from 3000 to 4000 years B.C., painted the walls of their temples and tombs with strange letters and pictures

No. 22.—The Name of the Egyptian King, Rameses II., in Hieroglyphics or Picture Writing.

which tell the history of Egypt. These pictures are called hieroglyphics,* or sacred carvings. Thousands of monuments have been found buried in Egypt and parts of Asia containing hieroglyphics, but for many years no one could solve the riddle of reading them. At last, by a stroke of good fortune, in 1799, some French officers dug up a slab of black basalt among the ruins of a fort near the Rosetta mouth of the river Nile. There were three kinds of writing on the stone; one was the picture-writing, and another was Greek. It was easy to read the Greek writing, and it was guessed that the picture writing might have a similar meaning. This proved to be the case. The mystery of the Egyptian hieroglyphics was cleared up. After reading this one precious stone, which is now in the British Museum, men were able to decipher the picture-writing on the tombs and monuments 5000 years old. So the wonderful story of the ancient Egyptians, preserved in their engraved characters, was revealed.

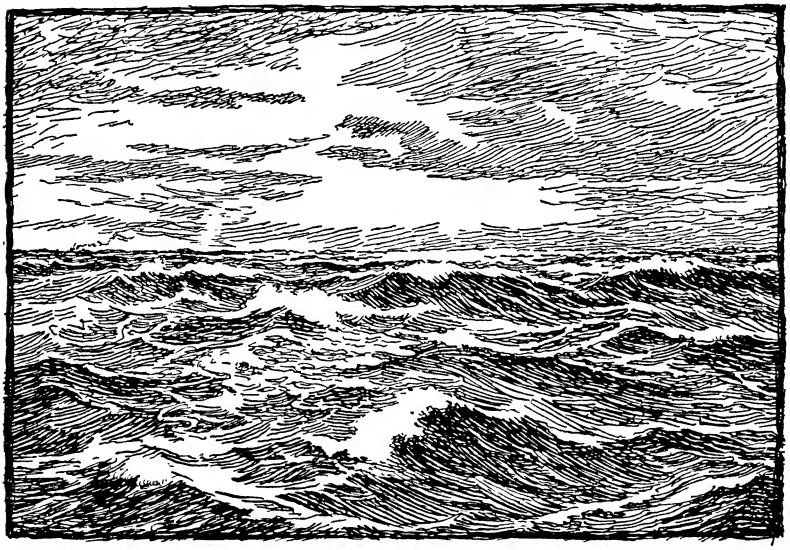
How fitting it is then, that the indelible marks by which we recognise the qualities of a person, are known as his *character*. As the characters on the Egyptian monuments have persisted through

long ages, so the marks of our character will ever abide with us. The character of a person is what he *is*. No one can harm our character. It is a part of ourselves. We alone can mar it, or erase the symbols of sincerity, unselfishness, and truth. It is possible for others to spoil our reputation, but none can touch our character. As we boys used to say at school when irritated by others, "Sticks and stones will break my bones, but *names* cannot hurt me." Character is that reserved enduring force which acts from within. "Nothing can work me damage but myself," says St. Bernard, "the harm that I sustain I carry about with me; and I am never a real sufferer but by my own fault." As it is our earnest desire that our companions and our heroes should possess character, we may now well enquire whence our heroes and heroines obtain that living force which acts upon all their fellows. We will only take one typical example, that of Lord Kitchener, who was drowned in the North Sea during the Great War.

Kitchener's Hero. Why was it that when war broke out in 1914 Kitchener seemed to stand out by common consent as the one man to whom all English people looked for help? He was a silent, shy, reserved man, of austere demeanour; he disliked attention, he hated applause, he despised advertisement. Yet, and no one seemed to know quite why, Kitchener became a hero with the great masses of the people. Lord Kitchener inspired* multitudes whom he had never tried to draw to him, who had never set their eyes on him, who knew of him only by hearsay, with a sentiment much stronger than mere admiration—something quite appropriately describable as personal devotion. He was worshipped like the legendary heroes of old, and like such a hero as King Arthur, there was a mystery that in death wrapt round the blameless soldier. There was a persistent disbelief in that death. Thousands of men and women with hearts aching at their loss felt that he could not be dead, he must come back again. Kitchener's leadership was the

triumph of *character*, that deep, silent, unseen, living power which counts more than anything in the world. Whence came this great power? His biographer, Sir George Arthur, gives us the key to this question:

"To those," he writes, "who lived near him, who never heard fall from his lips one impure or ignoble word, who could never detect



No. 23.—Where Kitchener Sleeps.

in his mind the faintest ripple of an unworthy current, who witnessed day by day and hour by hour, the selfless devotion to duty, the uncomplaining sacrifice of so much that so many men look upon as pleasant, it seemed as if a conflict between good and evil had been fought and decided in his soul at some early stage of existence, as if in so many things that matter so much to the man of the world the Prince* of this world might come to him, and find nothing. His

life was based on religion in the primary sense of the word—the binding himself up with God and the Sacramental truths in which he had steeped himself in early youth must have instilled in him the reverence in which he held all sacred things."

Kitchener had a Hero. The Hero that has inspired mighty leaders of the past to face death as easily as one would take off his clothes and go to sleep; the Hero that inspired Nurse Cavell, her work of devotion done, to lay down her life quietly without a murmur of complaint: the same Hero that has inspired intrepid explorers like Livingstone, alone in the wilds of Africa, to pursue patiently to the end: the same Hero that has inspired artists, scientists, inventors, architects, and an untold host of worthy men and women whose names are still honoured and exalted by the works they have left behind them: the same Hero that inspired the poor widow to put her mite into the treasury. The story of Kitchener's Hero you must know well. It is told at length in the Book of Books.* His life on earth can be summarised in a line: "He went about doing good." Kitchener, silent, reserved, hating popularity, was never alone. John Bunyan in Bedford Gaol, isolated from other men, was alone with the Hero who inspired him to write his *Pilgrim's Progress*. As the poet Browning truly says: "*One* with God is a majority." If all boys and girls, men and women, carried out the teaching of Kitchener's Hero, they would fulfil in the highest degree those principles of citizenship which are set out at the commencement of this book.

Self-effort is the Key of Life—"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things—enter thou into the joy of thy Lord."

Co-operation is the mainspring of life—" Ye shall love your neighbour as yourself." And, " Who is my neighbour ? " The Hero teaches us in the parable of the " Good Samaritan "—the miserable, the despised, the forlorn, the *lonely* ones.

No. 24.—How does the Story of the Good Samaritan typify the Second Highest Duty of a Citizen ?

We are now in a position to understand the reason for the inclusion of the word *fitly* in Dorothy's definition of education : " An educated person is one who can hold his place fitly in the world." If we educate our bodies we shall be physically strong to do all that is required of us ; if we educate our minds we shall be mentally strong to do all that is required of us, but to hold our place *fitly* in the world, we must also educate our *character*. The desire of every human being should be to help human beings. We are more likely to hinder than to help unless we have character.

This hymn of Tennysor's seems a suitable ending to this chapter, which includes an account of Kitchener and his Hero :

"Sunset and evening star,
And one clear call for me !
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
And after that the dark !
And may there be no sadness of farewell
When I embark :
For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

SUMMARY. Many famous stories have been woven round the lonely lives of exiles and prisoners. Injustice stirs our hearts with sympathy and wrath. Justice is the bedrock of British citizenship. "Magna Charta" was the first, and the "Petition of Right" the second great charter of English liberties. There is implanted in the hearts of all human beings an earnest longing for companionship. Our best companions are our heroes and heroines, who have character. Character is that reserved enduring force which acts from within. Kitchener's leadership was the triumph of character. His life was based on love of God and His truths. Some of the greatest works of men and women have been inspired by Kitchener's Hero. True education consists in the full development of the body, the mind, and character.

Notes.

Evil Spirits. The savage, because of his ignorance, fancies he is surrounded by evil spirits. Unseen enemies are more terrible than the seen. Everything the savage does not understand he believes is due to a spirit. Every tree, rock, stone ; every weapon he uses has its double in the world of spirits, and, in order that he may be successful in hunting, or in any of his activities, he

must propitiate the spirit world by suitable behaviour. If he is unfortunate, if his crops do not grow, if he fails to prosper in any of his undertakings, he believes his ill-fortune is due to evil spirits, or witchcraft. A thunderstorm, or an eclipse, throws him into a state of abject terror, because he does not understand them. He is afraid of the dark, of mountains, of lonely places, which are believed by him to be peopled with evil spirits, fairies, elves, hob-goblins, and genii.

Knowledge and Christianity have freed civilised man from these fears to which the savage is a slave.

Magna Charta. This is the Latin form of *Great Charter*. It was a contract between King John and the English people. The barons, headed by Stephen Langton, the Archbishop of Canterbury, appeared in arms before the king and presented a list of articles which they wished John to seal. Runnymede, an island in the Thames, between Windsor and Staines, was appointed as the meeting-place. Surrounded by a people in arms, the king reluctantly sealed the Charter, June 15, 1215. Twenty-five barons were appointed a committee to see that the Charter was enforced. The Great Charter contained sixty-three articles relating to all conditions of life in England. The original Charter, with John's seal affixed, is kept at the British Museum.

Petition of Right. Charles I., in order to obtain money for various purposes, had recourse to forced loans, benevolences, and other illegal means. A petty war with France compelled Charles to call his third Parliament to ask for money. Parliament refused to grant any money until their grievances were redressed, and they demanded that the king should sign the Petition of Right, 1628. Charles was forced to assent, and he was granted a large sum of money. The Petition demanded of the king four things: (1) that no man should be compelled to pay loan, benevolence, or tax, without consent of Parliament; (2) that no subject should be imprisoned without cause shown; (3) that soldiers and sailors should not be billeted on the people against their will; (4) and that no person should in time of peace be tried by martial law.

Social: L. *socius*, a companion.

Passion: L. *passus*, suffering. A passionate person is one who is suffering his anger, or what other evil temper it may be, to lord over him without control. It is a sign of weakness and not of strength.

Hieroglyphics: Gr. *hieros*, sacred; and *gluphō*, I carve: the sacred characters of the ancient Egyptian language: picture-writing in which figures or objects are employed instead of customary signs.

Inspire: L. *spiro*, I breathe. To breathe into; to infuse into the mind; the influence of a superior power. **Aspire**: to breathe *out*; an *aspiration* is an *eager desire*. The following is a suitable morning aspiration

for a good citizen: "What can I do to-day? What can I wisely attempt to do? Please God help me in the doing!"

Prince of this world: Satan; the devil; the evil spirit.

Book of Books: the Bible, a book about God and man. The Hero of the book is the great central figure in the history of the human race, Jesus Christ. There are two main parts, the Old Testament, which is the history of the Hebrews, and the New Testament, which tells the story of Jesus Christ. The original history of the Hebrews was written on a peculiar sort of paper made from the pith of an Egyptian plant called *papyrus*. The Greek word for *papyrus* is *Byblus*, which word came to stand for Book, so the Hebrew writings were spoken of as *Biblia*, or the Books. Our first copies of the Bible were written in Latin and were called the *Biblia Sacra*, or Holy Books, the first word coming from the Greek *Byblus*.

At last, when it was translated into English, men spoke of the Holy Writings as the Book, and not the Books, so that the word Bible really means *The Book*.

Exercises.

1. Why do most persons like the companionship of others? What are the advantages and disadvantages of being sometimes alone?
2. Explain the following statement from Tennyson's *Locksley Hall*: "I count the gray barbarian lower than the Christian child."
3. Explain this statement: "Heaven lies about us in our infancy."
4. Give a short description of the character of a hero or heroine whom you admire.
5. Give reasons why the following precept is called the Golden Rule of life: "Do unto others as you would that they should do unto you."
6. Give reasons for the erection of statues of noted persons in public places. Of what would the statue of Lord Kitchener remind you?
7. What do you understand from the extract of the "Parable of the Talents" given on page 63?
8. What are the advantages and disadvantages of living at a Public School?
9. Write an essay on this subject: "Friendship is a mighty factor in this world."

CHAPTER V.

THE PROBLEM OF LEISURE.

"Give me a bat, with a crack or a flaw,
No matter that, with some stumps and a ball,
Eight good pals, a captain true,
And I'll stick to the last
To help win through.

Give me a ball, with a tear or a hole,
No matter that, with some boots and a goal,
Eight good pals, a captain true,
And I'll stick to the last
To help win through.

Give me some work, with a frown and some chaff,
No matter that, with my strength and a laugh,
One good Pal, my Captain true,
And I'll stick to the last
To help win through."

The Problem. It is quite probable that many people would, at the first glance, be inclined to disagree with the title of this chapter. If we look a little closely into the matter, however, and *think* about it, we shall find that the question of the right use of leisure* is a most important problem of everyday life. There is one point about which we shall agree unanimously—leisure is absolutely necessary to all who would keep a healthy body and a healthy mind. The very word seems to suggest that leisure is necessary. It is derived from the Latin *licere*, which means *to be lawful, or to be permitted.* Leisure should be used for some form of *recreation.* It is a period set apart after hard labour for re-creating ourselves, that is re-making, as it were, those parts of our tissues and our nerves which have been worn by work or mental exertion. Another word in frequent use is *sport*, which at one time had much the same meaning as recreation, but now is generally used in the sense of active amusement. There

is a word, however, commonly quoted at the present time for recreation, or sport, that might well have been left out of the English language. That word is *pastime*. To use those periods of life which are lawfully permitted to be used as we think fit, merely to *pass away the time* is a very wrong use of leisure. Rightly used, leisure should satisfy the mind and fill it with a sense of joy; time should certainly not hang as a burden on our hands so that we have nothing better to do than pass it away. How do we use *our* leisure?

Walk along the street (with your eyes wide open) during a Saturday afternoon. How many boys can you count within view with their hands in their pockets, idly passing away the time? How many girls can you see, gossiping about nothing worth considering, passing away the time? Go to a football match. There you will find hundreds of strong, healthy, inactive boys and youths passing away the time watching a few men working hard to amuse them. It is a common experience of police court missionaries to hear the parents of boys who have broken the law say, "He's a good boy, really, but he got among a bad lot." In other words, he used his leisure for passing away the time with other miserable lads who had never made any real effort to use their leisure in a legitimate way. Such lads are entirely selfish, doing nothing of any service for the good of others, or even of themselves. They are, if you care to enquire, generally untidy and dirty, impure in thought and word, rough, rude, and, like all misers who live for themselves alone, particularly miserable. The old saying is still entirely true, "Satan finds some mischief still for idle hands to do."

But mere fault-finding is bad citizenship, unless it is accompanied by helpful hints for amending the faults; hence the problem we have to consider is, what can these time-passers do better with their leisure? Do you not agree that it is a real problem, and that it is worth while considering how we may best spend our leisure, our lawful time of recreation?

It is not altogether fair to blame the loungers who pass away their time. Perhaps the chief reason for the misuse of leisure is the need for suitable playing fields, the expense of apparatus for games, the absence of help from fellow-citizens in organising various sports. In many districts the street is the only playground. In spite of all that has been done there is a great scarcity of public parks, swimming baths, and libraries. It is an unfortunate fact for the Nation's Youth that almost all facilities for recreation are under the control of people who provide amusement for profit; consequently, the amusements to be found in Concert Halls, Theatres, Cinemas are frequently unsuited to children. Under the new Education Act of 1918, Local Authorities *may* make arrangements for holiday or school camps, playing fields, swimming baths, and *other facilities for social and physical training in the day or evening.* Here, then, is a splendid opportunity for the Nation's Youth to do all that is possible to get their Local Authority to provide what is needed in their own special district.

The Good Old Days ? We are all so inclined to grumble about the amount of work that we have to do, and the little time permitted for leisure, that it may be worth considering for a moment the happy lot of boys and girls of to-day, as compared with hundreds and thousands of children when Queen Victoria ascended the throne. This is a word-picture by a well-known writer, Walter Besant:

"Early in the century—in the year 1801—the over-crowding of the factories and mills, the neglect of the simplest sanitary precautions, the long hours, the poor food, and insufficient rest, caused the outbreak of a dreadful epidemic fever.

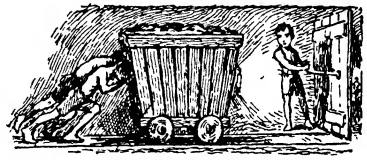
"For the first time in history, not only was the public conscience awakened, but the House of Commons was called upon to act in the interests of health, public morals, humanity, and justice. In the Year of Grace, 1802, a beginning was made.

"By the Act then passed the daily hours of labour for children were to be not more than twelve—yet think of making young children work for twelve hours a day !—exclusive of an hour and a half for meals and rest,

so that the working day really covered thirteen hours and a half, say from six in the morning until half-past seven in the evening. This seems a good day's work to exact of children, but it was a little heaven compared with the state of things which preceded the Act. Next, no children were to be employed under the age of nine. Certain factories, proved to be unwholesome for children, were closed to them altogether. Twenty years later, Sir John Cam Hobhouse—may his soul find peace !—invented the Saturday half-holiday for factories. There was found, however, a loophole for cruelty and overwork; the limitation of hours was evaded by making the hands work in relays, by which means a child might be kept at work half the night. It was, therefore, in 1833 enacted that there should be no work done at all between 9.30 p.m. and 5.30 a.m.: that children under thirteen should not work more than forty-eight hours a week, and those under eighteen should not work more than sixty-eight hours a week."

Children in the Coal Mines.

"They took the child—boy or girl—of six years of age: they carried the little thing away from the light of heaven, and lowered it deep down into the black and gloomy pit; they placed it behind a door, and ordered it to pull this open to let the corves, or trucks, come and go, and to keep it shut when they were not passing. The child was set at the door in the dark—at first they gave it a candle, which would burn for an hour or two and then go out. Think of taking a child of six—your child, Madam !—and putting it all alone down the dark mine ! They kept the little creature there for twelve interminable hours. If the child cried, or went to sleep, or neglected to pull the door open, they beat that child. The work began at four in the morning, and it was not brought out of the pit until four, or perhaps later, in the evening, so that in the winter these children never saw daylight at all. The evidence given before the Royal Commission showed that the children, when they were brought up to the pit's mouth, were heavy and stupefied, and cared for little, when they had taken their supper, but to go to bed. And yet the men who owned these collieries had children of their own ! And they would have gone on to this very day starving the children of light and loading them with work, stunting their growth, and suffering them to grow up in ignorance all their days, but for Lord Shaftesbury."



No. 25.—How Young Children once worked in Coal Mines.

Do you remember Tom in the *Water Babies*? Tom, the little chimney-sweep, was typical of hundreds of other lads of those cruel days. Oliver Twist suffered much, but when the beadle, Mr. Bumble, brought him before the Board and he was asked how he would like to be a chimney-sweep, "Oliver fell on his knees, and clasping his hands together, prayed that they would order him back to the dark room—that they would starve him—beat him—kill him if they pleased—rather than send him away with that dreadful man (Camfield, the chimney-sweep)."

No. 26.—Why was a Chimney-Sweep of Former Times always accompanied by a Boy?

Let us see what Besant has to tell us about chimney-sweeps a hundred years

"Again, take the story of the chimney-sweep. Fifty years ago the master went his morning round accompanied by his climbing boys. It is difficult now to understand how much time and trouble it took to convince people that the climbing boy was made to endure an extraordinary amount of suffering quite needlessly, because a brush would do the work just as well. Consider: the poor wretch's hands, elbows, and knees were constantly being torn by bricks; sometimes he stuck going up, sometimes coming down; sometimes the chimney-pot at the top fell off, the child with it, so that he was killed. He was beaten and kicked unmercifully; his master would sometimes light a fire underneath so as to force him to come down quickly. The boy's life was intolerable to him. He was badly fed, badly clothed, and

never washed, though his occupation demanded incessant cleanliness—the neglect of which was certain to bring on a most dreadful disease. And all this because his master would not use a broom. It was not until 1841 that the children were protected by Acts of Parliament."

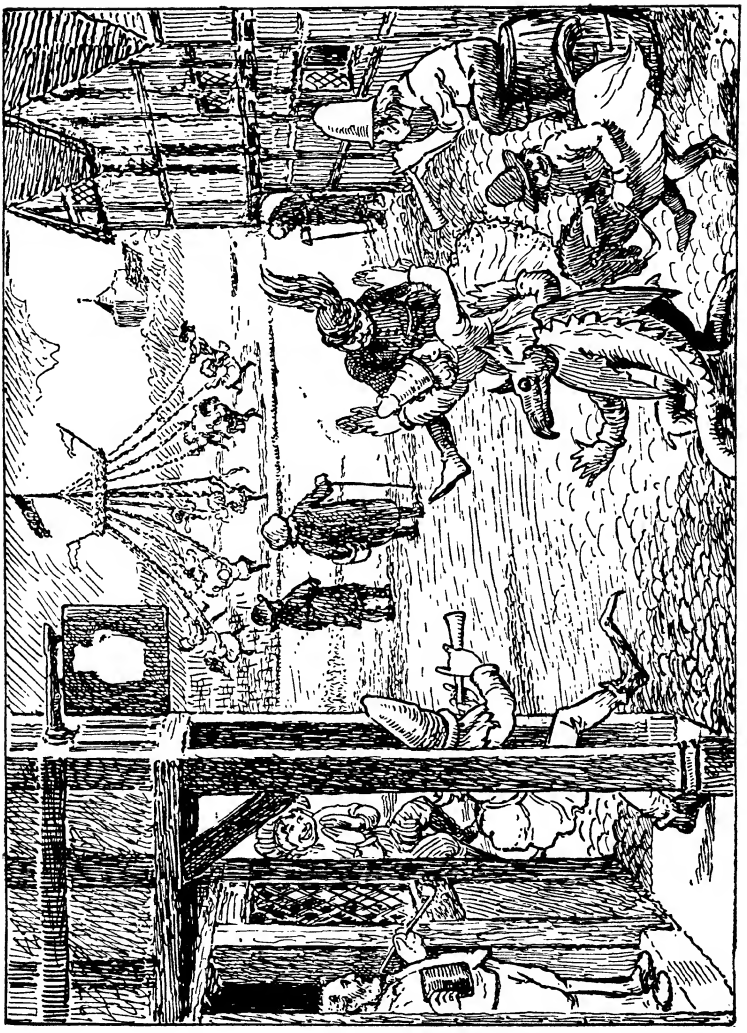
Sometimes one hears the phrase "The Good Old Days!" Perhaps the people who utter those words have neglected to look on *both* sides. What is your opinion of the "Good Old Days" as far as the lives of boys and girls were concerned? Should we be inclined to grumble, we must first *think*, and afterwards we might remember the story of "Hercules and the Carter."

Since the passing of the first great Factory Act, the State, acting through the voice of the people, has done a great deal to encourage children in playing healthy, pleasurable games at schools, and the State has so limited the hours of work for everybody, men, women, and children, that there is now a considerable amount of time *every day* for leisure. Indeed, only about one-sixth of our lives is spent in working for our employers, so that on an average, fifty years out of a life of sixty years are spent in eating, sleeping, education and leisure. What we are concerned with now is how to use our leisure so as best to re-create our bodies, our minds, and our characters. It has been frequently asserted that the British have won their battles on the playing fields of England. But there is something far nobler and greater than war—that is peace. The best kind of patriot is not necessarily one who dies for his country, but one who possesses the fine courage and unselfishness to live and work for it. And if we would live healthily and work hard, we must make a good use of our leisure.

Companionable games. There are many well-known games which satisfy the desire for companionship. Of these, football* takes the first place with boys, and net-ball, such an excellent game, will probably soon take the first place with girls. Some, of course,

prefer cricket, or tennis, or stool-ball, or hockey, or some other game. In all these games we practise those principles of citizenship which were first set out in this book. By self-effort we learn to play the game well, and by co-operating with others we help our side to win. We forget ourselves for the good of others; this is usually spoken of as *esprit de corps*. We learn to discipline or control *ourselves*, which is a thousand times better than being controlled by others. No one is held in greater contempt by a good sportsman than the selfish player. Naturally, some play the game better than others; they may be more physically fitted for it, and they may be more enthusiastic about it. A good captain of a game rarely finds fault with his team; so long as each is doing his level best, the captain is satisfied. One of the very worst faults of a player is the habit of severely criticising other players.* It is said that in the Wild West, where men used their revolvers very freely on any who displeased them, it was customary to hang a notice on the piano when a concert was in progress. The notice ran, "Don't shoot the pianist, he is doing his best." The phrase well expresses the good feelings which ought to exist on the part of those who unselfishly watch and enjoy the efforts of others. One of the most striking stories that always comes to my mind when I hear people finding fault with others is the following. It is only a legend, but it is worth remembering. The Hero walking along the streets of Jerusalem saw a small crowd collected about a dead dog lying in the roadway. Various expressions of disgust at the sight were being voiced. "What a horrid sight! How disgusting! Look at the wretch's mangy body! What an ugly head!"—and so on. Not one said anything other than to find fault with the dead animal. The Hero quietly remarked, "Have you noticed the beautiful, white, shining, ivory teeth?"

> "Errors, like straws, upon the surface flow;
> He who would search for pearls must dive below."



No. 27.—May-Day Revels of Long Ago.

We might prepare a list of " Ten Points " worth keeping in mind by all who join in companionable games :

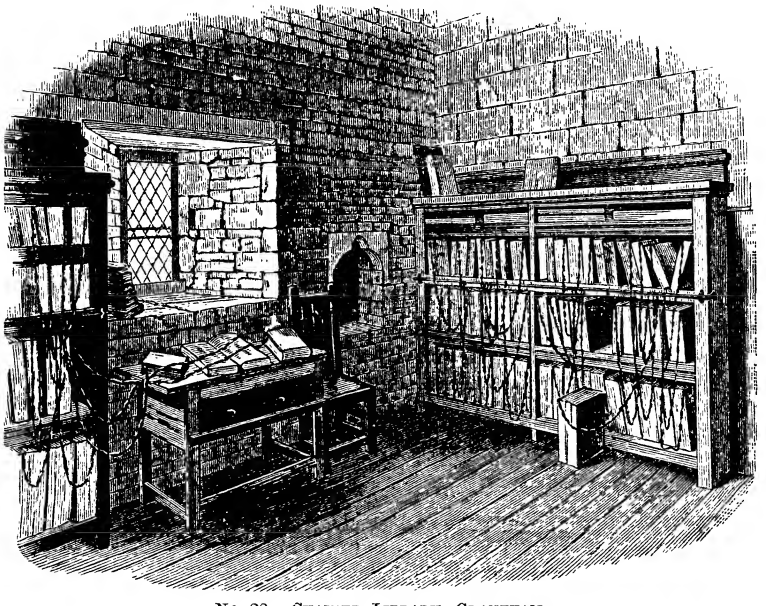
A Player's Ten Points.

1. Pass the ball.
2. Play the game.
3. Don't question the referee's decision.
4. Don't criticise other players.
5. Do your level best.
6. Keep your temper.
7. Obey the captain promptly.
8. Don't make excuses for bad play.
9. Cheer the vanquished.
10. Thoroughly enjoy yourself.

PRIVATE USE OF LEISURE.

Generally speaking, the playing of games satisfies the impulse for play and the desire for companionship. A great deal more of one's leisure, however, has to be spent alone than with companions on the playing-fields, but there is one companion who never fails us. Do you want to be merry ? He will crack a hundred jokes with you in as many minutes. Do you want to be grave ? He will fill you with solemn thoughts. Do you want to be informed ? He will instruct you in every science, art, trade, and profession under the sun. Do you long for the country ? He will transport you to realms of loveliness with the speed of light. Do you want to travel ? Sit on his magic carpet and he will show you all the wonders of the world. Do you want to be translated to the distant past ? He will show you the embalmers wrapping up a mummy 4000 years before you were born. Do you want to know, or be, or imagine anything in the world ? He will fulfil your desires in a few moments. He is a never-ending source of amusement, information, knowledge,

joy, beauty, love, and other delights too numerous to mention. And his name?—A book. I will only make one suggestion with reference to this, the most faithful, constant, and enduring of all companions. **Do read one big book.** Make your



No. 28.—Chained Library, Grantham.

(A chained library presented to the Parish Church of Grantham in 1598 still exists. There are 74 chained books.)

Why were Books originally secured with Chains and Locks?

choice with care, but having made it, let nothing and nobody turn you from your purpose till you have mastered every page of it. You may have to set your teeth and re-affirm your promise, but "stick to it." I shall not tell you of the reward of so doing, but I can assure you that it is a real and bountiful one. Perhaps these

short sayings on books and reading by well-known writers will interest you :

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." MILTON.

"Reading is to the mind, what exercise is to the body, as by the one health is preserved, strengthened, and invigorated; by the other, virtue, which is the health of the mind, is kept alive, cherished, and confirmed." STEELE.

"You might read all the books in the British Museum, and remain an utterly 'illiterate,' uneducated person; but if you read ten pages of a good book with real accuracy, you are for evermore in some measure an educated person." RUSKIN.

"Novels are sweets. All people with healthy appetites love them—almost all women, a vast number of clever, hard-headed men." THACKERAY.

"Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment." JOHN LOCKE.

"My days among the Dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.

With them I take delight in weal
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedew'd
With tears of thoughtful gratitude."
SOUTHEY.

Newspapers. The daily reading of newspapers rightly occupies a good deal of our leisure. Through the newspapers we are pre-

sented with cinematograph-like pictures of mankind at work and at play throughout the world; through them we are daily brought face to face with those problems which give the titles of the chapters in this book. Now, most newspapers have a *bias**; that is, they are more in agreement with the particular views of one party in Parliament and in less agreement with the other party; or they may

No. 29.—A Reminder of the Time when there was *one* News-Sheet and one Man in the Village who could *read* it.

be particularly concerned with the views of one section of the people and distinctly opposed to those of another section. As the proprietors and editors are anxious to sell their papers they not infrequently present their readers with one-sided views. This practice may be all very well from the selling point of view, but it is very bad for a reader who always reads the same paper. One cannot exercise one's own judgment very well, and look on *both*

sides of a question, if only one side is read about and considered. In every public library will be found a variety of newspapers, and in our leisure it is an excellent plan to read both sides of a burning problem of the day as presented by different accounts. By so doing we shall the better be able to form a fair judgment of the matter and be in a position to discuss the question with our friends in a fairly impartial way. It is not very flattering to our intelligence if our expressed opinions are merely the echo of a single newspaper report.

Mr. Harding, the President of the United States of America (1921), has laid down the following maxims for the guidance of editors and contributors to his own newspaper:

Remember there are two sides to every question. Get them both.

Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than a hundred half wrong.

Be decent, be fair, be generous.

In reporting a political gathering give the facts, tell the story as it is, not as you would like to have it. Treat all parties alike.

No. 30.—Do you know this Gentleman?

One can only hope that the time will quickly come when editors of all papers will follow similar precepts.

One other word about reading. Do you know that most interesting gentleman illustrated at No. 30? He has for the best part of a century been one of the greatest benefactors of mankind. He is a proper citizen co-operating through many friends to make the world *laugh*. And who could be a greater benefactor than that? You can buy his laughter every week for six coppers. If you cannot afford six coppers a week get five other companions to

join you in sharing the expense and the treasure. You may not understand him at first. You will probably have to educate yourself to do so. He is worth a hundred times more than all the so-called comic papers which fill the mind with literary indigestion. If you can laugh at the following jokes, beg, buy, or borrow *Punch* every week, for there is no other paper in the world that will so excellently draw out the humorous side of your character.

Punch Humour.

Visitor. "And have you any uncles and aunts?"
Winifred. "Oh, yes, lots of uncles and aunts. But I'm very scarce in grandmothers and grandfathers."

Estate Agent (to Labourer's Son). "Here, my boy, where can I find your father?"
Boy. "In the pig-stye, Sir. You'll know him by 'is brown 'at!"

Little Girl (finishing her description of the Battle of Cressy). "And ever since then, the Prince of Wales has been born with feathers!"

Teacher. "What is water surrounded by land called?"
Pupil. "Oh, a duck pond, of course."
Teacher. "No. Water as large as the two fields outside and the garden as well."
Pupil. "Oh, that's called exaggeration."

Schoolmaster (at end of object lesson). "Now can any of you tell me what is water?"
Small and grubby urchin. "Please, Teacher, water's what turns black when you put your 'ands in it."

Governess. "Now, Eva, tell me how Queen Marie Antoinette died?"
Eva. "She was gelatined."

Other uses of leisure. In addition to playing companionable games, and reading, there are other excellent ways in which you can employ some of your leisure. Much will depend on your private inclinations and your environment. You might like to join the Scouts, the Boys' Brigade, the Girl Guides, or some other happy

institution. Perhaps you are fond of the live things of Nature and may educate and interest yourself by watching the lives of bees, beetles, butterflies, and other beautiful creatures. Here again your reading will be of much service *after* you have found out all you can for yourself. Such famous field naturalists as White, Jeffrey, Buckland, and Kearton have written fascinating books for all lovers of Nature, and most of the poets offer inspiring thoughts on Nature's beauties.

Here is an interesting description of Spring which was written about four hundred years ago by Henry Howard, Earl of Surrey, the eldest son of the Duke of Norfolk. He was a distinguished soldier and poet. He finally fell under the displeasure of Henry VIII. and was beheaded, 1547.

"The *soote* season, that bud and blome forth brings,	*sweet*
With grene hath clad the hill, and *eke* the vale,	*also*
The nightingale with fethers new she sings ;	
The turtle to her *make* hath tolde her tale.	*mate*
Somer is come, for every spray now springs.	
The hart hath hung his old hed on the pale ;	
The buck in brake his winter coate he flings ;	
The fishes flete with new repayred scale ;	
The adder all her slough away she flings ;	
The swift swallow pursueth the flies small ;	
The busy bee her hony now she *mings* ;	*mingles*
Winter is worn that was the flowers *bale*.	*destruction*
And thus I see among these pleasant things	
Each care decays, and yet my sorrow springs."	

Sir R. Baden-Powell, the Chief Scout, in a recent interview, expressed the following views as to the training of boys as Bird Wardens :

A Master of Bird Lore.

"A Scout may win and wear a badge which typifies his acceptance as Bird Warden. In that capacity he will be called on to guard and observe a certain number of birds' nests in his district, recording all the natural facts in their order,—the date of the first egg laid, the number, date of incubation,

number of young birds successfully reared, and so on. He will be required to know the chief local dangers from which to guard birds, what birds are legally protected in his district, so that infringements of the law can be punished, to report local customs or superstitions that affect bird life. To win this badge he passes a year of training. He must know a good deal about the construction, suitability, and placing of nesting boxes, must have fed birds for the whole year by food boxes, or food tables, must know thoroughly the appearance, habit, and calls of at least a dozen kinds of birds. But the most important thing is: he must have kept a careful diary of natural events in his district for the twelve months, recording such things as the first and last sights of migratory birds and the coming of the flowers. These records will all go to the Meteorological Society, and they should constitute a very useful mass of material, a sort of national, or 'folk,' Gilbert White. There is no reason why the scouts should not provide most valuable observations. In the matter of birds and nests the schoolboy is really the best observer, because his observation forms part of his natural interest and activity. Gilbert White himself began his observations as a boy, and I look forward with interest to the development of the new movement."

If your inclinations lie in that direction, there is untold pleasure and profit to be gained from the earnest study of some branch of Nature during leisure hours.

I once asked a class of children to write the *pros* and *cons* with regard to attending a Cinema.* Here are the chief statements on both sides:

The Cinema.

Pros.	*Cons.*
1. Provides a cheap, harmless recreation.	1. Impure air.
2. Keeps men from public houses.	2. Danger of infection from disease.
3. Gives change and rest to busy housewives.	3. Keeps people from out-of-door recreations.
4. Helps people to understand human nature.	4. Injurious to eyesight.
5. The only delight of thousands of slum children who by attendance are kept from the streets.	5. Children may imitate bad actions presented.
6. Teaches sympathy with others.	6. Excites imagination, causing sleeplessness and dreams.

7. Assists students by representation of plots in famous books and stage plays.

8. Gives the only opportunity many can get of an insight into manners, customs, and scenery in foreign lands.

7. May lead to indolence.

8. Darkness is bad for health.

It is clear that the children were agreed that there were advantages and disadvantages of attendance at a Cinema. You will do well to ponder on both sets of answers, and you may like to add further opinions to one side or the other. The *pros* might have included the name of such an excellent laughter provoking citizen as Charlie Chaplin, or the noted actress, Mary Pickford. By free discussion in debate, you may do your share in getting certain abuses amended.

The leisure of Sunday. Sunday* is the Christian's day of greatest freedom. During the other six days of the week, we are more or less the servants of our masters and of our habits. We sleep, and eat at certain fixed hours every day; we perform a number of ordinary duties from force of habit, giving little or no thought to them. A good deal of our week-day leisure is devoted to such pursuits as require little mental effort, so Sunday comes week by week as a great opportunity for thinking about God in relation to ourselves. This does not mean selfishly considering how we are going to enjoy our next week's leisure, or what work we propose for ourselves, but it means that we have leisure to think about our own personal habits and ways of life. From very early times in the history of the Jews one day was set apart for inward thought, rest from labour, and the worship of God. The longest of the commandments of the Hebrews begins with the words: "Remember the sabbath day (*rest* day) to keep it holy." The Christian Sunday affords us opportunity of thinking about the mysteries of life and death, such mysteries as perplexed a Saxon thane, in the days of Paulinus, missionary to England A.D. 627. This wise thane likened

the life of man to the flight of a storm-driven bird, through one of those halls where the tired warriors, war-worn and weary, used to meet in the hours of the long winter evenings to rest and carouse. The speaker depicted the warm, fire-lit chamber, and contrasted the comfort of the hearth-fire round which the guests were gathered, with the cold wind and icy rain-storm without. He described

No. 31.—How is our Passage through Life like the Flight of a Storm-Driven Bird through a Lighted Hall?

the sudden entrance of a bird attracted by the light and warmth within; the bird, he said, flew through the door, and, tarrying a few pleasant moments in the shelter of the fire-lit hall, went forth again, and was lost in the darkness of the cold night without. "Such," said the thane, "appears to me to be the life of man; we see it just for a moment, for a moment he enjoys light and warmth; but of all that goes before that moment, and also of all that follows

after, we know absolutely nothing. If the new faith can teach us anything which will throw light upon that dread secret of the unknown past and of the hidden future, surely we should be wise men to adopt it."

"But if this pale Paulinus
Have somewhat more to tell,
Some news of whence and whither
And where the soul may dwell,
If in that outer darkness
The sun of hope may shine,
He makes life worth the living,
I take his God for mine."

We read in a previous chapter of the power of religion in forming the character of noble men and women, and it is good that we should have one day a week freely to think, to praise, and to pray. One of the greatest boons of living in the country is the peaceful character of Sunday, which, apart from its religious value, is of immense service in making men and women physically fit for the labour of the week. Nothing conduces more to short life, caused by the wearing out of the nerve tissue, than the excitement of continued amusement and pleasure; therefore we may well be particularly thoughtful as to the use we make of our Sunday leisure.

Having now got to the end of this chapter, you should have little difficulty in using your leisure for recreation, or amusement, or sport, or contemplation, and you ought never to be in that unhappy state, of feeling that there is nothing better to do than pass away the time.

SUMMARY. Leisure is time lawfully permitted for recreation, amusement, sport, or contemplation. To use one's leisure for passing away the time is selfishness. Destructive criticism is bad citizenship; constructive criticism is co-operation and good citizenship. At the beginning of the nineteenth century hundreds of young children were shamefully ill-treated in mines and factories. During the past 50 years many

beneficial laws dealing with workers in factories, mines, shops, etc., have been passed by the State. To live and work for one's country is true patriotism. Companionable games re-create the body and mind, at the same time inculcating *esprit de corps* and discipline ; they also educate the character. There is some good to be discovered in everybody. Books are faithful, constant, and enduring companions. A reader should not be satisfied with reading the views expressed in a single newspaper. The " Punch " habit is well worth cultivating. Nature provides a never-ending resource for the right use of leisure. The leisure of Sunday affords a much needed opportunity for rest, contemplation, praise, and prayer.

Notes.

Fault-finder : L. *fallo*, I deceive. A fault-finder is one who finds errors in others without proper occasion. The fault-finder *deceives* by showing the weak points and not disclosing the good. *Criticism*, which is merely fault-finding, is deceptive and dangerous. To estimate the value or quality of a man's work, to point out the weaknesses, and *to suggest remedies*, is sound, useful work, usually termed *constructive criticism.*

Cinema is an abbreviated form of *cinematograph* or *kinematograph*, Gr. *kineo*, I move ; *grapho*, I write, or draw. A magic lantern for showing a rapid succession of photographs, and thus giving the appearance of movement.

Oliver Twist. The name of a famous book written by Charles Dickens. The hero is a boy (Oliver Twist) who has a life of great hardship in the workhouse, as an apprentice, and with a band of thieves. The object of the book was to stir up the readers to do away with certain abuses common at that time.

Football. In some form or other football has been almost everywhere practised. It was a favourite sport among the ancient Greeks, and is said to have been introduced into England by the Romans. During the Middle Ages, football (or foteballe) became so popular that Edward III. passed a law prohibiting the game, because it was said to take up the time which should have been given to archery. In those days the goals generally consisted of holes five or more miles apart. The teams often consisted of whole villages, both men and women toiling for several hours backwards and forwards in the endeavour to carry the ball to their own village. The ball was roughly made of leather stuffed with shavings or rags.

Leisure. The use which is made of one's own time is described under various names :

Amusement, Fr. *muser*, to waste time; to trifle. Now generally used in the sense of occupying the time pleasantly with things of slight importance.

Diversion, L. *verto*, I turn. This word suggests that our leisure is intended to turn us away from ourselves, that is, not to make us happy, but to prevent us being unhappy. The word means much the same as *pastime*.

Pastime: now generally used for amusement, sport, recreation, etc., but the name has the significant meaning of *passing away the time*, as though the individual concerned had nothing better to do.

Holiday: formerly a "holy-day," or saint's day. A day originally set apart for worship, rest from labour, and amusement or sport. *Bank-holidays* are days fixed by law for the closing of banks and the general suspension of business—Good Friday, Easter Monday, etc.

Red-letter day: a day worthy of remembrance which deserves to be marked in red, as noted days, especially anniversaries of the deaths of saints, were once marked in calendars in red letters. A day of special pleasure is frequently spoken of as a red-letter day.

Sport: out-of-door exercise or amusement. The name is generally used for social games which include a number of players. You might like to sing this Harrow cricket song when on the way home after a well-earned victory:

"Willow the King is a monarch grand;
Three in a row his courtiers stand.
Every day when the sun shines bright,
The doors of his palace are painted white,
And all the company bow their backs
To the king with his collar of cobbler's wax."

Hobby. A favourite pursuit, especially an occupation in leisure hours. The pursuit of a hobby has many advantages. It inculcates self-effort, industry, study, keenness, initiative, etc.; but it is frequently costly and may lead to much selfishness. Some interesting hobbies are: music; painting; conchology (study of shells); entomology (study of insects); philately (the collection and study of postage stamps); fancy needlework; poker work; fretwork; carpentry; metal work; photography; bird lore, etc.

Sunday is so called because this day was anciently dedicated to the *sun*, or to its worship. The names of the days of the week are constant reminders of the heathen state of our Saxon forefathers. *Monday*, moon's day; *Tuesday*, the day of Tîw (the god of war); *Wednesday*, Woden's day (the chief Saxon deity); *Thursday*, Thor's day (the god of thunder); *Friday*, Frigg's day (the wife of the god Odin); *Saturday*, Saturn's day (a well-known planet).

Sunday is kept by most Christians as a weekly commemoration of Christ's resurrection.

Bias is the weight on the side of a bowl (for playing) which causes it to turn to one side when bowled. Any special influence that sways the mind.

Exercises.

1. A class was asked to write a number of *pros* and *cons* on "Homework." The following are some of the *cons*. Rewrite them in column form with an equal number of *pros*: (1) Homework should be abolished in summer, as it prevents out-of-door recreations. (2) Sometimes injures health seriously and causes worry. (3) Leaves little time for a hobby. (4) It is frequently done by elders, so does not encourage self-effort. (5) Causes cramming. (6) Leads to loss of sleep. (7) Gives no time to read good literature. (8) The mind is too fatigued to concentrate.

2. Write a paragraph on "The Good Old Days" with reference to the education of children.

3. Make suggestions as to how a boy or girl might spend a week's holiday in a town.

4. Comment on this statement: If we all "played the game," half the world's troubles would be conjured away.

5. Write one useful sentence on each of the following: Lord Shaftesbury; cinemas; pastime; criticisms; companionable games; loungers; self-control.

6. Write the *pros* and *cons* for a debate on Hobbies.

(The following subjects are suitable for essays or debates: Stamp-collecting; Should Boys and Girls go to the Music Hall? Sunday Games; Keeping Live Pets; Music as a Hobby; Boxing; Coursing and Hunting; Performing Animals.)

CHAPTER VI.

THE PROBLEM OF WEALTH.

Wealth. In the previous chapters we have considered the problems of education in the home, in the school, and in the playing fields. We now come to the education of the Nation's Youth in that great continuous school of the world. It is common for boys and girls to say on leaving the day-school that they are now free to do what they like, that their education is finished. If you have

read the former chapters intelligently you will understand that this is wholly a false idea. Education continues throughout life. Our friends, our acquaintances, our relations, our colleagues, all do their share in drawing out what is best and most useful in us. They all assist in our education. As Tennyson truly said, " I am a part of all that I have met." Certainly, on leaving school a lad is free from the set study of lessons, but he has still to learn in the school of experience before he can become a successful wage-earner. To earn wages is, at least for a time, the chief ambition of a healthy-minded boy or girl. They look forward with infinite pleasure to the time when by industry and intelligence they will possess some wealth. This and the following chapter deal with a side of man's social life which is called Economics. Economics is chiefly concerned with man as *wanting* something, *working* for it, *getting* it, and *spending* it. This something which can satisfy his wants and which he works to get is called *wealth.**

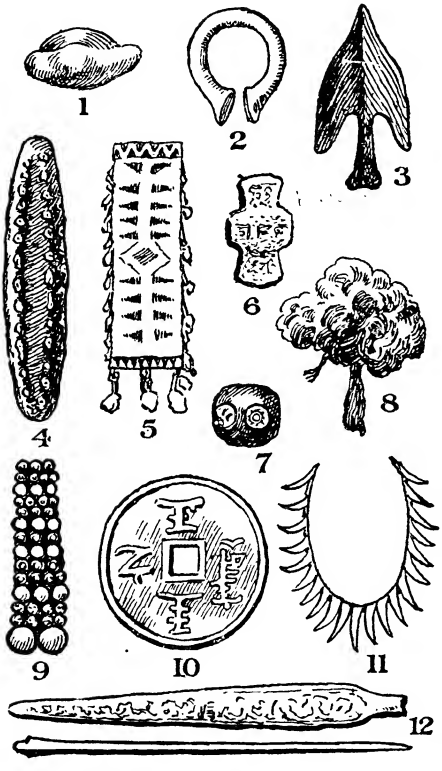
Let us again refer for a moment to Robinson Crusoe. His story affords a capital illustration of a man who was able to exercise his faculty of *thinking*, and his skill by *self-effort*, but he was unable to *co-operate* with others. Owing to the circumstances of his isolation, all his energies were centred entirely on himself; his own daily wants were his constant anxiety. Work as he might, day after day, he could only just manage to live, and he was totally unable to assist his fellow men, or his country. His life was (by accident) entirely selfish. Everything he needed he had to make or grow for himself; unused to the task as he was, he was compelled to make his own clothes, and judging from his own remarks, a very poor tailor he made. He says, " I made me a suit of clothes wholly of skins, that is to say, a waistcoat, and breeches open at the knees, and both loose; for they were rather wanting to keep me cool than warm. I must not omit to acknowledge that they were wretchedly made; for if I was a bad carpenter, I was a worse tailor."

With what joy did Crusoe discover the few stalks of corn springing up near his dwelling place! How carefully he sowed, tended, reaped, and re-sowed for four weary years, not daring to eat a morsel until he was certain of a regular supply. In a word, we can say that practically all the daily efforts of Robinson Crusoe were absorbed in the production of goods—food and clothing. **His goods were his wealth.**

The origin of the word wealth is significant and interesting. It is derived from a name once given to a mark placed on the skin of an animal. There is a familiar picture of the merchant Phœnicians trading with the Ancient Britons, exchanging their beautifully coloured cloths, their jewels, and their pottery for skins of the chase. The chief wealth of the Britons consisted of skins. The Phœnicians had reached a higher stage of civilization than the Britons. Their wealth mainly consisted of other goods—cloth, jewels, pottery. They could not get warm animal skins in their land, so they bartered, or

No. 32.—What is this Eskimo doing? What inconveniences would arise if we adopted similar plans?

exchanged, their own goods for the goods of other people. Generally speaking, all civilized nations have passed through four great stages: (1) hunting and fishing; (2) rearing of cattle and sheep; (3) corn-growing; and (4) manufacturing. The patriarchs of the Bible were in the second stage of civilization, for we read in Genesis that Jacob's wealth consisted mainly of cattle, sheep, camels, and asses. These animals, or their skins, were exchanged for corn and other necessaries of life. At the present day such tribes as the Eskimos are still in the hunting and fishing stage, their wealth consists of seal and other skins, they still barter their skins for other goods. Many tribes in Africa continue to barter their natural products of oil and ivory for such goods as beads, knives, gay trinkets, top hats, and frock coats.



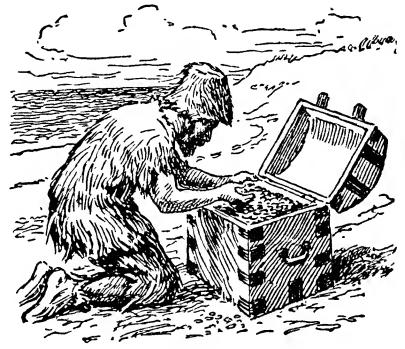
No. 32A.—Curious Forms of Money.

1. Cowrie.
2. African ring money.
3. African spear money.
4. Willow money, Perak.
5. Wampum, Red Indian.
6. Porcelain money, Siam.
7. Tical, Siam.
8. Feather money, Santa-Cruz.
9. Bead money.
10. Chinese ingot.
11. Shark's teeth, New Guinea.
12. Ancient British currency bars.

The inconvenience of bartering can readily be understood if we consider the subject for a moment. Imagine that a boy,

whose sole wealth consists of a useful penknife, desires to buy chocolates. He has to give his whole wealth for many more chocolates than he really requires. Again, think of a carpenter who by his efforts produces a good table, but being desirous of having a meal, he is obliged to exchange his table for bread. He obtains many more loaves than he needs at one time, and long before they are eaten they become exceedingly stale or even unfit for food. Hence we see how convenient it is to have money.*

Money. Coin or paper representing different values enables the man, who by his efforts has produced one class of goods, to obtain goods made by another man's efforts at *a fair rate of exchange.* With the help of money men effect changes of goods, so that each man can concentrate on one particular class of work. This leads to increased production, consequently more national wealth.



No. 33.—Why was a Whole Chest of Money Useless to Robinson Crusoe?

Money is simply a medium of exchange. It may be made of anything. Metal, wood, leather, glass, horn, paper, fruits, shells, kernels, etc., have each been used as the medium of exchange in different countries. Most commonly, money consists of coins* made of certain scarce metals, such as gold or silver, which no one can make. Coins are of no use in themselves. You cannot eat gold, or drink it, or make cloth of it. Do you remember the story of King Midas* with the golden touch. He very quickly altered his opinion as to the true worth of gold. What did Crusoe say about it? "In another locker," he says, "I found about thirty-six pounds in money, some European coin, some Brazil, some pieces of eight,

some gold, and some silver. I smiled to myself at the sight of this money; 'O drug!' I exclaimed, 'what art thou good for? Thou art not worth to me, no, not the taking off the ground; one of these knives is worth all this heap. I have no manner of use for thee; e'en remain where thou art, and go to the bottom, as a creature whose life is not worth saving.'"

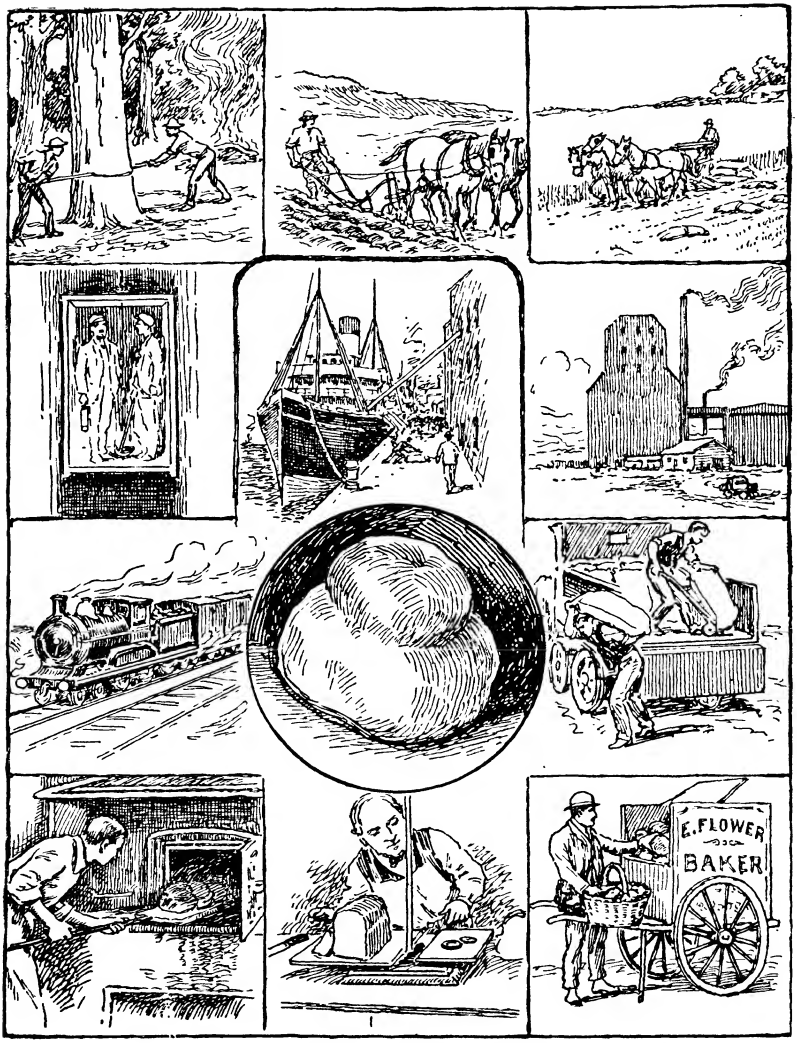
Crusoe could not exchange his money for food or clothing; he had no one to exchange it with; his money was useless. His wealth consisted in other things, and very rich he considered himself when he found a knife, axe, scissors, carpenter's tools, etc.

On starting out into the world, a lad may think that the more pound notes he gets each week, the more wealthy he is. **But the printing press cannot make wealth.** If there is not a sufficient supply of goods to exchange for the notes, it matters very little how many one has. During the War, 60,000 roubles in paper money were taken from the pocket of a soldier found dead in the streets of Petrograd. Was the poor fellow wealthy? There was hardly anything to buy; he could only keep the notes on him; he could not exchange them for food—there was none to be had. Everyone of us finds that goods are dearer than they used to be. The chief reason is that the devastating war has caused a great scarcity throughout the world of all those things that are needed to satisfy a man's wants. The nations' efforts were diverted to produce ammunition, guns, armour—all of which are useless to us now. There is only one possible way for all to get a fair share of wealth. We must all help to produce more goods. The real wealth of man is not money. The whole nation has more money to spend to-day than it ever had before, and yet the nation is poorer. And it will remain poor until there is a great increase in the production of all things necessary and useful to man. **"The real wealth of man is the abundance of things."**

Our dependence on each other. When Robinson Crusoe wanted anything, there was only one possible way by which he could get it —he had to work for it. There is really no difference between Crusoe and ourselves in that matter; we, too, must work before we can eat; but there is one great difference—our very simplest wants can only be satisfied by the services of a great number of people. Look at the illustration No. 34. This gives us some idea of the great number of people required to produce a single loaf of bread.

There are the *producers* who prepare the soil for the corn and work the machinery; the miners who get up coal and iron for the machinery; and the ironworkers who make the machinery. Then there are the *transporters* who carry the corn or flour in ships and in railways; the warehousemen who store the flour; the distributors who send it by lorry, train, or barge to the *retailers* in the shops, where the flour has first to be made into bread by still another set of workers with their various tools.

Now let us suppose that for one reason or another the supply of coal decreases. Very well, if coal is difficult to get, there will not be so much iron for the machinery, consequently iron will be a little dearer; more money must be exchanged to buy iron. Railway transport will be dearer for a similar reason; the clothes of the workmen will be dearer; each man will demand more wages because all other things are dearer, and, as you can see at once, the loaf of bread will be dearer. Of all the people who assist in producing a loaf of bread, if only *one* does not put forth all his effort, he is an unworthy citizen. He is making things a little worse for a vast number of people, and if many men do not put forth all their effort, they are making things very much worse for everybody else. If only one group of men,—miners, or carpenters, or iron workers, or farmers, or millers, or typists, or clerks, or errand boys, etc., etc.—cease work, the whole nation suffers, and every single person is a little less wealthy than he was before. The price which must be



No. 34.—In what Way does each of these Classes of Workers help in Producing a Loaf of Bread?

paid for goods goes up. The value of a pound note becomes less. Hence we say that wages measured in money are *nominal* wages, that is, wages only *in name*. Real wages are measured in things.

Here, then, once again we come back to the first great principles of *thinking*, *self-effort*, and *co-operation*. No one can be spared the labour of thought. We must all think about others as well as about ourselves. We must exercise our thinking powers, so as to enable us both to do our work and enjoy our leisure in the most intelligent way. We must use our thoughts to enable us to keep our bodies physically fit, we must think hard to help us to control our desires, we must think hard about our duties to God and to our neighbours. Every honest citizen is in duty bound to put forth all his efforts to produce things or assist in producing things. By so doing he is unconsciously co-operating with his fellow-citizens, indeed with the whole race of mankind, to produce wealth. No man is independent of his fellows. We are all mutually dependent on each other. If we think only of our own little job, we are taking what is called a *short view* of life; every worker to-day should consider himself as a living part of mankind and take a *long view* of life. In the sense in which we are now considering the matter, wealth is everything which has power to satisfy man's wants, and wealth cannot be obtained without effort and co-operation.

The following interesting extract on the division of labour is taken from a world-famous book called the *Wealth of Nations*, which was written by Adam Smith about one hundred and fifty years ago:

"Observe the accommodation of the most common artificer or day-labourer in a civilized and thriving country, and you will perceive that the number of people, of whose industry a part, though but a small part, has been employed in procuring him this accommodation, exceeds all computation. The woollen coat, for example, which covers the day-labourer, as coarse and rough as it may appear, is the produce of the joint labour of a great multitude of workmen. The shepherd, the sorter of the wool, the wool-comber or carder,

the dyer, the scribbler, the spinner, the weaver, the fuller, the dresser, with many others, must all join their different arts in order to complete even this homely production. How many merchants and carriers, besides, must have been employed in transporting the materials from some of those workmen to others, who often live in a very distant part of the country! How much commerce and navigation in particular, how many ship-builders, sailors, sail-makers, rope-makers, must have been employed in order to bring together the different drugs made use of by the dyer, which often come from the remotest corners of the world! What a variety of labour, too, is necessary in order to produce the tools of the meanest of those workmen! to say nothing of such complicated machines as the ship of the sailor, the mill of the fuller, or even the loom of the weaver, let us consider only what a variety of labour is requisite in order to form that very simple machine, the shears with which the shepherd clips the wool. The miner, the builder of the furnace for smelting the ore, the feller of the timber, the burner of the charcoal to be made use of in the smelting-house, the brickmaker, the bricklayer, the workmen who attend the furnace, the millwright, the forger, the smith, must all of them join their different arts in order to produce them. Were we to examine in the same manner all the different parts of his dress and household furniture, the coarse linen shirt which he wears next his skin, the shoes which cover his feet, the bed which he lies on, and all the different parts which compose it, the kitchen grate at which he prepares his victuals, the coals which he makes use of for that purpose, dug from the bowels of the earth, and brought to him, perhaps by a long sea and a long land carriage, all the other utensils of his kitchen, all the furniture of his table, the knives and forks, the earthen or pewter plates upon which he serves up and divides his victuals, the different hands employed in preparing his bread and his beer, the glass window which lets in the heat and the light, and keeps out the wind and the rain, with all the knowledge and art requisite for preparing that beautiful and happy invention, without which these northern parts of the world could scarce have afforded a very comfortable habitation, together with the tools of all the different workmen employed in producing those different conveniences; if we examine, I say, all these things, and consider what a variety of labour is employed about each of them, we shall be sensible that, without the assistance and co-operation of many thousands, the very meanest person in a civilized country could not be provided, even according to, what we very falsely imagine, the easy and simple manner in which he is commonly accommodated."

SUMMARY. Economics deals chiefly with man as wanting something, working for it, getting it, and spending it. This something which

satisfies his wants and which he works to get is called wealth. Money is a medium of exchange. The real wealth of man is the abundance of things. The production of things depends on thinking, self-effort, and co-operation. We are all mutually dependent on each other, hence we must all do our full share of work. Work is National Service.

Notes.

Money. The origin of the word money is from *Moneta*, a surname of the Roman goddess, Juno. It has been suggested that in one of the great wars, the Romans were badly in need of money, so they prayed to Juno for help. The goddess informed the suppliants that their wants would be supplied so long as they fought with the arms of justice. As the Romans found the truth of Juno's words, they called her *Juno Moneta*, and money was coined in her temple. In the early ages the ordinary way of traffic among men was by trucking, or exchanging, commodity for commodity. We read in Genesis of Abraham paying four hundred shekels for a burial-place. This is the first mention of money in the Bible. Cattle are still used as money among the Zulus and Kaffirs. A warrior who wants a wife must buy her from her father by paying him so many head of cattle. We often speak of a person who has little money as an **impecunious** person, literally, that is a person having no cattle, for the Latin word for cattle is *pecua*.

Coins are pieces of metal, converted into money by the impressing of certain marks or figures thereon. In early days each person cut his metal into pieces of different sizes and forms according to the quantity to be given for any merchandise. To this end he went to market, loaded with metal, and furnished with instruments for portioning it, and with scales for dealing it out. The English farthing was really a fourthing of a penny, which was deeply indented with a cross to enable the fourthing to be broken off.

Midas is said to have been a wealthy but weak king of Phrygia. His wealth is alluded to in a story connected with his childhood, for it is said that while a child, ants carried grains of wheat into his mouth to indicate that one day he should be the richest of mortals. The god Bacchus gave him the power to turn everything he touched into gold; but as even the food he touched became gold, he implored the god to take his favour back. Bacchus ordered him to bathe in the river Pactolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand.

Wealth. John Ruskin said that there is no wealth but life. The wealth of a nation is not the amount of its coins, or banknotes, or goods, but its people, and most of all, its children. Everything else that can be named is

nothing at all compared with this. The real wealth of England is not in the Bank of England, but in the homes.

"The real wealth of England is her children."

JOHN RUSKIN.

"With greedy eyes from thronèd state,
King Midas looked on the slaves below;
For gold he begged to increase the weight
Of power, which gods can alone bestow.
It crushed him down. His life by an ace
He saved in the stream; he gasped as he rose
To the liquid brim: 'Wealth is not gold.'

With triumphing eyes from cushioned seat,
The master looked on his 'hands' below;
Spurred by the sight of the frenzied feet
With haste his Works he made to grow.
They strove for coin; he sold for gain;
But his goods he left. He groaned as he tossed
On the final bed: 'Wealth is not "hands."'

With longing eyes at the sufferer's couch,
The mother looked on the child below;
With pleading lips by the glimmering torch,
She stretched her hands, His love to show.
At morn he smiled; in coiled embrace
Her thumb he clasped. She laughed as she sang
O'er the joyous bed: 'Wealth is a child.'"

Exercises.

1. A boy on leaving school earns £1 per week. He pays his mother for his food and lodging, and buys his own clothes. He says that he can now do as he pleases, because he is independent. Comment on his statement.

2. What is the difference between *wealth* and *money*?

3. An industrious man who has been successful in business says that he is *self-made*. Comment on his statement.

4. Why does the *value* of an income vary?

5. What work do you propose to do on leaving school? State how you will prepare yourself for it.

6. Comment on this statement: Work is the mission of man on this earth.

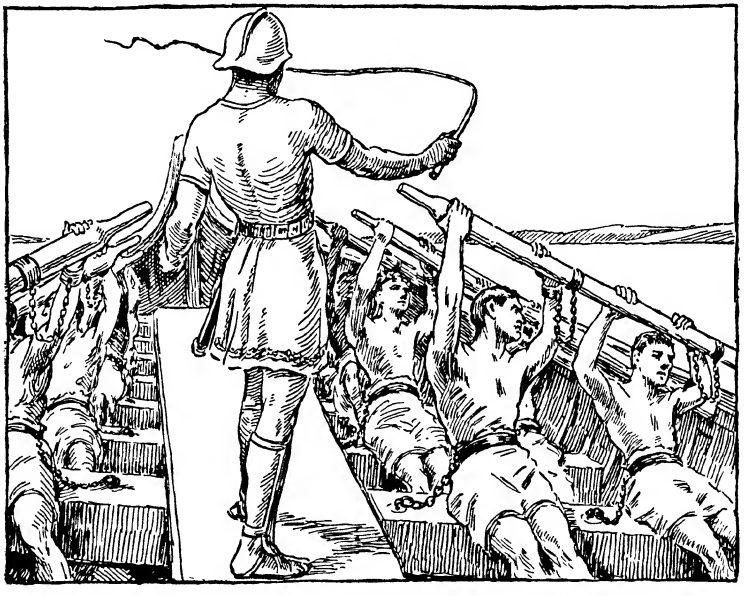
CHAPTER VII.

THE PROBLEM OF WAGES.

Wages. We have seen that under modern conditions of life we can do very little to satisfy our *own* wants. We are dependent on the services of others. It is a foolish boast for a man to say that he is *self-made*. If he possesses much wealth it is certain that many hundreds, and probably thousands of other people, helped him to get it. The food we eat, the clothes we wear, the houses we live in, are almost entirely provided by the efforts of others. We pay for these things out of our income. Our income is that which comes in to us for the services we render to other people. On the one hand are the services which men and women render to us, and on the other hand are the services we render to them; income holds the middle place; it is the connecting link in the chain of life. **Income is value for service rendered.** If a lad by his efforts helps in producing goods for his employer he is paid wages. Wages is the price of his labour. Perhaps a lad renders such service to his employer as type-writing, and the price of his efforts may be called *salary**; or a doctor may give his own personal services for *fees*; or a landlord for his services in providing a house may charge *rent*. But by whatever effort services are rendered to others, income in one form or another is the result. The *value* of the income, as we have seen, greatly depends on the purchasing power of money. It depends on the abundance of things that there are to be had. When wages are high and goods are scarce, the purchasing power of money is less, and we are less wealthy. When wages are moderate and goods are plentiful, the purchasing power of money is great, and we are more wealthy. **The greatest problem of economic life is the fair adjustment by which every person who renders service to others should in return have a**

fair share of income. Income is received for work done. But work ought not to be a bugbear* for some and galley slavery* for others. Work should be, and can be, a happy occupation *uniting* all men, for we are all dependent one on another.

Effort and income. The amount of wages that a lad receives

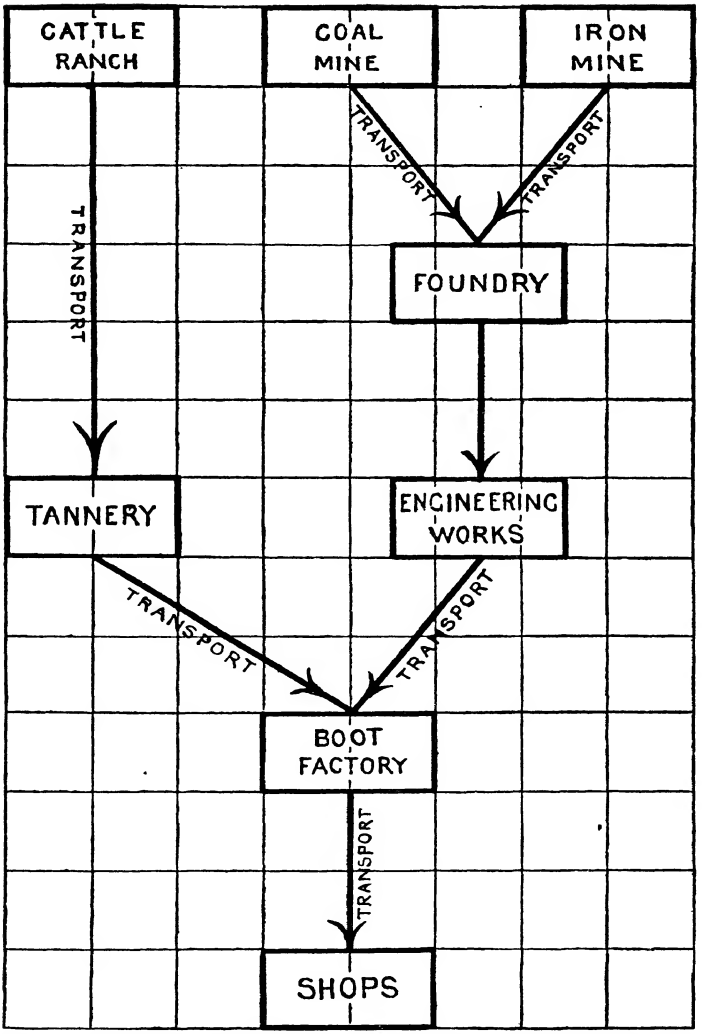


No. 35.—Why is the Expression "Galley Slavery" a Term of Reproach.

will depend on two main causes, firstly on the value of his self-effort, and secondly, on the supply and demand for his services. Let us consider the first cause. In olden days the most skilful hunter, the one best able to endure fatigue, the most cunning, and probably, the strongest man, obtained more wealth than any of his fellows. He bagged more skins in his daily hunting. He was looked up to by his friends; they were proud of him and tried to copy his example; in due course he became the head of a tribe; he was the

most wealthy man of the community. This general principle of increasing wealth by means of self-effort still applies. The most skilful handworker, the one who uses his full efforts and becomes the most efficient worker, is generally paid the highest wages. If he is a piece worker in a large factory, he soon becomes richer than his neighbours who are less skilful, less energetic, and who use less effort. In an office, a lad does not produce actual goods, but by typing and writing shorthand he renders services and receives a certain salary. Perhaps he wisely attends an evening continuation school, studying foreign languages, bookkeeping, and other subjects, during some of his leisure hours. His salary will probably be increased, as he is able by his efforts to render greater service to his employers. If he is lacking in effort, he will almost certainly be one of the first to be dismissed, should the firm for whom he works be obliged to reduce their staff. Hence we see that the **first condition of the amount of wages received depends on self-effort.** And this exercise of self-effort and discipline to increase his own prosperity is not by any means selfish, because the more capable he is, and the harder he works to produce things, the more he assists his fellow-men. He may think of *himself* only, but unconsciously he is co-operating with others. In illustration

No. 36.—Why does this Aristocratic Chinaman wear Nail-Sheaths? Does he represent an Englishman's Ideal of a Good Citizen?



No. 37.—Diagram illustrating the Division of Labour employed in Producing a Pair of Boots.

labour was fixed, the peasant was bound to remain with his master, runaways were branded with hot irons. But in spite of this Statute, the value of work rose, and although everything cost more to buy, the poor were generally better paid and were consequently better fed and better clad. (2) The other chief result of the Black Death was that the value of land greatly decreased. The landowners, do what they might, could not hire labourers at the old prices, so they gave up letting farms for corn, etc., and laid down their lands in permanent pasture for the rearing of sheep. It was easier to pay one shepherd than fifty labourers. England, in consequence, became the great producer of wool for the Flemish looms.

During the past few years the workers of various kinds have joined themselves in Unions, called Trade Unions, chiefly with the object of maintaining a proper standard of wage for all their workers. The State, too, has set up Wages Boards, fixing the rate of pay for workers in many industries. This is all very good, for it is most unfair that men and women who work hard should not receive fair pay for their work. But, as we have seen, the increase of *wages* does not necessarily mean the increase of *wealth*. The nominal wages paid to joiners is now nearly double that paid a few years ago. Consequently, the price of tables, for instance, has greatly increased, and a man who needs a table must pay a great deal more for it than he did before. But owing to the general increase of wages everything besides tables has greatly risen in price, so that a pound note will only go about one half as far as it did before the War. What then can be done to help a wage-earner to become more wealthy? There is but one answer—*make more goods*. By the help of machinery, by intelligently thinking out plans to prevent waste, by doing all that is possible to make transport of goods rapid, and by every worker doing his utmost to co-operate with his fellows, the increased *wages* of to-day can become increased *wealth*. Every idler, every man out of employment, every sick person, is a source

of waste to the whole nation. These are further vital problems for the whole community to think about, and act on, if all the people of the land are to benefit by the increased wages that are paid. It is only when every man and woman in the country have a fair share of *wealth* that the people can hope to be united and happy. Here is another extract from the *Wealth of Nations*, illustrating the value of machinery and division of labour in increasing the production of goods :

"To take an example, therefore, from a very trifling manufacture; but one in which the division of labour has been very often taken notice of, the trade of the pin-maker; a workman not educated to this business (which the division of labour has rendered a distinct trade), nor acquainted with the use of the machinery employed in it (to the invention of which the same division of labour has probably given occasion), could scarce, perhaps, with his utmost industry, make one pin in a day, and certainly could not make twenty. But in the way in which this business is now carried on, not only the whole work is a peculiar trade, but it is divided into a number of branches, of which the greater part are likewise peculiar trades. One man draws out the wire, another straightens it, a third cuts it, a fourth points it, a fifth grinds it at the top for receiving the head; to make the head requires two or three distinct operations; to put it on, is a particular business; to whiten the pins is another; it is even a trade by itself to put them into the paper; and the important business of making a pin is, in this manner, divided into about eighteen distinct operations, which, in some manufactories, are all performed by distinct hands, though in others the same man will sometimes perform two or three of them. I have seen a small manufactory of this kind where ten men only were employed, and where some of them consequently performed two or three distinct operations. But though they were very poor, and therefore but indifferently accommodated with the necessary machinery, they could, when they exerted themselves, make among them about twelve pounds of pins in a day. There are in a pound upwards of four thousand pins of a middling size. Those ten persons, therefore, could make among them upwards of forty-eight thousand pins in a day. Each person, therefore, making a tenth part of forty-eight thousand pins, might be considered as making four thousand eight hundred pins in a day. But if they had all wrought separately and independently, and without any of them having been educated to this peculiar business, they certainly could not each of them have made twenty, perhaps not one pin in a day; that is, cer-

tainly, not the two hundred and fortieth, perhaps not the four thousand eight hundredth part of what they are at present capable of performing, in consequence of a proper division and combination of their different operations."

SUMMARY. Our income is that which comes in to us for the services we render to other people. The amount of wages received depends on two main causes, (1) the value of self-effort, (2) the supply and demand for service. Increased wages does not necessarily imply increased wealth. We can all become more wealthy by working together to produce more goods.

Notes.

Bug-bear. The word " bug " is Celtic for spectre or hobgoblin. A bug-bear was a spectre in the shape of a bear. The word is an interesting relic of the ancient superstition of the actual presence of evil spirits. It is now generally used in the sense of an imaginary object of terror.

Galley-slaves. A galley is a low, one-decked ship driven by oars. In early times it was customary to punish offenders by condemning them to work in the galleys. They were chained together side by side four or more abreast to pull the ponderous oars. In the stifling heat this was a most terrible punishment. A vivid account of galley slavery is told in *Westward Ho!* The term galley-slave is now generally used for anyone whose work is especially arduous.

Salary was originally salt-money, the money given to the Roman soldiers for salt, which was a part of their pay. It is the recompense paid at regular intervals of a month, quarter, etc., for services rendered. Pay given at *short intervals* for mechanical or manual work is usually called wages.

An ancient form of wealth. The following extract was translated from the Latin by Alfred the Great, 849-899. We are here told of another form of wealth.

" Many things him told the Beormas, both of their own land and of the land that around them about were; but he wist not what of the sooth was, for that he it self not saw. The Finns him thought, and the Beormas spoke nigh one language. Chiefliest he fared thither, besides the land's seeing, for the horse-whales, for that they have very noble bones in their teeth, these teeth they brought some to the king: and their hide is very good for ship-ropes. This whale is much less than other whales, not is he longer than seven ells long; but in his own land is the best whale-hunting, they are eight and forty ells long, and the largest fifty ells long; of these he said that he of six some slew sixty in two days. He was a very wealthy man in the ownings that their wealth in is, that is in wild deer."

Exercises.

1. Comment on the following statement: "Two men run after one employer —wages fall."
2. Why is it that increase of *wealth* does not always follow increase of *wages*?
3. How can a nation become wealthy?
4. Explain how an indolent person is a bad citizen.
5. Which would be of the greater service to the community, 50 Ford cars at a cost of £8000 or 5 Rolls-Royce cars at the same cost?
6. Make a list of all the classes of workmen you can think of that are engaged in producing a pen-nib.
7. Give as full an explanation as you can of the diagram No. 37.

CHAPTER VIII.

THE PROBLEM OF CAPITAL.

Where wages come from. In the last chapter we considered, among other things, the difference between *nominal* wages and *real* wages. Nominal wages are paid in some form of money for services rendered. In the illustration No. 38 a boy is seen receiving his week's wages. The problem suggested by the picture is: "Where does the money come from for the payment of wages?" Perhaps you might answer: "The money comes from a bank." Very well, but how did it get into the bank? Bankers do not make money. Doubtless you have seen men and women entering a bank in your town, and you have probably guessed that they have gone there for the purpose of handing

No. 38.—WHERE DOES THE MONEY COME FROM FOR THIS LAD'S WAGES?

over money to the banker, or of receiving money from him. We shall find it quite an interesting little problem to solve this question as to where the money comes from for the payment of wages. We will imagine the case of a farmer. Perhaps the farmer employs twenty men on his land, and at the end of each week he has to pay all of them wages. This runs into a considerable sum of money. Now the farmer gets his money for paying wages by selling the produce of the farm. He goes to market, where he meets butchers, stock-dealers, millers, and others who require meat, cattle, wheat, oats, hay, etc. The farmer may have some, or all of these things for sale, so he sells his goods at the best price he can get for them, receives his money, and is able to pay his workmen. But suppose the farmer has nothing to sell, where are the wages to come from? In the spring, for instance, the corn is only just coming out of the ground: workmen must be paid week by week to hoe and weed the land, but it is many months before the corn will be ready to sell.

The farmer has two chief ways by means of which he can continue to pay his men for several months before selling his crops: (1) by paying wages from the money he has saved; (2) by getting the banks to lend him money.

(1) **Savings.** In the autumn and winter seasons the farmer sells his crops and receives considerable sums of money for them. With some of the money he may buy ploughs, reaping machines, engines, harrows, and other agricultural machinery; perhaps he repairs his barns and sheds, or builds one or more new ones; he has to buy stock and pay rent; and a large portion of the money he must put aside to pay his men with during the following spring and summer. **This saved wealth is called capital.**

The word *capital* is a most interesting reminder of ancient days. The word is derived from *caput*, a head. You will remember that in olden days a man's wealth generally consisted in the number of

heads (of cattle) that he possessed. The chief wealth of many stock farmers still consists of heads of cattle, but the old word *capital* is now used for any form of saved wealth. How much capital do you possess? If you have saved your pennies and bought a knife, the knife is a part of your capital. You can use it for many purposes, and you can, if you care to do so, exchange it again for *liquid* capital in the form of money. Your clothes, your toys, your books, your fountain-pen, and any other things bought by saved wealth make up your capital. The capital of the farmer consists of those things he has bought with the money he has saved, as well as the money he puts away in the bank. His books, houses, barns, machines, tools, and much besides that the farmer needs to carry on his business make his *real capital*; the money in the bank is his *nominal capital*. The farmer can go to the bank and get a part of this nominal capital at any time; probably he goes once a week to get sufficient to pay the wages for a week, besides enough to supply the needs of himself and his family. It should now be clear that capital is of first-rate importance. **Capital is produced by the efforts of others, and capital helps to provide work.** But capital can only be obtained by saving wealth. The rates that are paid by householders throughout the country help to produce much capital. With the rates the public authorities make good roads, build schools, and libraries, and lay out public parks. All this real capital is of much service to the community. We find capital in the form of railways, docks, ships, factories, shops, houses, and public buildings, all of which have been acquired by the savings of a great many workers; and all this capital helps to provide work and wages for large numbers.

(2) **Banks.** It frequently occurs that a farmer has not sufficient nominal capital to enable him to pay wages for several months. He may have bought a large number of young cattle which he intends to fatten for the market; perhaps he has invested in a supply

of new machines ; his crops of the previous season may have turned out badly and the price he received for them may have been low. The farmer cannot discharge all his men or the growing crops would be ruined and his cattle would suffer. He goes to the bank and asks for a loan of money. The bank manager knows the farmer as being a thrifty, trustworthy man, who saves his money when he gets it, and invests it in real capital when he can. So the bank lends him the money he requires, charging him six or seven pounds interest for each hundred pounds he has borrowed. When the time comes again for selling crops the farmer returns all the money lent to him, and he is glad to do so, for it does not pay him to borrow money if he can help it, on account of having to pay interest for the use of it. Banks are, then, very important institutions. They greatly assist the prosperity of the country by giving credit to farmers, shopkeepers, merchants, and all sorts of business men who require large sums of money day by day for paying wages ; buying machinery and raw material, etc. ; transporting goods ; paying rent, rates, taxes, and a host of other regular expenses.

Where do the banks obtain their constant supplies of money ? The banks get their money from thrifty people. All those hundreds and thousands of people who are thrifty, and who save some of their income week by week, and year by year, lend it to the banks. The banks only keep a small portion of this money in their strong rooms. They in turn lend it, as we have seen, to the farmers, shopkeepers, and others who require it for carrying on their various businesses. And carrying on business means the employment of men and women. Hence we see **that every person who saves money and lends it to a bank is a true citizen, a patriot.*** Have you a money box on your mantel shelf ? Most parents encourage their children from an early age to save their pennies by putting them in a money box, afterwards transferring the saved pennies to the Post Office Savings Bank. Sensible parents know that the best way of learning to save,

and so get capital, is by doing so regularly, until the practice becomes a habit. In addition, the saving of wealth is a highly patriotic duty. It is by means of the saved wealth of thrifty people that others are employed and receive their wages. If no one saved his wealth there would be no capital, and without capital, under modern conditions of society, work could not be carried on. The most important lesson a lad or girl has to learn when beginning to earn wages is that of saving. One of the chief causes of poverty in a country is due to the fact that men and women, week by week, spend every farthing they have without putting by any of their wealth for "a rainy day." And it is poverty that is the chief cause of sickness and wretchedness. When the weekly wages were ridiculously low it was hardly possible for even the most thrifty persons to save money, but matters have changed so greatly in this respect during the last few years that there is now little excuse for those who spend the whole of their income. Savings of individuals serve: (1) to assist the individual in time of need; (2) to produce wealth for the saver; (3) to help the State. This question of saving is of such great importance that we shall refer to it again in a later chapter.

Companies. There is another way by means of which great industrial firms obtain money for business purposes. Sometimes the money required runs into millions of pounds, as, for instance, the construction and running of a railway. During the Great War millions a week were needed to pay the wages of the munition workers, to pay for the food, guns, ammunition, clothing, and a vast deal besides that was needed for winning the war. The Government invited every person in the land to lend money to the State. Men, women, and children bought War Savings Certificates for fifteen shillings and sixpence each. That is, for every fifteen shillings and sixpence lent, the State promised to repay one pound at the end of five years, so giving the lender four shillings and six-

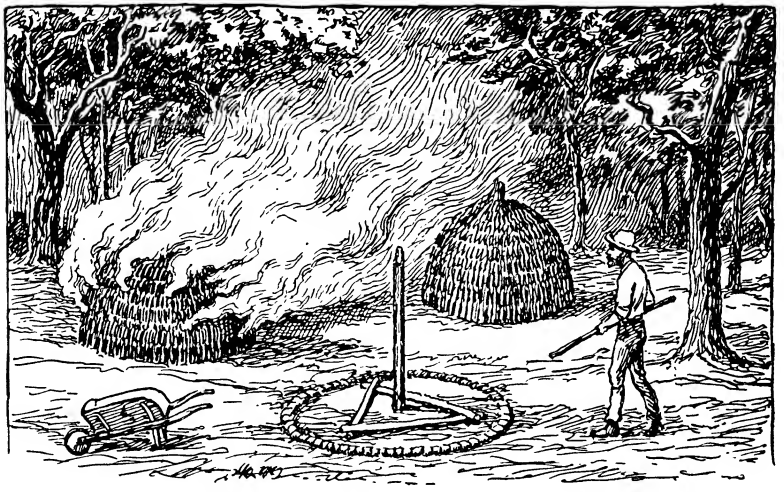
pence for his loan. By this and other means huge sums of money were provided, and it was largely due to the nation's saved wealth that the war was won.

A large industrial concern employing hundreds, and may be thousands, of workers has to appeal to the public to lend their money for carrying on the industry. The people take a share in developing the business. They know very little, or nothing, about the working of it; they have faith in the trustworthiness of the heads of the firm, so they lend their money, or in other words they take up shares. Their money is put together to form a Joint Stock. All the people who contribute their savings are formed into a company, each person being known as a shareholder in the Company. When a company has been properly formed and registered according to law, a Joint Stock Company can use its capital and act in the same way as a private individual. Each share in name may represent one hundred pounds, and for each share taken up the shareholder will receive year by year interest for his money lent. This interest, or dividend, varies greatly in amount. The interest is derived from the profits made by the company in trading. If the workers are industrious, and the heads of the firm are clever at their business, selling the goods that are made at a fair price, the profits each year may be considerable, and the shareholders will receive good interest for the money they have put into the business. When a man has bought shares in an undertaking he can at any time render his capital *liquid* by selling his shares for whatever sum he can get for them. The market for buying and selling shares is called a Stock Exchange. The largest Stock Exchange is in London, but there are others in cities like Manchester, Liverpool, and Glasgow.

It would be as well to note here that the great development of businesses carried on by means of Companies has had a serious effect on the workers. The shareholders have no knowledge of, and little interest in, the individual workers, who have been considered as

so many "hands," not as so many living persons with souls and bodies. Much of the discontent* of workers has been directly or indirectly caused by Company control. (This subject will be further considered a little later in the book.)

Natural resources. Thus, we see that working and trading are carried on by co-operation. The work people do their share by



No. 39.—Why has this Practice of Burning Charcoal fallen into Disuse?

making the goods; the banks do their share by lending money obtained from thrifty people; the thrifty people not only lend to the banks but also take shares in the business, and the heads of the firms arrange and organize the whole concern. *Every member of the community is dependent on other members.* Wages cannot be paid without saved wealth, and wealth cannot be acquired without effort, or labour. The captain of a football team cannot play a match by himself, and a team would make a poor show without a captain. But all this co-operation of effort would be of little use

without the natural resources of the land.* From the land is obtained all the raw material that is used in industry :—coal, iron, copper, and other minerals; wool from the sheep that feed on grass; leather from the skins of animals; sugar from the cane or beet; bread from the corn—indeed, we can easily trace the source of all wealth back to the land. England has become a wealthy nation, not only on account of the skill, the energy and the faith of her workers, but also because of the riches of Nature stored up in the land, and because of the temperate climate that enables all to work in comparative comfort from year's end to year's end.

When in the latter half of the eighteenth century clever men discovered that coal could be used instead of charcoal for the smelting of iron ore, an enormous impetus was given to the manufacture of cloth, machinery, and other goods. Coal and iron ore were found in close proximity in several parts of the country; Nature's stored wealth created a number of capitalists who were the owners of the land containing the riches, or who developed the mineral wealth contained in it.

People flocked from the country to the great factories which were rapidly erected in Lancashire, Yorkshire, and other parts. The heads of these industrial concerns became very wealthy; their capital steadily increased; they employed more and more workers to produce goods; they had under their control the working lives of thousands of men, women, and children. For a century the captains of industry—the capitalists—ruled the country.

"God lent his creatures light and air,
And waters open to the skies;
Man locks him in a stifling lair,
And wonders why he pines and dies."

The Capitalists. Every boy and girl knows how important it is to select a good captain of sports. In making the choice we consider his (or her) ability to play; his strict impartiality—doing what he

considers right without fear or favour; his keenness; his good temper, and other admirable qualities. A successful business man is frequently called a captain of industry. Perhaps, as captain of a school team, he developed those qualities just enumerated, and this side of his education has done much to prepare him for the difficult task of organizing a great industrial concern. A captain of industry should have, and must have if he wishes to be successful, *a long view.* He has to consider all those various problems of purchasing raw material, manufacture, transport, distribution, selling, etc., etc.; he has to consider the well-being of the workers under his charge, and the best means of obtaining capital to continue the work of his factories. He must always look a long way ahead and not consider only the needs of a single day. The captains of industry during the eighteenth and nineteenth centuries did *great good* and *terrible harm.* They had a big share in making England wealthy in machinery, factories, railways, ships, and merchandise. They did terrible harm in exploiting the workers; that is, they harshly used that power which riches gave them to get as much service as possible at the lowest price. Capital was wrongly considered as the only source of wealth. Men overlooked the fact that capital could not even be produced without the efforts of labour, and that neither were of value without the resources of Nature.

We read in the last chapter of some of the terrible evils of the factory system, but the evils could not be fully written if this book contained nothing else. Why did not our father, the State, put a stop to these practices of the capitalists? There were several reasons, but we will only consider one of them.

Laissez-faire. We have repeated on several occasions that the proper and only way of true education is by self-effort. Undue interference by others tends to make us weaker rather than stronger. Suppose a father has two boys. He hears a dispute arise over a simple question in a game of marbles. One boy declares he hit the

" alley," the other is equally positive that he did not. A wise father does not interfere at once ; he watches quietly, trusting that through the liberty he allows they will adjust their own difficulties. But they do not adjust them—the stronger, or the more aggressive says, " Let us fight it out." Now at once the father interferes ; he tells the would-be fighter that he is a bully depending only on his strength ; he has no more right to claim the marble than his brother : they must bowl again.

All Englishmen hate and loathe an undue interference with their own rights and privileges. The State rarely interferes in disputes between men if it is any way possible for differences to be mutually adjusted. The State generally interferes, and should always do so, when *might* attempts to crush *right*. During the industrial period of England, capital was *Might* crushing the *Right* of Labour to live under fair conditions and receive reasonable wages for its services. The State, however, did not interfere. As we now know, the capitalists very wrongly continued amassing wealth at the expense of the workers. Of course, all capitalists were not of this kind. Some, more thoughtful and more humane, looked after their workers. True heroes, like Shaftesbury and Wilberforce, with burning words urged the State to interfere. But the capitalists had the chief voting power in Parliament ; some of them laughed derisively at those who considered workpeople as having rights of their own. The State adopted the principle of *laissez-faire*, as it is called, a policy of letting things remain as they are, because the liberty of Englishmen must be considered sacred. It took the best part of a century for the nation to recognise that liberty and tyranny are not the same. At last, however, the eloquence of speakers in Parliament (and the terrible death roll in the factory districts) stirred the public conscience. For not only the Parliament, but the public were equally to blame. The public clamoured for cheap articles of every description, never heeding the pitiful cries of the sweating

men, women, and children. That famous, pitiful, but truthful song of Thomas Hood (1799-1845), which appeared in *Punch*, also helped the public to realise that much of the blame for sweated industries lay with them.

Here are two verses from the poem :

"With fingers weary and worn,
With eyelids heavy and red,
A woman sat, in unwomanly rags,
Plying her needle and thread,
Stitch—stitch—stitch !
In poverty, hunger, and dirt,
And still with a voice of dolorous pitch,
She sang the 'Song of the Shirt ?'

Oh, men with sisters dear !
Oh, men with mothers and wives !
It is not linen you're wearing out,
But human creatures' lives !
Stitch—stitch—stitch,
In poverty, hunger, and dirt,
Sewing at once with a double thread,
A shroud as well as a shirt."

After long delay the State was roused to action. Factory Acts* were passed and reforms instituted that gradually did away with the horrors of the factory system ; but the evils of slums and overcrowding have not yet all been removed, for great reforms usually take place by slow degrees.

But, generally speaking, the modern employer has now ceased to look upon his workpeople as merely "hands" hired to yield him profit. He liberally pays for the labour he employs ; he cheerfully travels the compulsory mile by giving a loyal obedience to the Factory and other cognate Acts of Parliament ; and he voluntarily goes the second mile by initiating and carrying out schemes for the general betterment of his workers. He has recognised that the employees are "On National Service," and that, therefore, it is his duty to secure their comfort and happiness.

SUMMARY. Wages are paid from saved wealth. Saved wealth is called capital. Real capital consists of goods bought by saved wealth ; nominal capital is saved money. Thrifty persons lend their savings to banks ; banks assist the State by lending money for industrial purposes. Companies obtain their working capital from the savings of thrifty people. The national resources of England, with the temperate climate, are the chief sources of England's wealth. For nearly a century Capital was considered by many as the only source of wealth, and Labour was exploited. The State acted on the principle of *laissez-faire*.

Notes.

Source of Wealth. The land has been mentioned as the source of England's wealth, but the ultimate source is the sun. Grass for feeding the animals can only grow in the light of the sun ; coal mines were once vast forests flourishing by the sunlight—coal may be considered as concentrated sunshine.

Coal. A great change is at this time steadily taking place in the use of coal. When brought to the surface it is used in furnaces to smelt iron from ore and to make steel ; some of it is used in engines to drive machinery, to speed trains, to propel steamships, and, to a smaller extent, for gas and domestic fires. But coal is now largely used to drive dynamos, thus generating electricity, which is a source of wonderful power, easily conveyed by copper wires to distant parts. One electric power station in London on the banks of the Thames alone drives the railway trains of a large part of London, calling at no less than 150 stations. In the future coal will probably be burnt at the pit's mouth, and energy will be conveyed electrically to distant parts. This plan will save enormously in the cost of transport and will assist in greater production of goods—wealth. The chief mark of increased civilization is increased organization.

Patriot : L. *patria*, one's country. A patriot is a lover of his country, or one who is devoted to its interests. Patriotism has won great victories—and caused devastating wars. Robert Louis Stevenson did not place the sentiment of patriotism at the top of the list of human virtues. He believed that to concentrate one's affections and interest too closely upon one small section of the earth's surface, simply on account of the accident of birth, had a narrowing effect upon a man's mental outlook and his human sympathies. The League of Nations can well be a higher conception of duty than patriotism.

Nurse Cavell's noble farewell message to the world shortly before her cruel death was : " Standing as I do in view of God and Eternity, I realise that patriotism is not enough, I must have no hatred or bitterness towards anyone."

Discontent. One of the chief causes of discontent in the industrial world is the uneven distribution of the National Income. Prior to the Great War the income of individuals could be divided (approximately) as follows: (1) People with incomes of above £750 per year—1,250,000. (2) People with incomes between £160 and £700 per year—3,750,000. (3) People with incomes of less than £160 per year—38,000,000. More than *one-third* of the National Income was shared among *one-thirtieth* of the people. Since the war some changes have taken place in the distribution of the nation's income, but with such facts as these before them, it is easy to understand why numbers of workers are striving for the general introduction of profit-sharing industrial concerns and co-partnership. In the former, the wage-earner receives a share of the profits, but he has no one directly to represent his interests in the management of the business. In the latter, part of the capital is shared with the wage-earners, who have their own representatives to sit on the committees of management. The advantage of this system of co-partnership is that the wage-earner has a keener interest in his work, and he gets to know some of the difficulties of commerce and general business organization apart from his own special job.

The Factory Acts are many in number, but they can be generally classified under one of the four following heads: (1) Clauses which relate to all forms of sanitation for the health of the workers. (2) Clauses which regulate the hours of labour for children and "young persons." (3) Clauses which deal with the education of young workers. (4) Clauses which refer to regular inspection by government officials.

The Factory Acts not only deal with factories proper, but also with workshops and retail shops.

Exercises.

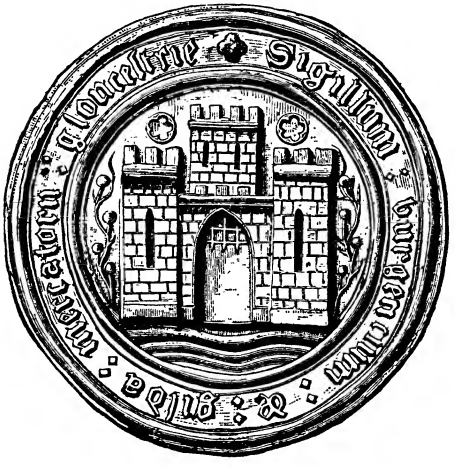
1. Comment on the following: "I am part of all that I have met."
2. Write one useful sentence about each of the following: banks; capital; *laissez-faire*; thrift; Joint Stock Companies.
3. Make a list of all the groups of workers you can think of who assist in supplying you with a pair of boots.
4. Comment on this statement: "England's wealth comes from the soil."
5. What qualities would you seek in selecting a captain of a cricket or net-ball team?
6. Comment on this statement: "Everyone lives by selling something."
7. Comment on this statement: "All workers are on National Service."

CHAPTER IX.

THE PROBLEM OF LABOUR.

BEFORE going on to the consideration of Labour, we will cast our minds back into history, which will give us a picture of the very old controversy between Capital and Labour.

Gilds. During the ninth and tenth centuries there was a general tendency among the freemen of the land to join their fellow-freemen in peace clubs, or **Frith-gilds**, for the purposes of maintaining order among themselves and for mutual protection against the growing power of the nobles. Once a month all members of a Frith-gild gathered at a gild feast in the common hall. The motto of the Gild was: "Let all share the same lot, if any misdo, let all bear it." A member could look for aid from his Gild-brothers in atoning for any guilt incurred by mishap. He could call on them for assistance in case of violence or wrong: if falsely accused, they appeared in court as his compurgators*; if poor they supported, and when dead they buried him. On the other hand, he was responsible to them, as they were to the State,



NO. 40.—SEAL OF GILD MERCHANT, GLOUCESTER, *c.* 1200.
(The device is a conventional representation of one of the city gates.)

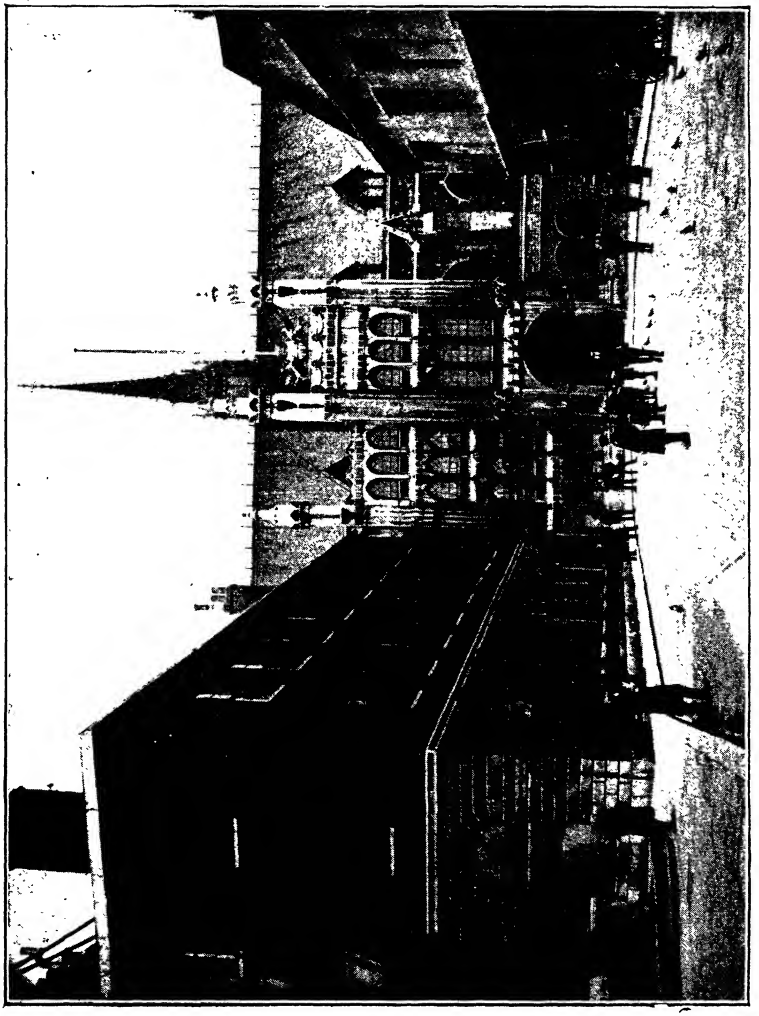


Photo. W. S. Campbell.

No. 41.—The Guildhall, London.

for order and obedience to the laws. A wrong of a brother against a brother was also a wrong against the general body of the Gild, and was punished by fine, or in the last resort by expulsion, which left the offender a "lawless" man and an outcast. In the reign of Athelstan the London Gilds united into one, for the purpose of carrying out more effectually their common aim.

In course of time these united brotherhoods in the towns were called **Merchant-gilds.** These Merchant-gilds steadily gained considerable authority in the government of the towns. They made it their special business to obtain from the King, or from their lords, wider commercial privileges, rights of coinage, grants of fairs, and exemptions from tolls. Within the town itself they framed regulations as to the sale and quality of goods, the control of markets, and the recovery of debts. Thus it came about that the right of trade, the regulation of trade, and other forms of town government, were wholly in the hands of the landowners who formed the Merchant-gilds. The artisans, escaped serfs, and the poorer classes generally had no part in organizing the actual life of the town. The burghers of the Merchant-gild gradually concerned themselves with the operations of commerce and in trades which required a larger capital. Their less wealthy brethren were left to do the work of making and producing the goods. In the thirteenth century, the cloth merchant became distinct from the tailor, and the leather merchant from the butcher.

The result of this division of labour was that the members of the trades formed themselves into **Craft-gilds**. Every trade had its own Gild—bakers, brewers, carpenters, weavers, etc. Every workman had to belong to his Gild and to do his own special work and none other. An apprentice worked for several years under a skilled craftsman, at the end of which time he had to present a piece of "test-work" to prove his ability. Then, if his conduct was satisfactory, he became a master-craftsman of the Gild. The regulations

of the Craft-gilds were of the minutest character; the quality and value of work was rigidly prescribed; the hours of toil fixed "from day-break to curfew," and strict provision made against competition in labour. At the Gild meetings, brethren gathered round the Craft-box, which contained the rules for the society, and stood with bared heads as it was opened. There was for a number of years fierce rivalry between the Merchant-gilds and the Craft-gilds. Sometimes their dissensions broke out into open violence, as in 1261, when the craftsmen forced their way into the town-mote, and, setting aside the aldermen and merchant magnates, chose Thomas Fitz-Thomas for their mayor. By the time of Edward III. contests between the rival Gilds had practically ceased. Charters had been granted to every trade, and distinctive Liveries were assumed by members of each Gild.

The power had passed from the hands of the few into the hands of the many. But by the time of the Tudors, these Craft-gilds had become just as self-seeking in their trading methods as the Merchant-gilds before them. As their wealth and power increased they became tyrannical, leaving out of account the rights of the mass of citizens who were not members of their Gilds. The Gilds, by their exclusive methods could not keep pace with great changes brought about by the Renaissance. Gradually they fell into decay and finally ceased to exist. The Gilds had served a great purpose in giving England a foremost place in European trade by the high standard of work compulsorily produced by the members. Traces of the Gilds are left in the Livery Companies and Guild-halls.

Labour. At one time workmen were forbidden by law to combine into groups; but after the repeal of the Combination Laws in 1871 the workers banded together in Trade Unions for the purpose of getting their grievances redressed. Before the rise of the Trade Unions there was a time when worker competed with worker to obtain employment in a factory. Thousands of men with their

families left the countryside for the factory town, where work and wages were regular. But on account of the competition of the workers, and the competition of employers among themselves to produce cheap goods, wages were small, and it frequently required a whole family—father, mother, and children—to earn a fair income. One of the chief causes for this joining together of men in Trade Unions was the general spread of Education. Men began *to read*, and *to think*, and *to act* for themselves. They realized that capital without labour is of little use. When their members had sufficiently increased, and they had saved some wealth, they used a powerful weapon of their own to fight the capitalists. **Labour decided to strike.** They would not work until their grievances were redressed.

You remember how the knights and nobles in the olden days stood fully armed looking on King John at Runnymede, compelling the tyrant to seal the Magna Charta; and again how the Parliament in the reign of Charles I. refused to grant him money till their complaints were heard. In a somewhat similar way Labour stood by refusing to work. Like the Romans of old, Capital had forgotten the second and larger part of the nation. But Strikes have a disastrous effect on the community. Industries of various kinds are so closely dependent on each other that by the striking of one small set of operatives, hundreds, and perhaps thousands, of workers are thrown out of employment. Every Strike, even the smallest Strike, makes the country poorer, because less goods are produced. The necessities of life—coal, food, clothing—all become dearer, just when the wages of a man cease altogether, or become very small. It consequently follows that Strikes produce great hardship and much suffering.

The chief reasons why Labour chose to use the Strike weapon as a means of adjusting grievances are:

(1) Until recent times industrial workers were not specially represented in Parliament by Labour members as the Capitalists

were, consequently their views were not adequately brought to the notice of the nation.

(2) The chief newspapers of the land are under the control of Capitalists, so that, again, the ideas and opinions of industrial workers are not fully expressed for the general information of the people.

(3) The lack of education has caused workers to take a short view of life, which has led them in the past to work as *individuals*, competing against each other even to the extent of exploiting the labour of their own children.

(4) The loss of personal relations between worker and master due to the carrying on of industrial concerns by means of Joint Stock Companies.

These disabilities of Labour are steadily being removed. There are now a number of Labour representatives in Parliament; one or two newspapers specially cater for industrial workers; facilities for a more complete education are gradually being introduced; personal relations are being restored by means of councils of representatives of workmen and masters. Labour is becoming more and more powerful through being united. As with the Gilds of the Middle Ages and the Capitalists of Modern Times, Labour is in danger of becoming the tyrant and claiming that "Might is Right."

Here then we have one of the most pressing problems of to-day, a problem that the Nation's Youth will have to take a share in solving. The problem to be solved is: How can the wealth produced by the combined efforts of both Capital and Labour be fairly distributed? You should, as an educated person, be in a position to help materially in the solution, especially if you keep in mind that there are two sides to every problem. It has been shown that both Labour and Capital are necessary for the well-being of the State. This fact is well illustrated by a passage in *Coriolanus*, one of Shakespeare's plays. A company of mutinous citizens is introduced in

a street in Rome. The citizens talk wildly about the rich, declaring that they have no use but to do workers injury. A friendly Roman, Menius Agrippa, walks in and after some soothing talk tells the following story :

"There was a time, when all the body's members
Rebell'd against the belly ; thus accused it :—
That only like a gulf it did remain
I' the midst o' the body, idle and unactive,
Still cupboarding the viand, never bearing
Like labour with the rest ; where the other instruments
Did see and hear, devise, instruct, walk, feel,
And, mutually participate, did minister
Unto the appetite and affection common
Of the whole body. The belly answered—
'True is it, my incorporate friends,' quoth he,
'That I receive the general food at first,
Which you do live upon ; and fit it is ;
Because I am the store-house, and the shop
Of the whole body ; but, if you do remember,
I send it through the rivers of your blood,
Even to the court, the heart, to the seat o' the brain ;
And, through the cranks and offices of man,
The strongest nerves, and small inferior veins,
From me receive that natural competency
Whereby they live : and though all at once cannot
See what I do deliver out to each,
Yet I can make my audit up, that all
From me do back receive the flour of all,
And leave me but the bran.' "

Wise men on both sides have recognized the truth told in the above story, and in our own day Parliament has not acted on the disastrous policy of *laissez-faire*. Parliament has listened to speakers on both sides, has thought the matter out, and acted. The government appointed a Committee to enquire into the relationship of Labour and Capital and suggest remedies for any grievances. The chairman of the Committee was a Mr. J. H.

Whitley, and one of the chief decisions that the Committee recommended was that all disputes should be discussed in councils consisting of representatives of both Labour and Capital. These councils are now generally called Whitley Councils. They have the power of doing great service to the Nation generally, as their representatives are mostly anxious that Labour and Capital should co-operate for the general good, and the representatives in council have the opportunity of hearing both sides of the questions in dispute. A considerable number of large industrial concerns work on a co-operative system, whereby the profits of trading are shared among the workers and the employers, and in many instances this plan has proved most successful.

Again, we see that great progress has been made during the last few years in all matters dealing with Labour and Capital. Much of this progress is due to increased education, and much is due to the people acting up to the spirit of the Hero's teaching—"Thou shalt love thy neighbour as thyself."

The question which should be foremost in the minds of all men, whether employers or employees, is this:—Englishmen, is this Fair?

These beautiful words of Robert Browning will form a fitting close to this chapter:

"I trust in Nature for the stable laws
Of Beauty and Utility—Spring shall plant,
And Autumn garner to the end of time;
I trust in God—the Right shall be the Right
And other than the Wrong while He endures—
I trust in my own soul, that can perceive
The outward and the inward, nature's good and God's."

SUMMARY. During the Middle Ages industrial workers—masters and men—were united in Merchant-gilds. In course of time members of trades formed themselves into Craft-gilds. Gradually the power of the Gilds declined, as their exclusiveness did not enable them to keep pace

with the changes brought about by the Renaissance. In modern times Labour has united in Trade Unions chiefly for the purposes of collective bargaining. The Unions have forced their demands by the members' refusal to work. Strikes are disastrous to the well-being of the State. Whitley Councils have been set up in order that the grievances of both Capital and Labour shall have an equal hearing for the mutual adjustment of differences.

Notes.

Compurgator : L. *compurgare*, to cleanse thoroughly. A name given to one who, under Anglo-Saxon law, took an oath that the accused person was innocent of the crime charged against him. The compurgators were really witnesses to character. The number of compurgators required by an accused person was fixed by the court, but it seems to have been generally twelve in number, and thus has some connexion with a modern jury.

Co-operation is the name given to an industrial system, which is self-governed and organized for the mutual benefit of its members. The founder of co-operation was Robert Owen, who in 1821 founded the first co-operative society in London. At the present time there is hardly any town of importance in Great Britain without its co-operative society. The principles upon which these societies have been built up are the participation by all members in the dividend of the society and the admission to the society of all who care to join. All the members take part in the election of a committee of management so that each society has its own self-government.

Co-partnership is a system of organization in industry which aims at bringing about an improvement in the relations of Capital and Labour. It claims for all workers: (1) that in addition to wages they shall receive some share in the profits of the business; (2) that a part of the workers' profits shall be utilized to increase the capital of the business; (3) that the workers shall have some share in the control of the business.

The system of co-partnership has been tried with much success among certain large industrial undertakings. In some respects co-partnership would do for modern workmen what the Merchant-Gilds did for the workers of the Middle Ages.

Exercises.

1. Write one useful sentence about each of the following: Whitley Councils; strikes; co-operative societies; co-partnership.
2. In what way is an idle person unpatriotic?
3. What do you understand by "The Gospel of Work"?

4. Comment on each of the following qualities, applying your remarks to a shopkeeper: "Selling goods successfully demands training, courtesy, perseverance, experience, and foresight."

5. Write the *pros* and *cons* for a debate on "Strikes."

CHAPTER X.

THE PROBLEM OF CHOOSING A JOB.

Polonius' advice to his son, Laertes, on setting sail for a foreign port.

"Yet here, Laertes! aboard, aboard, for shame!
The wind sits in the shoulder of your sail,
And you are stay'd for. There—my blessing with you!
And these few precepts in thy memory
Look thou character. Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade. Beware
Of entrance to a quarrel; but, being in,
Bear't, that th'opposed may beware of thee.
Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man;
And they in France, of the best rank and station,
Are most select and generous, chief in that;
Neither a borrower, nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
Farewell; my blessing season this in thee!"

From *Hamlet*, by Shakespeare.

As boys and girls enter their "teens" they naturally begin to think about the larger life beyond the school, where they will begin to earn their livelihood. On making application for a situation they will almost certainly be asked for a reference as to their character* while at school. The master or mistress of the school is confronted at once with a double duty: (1) the duty of giving

No. 42.—What is the meaning of the "Writing on the Wall"?

such a reference as will help the applicant to obtain a first post in the world of work, where opportunity will be afforded to continue the process of *drawing out* the abilities; (2) the duty to the future employer of helping him to make such a selection of the candidates as will be best suited to his requirements. The master (or mistress) of the school is well aware of the truth of the old saying—"The boy makes the man," and if he has observed any of those qualities of character which indicate thinking, self-effort, and the desire to

co-operate with others, he will have little difficulty in writing such a reference as will be satisfactory to the late pupil and of value to the future employer. It is a somewhat trying experience for the applicant to attend with a dozen or more others at the office, shop or works of the advertiser. Naturally one puts on one's best clothes and has an extra wash; but employers try to look beyond the outside appearances, and are anxious to discover the traits of character and general education, which are not readily seen on the surface. But it is surprising with what accuracy large employers of labour are able to read one's character as exemplified in the general appearance, the manner of speech, and the apparently trivial occurrences of a short interview. The mysterious hand-writing on the wall summed up the character of King Belshazzar; "Thou art weighed in the balances, and art found wanting." Our characters are no less clearly disclosed to an interpreter by our trivial acts, our faces, and our speech. The following story is a good illustration of this point.

A gentleman advertised for an office boy, and quickly chose one from the fifty who applied.

"I should like to know," said a friend, "on what grounds you chose that boy. He had not a single recommendation with him."

"You are mistaken," answered the gentleman, "he had a great many. He wiped his feet before he came in, and closed the door after him, showing that he was orderly and tidy. He gave up his seat instantly to that lame old man, showing that he was courteous. He lifted up the book which was lying on the floor, and placed it on the table, while all the rest stepped over it or shoved it aside. When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk. When he wrote his name I observed that his finger-nails were clean. And he waited quietly for his turn, instead of pushing the others aside. Don't you call these letters of recommendation?"

Here is an interesting testimonial to a school-boy written about the year 1300. It would probably make any boy blush to the

roots of his hair should his master, after duly weighing him in the balance, describe him in similar terms :

" We have found Robert de Henleye, clerk, the bearer of this letter, during his stay at Worcester at an earlier date, to be well mannered, peaceful, quiet ; in fact, a boy of good disposition and praiseworthy life ; so that thus, from boyhood's years, like a young offshoot from some beautiful flower springing up to perfection, and afterwards rooted in the garden of delights, the Church militant, he has produced, to complete his virtue, the fruits expected of him. There can be no doubt that, starting from so virtuous a beginning, his character will justify the hopes we form of him."

The illustration, No. 43, is an interesting " light-thrower " on what were considered the desirable characteristics of a good servant. This piece of antiquity was painted on the wall adjoining the kitchen of Winchester College. The following lines give the interpretation of the figure :

" A trusty servant's portrait would you see,
This emblematic figure well survey ;
The porker's snout—not nice in diet shows ;
The padlock shut—no secrets he'll disclose ;
Patient the ass—his master's wrath to bear ;
Swiftness in errand—the stag's feet declare ;
Loaded his left hand—apt to labour saith,
The vest—his neatness ; open hand—his faith ;
Girt with his sword—his shield upon his arm—
Himself and master he'll protect from harm."

One could readily fill a book with rules and precepts as to one's bearing and conduct throughout life. When I went to school it was customary to write carefully in copy books some of the maxims which were considered to be of service in helping us to form our characters and prepare us for choosing a job. Such maxims as the following were among the number ; " A rolling stone gathers no moss " ; " A stitch in time saves nine " ; " Make hay while the sun shines " ; " Birds of a feather flock together " ; " Knowledge is power " ; and many others that you have probably come across in

No. 43.—A Piece of Antiquity.

Painted on the Wall adjoining the kitchen of Winchester College.

This is an Emblematic Figure of a trusty Servant. Do you understand the various symbols?

your reading. But the methods of *educating* boys and girls have greatly progressed during the past fifty years.

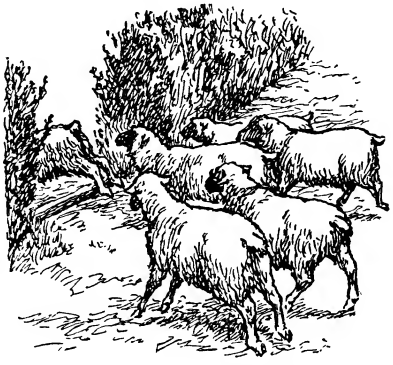
As we have seen, education is a process of developing *ourselves*, our *own* personality; and just so far as we, with the help of our parents, teachers and others, have drawn out our own talents, so we shall be equipped with the right mental tools for a job when we go to seek it.

A square peg in a round hole. Just imagine for a moment that you were given a square peg with a tapering point, and a useful hammer, and that you were required to fix the peg securely in one of the inkwell holes of your school desk. You would doubtless find it a difficult task, and, if you persisted in the use of the hammer, you would probably either break the desk or the peg. Now, if you would care to commit to memory a modern maxim, here is one for you: "I will not be a square peg in a round hole." But before you make the pledge let us clearly understand how this maxim applies to choosing a job.

Suppose you delight in horses, cows, sheep, dogs and all other animals, but because John Clerkly has gone off to a solicitor's office in the town you think you will, if possible, get a position in a similar office. It is pretty certain that you will be the square peg, and no amount of hammering by your employer will fit you for your place in the office. Your place is on a farm in the country. In the office your education will cease; in the country you can continue to draw out your characteristics.

On the other hand, suppose you are studious and delight in reading; you like writing and can learn long passages readily by rote, but as your friend Arthur Goldmines has done excellently as a motor engineer you think you will join him and make your fortune. As sure as your name is Tom Bookman (or anything else) you will merely be a square peg in a round hole. You will not be happy; you cannot progress rapidly; why, you will be uncomfortable every time that your hands are covered with grease.

This problem of choosing a job is one of the most difficult in life. One of the chief causes of selecting unsuitable employment is, that a boy or girl sheepishly follows the course of others, and because their friends are successful in certain careers they feel certain that they too can succeed. No two boys in this world have exactly similar faces, there is always some slight variation, and no two boys in the world have exactly similar mental capacities. Some are good at one thing, some at another; some like reading and writing, others prefer manual work; some are deep thinkers, others prefer to do what is shown to them. You should do your very utmost to choose the job for which you are best fitted. There are several other reasons why boys and girls frequently start their working life in an unsuitable career. Poor jobs for young people are more abundant than good jobs; again, some boys and girls do not give any thought to what they are going to be until they are on the point of leaving school. This does not give them time to look round and choose a suitable occupation, for they, naturally, are anxious to start work as soon as they can. Another reason for the square peg in the round hole is that modern industry is so complicated that it is extremely difficult for boys and girls to realise the range of occupations open to them.



No. 44.—Why do *all* the sheep jump through the gap?

Briefly, then, the chief reasons for the choosing of unsuitable jobs are:

(1) Those looking for work sheepishly follow the course of others.

(2) Poor jobs for young people are more abundant than good ones.

(3) Little thought is given to the selection of a job beforehand.

(4) The complication of modern industry.

Choosing a career is such an important thing in life that it should not be left without consideration until school-days are over. Some most helpful discussions and debates can be held on this problem. When preparing your notes for a debate the following information might be obtained by one or more of the class :

(1) Make as complete a list as possible of the various occupations that are open to boys and girls of the school.

(2) In each occupation try to find out : (*a*) the kinds of work done ; (*b*) the hours of work ; (*c*) the rates of pay for boys *and men* ; (*d*) the *demand* for labour in a particular industry, and the *supply* of workers ; (*e*) the conditions under which the work is to be carried on ; (*f*) the age of entry ; (*g*) the proportion of boys to men, and girls to women, that are employed ; (*h*) the education and training required ; (*i*) the prospects of promotion.

Perhaps all this sounds a little difficult, but with several *working together,* practically all the above information can be collected in the course of one or two months ; in addition, the seeking of such information will be found most interesting and of great service. While seeking for information there will naturally be opportunities for talking with employers and employees, with parents and friends, and probably with some members of an institution such as an " After School Care Committee."

Before finally deciding on an occupation you should be able to answer these questions satisfactorily :

(1) Am I suited for the work ?

(2) Are the wages satisfactory ?

(3) Is employment regular ?

(4) Are there reasonable chances of promotion ?

If you are satisfied with the answers you will not go far wrong in taking up the work. Choosing a job is a most serious matter, not to be undertaken lightly without careful pondering. You will do well to remember that a square peg cannot be made to fit in a round hole without a deal of rough treatment.

The long view. The illustration No. 45 shows a typical Jew of the time of our Lord wearing a phylactery. A phylactery is a slip of parchment with passages from Exodus or Deuteronomy written on it, put into a small leather case, and fastened with straps on the forehead or left arm. It was worn by pious Jews at prayer time as a literal carrying out of Exodus xiii. 16. The meaning of the word phylactery is a *preservative*, or a *charm*. Perhaps you would hardly care to wear a charm of this sort on your forehead, but you might be disposed to inscribe this line on the tablets of your memory: "*I will not choose a blind alley job.*" If you will faithfully keep this sensible rule it will be to you a preservative against a great deal of ill. A blind alley occupation is one that, like a blind alley, leads nowhere. In French it is a *cul-de-sac*, the bottom of the bag.

No. 45.—Why does this pious Jew wear a Phylactery?

Take, for instance, the job of a newsboy. He leaves the day school at the earliest opportunity, desperately anxious to earn some wages; he can readily get a job, for there will probably not be any references required as to his character, nor will enquiries be made as to his education. He can get straight into a job from the

moment he leaves school. But where will it lead him? What opportunity is there for such a lad to progress? For one thing, it will lead him among a very mixed company of lads who spend much of their day in idly passing away the time; there will be much

No. 46.—What will they become?

coarse language and rough play, long trying hours in all sorts of weather—indeed, there is little need to speak of the horrors of this blind alley occupation, for everyone can see for himself the pitiable lot of most of the newspaper boys and the disastrous effects on their health and character. "Live with wolves," says the Spanish proverb, "and you will learn to howl." (Do you not think it a strange thing that lads are allowed to work for *us* under such con-

ditions ? Perhaps you might have a debate on the subject and consider both sides of the question.)

What will the newsboy do as he grows into manhood ? The pay at his old job will not be sufficient to keep him ; he has not been trained, nor has he trained himself for any other work ; he joins the ranks of the unskilled labourer, and from day to day he can never be quite sure of employment, nor has he the opportunity to rise. His labour is always cheap because there is so great a supply —for hundreds of boys choose blind alley jobs. They, or their parents, take a *short view*. They think more of the immediate moment, and of earning money at once, than they do of earning a satisfactory wage as they grow older. There are many blind alley jobs—messengers, errand boys, van-boys, pages, step-girls—whose work is unprogressive, affording little opportunity for drawing out their talents, but rather greatly endangering their whole character by evil associations.

In choosing a job *take a long view*. Look as far ahead to the future as you can. See where your natural ambition to do well will lead you, and, if it will be a year or two yet before you will have to choose a job, remember, from time to time, your phylactery : " I will not choose a blind alley job."

As was pointed out in the chapters on Education, the State now offers tremendous opportunities for the physical and mental development of boys and girls. But the State cannot give you the *will* to progress, the *will* to work, the *will* to excel. Working for Life—the great Life to come—is a grand thing which can be crammed full of joy. We must *will* ourselves to do the job that is set before us ; we must *think* for ourselves and not be turned away from our purpose by the idle chatter of others ; we must exert all our *efforts*, never heeding the idle drones of our human beehive ; we must " play the game," *working together* with others for the benefit of all, and stopping our ears against paralyzing terror, we must run the race that is set

before us with a single mind. Let us take our courage in both hands and **live bravely**.

Some noted citizens. It is highly interesting to read the stories of certain noted citizens of the past who, after having been square pegs in round holes, or after having begun their working lives in blind alley occupations, managed to cut themselves apart from their old occupation and strike out in a new direction. Generally, we find that this was only accomplished after much hardship, but by sheer force of character they managed to rise superior to their conditions.

David Livingstone, who was not only a great explorer, but also a devoted heroic missionary and doctor, began life as a factory boy at the age of ten. As he worked he taught himself from books and after working *fourteen hours a day* in the cotton factory he would go to study at a night school. When he became older he worked half the year at the factory, and studied at Glasgow University for the other half to fit himself for the calling of a missionary doctor.

Charles Dickens, the famous novelist, at the age of ten worked all day in a blacking factory and wandered up and down the streets of London every night after dark. In his lonely wanderings he brooded over the wretched lot of factory workers and others he met in his nightly vigils. After a time he prevailed on his easy-going father (who was in prison for debt) to let him go to school again. Later he became a solicitor's clerk and by tremendous self-effort during the evenings he made himself the best reporter of the day. Steadily he progressed, and then began writing books in which he vividly described the wrongs he had observed in his daily life. His books did a great deal of good in rousing the nation to right the wrongs.

Samuel Crompton worked as a boy for his father, who was a farmer-weaver. Crompton determined to construct a machine which would be of service in his weaving. He had to work secretly at night, for men were very suspicious of machinery in those days, and he earned money for his tools by playing the fiddle at a theatre.

After years of labour, and at the cost of every penny he possessed, the machine was made.

Many other stories are told in the biographies of noted men; and doubtless *thousands* of similar stories could be told of the lives of men and women who never acquired fame.

One of the chief characteristics of the English race is the delight men take in overcoming difficulties. From the day when our ancient fathers, the sea-rovers, conquered the sea and, guided by the stars, landed on these shores, we have "hitched our wagons to stars." Was not the Babe at Bethlehem discovered by the Wise Men who lifted up their eyes and followed a star? We have lifted up our minds to ideals, to what might be, and men have always been found to make realities of our dreams. How grand to be able to sail across the seas *against* the wind—Bell answered with the steamship "Comet"! How grand to run faster than a horse—Stephenson answered with the "Rocket"! How grand to ask our friends sailing on the broad Atlantic how they fare—Marconi answered with the wireless telephone! How grand to fly like a swallow—the brothers Wright answered with the aeroplane.

We are all dreamers sometimes; we all build our castles in the air—how wretched we should be without them! What a grand thing indeed it will be if some reader of this book answers *our* dreams!

APPRENTICES.

During the Middle Ages, and up to quite recent times, children were sent to work when very young, even as young as seven years of age. Both boys and girls were sent away even from well-to-do homes, and apprenticed for seven or more years to learn some trade or craft; frequently, children were sent to do all sorts of drudging work in private houses. In some old parishes there are still funds for placing out boys and girls to a trade or craft. All through the Middle Ages, and up to the middle of the eighteenth century,

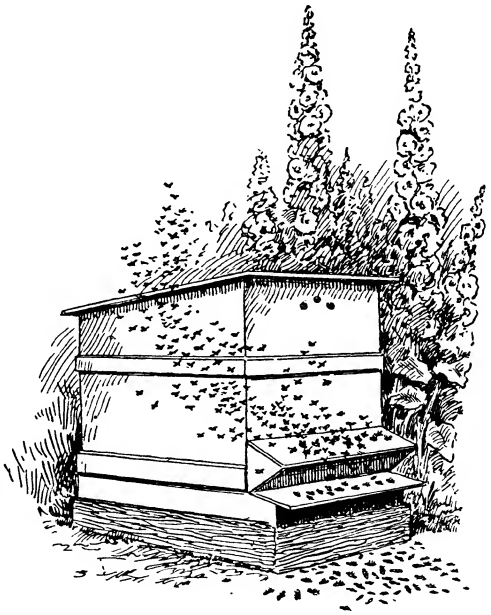
a man could not become a craftsman without being first of all an apprentice, bound to his master by very strict rules. In the presence of a magistrate the apprentice was bound for seven years, during which time he had to live in his master's house and serve him. He was instructed by his master and received food, clothing and lodging in return. Masters had the right to chastise their apprentices if they were idle or ill-mannered, and both masters and apprentices could complain to the magistrate of each other's conduct. Some of the complaints which are preserved in old records show that the apprentices frequently had a very hard life. They complained of being beaten with hammers and pokers, as well as with whips and sticks; they complained of their ragged clothes, of unwholesome food, of being turned out of doors at night, and so on. The usual complaints of the masters were that their apprentices were idle, that they were dishonest, that they stayed out at night and kept bad company.

Where both masters and apprentices did their duty they got on fairly well together. The chief point to remember is that the apprentices thoroughly learned their trade, in due time became craftsmen or journeymen*, and generally rose to the position of being masters themselves. Their work was progressive; apprentices always had the pleasure of looking forward to the time when by their skill they would be craftsmen. They were not confronted with the nightmare of being in a blind alley occupation.

With the advent of machinery into industry, apprenticeship has to a steadily increasing extent fallen into disuse. Thousands of men and women at work in factories only do one particular job during the whole of their working lives. Apprenticeship would be of small service to them. They naturally become highly skilful in carrying out their own special bit of work; indeed, the skilled British operative is the most skilled workman in the world. One of the chief defects of the factory system of manufacture is, that it is very difficult for an operative to enjoy his work. The whirr of the machin-

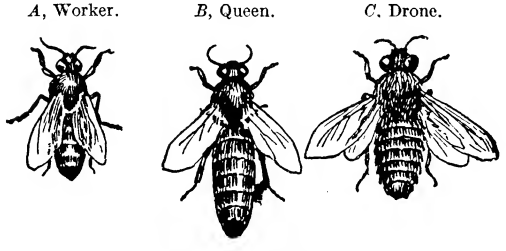
ery and the monotony of doing exactly the same kind of work day after day has a deadening effect on the nerves. The worker becomes almost a part of the machine. In the olden days the craftsman planned, made, and decorated his own piece of work; it belonged entirely to his own skill, and it is easy to imagine what a delight a finished piece of work must have been to a skilful workman.

But the factory system is a living force in the land. More and more, the work of many individuals is organized to produce a completed whole. This being so it is the more important that the hours of leisure should be rightly used. Then is the time for reading, for poetry, and for dreams; then is the time to walk abroad and revel in the beauties of Nature; then is the time for recreation and sport; and then is the opportunity for turning skill to account and in some hobby making a *whole thing* by one's own efforts. Probably some of you have already enjoyed the taking of a photograph, developing the plate and printing the picture. Cannot you imagine the joy of one who takes up drawing for a hobby and paints his



No. 47.—Why are the Worker Bees killing the Drones?

own pictures; or the happiness of one who dreams dreams and writes books; or the satisfaction of one who serves on public committees and helps his fellowmen. If your vocation* lies in a factory you can, and ought to be, contented and happy. And the larger part of your happiness, your satisfaction, will be derived from the fact that you have done your best. It is the drone* in the beehive that comes to an ignominious end. Idleness is a clog in the machinery, like dust and dirt on the wheels of a bicycle or the machinery of a motor car. You *must* work for your bread, but as the Hero said: "Man cannot live by bread alone." As Midas discovered, all the riches in the world cannot produce happiness. Remember that only one-sixth of your life is spent in working for your employers. Thanks to the workers who have lived before your time, you can make free use of ample leisure. That is the part of your life when you need think little about your bread. Really, the more one thinks of it the more one realises, that the true value of our citizenship vastly depends on the use we make of our leisure.



No. 48.—BEES.

How do you like this poetical extract?

"Where'er thou be
On land or sea,
Or in the air,
This little prayer
I pray for thee,—
God keep thee ever,
Day and night,—
Face to the light,—
Thine armour bright,—

Thy 'scutcheon white,—
That no despight
Thine honour smite !—
With infinite
Sweet oversight,
God keep thee ever,
Heart's delight !—
And guard thee whole,
Sweet body, soul,
And spirit high ;
That, live or die,
Thou glorify
His Majesty ;
And ever be,
Within his sight,
His true and upright,
Sweet and stainless,
Pure and sinless,
Perfect Knight ! "

JOHN OXENHAM.

SUMMARY. Our best reference for a job is disclosed by our trivial acts, our faces and our speech. In choosing a job one should endeavour not to be a " square peg in a round hole." When selecting a career it is a mistake to follow the course of others without good reason. A blind alley occupation leads to future disappointment and difficulty in getting work. It is of importance to take a long view when selecting a career. The State affords the *means* to progress, but the individual alone can produce the *will*. We should live bravely. Livingstone, Dickens and Crompton are examples of men who by force of character rose superior to their conditions. We should all " hitch our wagons to stars." The factory system of manufacture has had a disastrous effect on apprenticeship. Idleness is a clog on the world's machinery. The joy of work comes from doing our best. " Man cannot live by bread alone." The true value of citizenship vastly depends on the right use of leisure.

Notes.

Character. The following extract is from the writings of Theodore Roosevelt, who was President of the United States of America :

" Let the boy stand stoutly against his enemies, both from without and

from within, let him show courage in confronting fearlessly one set of enemies, and in controlling and mastering the others. . . .

Let him be unselfish and gentle, as well as strong and brave. . . . Don't ever forget to let the boy know that courtesy, politeness, and good manners must not be neglected. . . . Let the boy remember also that in addition to courage, unselfishness, and fair dealing, he must have efficiency, he must have knowledge, he must cultivate a sound body and a good mind, and train himself so that he can act with quick decision in any crisis that may arise. Mind, eye, muscle, all must be trained so that the boy can master himself, and thereby learn to master his fate."

Vocation : L. *voco*, I call. Trench in his *Study of Words* thus speaks of this word: "How solemn a truth we express when we name our work in this world our 'vocation,' or, which is the same in homelier Anglo-Saxon, our 'calling.' What a calming, elevating, ennobling view of the tasks appointed us in this world, this word gives us. We did not come to our work by accident; we did not choose it for ourselves; but, in the midst of much which may wear the appearance of accident and self-choosing. came to it by God's leading and appointment. How will this consideration help us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us here present. What an assistance in calming unsettled thoughts and desires, such as would make us wish to be something else than that which we are. What a source of confidence, when we are tempted to lose heart, and to doubt whether we shall carry through our work with blessing or profit to ourselves and others. It is our 'vocation,' not our choosing, but our 'calling'; and He who 'called' us to it, will, if only we will ask Him, fit us for it, and strengthen us in it."

Drones. In *King Henry V.*, one of Shakespeare's plays, the Archbishop of Canterbury draws a lesson from the bees on the advantages of co-operation, individual effort, and willing obedience. The fate of the drones is worthy of note:

"Therefore doth heaven divide
The state of man in divers functions,
Setting endeavour in continual motion;
To which is fixed, as an aim or butt,
Obedience; for so work the honey bees;
Creatures that, by a rule in nature, teach
The act of order to a peopled kingdom.
They have a king, and officers of sorts;
Where some, like magistrates, correct at home,
Others like merchants, venture trade abroad;

Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds;
Which pillage they with merry march bring home
To the tent-royal of their emperor:
Who, busied in his majesty, surveys
The singing masons building roofs of gold;
The civil citizens kneading up the honey;
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate,
The sad-ey'd justice, with his surly hum,
Deliv'ring o'er to executors pale
The lazy yawning drone. I thus infer,—
That many things, having full reference
To one consent, may work contrariously:
As many arrows, loosed several ways,
Fly to one mark; as many ways meet in one town;
As many fresh streams meet in one salt sea;
As many lines close in the dial's centre;
So many a thousand actions, one afoot,
End in one purpose, and be all well borne
Without defeat."

Journey-man: from the French *jour*, derived from Latin *dies*, a day. A journey-man was formerly a man hired to work by the day; now, commonly, a worker who has learned a handicraft or trade; distinguished from *apprentice*, *foreman* and *master*.

Exercises.

1. Write what you consider an ideal reference for a boy or girl on leaving school.

2. Describe the habits and manners of a lad who would probably be successful as a carpenter; or of a girl who hopes to be a nurse.

3. Write in column form the advantages and disadvantages of a "Page Boy's Life."

4. Prepare notes for a debate on the "Life of a Newspaper Boy."

5. Write one useful sentence on each of the following: *cul-de-sac*; short view; the will to work; apprentices; drones; long view; the joy of work.

6. Explain the following phrases from the poetical extract on page 149: "As many arrows, loosed several ways, fly to one mark"; "Creatures that, by a rule in nature, teach the act of order."

7. Make a list of ten points that might be useful to a lad desirous of cultivating good manners.

8. What employment do you propose to enter on leaving school? Give reasons for your choice. How do you propose to fit yourself for your job?

9. Write in list form the chief points of Polonius' advice to his son.

10. Comment on the following statement: "Most of us spend our lives in getting through gaps made by others."

CHAPTER XI.

THE PROBLEM OF SPENDING.

"I will establish in every city, and in the fields and woods, and above every keel that dents the water, without edifices or rules, or any arguments, the institution of the Dear Love of Comrades." WALT WHITMAN.

Spending. It was suggested in a previous chapter that the science of Economics deals with man as *wanting* something, *working* for it, *getting* it, and *spending* it. We have already considered the subjects of *wanting*, *working*, and *getting*; we must now think about the problem of *spending*. It is well for us again to notice the chief reasons for the great difference in the purchasing power of money in 1924 as compared with 1914: (1) During the four years of war the efforts of the nation were mostly expended in producing ammunition and war material, the greater part of which was used for destructive purposes, and the remainder of which is of small relative value.

(2) The efforts of the workers having been utilised for war purposes, the output of necessities, clothes, bricks, machinery, etc., was generally curtailed; hence the scarcity of necessities, and when things are scarce prices are high.

(3) On account of the great loss of shipping, the transport of foreign products—corn, meat, cotton, wool, etc.—was impeded and freights were high.

(4) On account of the increased cost of goods the workers demanded higher wages, which still further increased the prices of all goods; for goods are produced by labour, and increased cost of labour necessarily implies increased cost of goods.

(5) Paper money was freely circulated as the gold was needed for buying goods from other countries, and the use of paper money led to much waste.

The problem of spending is, then, an even greater problem in these times than it was prior to the War. We can divide expenditure into three main divisions: (1) The share due to ourselves and our dependants.

(2) The share required by the State.

(3) The share that ought to be given to "our neighbour."

The share of wages due to ourselves. As the chief reason for working is to earn an income enabling us to buy the necessities of life, it naturally follows that by far the larger part of our income must be spent for ourselves and those dependent on us. No two persons would spend a pound note in exactly the same way. Some people like fish, and others prefer meat; some are content with margarine, but others are unhappy without butter; some delight in rice, others require a more substantial pudding. A great deal of what we need depends on the nature of our work. Manual workers, those who expend much muscular energy, require different food from those who are brain workers sitting most of their working time at a desk in an office. There is not space in this book to deal with the different kinds of foods and the special value of each kind, but it should be noted that food can be generally divided into three main classes: (1) *Body-building foods*, which include meat and fish; milk, cheese and eggs; and pulse food, such as peas, beans and lentils.

(2) *Energy and warmth-producing foods*, which include fat (butter, margarine, dripping, cream), and starchy foods (potatoes, rice, tapioca).

(3) *Purifying foods*, such as vegetables and fruits, valuable for the salts, acids and vitamines* contained in them. The only form of drink which is *necessary* is water. Such things as sweets, cakes, tea, coffee and cocoa are luxuries and give pleasure, but they are not necessities.

One of the greatest mistakes made by young wage-earners (and especially girls) is that they frequently spend as little as possible on food, keeping as much of their income as they can for pretty clothes and amusements. This is a foolish mistake, which, if persisted in, must have a serious effect on health. "What foolishness it is to regard a youth or a maiden (made in the image of God) as an object for fine clothes, an advertisement post upon which to hang a draper's, a milliner's, a shoemaker's, or a jeweller's wares." The subject of the right kinds of food has received the earnest study of scientists for many years past; only recently has the value of vitamines in food been properly established, and our common-sense ought to teach us that, when doctors and scientists tell us emphatically that the kinds of food needed for health are such as are noted above, we must be very foolish indeed not to heed their advice.

Regularly to over-eat is a form of intemperance which in due time may do the body lasting harm by putting too much work on the digestive organs, the muscles and the heart. Over-fed children may be recognised by their heavy, pasty faces. For young people to take a bun and a cup of tea as a midday meal is a practice which must result in decreased energy for work. As we have seen, all members of the community work for each other, and it is our bounden duty to do our full share of work for everybody else. Hence, if we spend our income on things that matter little, to the neglect of our bodily health, we act unworthily, and therefore cannot claim to be true patriots.

It is a source of some pleasure to buy cakes, sweets, and other dainties. No better test can well be imposed as to the value of our

education than the way in which we spend our income on food, clothing, amusements and luxuries. The confectioner's shop, with its alluring display of choice dainties, is to many a great temptation to spend more than a due share of their income. The gaudy poster outside a cinema provides many young people with a source of temptation to go more frequently than they ought. But the true value of our character is seen in our **self-discipline**. All the books in the world, and all the best teachers in the world, cannot prevent a person from spending his wages as he thinks fit. Freedom to do what we like with our own is the basis of British citizenship. We do not want to be watched and policed, hence we must discipline ourselves. But it is really a simple matter after all. Having learned to think and reason in our studies and debates we ought not to find it difficult to say "No!" when the temptation arises. There are times when it is a legitimate pleasure to indulge in a little festivity. No one is expected to live like a machine that requires just a certain amount of the same kind of fuel every time it is set in motion. The hearty good-fellowship which usually prevails at a special "feast" of some kind is full justification for the expenditure. Birthday parties are among the red-letter days of most young lives.

But "even breakfast in bed has its crumbs," and Nature quickly revolts against excess. Our bodies are delicate, complicated machines which are readily put out of working order by over-indulgence of any kind. The principle to be kept clearly in mind is well expressed in these words: **The law of life is balance**. This principle, properly understood, and *acted* on, may well be the guiding star of the young wage-earner. Everybody would agree that food and clothing are necessities, but opinions would largely differ as to the *best* method of laying out our income on these necessities. But in whatever way we spend our money, we must keep the balance by buying some of the different kinds of food—body building,

energy and warmth producing, and purifying foods. In the matter of dress, we must be largely governed by our own inclinations. Cheap, shoddy materials are the most wasteful in the long run; more expensive but durable materials are the most economical to buy. Here, again, we must keep the balance. Inordinate love of dress bought at the expense of suitable and sufficient food is the

No. 49.—Compare these two young women from the point of view of Suitability of Dress.

height of foolishness. A healthy face, with laughing eyes, ivory-white teeth and shining hair is, and ever will be, more attractive than the most beautiful "creation" of the tailor or milliner. The marked progress that education has made in the lives of many hundreds of women is seen in their athletic, graceful figures; sensible, plain, but attractive dress; useful broad-heeled shoes, and

above all, healthy faces. The illustration No. 49 affords a striking comparison of the suitability of women's dress.

The following description of a Christmas party is told by Sir Walter Besant in his book on *East London*, which describes the conditions of life in that part of the city about the middle of the nineteenth century.

" Once, for instance, a cousin came. It was at Christmas. Never was such a Christmas. He was a sailor. He came from the West India docks—or was it from Limehouse Basin ? It was the only time ; he never came again. But could any one privileged to be present ever forget the celebration of that home-coming ? He had money in his pocket—lots of money. He threw it all upon the table—nine pounds in gold, Liz remembered, and a heap of silver and copper. On Christmas Eve the feast began. Relations and far-off cousins were found and invited. The family had two rooms. The company, with the guests, numbered twenty-one. A barrel of beer and any quantity of whisky and gin were laid in for the occasion. No more joyful family reunion was ever known. Outside, there were the usual Christmas rejoicings. In the street the drunken men reeled about ; there was an occasional fight ; the houses were all lighted up, but nowhere was a nobler spread or a longer feast or a more joyous Christmas known than in those two rooms. It took three days and three nights. From Friday, which was Christmas-Eve, till Monday, which was Boxing-day, this feast continued. During all this time not one among them, man, woman or child, undressed or went to bed. The children fell asleep, with flushed faces and heavy heads, in corners, on the landing, anywhere ; the others feasted, drank, danced and sang, for three days and three nights. Now and then one would drop out and fall prone upon the floor ; the others went on regardless. Presently the sleeper awoke, sat up, recovered his wandering wits, and joined the revellers again.

For plenty and profusion it was like unto the wedding-feast of Comacho. There were roast geese and roast ducks, roast turkey and roast beef, roast pork and sausages and ham, and everything else that the shops at this festive season could supply.

On the third day, toward three in the afternoon of Monday, lo, a miracle ! For the money was all gone, and the barrel of beer was empty, and the bottles were empty, and the bones of the geese and the turkeys were all that was left of the feast. The company broke up, the cousin departed, the family threw themselves upon the bed and slept the clock twice round. Who could forget this noble Christmas ? Who could forget a feast that lasted for three whole days and three long nights ? "

The above extract is *not* included in this book to convey an awful warning of how not to spend money, or how not to keep the balance. It is included to help us to realise what great progress the working classes have made since those days fifty years ago.

No. 50.—Handing on the Torch.

Education, religion, work, love of country, love of our fellowmen, have done, and are still doing, their share in raising the ideals of every man and woman in the country. Many thousands more struggling, striving, laughing, cheerful workers have "hitched their wagons to stars" than was the case when Besant wrote his illuminating stories.

There is an old story told how Greek runners in a relay race had to carry a flaming torch. As one runner fell out, worn by great effort, he gave the torch to another, who continued the race, carrying on the still burning brand.

Our own little business is to hand on the torch of progress by thinking, self-effort and co-operation, which together imply self-discipline.

Besides food and dress, there are many other personal calls on the income of a young wage-earner. Few educated persons could be quite content without some daily newspaper. By means of the newspaper we are brought into contact with the world of people beyond our own little circle; it enlarges our sympathies and broadens our views. The newspaper forms a vital part of our education, in that it helps us to cultivate the habit of taking a long view; by its means we mentally compare our own opinions with the expressed views of others. A man or woman without a newspaper becomes as short-sighted as a caterpillar that sees nothing beyond its food which lies in the green leaves about it. The daily newspaper is a necessity and must form a part of our daily expenditure; two newspapers of different views are greatly to be preferred to one. Then we must put aside a few pence each week for our *Punch*, which it would be a capital thing for us all to consider as a *necessity* rather than a *luxury*. Books, too, must be bought; we cannot hope to live usefully unless we gather up the experiences and profit by the life-work of those great ones who have lived before us. Sports, amusements, and hobbies all have claims from time to time on our incomes. It would be of little service for me to set out what I consider a right division of one's income among the necessities, comforts and luxuries of life, simply because the tastes, inclinations, education, and physical fitness of individuals vary so greatly. The only advice that seems worth giving is that previously expressed: "The law of life is balance."

Mr. Micawber, in *David Copperfield*, summed up his experiences on personal expenditure in the following well-known statement: "My other piece of advice, Copperfield, you know. Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery. The blossom is blighted, the leaf is withered, the god of day goes down upon the dreary scene, and—and in short, you are for ever floored. As I am!"

No. 51.—Do you know this gentleman? What does he typify?

Here are two excellent humorous stories on *not* keeping the balance.

How Old-Time Sailors Spent their Prize Money.

"Five hundred thousand pounds of treasure from the Spanish register ship *Hermione* fell a prize to the British frigate *Active* and the sloop *Favourite*.

"The public rejoicing at the birth of a new prince (George the Fourth) was heartened by this evidence of the prowess of the Navy; and the captains of the ships received £65,053 13s. 9d. and £64,872 13s. 9d. respectively, and their officers £13,004 14s. 1d. each. Thirty-six petty officers had £1,804 0s. 4d. to spend as they chose, and sixty-eight seamen found themselves with £485 in gold. These men were at a loss to know how to dispose of so much money. They bought up all the watches in Portsmouth and 'fryed' them over the galley fire."

Spending £700.

"In 1812 the *Caroline* was paid off at Portsmouth, after having been

eighteen years in commission. Some of the crew were entitled to £2,000 prize-money, in addition to an accumulation of ten years' wages.

"Possessed of wealth such as that, the seamen's gaiety knew no bounds. Their one aim was to spend their money. Extraordinary and ingenious ways were found to get rid of it. One fore-mast man at Plymouth, who had just received £700 and twenty-four hours' leave of absence, hired three carriages-and-four—one for his hat, another for his stick, and a third for himself—and in this fashion rode about the streets of the town from public-house to public-house till the expiration of his day of liberty."

THE SHARE OF WAGES REQUIRED BY THE STATE.

We have read in previous chapters that work and wages greatly depend on the saved wealth of individuals. Thrifty people have from early days in our history been the real backbone of industry. Without the saved wealth of thrifty people many industries would be handicapped and unable to expand to their full extent. The child's money-box* has for years been a typical feature of the cottage mantelshelf. No habits are so strong or so enduring as those acquired in youth, and the habit of saving pennies as a child has been the foundation of the fortunes of many noteworthy people. This habit of saving has had, indirectly, a far-reaching effect on national character. For saving implies *self-discipline*. The full and proper control of one's *self*, of one's desires and inclinations, is the height of perfection. "Know thyself," says the philosopher—and knowing, *act*. The constant necessity for saying, "No, I will not buy that, I will save my money" is an admirable form of self-discipline.

No. 52.—Money-box of the Cordwainers of Oxford, probably 500 years old.

Of what is a Money-box a Symbol?

Hence, the money-box is a symbol of some of the highest traits in character. Think, for a moment, of the prominent men in your own village or town. Probably one or two stand in the forefront, typical examples of hard-working, thrifty men; men with happy faces and good-humoured smiles; men ready to lend a hand to help any brother in need. It would be a mistake, however, to think that their happiness is entirely dependent on hard, steady work and the practice of thrift. Their mainstay is conscience—the knowledge of God's will; the sense of the infinite nature of Duty. The grand lessons taught by the Hero have entered deeply into their souls; like Kitchener they have *no doubt* about what is right, and what is wrong; they use all their effort because it is a part of their religious feeling; they are thrifty because they are self-disciplined; they are mindful of the wants of others, and of their dependence on others, because they love their fellow-men.

One of the main objects of saving is to acquire a competence for old age; sickness, too, may overtake us at any time; in certain trades men are frequently out of employment. In all these conditions the savings of fruitful months or years tide over the difficult times, and prevent the misery, ill-health and worry that must follow, when there is no money in the household to exchange for the necessities of life. The State offers many inducements to people, young and old, to save a part of their income. In connection with nearly every Post Office in the kingdom there is a branch of the Post Office Savings Bank. Money of not less value than one shilling can be deposited at any time that the Post Office is open for business; as an inducement to young children to save their pennies, cards can be obtained containing twelve spaces for as many penny stamps, and the completed cards can be deposited in the same way as a shilling. Money so deposited at the Post Office Savings Bank can be withdrawn at any time, provided three days' notice is given on a form to be obtained at the Post Office. The State uses the

deposits of its thrifty customers for helping the great financial undertakings of the country; and for the loan of the money, each depositor receives annually two and a half per cent. interest.

When beginning your work as a wage-earner, you may be able to join one of the great institutions which are specially concerned with helping the thrifty. There are the Friendly Societies of various kinds with branches of one sort and another (Oddfellows, Foresters, Buffaloes, Hearts of Oak, etc.), in all corners of the land; there are the Trade Unions which have special funds for sickness and unemployment; there are Building Societies whose funds are mainly used for helping thrifty people to buy their own houses and live rent free; there are the great commercial companies known as Industrial Insurance Societies, the funds of which are mostly used for providing money for funeral expenses. Think for one moment of this column of figures, which represents the funds of some of the chief societies mentioned above:

Post Office Savings Bank - - -	£264,000,000
Trustee Savings Banks - - - -	£99,000,000
Friendly Societies - - - - -	£73,000,000
Principal Trade Unions - - - -	£16,000,000

You can imagine what a vast number of thrifty people there must be in the land to have saved all that wealth, and you may well ask yourself (if you have not already made a good beginning in saving) "What am I going to do about it?" There ought to be but one possible answer: "I will begin to save at once."

Saving, then, is of threefold value: (1) It strengthens the character.

(2) It helps the individual in time of distress.

(3) It helps the State by providing the capital for industry. In a word, *Saving is a duty.*

THE SHARE THAT OUGHT TO BE GIVEN TO OUR NEIGHBOUR.

One of the copybook maxims of my young days that haunts my memory still is the familiar one taken from the fable of "The Ant and the Cricket." The cricket, you will remember, in a thriftless sort of way danced merrily during the summer months regardless of the oncoming winter, and in his plight, starving and miserably cold, he pleaded for a little food from a thrifty ant. The ant, in a self-complacent manner, refused to assist the cricket, and slamming his door (most impolitely) gave the parting shot in these words, "We ants never borrow, we ants never lend." Had the generations of citizens rigidly practised the teaching of these unchristian sentiments, this world would indeed be a cold, uncharitable, gloomy place. We have already seen that the basis of industry is credit, which is really borrowing from those who *have*, to assist those who *have not*. Borrowing of this kind is founded on honourable dealing. The average Britisher always considers a contract as something akin to sacred. Having borrowed, it is his first anxiety not to rest content until his contract is fulfilled and repayment has been made.

In the early days of your wage-earning you will doubtless be called on to assist some fellow-worker by lending him money. In spite of the wonderful examples of thrift seen in the vast sums of money accumulated by various societies, we cannot shut our eyes to the fact that there are many thriftless, idle, self-indulgent people everywhere about us. Much discretion is needed when assisting friends financially. For our own good we must help others; for the good of others we must endeavour to make them strictly honourable in their dealings, insisting on their keeping their contracts whether verbal or written. The majority of people never need to borrow, but many make mistakes and would frequently drift into worse errors without the timely assistance of others. It has been well said that a man who never makes mistakes never makes any-

thing. I do not wish you to think that I advocate indiscriminate borrowing and lending; but a little experience of the world quickly teaches that calls of this nature will be made on your income, and as it must be everyone's earnest desire to work together for the good of others, you will frequently find it necessary to loosen your purse-strings. "There have always been wanton waste and destitution side by side; and on the prophecy of the One to whom all things were revealed, we know that the poor shall be always with us. Yet we must honour those who, like their Master, strive to smooth away the anxious wrinkles of the world."

A casual glance at a daily newspaper will afford some idea of the enormous sums of money that are annually contributed for charitable institutions of one kind and another. Probably you have yourself taken a share of the work on a "Flag Day." Of all the advances that have been made in recent years none is more striking than the advance in humane, sympathetic, and charitable conduct towards our fellow-men. Think for a moment of the numerous great hospitals maintained by the charitable contributions of men-lovers* for the alleviation of the sick and suffering. Think of the numberless charitable institutions* which are patiently and industriously carried on by an army of untiring, unselfish, loving men and women, augmented by the funds provided by rich and poor throughout the land. The teaching of the Hero in that striking parable of the "Good Samaritan" has not fallen on deaf ears. It is certain that your own loving and patriotic sympathy for others will cause you to put aside something regularly from your wages for "your neighbour."

"The greatest object in the universe," says a certain philosopher, "is a good man struggling with adversity; yet there is still a greater, which is the good man that comes to relieve it."

As you grow older and take up the responsibilities of housekeeping, the State will make further calls on you for the benefit of

those who through misfortune, sickness, or some other cause must be regularly assisted. You will be called on to pay rates and taxes for the maintenance of workhouses, cottage homes, convalescent homes, doctors and nurses. It is of some interest to trace the progress of the State's dealings with the poor and indigent.

In Middle English days the poor were fed and clothed by the charitable monks of the monasteries. When in the reign of Henry VIII. the monasteries were suppressed and, owing to the scarcity of labour, lands were enclosed for sheep farms, there was great distress through poverty. In 1601, just before Elizabeth's death, a Poor Law was passed which provided that every parish should look after its own poor. This act contained one important principle —*the able-bodied were set to work*: No work—no food! This Poor Law met the needs of the times very well until the changes in country and town brought about by the introduction of machinery into manufacture. Hundreds of handworkers were thrown out of employment, and poverty was rife. The new Poor Laws passed to meet the emergency proved most unsatisfactory. In 1782 a law enacted that every able-bodied man who applied for relief must be given work near his own home. Work, unnecessary work, had to be *found* for such men, and the whole cost was paid for by industrious people of the parish. Later, another extraordinary law was passed. A man's wages when low had to be increased by the State according to the price of corn and the size of his family. This encouraged the farmers to pay low wages; hundreds of labourers applied for relief; the standard of morals was lowered—able-bodied men no longer thought it something of a disgrace to receive parish relief.

Those responsible for the passing of this law were kind-hearted enough, but they took a *short view*, not realising what would be the results of their action.

However, in 1834 a more satisfactory arrangement for dealing

with the poor was instituted. The parishes were grouped into Unions, each Union was controlled by men called Guardians, elected from the several parishes. Workhouses were built for the sick and aged; out-relief was given under certain conditions; and the workhouse was made as hard as possible for the able-bodied man, so that he should try his best to find work before he tried the workhouse. Even this plan has been found in some respects unsatisfactory. The Law pressed hardly on the deserving poor, the aged and the sick, and proposals have been made to alter it. Out of the small income of many workers it has been found impossible for them to save sufficient for a "rainy day." Therefore the State has in modern times introduced the following Acts of Parliament:

(1) *The Workmen's Compensation Act*, which compels the master suitably to recompense a workman injured while at his work.

(2) *The Old Age Pensions Act*, which provides a pension of ten shillings a week for people over seventy years of age.

(3) *The National Insurance Act*, which compels all workpeople receiving less than a certain income to insure themselves against sickness and unemployment.

(4) *Employment Exchanges* have been instituted through the country, which are intended to assist the workers in getting into suitable employment, and they are further of use to detect wilful idleness.

"We must convince the coming generation and ourselves that we, sons of God, have come here on earth to carry out law, and that each of us must live, not to himself, but to others; that the end of life is not to have more or less of happiness, but to make ourselves and others better; that to fight injustice and errors everywhere, for our own brother's sake, is not a right only, but a duty—a duty that we may not without sin neglect—a duty that lasts as long as life." MAZZINI.

SUMMARY. The problem of *spending* has been made greater during recent years by the lessened purchasing power of money. Food can generally be divided into three main classes: (1) body-building; (2)

energy and warmth-producing ; (3) purifying foods. Water is the only form of drink that is *necessary*. It is a national duty for every person to keep fit by eating such food as will ensure good health. Freedom to do what we like with our own is the basis of British citizenship. Freedom requires self-discipline. The law of life is balance. The progress of education is well seen in the modern dress of sensible women. Our business in life is to hand on the torch of progress. The daily newspaper is a necessity.

The habit of saving has a far-reaching effect on the self-discipline of the British race. Savings are needed for old age, sickness and periods of unemployment. The Post Office, Friendly Societies, Industrial Societies, and Trade Unions are all concerned with helping the thrifty. Savings provide capital for industry.

Credit for industrial purposes is based on honourable dealing. The most striking advance in the progress of the British race is seen in the humane, sympathetic and charitable conduct of men towards their fellows. This advance is mainly due to the deep religious feeling of the race, the outcome of Christianity. The State has instituted many laws for the relief of the poor, the aged, the sick and the unemployed.

Notes.

Money-box. A class of boys and girls was asked to make up a rhyme after the style of the " House That Jack Built," having for its main idea the use of the money-box. The following is an interesting specimen of the result. Many a pleasant half-hour of leisure can be spent in composing rhymes.

The Money-Box in the House That Jack Built.

This is the money-box safe and strong,
That guarded the wealth of little Jack Long,
That he saved up when he was strong,
That bought a coat and a nice top hat,
That turned him out an aristocrat,
That paid for the doctor when he was ill,
That bought the milk,
That made him well,
That purchased the beans,
That made him strong,
That gained the butter,
That made him fat,

That paid for the room,
That was down at the sea,
That pulled him round,
That made him glad,
That he'd saved his wealth,
That was kept in the box,
That lay in the house that Jack built.

Here are some more poetical lines on the subject of division of labour:

"*Curiosity is the Best Road to Knowledge.*"

"Do tell, if you can, an enquiring young man,
Whence come breakfast and dinner and tea?"
"Oh, we'll tell in a trice why your meat and your rice
And your bread and your jam are so free;—
We're digging in the soil, we're toiling in the mine,
We're chasing for the spoil, we're trawling in the brine,
We're swelt'ring in the rain, we're freezing in the snow,
We're hau'ing with the crane, we're sweating in the glow,
We're hewing at the teak, we're driving with the quill,
We're smelting in the reek, we're slaving at the mill;
And the whirr, and the jar, and the din,
Of Machinery's racket and fuss,
Is fretting our nerves very thin;
Now, what are *you* doing for *us*?"

Vitamines are certain additional food agents that are essential to the maintenance of good health. They are products of the plant world. One kind is formed in that part of grain known as the *embryo*; this *embryo* or *germ* is often removed with the bran in certain kinds of flour making, much to the loss of the consumer. The fat of cow's milk contains vitamines which are derived from the animal eating grass. Margarine contains no vitamines and is less valuable as a food than butter. Vitamines are also present in fresh vegetables and fruits. It is only in quite recent times that scientists have discovered the valuable properties of vitamines in certain foods.

Charitable Institutions. The following is a list of a *few* of the leading charitable societies that depend on the sympathy, work and money gifts of charitable people: Dr. Barnardo's Homes; British and Foreign Sailors' Society; British Orphan Asylum; Cambridge Asylum for Soldiers' Widows; Society for Prevention and Relief of Cancer; Charity Organisation Society; Church Army; Church of England Waifs and Strays Society; Society for Prevention of Cruelty to Children; Deaf and Dumb Association; Field Lane Ragged

Schools; Gordon Boys' Home; Industrial Welfare Society; London City Mission; Lord Mayor Treloar Cripples' Hospital; National Children's Home and Orphanage; Shaftesbury Society and Ragged School; Soldiers' and Sailors' Help Society; Surgical Aid Society, etc., etc., in addition to countless Hospitals.

Men-lovers. The term in general use is *philanthropists*, from the Greek *philos*, loving; and *anthropos*, a man.

Notes on the lives of some famous philanthropists will be found in the biographies, Chapter XVI.

Poor Law. The total number of persons in receipt of Poor Law relief in January, 1920, was approximately 576,000. Of this number 76 per cent. were women and children; 311,000 of the recipients were suffering from sickness, accident, or bodily or mental infirmity. The giving of old-age pensions has caused a steady decrease in the granting of relief. The total expenditure on the relief of the poor for the year 1918 to 1919 was about £18,500,000. Children over three years of age are now almost universally cared for in children's homes.

Exercises.

1. Make out an order for a week's supply of food for two persons, the bill not to exceed thirty shillings.
2. Explain why scarcity of goods produces high prices. How can prices be lowered?
3. Suggest a course of dinners for each day of the week, taking care to include some of the three main classes of food in each dinner.
4. How would you spend a red-letter day? What benefits would you hope to derive from such a day as you suggest?
5. Explain the following statement: "Our bodies are delicate complicated machines which are readily put out of working order by over-indulgence of any kind."
6. Explain the following statement: "The law of life is balance."
7. Compare the figures in illustration No. 49 from the point of view of health and expenditure.
8. Make a list of the benefits to be derived from reading a daily newspaper. Why are two papers to be preferred to one?
9. What special qualities usually mark a good citizen? How are such qualities usually acquired?
10. What benefits are to be derived from the habit of saving wealth?
11. Explain this statement: "Social service is the keynote of citizenship."
12. Why has the State passed laws for the relief of the aged?

13. Write one useful sentence on each of the following: the torch of progress; self-discipline; savings banks; State Insurance; able-bodied men must work; Flag Days.

14. Suppose you could purchase a magnificent white elephant for twenty shillings would you consider it a bargain? Give reasons.

CHAPTER XII.

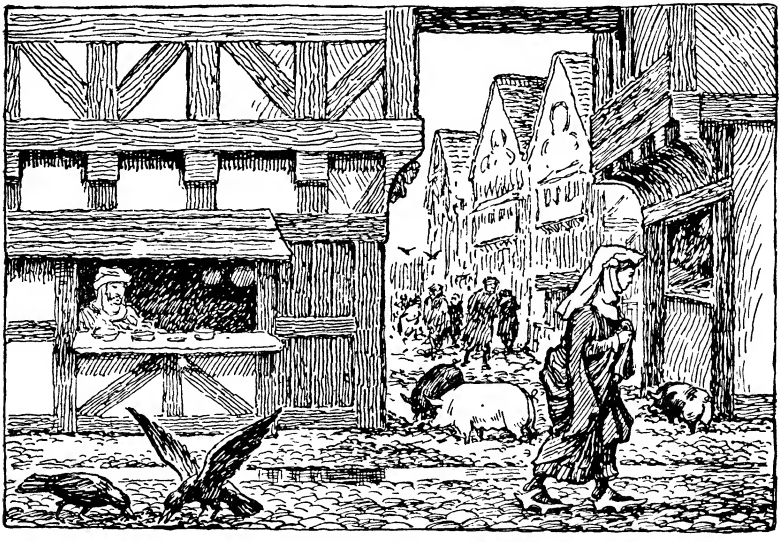
THE PROBLEM OF LIBERTY.

"Let the laws of your own land,
Good or ill between ye stand,
Hand to hand, and foot to foot,
Arbiters of the dispute.

The old laws of England—they
Whose reverend heads with age are gray,
Children of a wiser day;
And whose solemn voice must be
Thine own echo—Liberty!" SHELLEY.

The liberty of service. Let us consider for a few moments life in the country during the Middle Ages. The cottages were mostly built of wood. plastered with mud and thatched with straw. There were no chimneys, no glass to the windows, no shops and no schools; the street was a track with large holes in it. There was no regular system of collecting the refuse; all kinds of filth got heaped up in corners and by-lanes; the crows and pigs were the only scavengers. Around the village were strips of cultivated land; but there were no hedges, and beyond were the common and the wood. The pigs of the villagers roamed in the wood feeding on acorns and beech nuts, the sheep and cattle thrived on the *common* lands. Each man built his own cottage, fetched fuel from the wood for his fire, and cured his own meat in the smoke, while his wife made his clothes from the wool of his sheep. There

was little use of money in a village of the Middle Ages. The villagers, or villeins* as they were called, spent a certain number of days each year cultivating the land of the lord of the manor, in return for holding some strips of land on which the villein grew his corn. Thus each household produced its own necessities of life—food, clothing and shelter. Sometimes, between neighbours, exchanges

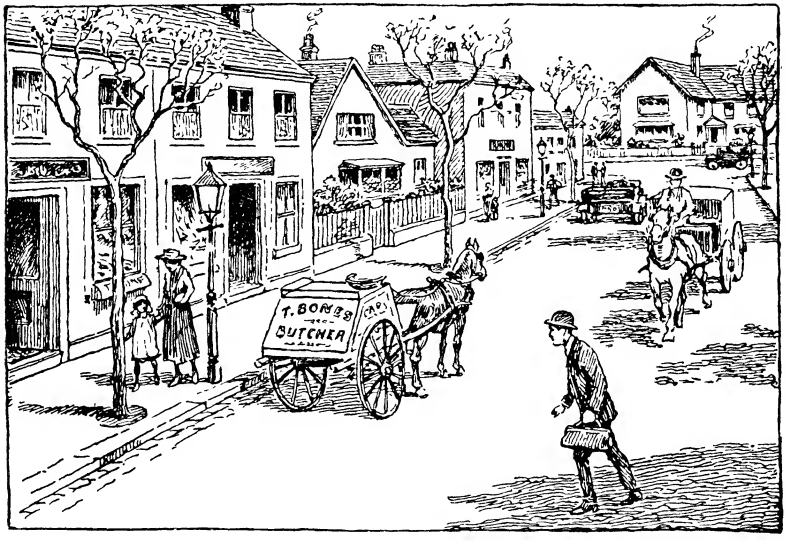


No. 53.—Compare and Contrast this Street of the Middle Ages with that of a Modern Village on the opposite page.

were made of one kind of goods for another kind of goods, but comforts and luxuries, such as we understand them, were quite unknown.

The chief point I would have you remember is, that whereas in olden days the small farmer gave *service* for the use of the land, he now pays *rent*, and he receives wages for any service rendered. It has been said that "the love of money is the root of all evil." It is true that the desire for gain has blinded the eyes of

many to the real things of life—love, contentment, self-sacrifice. But money to the farmer of the Middle English days represented freedom. By paying rent instead of giving service he was free to work when he liked and where he liked; he was no longer tied to the lord of the manor, *compelled* to do service in order to keep his strips of land.



No. 54.—A Modern Village Street.

In the past a man could just manage to live in a very humble way by continuous hard work, but the use of money as a medium of exchange enabled men who were experts at one class of work to sell their goods in exchange for those made by other expert workers. We see to-day the results of the steady progress that has been made by one group of workers doing one job, and another group doing another job. A labourer to-day gets his house built by bricklayers and carpenters, he buys his clothes and his food at shops, he pays rates

so as to enable the local authorities to provide him with good roads and pure water. As we read in Chapter VI., by division of labour goods are produced in much greater abundance, and far cheaper, than was possible when every man produced his own necessities. The country is now able to support a much larger population than under the old system of service ; there is far more wealth in the land ; every year further advance is made in the production of goods (wealth) by the invention and use of machinery for making goods very rapidly with a minimum of human effort. Above all, a labourer is free to move from place to place ; he can leave the village and go to a town where he can work in a factory if he desires to do so ; he is not tied by service under any particular employer.

The liberty of law and order. One can scarcely take up a daily newspaper without observing that one or more persons have been brought before magistrates or judges for having broken the law or committed some serious offence against the people. These cases are reported so frequently that one might thoughtlessly get the idea that most people are law-breakers. Let us look at both sides of the question. During the year 1920, there were about 28,000 people in England and Wales convicted at court of breaking the law. This is a large number, but figures mean very little unless they can be used for purposes of comparison. There are about forty millions of people in England and Wales, hence the law-breakers amount to about seven persons in every 10,000. We can truthfully say that this is a law-*abiding* nation.

The evolution, or growth, of the great idea that the welfare of a nation is best promoted by peace and goodwill among its members has been very slow, but none the less sure. For centuries people seemed to take it for granted that there must be some rich and comfortable people at the head of society, and masses of ignorant and poor people at the bottom. When these poor people, after

some specially great tribulation,* such as the failure of the corn harvest, attempted to organize themselves in bands for the redress of their grievances, they were generally put down with a firm hand. In the reign of Richard II. (1377-1399) John Ball, a priest of Kent, went up and down the East of England preaching from one of the familiar rhymes which then passed from mouth to mouth :

"When Adam delved and Evè span,
Where was then the gentleman ?"

John Ball insisted upon the "equality" of mankind, and his teachings had much to do with the rising of the villeins under Wat Tyler in 1381. You will doubtless remember the results of that rebellion. The king, with an army of 40,000 men, marched through Kent and Essex, torturing, hanging, drawing and quartering the ignorant country people by hundreds and thousands. But the final results of the rising was that it led the landlords to see that the peasants must be treated more like men ; those villeins who were still tied to their masters by service were set free ; money payments were accepted in place of service, and *in less than a hundred years no bondsmen were left in England.*

No. 55.—"When Adam Delved and Eve Span."

(A picture of Adam and Eve from an English work in the time of Richard II.)

Why did John Ball use this as his rallying cry ?

In olden times every one who thought he had suffered an injury took his own revenge. If a man were killed his relations avenged his death. "An eye for an eye, and a tooth for a tooth," were the guiding principles of the ancients. But the principle of settling

No. 56 —Old Instruments of Punishment, typifying the Inhumanity of the "Good Old Days!"

disputes and judging offenders by courts of justice was practised by our Anglo-Saxon forefathers. The courts of justice were held in the open air on rising ground where all who attended could hear what was said. Those accused of crime could be cleared if they were able to get sufficient witnesses* to prove their innocence, or they were tried by the ordeal of fire or water. An accused person carried a piece of red-hot iron three steps and then threw it down, or he drew a stone out of a pot of boiling water. If, after seven days, the hand or arm was perfectly healed, the accused was judged innocent.

For many centuries stern and cruel punishments were used in England for the quelling of law breakers. The dreadful instruments shown in illustration No. 56 give us some idea of the inhumanity prevailing among our ancestors. Villeins who tried to escape from serving their masters on the land were sometimes branded with hot irons; offenders of various kinds were not only branded but exposed to the cruel mob in the stocks and pillory, ears were cropped and noses split, public hangings were frequent. One reason for the harsh punishment of offenders was that there was no proper police* system; criminals frequently escaped from justice, so that when one was caught he was made a public example.

During the eighteenth century, and well into the nineteenth, flogging was generally resorted to for the punishment of law-breakers; boys at school, apprentices, soldiers, sailors, criminals, slaves on the plantations and even women were relentlessly flogged for all kinds of offences. Everybody was kept in order, and strict obedience was inculcated by cruel severity of one kind or another. But this system of maintaining order by "Father Stick," as Besant calls it, did not *educate* the people; instead of drawing out from them what was good, it made them the more depraved and degraded.

"In the beginning of the nineteenth century the law recognised 223 capital offences. A man might be hanged for almost anything: if he appeared in disguise on a public road; if he cut down young trees; if he shot

rabbits; if he poached at night; if he stole anything worth five shillings from a person or a shop; if he came back from transportation before his time; a gipsy, if he remained in the same place a year. In fact, the chief desire of the Government was to get rid of the criminal classes by hanging them.

"Monday morning was 'hanging day'; parties were made up to witness the executions; and sometimes twenty were hanged in one morning. At the present time capital punishment is only resorted to in a case of murder.

"The prisons at the beginning of the nineteenth century were in a dreadful condition, dirty, and overcrowded with young and old; innocent and guilty, criminals and debtors. In the Fleet-Prison, the head jailer could, and did, throw prisoners into dungeons, and load them with irons. Fifty prisoners were sometimes locked up for the night in a room sixteen feet square; and, if they escaped the gaol-fever, they were cut off by famine.

"England owes an immense debt of gratitude to John Wesley, the preacher, who travelled over England preaching the gospel of righteousness. He rode on a horse to all parts of England visiting especially the working classes and preaching to them the religion of Christ. He built chapels wherever he went, organised a great society of worshippers, and preached in the fields and streets to anybody who would listen. It has been said that no man did such a life's work for England. (Further particulars of the life of Wesley will be found in Chapter XVI.) A great religious revival followed the teaching of Wesley. This had a marked effect in making the nation more humane, in getting them to realise the meaning of the Hero's message—the Golden Rule of life—"Do unto others as you would they should do unto you."

John Howard, a studious and most hard-working man, did an immense service to the nation by his great share in getting the people to realise the awful condition of the prisoners in gaol. As the Sheriff of Bedford it was a part of his duties to inspect the prisons, and he was horrified by what he saw. He travelled on the continent to gain information on prison treatment in other countries and was himself shut up in a French prison in 1756. By his speeches, his influence and his books he made men ashamed that such inhuman treatment could be carried on in England. Edmund Burke, the great orator, said of Howard: "He has invited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient

grandeur, nor to form a scale of the curiosities of modern art; not to collect medals or to collate manuscripts; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original; it is full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity."

John Howard died in 1790 from the deadly fever always raging in prisons of those days.

The illustration No. 57 is a reminder of those times when a judge during a trial frequently placed a bouquet of flowers to his nose on account of the evil smell proceeding from the prisoners. Many a person attending the courts developed gaol-fever and died.

No. 57.—Why did this old time Judge constantly smell a bouquet of flowers?

After the death of Howard his good work was carried on by Elizabeth Fry. This noble-hearted woman was deeply religious, and she *lived* her religion by trying to help others. She visited the prison of Newgate and won the hearts of the wretched by kindness and sympathy. Against much opposition she started a school in the prison and gradually led the prisoners to employ their time in industry of some kind. Her work was the foundation of the present system of teaching prisoners

some useful trade, so helping them to improve themselves. In short, Elizabeth Fry taught us that prisoners should not only be punished, but should have an opportunity given them of drawing out (or educating) whatever good there is in them.

The teaching of Wesley, Howard and Elizabeth Fry so roused the conscience of the nation that the Penal Laws—the Laws concerning the death penalty for offences—were drastically altered. *The Reform of the Penal Laws was a great step in the advancement of civilisation in England.*

During the greater part of the nineteenth century the people of the land have been steadily becoming more humane, more religious, more temperate, and more industrious. People now believe that *all* have a right to be taught what is good and true, to have the best that is in them drawn out, and trained and strengthened, so that they may fitly fill their place in this beautiful world. We see some of the results in the schools, colleges, museums, public buildings, parks, and libraries. In spite of some wretched dwellings still to be found in great cities, houses are better, food and clothing are better, amusements are plentiful, public parks and other places are available —indeed on every side proofs are to be seen that the Hero's message has taken a firm grip of most men and women. **Self-discipline is now the rule of life.** Government from *within*, and not from *without*, is the principle on which education is now founded—education at home, at school, at work and at play.

Liberty to do as we will has made most people anxious not to interfere in any way with the rights and liberties of others. Men look on the history of the past and realise how much better off a nation is when the people are *in their hearts* law-abiding and honest. Our trading methods depend on justice and honesty. Of course, there are law-breakers, and probably there always will be some who cannot (or will not) control their greed, their passions, their desires, their anxiety for revenge. But there is no tyrannous injustice in

dealing with these offenders against the liberty of the people. A policeman cannot imprison an offender until the accused has been brought before a magistrate, who is known as a Justice of the *Peace*; not, you will observe, a Justice of *Disorder*. It is the duty

No. 58.—Old Watchman, Beadle, and Peeler.

of magistrates and police to keep the peace. A person is arrested for breaking the peace. The evidence of witnesses of the offence must be taken on oath*, and a perjurer* is severely dealt with. Law is as necessary to society as money, and just as money is used by rich and poor alike, so justice is administered impartially towards rich and poor. Obedience to the law of the land becomes a habit; we know that it is in our own interest to keep the peace. All

worthy members of the English-speaking race glory in the blessedness of the liberty of law and order.

> "There's a land, a dear land, where the rights of the free,
> Though firm as the earth, are as wide as the sea;
> Where the primroses bloom and the nightingales sing,
> And the honest poor man is as good as a king."

THE LIBERTY OF GOVERNMENT BY THE PEOPLE.

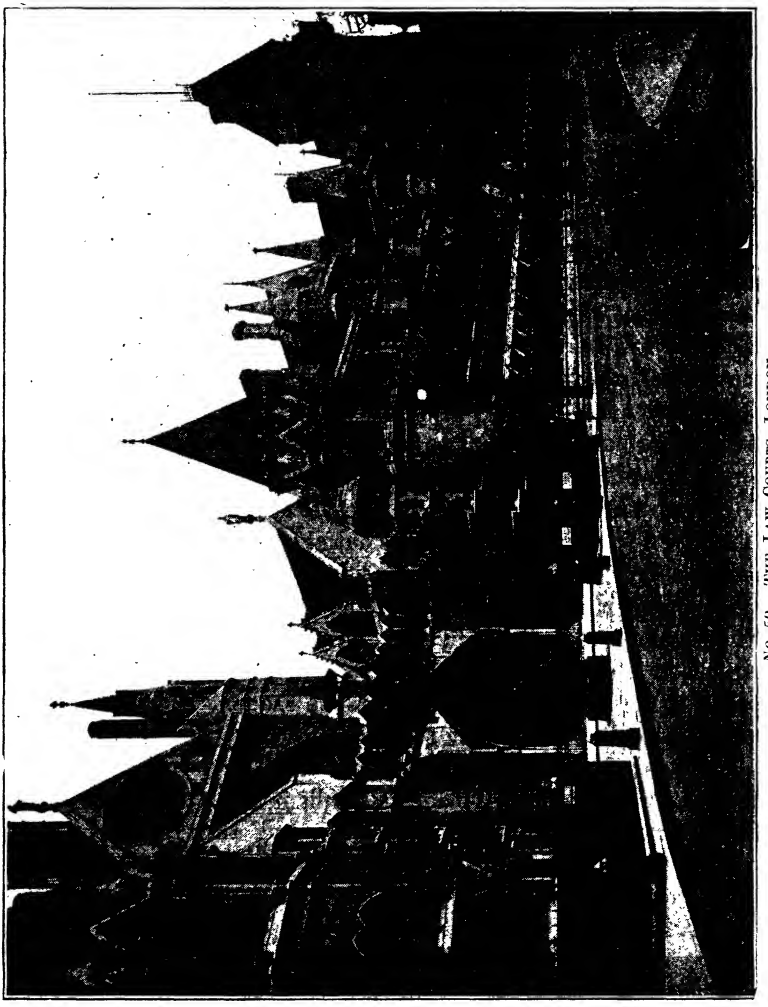
On looking at a map of England and Wales we notice that it is divided into a number of irregularly shaped divisions. Each division is called a county. There are forty counties in England and twelve in Wales. The country is divided into counties so that the people in each county can manage their own affairs. Each county is further divided into a number of districts*, and from each district, representatives, called County Councillors, are elected by the vote of the people to assist in managing the affairs of the county. The County Councillors meet at regular periods in one of the chief towns of the county, and there they decide on such matters as the making and maintenance of county roads, the building of bridges, and the provision of certain schools. In order to get money for these purposes the County Council decide that a rate of one penny, twopence, threepence, etc., must be paid by each householder in the county according to the rental of his house. That is to say, if a house is rated at twenty pounds, the householder will, each half year, pay twenty pennies, or twenty twopences—whatever the rate may be; thus, those who live in a large house of a high rateable value pay more rates than those who live in a house of small rateable value.

The elected representatives in each *district* look after the needs of the people in their own particular district apart from the general needs which are controlled by the county. Thus, in the larger separate districts the representatives arrange for a proper water

supply, efficient drainage, the sanitary condition of dwelling houses, the control of infectious diseases, etc. Officials, such as the Sanitary Inspector and Medical Officer, are appointed in each district to attend to these matters and report to the committee of representatives, who levy district rates for the purpose. These district rates become very heavy in some places, for a large part of the cost of education, the running of trams, electric light, parks, libraries, swimming baths, and similar conveniences have to be paid for by rates collected from the people. A copy of a Demand Note for Rates in an urban district is given on page 194. Now, if the people do not like the ways of their representatives they can elect others. Elections are held every year, and one-third of the district representatives have to retire, when others selected by a vote of the people, are added to the committee for their period of three years.

Thus the people in this free land of ours have the power in their own hands of getting such things done as the majority decide. They do not go about and break one another's heads as in the "Good Old Days!" They argue matters out at street corners, in the newspapers and clubs; they learn both sides of the problems, and having made up their minds, vote for whom they wish. The law-loving Englishman is content to abide by the ruling of the greatest number, no matter what his own opinion may be, for he knows that only by peaceful methods can true progress be made. The individual is satisfied to allow his liberty to be controlled by the ballot box*.

The acts of the County Councillors and District Councillors are both controlled by laws made in Parliament. Over these public bodies are the Ministry of Health, and the Board of Agriculture and Fisheries, with offices in London. Certain officials in these great branches of government service call the attention of local authorities to any matters that need consideration, and when necessary they send down inspectors to consult with the local officials.



No. 59.—The Law Courts, London.

The machinery of law and order. In order to carry out the provisions of those great charters of English liberty—Magna Charta, Habeas Corpus*, the Petition of Right, and the Bill of Rights—each county is concerned with the maintenance of law and order in its own area. The county is divided into Petty Sessional Divisions presided over by magistrates* who live in, or near, a particular division. These sessions are held weekly, or fortnightly, or monthly, and minor offences of drunkenness, dishonesty, unruly conduct, etc., are here dealt with. The more serious offences against the liberty of the people are committed to Quarter Sessions, which are held quarterly—four times a year; or they are dealt with at the Assizes which are held in the county town, and which are presided over by a Judge and a Grand Jury. The judges are appointed by the Government, and they go on circuit over certain large areas, visiting particular county towns two or three times a year.

Sir William Blackstone, a lawyer, published in 1765 a series of *Commentaries on the Laws of England* from which the following extracts are taken:

"The trial by jury ever has been, and I trust ever will be, looked upon as the glory of the English law. It is the most transcendent privilege which any subject can enjoy, or wish for, that he cannot be affected either in his property, his liberty, or his person, but by the unanimous consent of twelve of his neighbours and equals. A constitution, that I may venture to affirm has, under Providence, secured the just liberties of this nation for a long succession of ages.

The impartial administration of justice, which secures both our persons and our properties, is the great end of civil society.

A competent number of sensible and upright jurymen, chosen by lot from among those of middle rank, will be found the best investigators of truth, and the surest guardians of public justice.

This preserves in the hands of the people that share, which they ought to have in the administration of public justice, and prevents the encroachments of the more powerful and wealthy citizens."

The great principle of English justice is, that every man is considered innocent until he has been proved guilty by one or more

witnesses on oath. It is impossible for a man to be imprisoned out of spite, or for one to be got out of the way by being incarcerated as in the olden days. To both rich and poor justice is administered without fear or favour; justice can no longer be bought and sold, and it is very rarely that errors are made. Certain reforms are still needed in dealing with criminals, with juvenile offenders, and with the prison system, but progress still continues to be made; the blessed law of liberty is constantly at work in the *hearts* of individuals making them specially compassionate towards those who have failed through their environment or their misfortune; attempts are constantly being made to teach prisoners useful trades, and much encouragement is given to induce them to lead useful working lives when their terms of imprisonment are over. What a marvellous change is all this from the days when "Father Stick" ruled the land!

Here is an interesting Chinese fable told by Oliver Goldsmith on the folly of going to law. Do you understand its meaning?

"A grasshopper, filled with dew, was merrily singing under a shade. A whangam that eats grasshoppers had marked it for its prey, and was just stretching forth to devour it; a serpent that had for a long time fed only on whangams, was coiled up to fasten on the whangam; a yellow bird was just upon the wing to dart upon the serpent; a hawk had just stooped from above to seize the yellow bird; all were intent on their prey and unmindful of their danger. So the whangam ate the grasshopper, the serpent ate the whangam, the yellow bird the serpent, and the hawk the yellow bird; when soaring from on high, a vulture gobbled up the hawk, grasshopper, whangam and all in a moment."

LIBERTY OF CONSCIENCE.

It seems strange to us living in this twentieth century that there was a time in England when men and women were not allowed to worship God as their conscience guided them; when they were burnt at the stake, beheaded, imprisoned, ill-treated, exiled, for not

conforming to certain laws which governed religious observances. It will be helpful to trace briefly the growth of the public conscience and its attitude towards religious observances.

During the time that Jesus of Nazareth preached to the people in the little country of Palestine, the Romans were the masters of the greater part of the known civilised world. As you know, the Romans landed in England 55 B.C., that is, 55 years before the birth of Christ. They ruled this land for nearly 400 years, from A.D. 43 to A.D. 410. The teachings of Christ naturally became known to Roman soldiers, for Palestine was a Roman province, and Paul, a Christian teacher, lived in Rome for some time. Thus Christianity was spread into England, and we find that in A.D. 314 three British bishops attended a great council at Arles. In less than 300 years after Christ's death there was an organized Christian Church in Britain, and Christianity must have been introduced long before.

The Anglo-Saxon conquerors who followed the Romans were heathen; they swept away practically all traces of Christianity in England, the remnant of the faithful fleeing to Wales, Ireland and Scotland. In course of time the Anglo-Saxons accepted Christianity through missionaries from Scotland, and Ireland and Rome, and in due time the Pope of Rome was looked upon as the Head of the Church in England. The priests and monks were the only learned men in the land; the Church became rich and powerful; church dignitaries took a large share in the management of State affairs.

England, in its early days, owed much to the educated church dignitaries, for they frequently opposed the king and the nobles, thus preventing them from being so tyrannous as they might have been. Stephen Langton, the Archbishop of Canterbury, led the knights in their demand that King John should seal Magna Charta. You will doubtless call to mind the struggles between Henry I. and Archbishop Anselm; between Henry II. and Thomas Becket. But during the Middle Ages a feeling of discontent gradually arose among

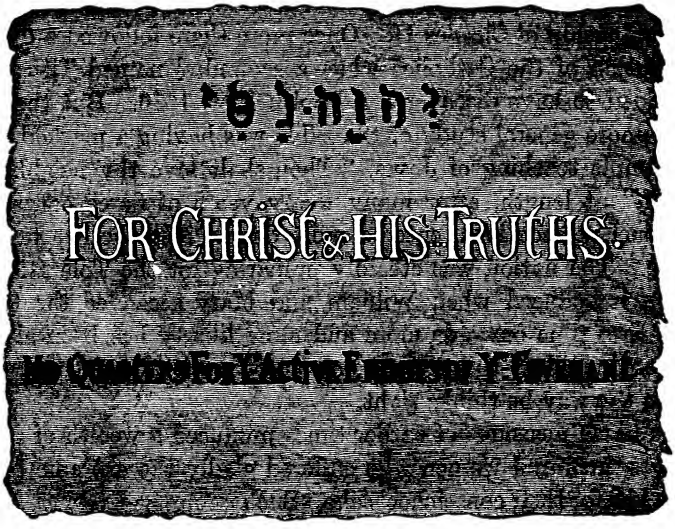
a considerable number of the people against the increasing wealth and luxury of the Church, and of the power of the clergy who held the chief offices in the State.

A leader was found in John Wycliffe, who lived most of his life during the reign of Edward III. It grieved Wycliffe to see that the clergy seemed to care less for the welfare of the people than for their own ease and pleasure, so he gathered followers to preach the Gospel for the truth's sake. He translated the Bible into English so that the people themselves might have the opportunity of reading it, and hearing it read in their own tongue. This translation of the Bible became a powerful factor in the moulding of religious thought. Wycliffe has been called "The Morning Star of the Reformation." His followers were called Lollards, and in the reign of Henry IV. (1399-1413) *men were first put to death in England by statute for their religious opinions.*

New ideas regarding religion continued to grow; the spirit of reform spread rapidly; many *protested* against being forced to accept religious teachings with which they did not agree, and in due course such were called Protestants as distinguished from the faithful Catholics. In 1535 Henry VIII. declared himself as Supreme Head of the Church of England in place of the Pope. This led to much persecution, for the King had those Catholics put to death who would not acknowledge him as the Head of the Church, and he also had the Protestants put to death who disagreed with the religious views set out in his Statute of Six Articles. With the introduction of printing by William Caxton, Bibles became more plentiful, and a Bible was ordered to be chained to a pillar in every church throughout the land, and crowds of people met to hear the Bible read. When, however, the king found that people who read the Bible expressed their own views of what they read he ordered that the common people should not be allowed to read it.

In the reign of Edward VI., who was a strong reformer, two Acts

were passed to compel everybody to be *uniform* in their worship; all were to worship in the same way—that is, the way of the Protestants. Mary, the queen who followed Edward, was a staunch Catholic, and in three years of her reign about three hundred persons were burnt at the stake. Fortunately for the nation, Queen Elizabeth steered



NO. 60.—BANNER USED BY THE COVENANTERS AT DRUMCLOG AND BOTHWELL BRIDGE.

(It was made of blue silk, the inscriptions were painted in gold, white and red. The Hebrew words are "Jehovah Nissi"—"The Lord is my Banner".)

WHAT STARTLING PARADOX IS REVEALED BY THE INSCRIPTIONS?

a "Middle Way" between the opposing views of Protestants and Catholics. The national conscience was to some extent shocked by the Marian persecutions; the death penalty for religion was practically stopped; Elizabeth claimed that her victims were *political* offenders. *This marks the first great step in religious toleration.*

Another sect called Puritans was now growing in strength, and in their turn they too were persecuted. It is said that over 20,000

Puritans crossed the Atlantic and settled in America between the years 1630 and 1640. The 300th anniversary of the sailing of the Pilgrim Fathers was held at Southampton and Plymouth in September, 1920.

The Puritan rule was supreme during the Commonwealth, but again they were persecuted by tyrannous laws at the Restoration of the kingship of Charles II. Once more there followed a dreadful persecution of the Catholics when a scoundrel named Titus Oates pretended to have discovered a Popish Plot, 1678. But the result of the more general study of the Bible was having a marked effect. The simple teaching of Jesus, "Thou shalt love thy neighbour as thyself," at length, after many weary years of fierce controversy and cruel persecutions, entered more deeply into the hearts of the people. The nation was steadily preparing for the Toleration Act (1689), introduced when William and Mary ascended the throne. From that time onwards more and more liberty has been given to the people, till at the present day everyone is allowed to worship God in the way he thinks right.

The harsh measures of earlier times produced a wealth of faithful martyrs, men and women who suffered gladly the extreme penalty of the law for their conscience' sake. Such names as Latimer, Ridley, More, stand out prominently in the story of England's fight for freedom of conscience. But freedom to do as we please often resolves itself into doing nothing. It is a general complaint in these days that the churches are empty and that the people generally no longer worship God as they used to do. One of the unsolved problems, the mention of which constantly appears in some newspaper, is presented in some such form as this: "Are the people of England drifting into irreligion?" This would make a capital subject for a debate. Here are a few of the *cons*; you might write them in column form and place opposite to them a number of *pros*.

(1) The people are more humane to men and animals.

(2) The people are more sober.

(3) The people are charitable, as is seen in the large number of charitable institutions that are maintained.

(4) The wounded and suffering by the Great War are treated in a way unknown in England before.

(5) Capital and Labour in many instances are co-operating for the general good.

No. 61.—A Unique Gold Medal, a Memorial of William III.
What outstanding historical event is associated with William III. ?

(6) There are, comparatively speaking, few *very* poor.

(7) Crime has greatly diminished.

(8) The treatment of prisoners is generally humane and just.

(9) There is a great desire to end all war, as is seen in the founding of the " League of Nations."

(10) The care of the children is the constant anxiety of the nation.

(11) Capital punishment is only resorted to in cases of murder.

We will close this chapter with an extract from *The History of England*, written by Lord Macaulay (1800-1859), the most celebrated historian of his day :

" On the morning of Wednesday the 13th of February (1689) the court of Whitehall and all the neighbouring streets were filled with gazers. The magnificent Banqueting House, the master-piece of Inigo, embellished by master-pieces of Rubens, had been prepared for a great ceremony. The walls were lined by the yeomen of the guard. Near the northern door, on the right hand, a large number of Peers had assembled. On the left were the Commons with their Speaker, attended by the mace. The southern door opened ; and the Prince and Princess of Orange, side by side, entered, and took their place under the canopy of state.

Both Houses approached, bowing low. William and Mary advanced a few steps. Halifax on the right, and Powle on the left stood forth ; and Halifax spoke. The Convention, he said, had agreed to a resolution which he prayed Their Highnesses to hear. They signified their assent ; and the clerk of the House of Lords read, in a loud voice, the Declaration of Right. When he had concluded, Halifax, in the name of all the Estates of the Realm, requested the Prince and Princess to accept the crown.

William, in his own name, and in that of his wife, answered that the crown was, in their estimation, the more valuable because it was presented to them as a token of the confidence of the nation. ' We thankfully accept,' he said, ' what you have offered us ! ' Then, for himself, he assured them that the laws of England, which he had once already vindicated, should be the rules of his conduct ; that it should be his study to promote the welfare of the kingdom ; and that, as to the means of doing so, he should constantly recur to the advice of the Houses, and should be disposed to trust their judgment rather than his own. These words were received with a shout of joy which was heard in the streets below, and was instantly answered by huzzas from many thousands of voices. The Lords and Commons then reverently retired from the Banqueting House, and went in procession to the great gate of Whitehall, where the heralds and pursuivants were waiting in their gorgeous tabards. All the space as far as Charing Cross was one sea of heads. The kettle-drums struck up ; the trumpets pealed : and Garter King-at-Arms, in a loud voice, proclaimed the Prince and Princess of Orange King and Queen of England, charged all Englishmen to pay, from that moment, faith and true allegiance to the new sovereigns, and besought God, who had already wrought so signal a deliverance for our Church and nation, to bless William and Mary with a long and happy reign.

Thus was consummated the English Revolution.

It was a revolution strictly defensive, and had prescription and legitimacy on its side. Here, and here only, a limited monarchy of the thirteenth century had come down unimpaired to the seventeenth century. Our parliamentary institutions were in full vigour. The main principles of our government were excellent. They were not, indeed, formally and exactly set forth in a single written instrument; but they were to be found scattered over our ancient and noble statutes; and, what was of far greater moment, they had been engraven on the hearts of Englishmen during four hundred years. That, without the consent of the representatives of the nation, no legislative act could be passed, no tax imposed, no regular soldiery kept up, that no man could be imprisoned, even for a day, by the arbitrary will of the sovereign, that no tool of power could plead the royal command as a justification for violating any right of the humblest subject, were held, both by Whigs and Tories, to be fundamental laws of the realm. A realm of which these were the fundamental laws stood in no need of a new constitution.

The highest eulogy which can be pronounced on the revolution of 1688 is, that it was our last revolution. Several generations have now passed away since any wise and patriotic Englishman has meditated resistance to the established government. In all honest and reflecting minds there is a conviction, daily strengthened by experience, that the means of effecting every improvement which the constitution requires may be found within the constitution itself."

SUMMARY. In olden days the labourer gave service for the use of the land; he now pays rent, and receives wages for service rendered. The use of money has led to a division of labour; different goods are produced by different classes of expert workers. England is a law-abiding nation. For many centuries the poorer classes were governed by the rich, who ruled with much severity when the poor attempted to get their grievances redressed. In the beginning of the nineteenth century the law recognised 223 capital offences; capital punishment is now only resorted to in a case of murder. John Wesley, John Howard and Elizabeth Fry all helped to stir the public conscience. Their example and teaching led to the Reform of the Penal Laws. The Golden Rule of Life—"Do unto others as you would they should do unto you"—has taken a firm grip on the hearts of most men and women. It is the duty of magistrates and police to keep the peace.

The country is divided into counties and districts for administrative purposes. Representatives on the various committees are chosen by a

vote of the people. For the administration of the law the county is divided into Petty Sessional Divisions presided over by magistrates; serious criminal cases are committed to Quarter Sessions or the Assizes. A prisoner is considered innocent until he has been proved guilty by witnesses on oath.

For 500 years, from the time of Henry IV. to William III., religious persecutions of varying kinds were common in England. Liberty of conscience was conceded by the Toleration Act, 1689. That the people of England are deeply religious is shown by their general desire to carry out the spirit of the Golden Rule of life.

Notes.

District Councils. There are three chief kinds of districts into which counties are divided: (1) Districts for the country places, called *Rural Districts*, from L. *rus*, the country. (2) Districts for towns called *Urban Districts*, from L. *urbs*, a city. The clerk of an Urban District Council is called the Town Clerk. (3) Districts for the largest or most important towns known as *Municipal Boroughs*, from L. *munus*, a duty; *capio*, I take; and *borough* from the Anglo-Saxon *burh*, a town. The chairman of the Borough Council is the Mayor of the town. The largest Boroughs are called County Boroughs. These rank equally with counties and have their own Lord Mayor. The City of London has a Lord Mayor and a government peculiar to itself. In Greater London are included twenty-eight Metropolitan Boroughs, each with its Mayor, so that London may be considered as twenty-nine large towns in one.

There is a further division of country districts into *Parish Councils* which deal with local affairs concerning the parish, such as the keeping of the village green, street lighting and public footways. (All rate-payers in a parish with a population of less than 300 have a right to attend a *Parish Meeting* which manages the local affairs of this small district.)

Magistrate: L. *magister*, a master. The chief magistrate of a county is the Lord Lieutenant. The one selected to receive the Judge at the Assizes is called the Sheriff; he is chosen by the other magistrates for the year. The Assizes are held in the county town at the Assize Court, near which is the County Prison. The chief of the police in a county is the Chief Constable who has a superintendent under him in charge of each petty sessional division. Municipal Boroughs have their own magistrates, of whom the mayor is chief. The expenses of the constabulary are paid for out of the rates, so that every householder has a share in assisting towards the maintenance of law and

order in his own county. The chief Officer of State responsible for the maintenance of order in the country is called the Home Secretary. The Metropolitan Police are under the immediate orders of the Home Secretary. The A Division of the Metropolitan Police consists of men promoted from other divisions. This division is specially concerned with guarding the Royal Palaces, the Houses of Parliament and the Government Offices.

Villein : L. *villa*, a farm. A villein was originally a free common villager, or village peasant. Later, by about the thirteenth century, the term *villein* was applied to a class of unfree peasants, or serfs, who, as regards their lords, were slaves. They had no rights against their lords, except that of protection from being maimed or killed, and were subject to be sold by their lords or removed from their lands at will. From this status they gradually improved, becoming the free peasantry of later days.

The word *villain* (as it is now usually written) was first a clownish person and later the name was applied to one capable of great crimes.

Tribulation. The following interesting account of this word is given by Trench: "We all know in a general way that this word, which occurs not seldom in Scripture and in the Liturgy, means affliction, sorrow, anguish; but it is quite worth our while to know *how* it means this, and to question the word a little closer. It is derived from the Latin *tribulum*, which was the threshing instrument, or roller, whereby the Roman husbandmen separated the corn from the husk. . . . But some Latin writer of the Christian Church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity being the appointed means for the separating in men of whatever in them was light, trivial, and poor from the solid and true, their chaff from their wheat, therefore he called these sorrows and trials, *tribulations*, threshings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner."

Police. An Act for establishing a Police Force in London was passed in the reign of George IV., when Mr. Peel was Prime Minister. The nicknames "Bobby" and "Peeler" are reminders of the founder of the force—Sir Robert Peel, as he was made in 1830. Before that time the towns were inadequately protected during the day by unpaid citizens assisted by the parish beadle, who wore a cocked hat and a gold-laced coat, and carried a staff. On Sunday he kept order among the children in the church. But he was not drilled and trained as modern policemen are. By night an old watchman was supposed to keep guard. He wore a heavy coat with capes, carried a lantern and a staff, and every hour walked round the streets crying the time of the night and the state of the weather—"One o'clock and a frosty morning."

Parish of Wellford. Roxford Union.

POOR RATE DEMAND NOTE.

Urban District of Wellford.

GENERAL DISTRICT RATE DEMAND NOTE.

*Mr.*_____ *or Occupier.*

The Overseers of the Poor demand payment of a Poor Rate, made the 20th day of April, 1920, at 2s. 1d. in the £ on Agricultural Land, and of 4s. 2d. in the £ on other Hereditaments to meet expenses which will be incurred before the 30th day of September, 1920, NOW DUE from you in respect of the Hereditaments of which the Assessment Numbers and Rateable Value are stated below:—

The District Council of Wellford, acting as the Urban Sanitary Authority, demand payment of the General District Rate, made the 20th day of April, 1920, at 5s. 0d. in the £, for six months ending the 30th day of September, 1920, as below, NOW DUE from you.

Assessment No.	Rate and Description of Property	Rateable Value. £	Rateable Value. s.	Amount of Rate. £	Amount of Rate. s.	Amount of Rate. d.
2206	POOR RATE on House and Premises, at 4s. 2d. in the £	29	0	6	0	10
	GENERAL DISTRICT RATE on do. at 5s. 0d. in the £			7	5	0
	TOTAL -			13	5	10

Purposes for which the above-mentioned Rate was made and amount in the £ levied for each purpose.

	Amount in the £ s.	d.
Contributions to County Rates -	1	2
Ditto. Higher Education -		1
Relief of the Poor and other Expenses of the Guardians - -	1	1
Elementary Education - - -	1	3
Metropolitan Police - - - -		6½
Salaries of Officers and Expenses of Overseers - - - - -		½
	4	2

Particulars of the above Rate, or the purposes for which it has been made.

	Amount in the £ s.	d.
Local Debt, Salaries, Legal, Establishment, Election, and Office Expenses - - - - - - - - - - -	1	2½
Works Committee's Expenditure.—Highways Maintenance, Watering, Scavenging - - - - - - - - -	1	3
Sanitary Committee's Expenditure.—Sewerage, Sewage Disposal, Latrine, Removal of House Refuse, and Mortuary -		9½
Lighting Committee's Expenditure.—Street Lighting - - -		3
Parks Committee's Expenditure.—Maintenance of Parks and Recreation Grounds - - - - - - - - -		4
Hospital Committee's Expenses.—Isolation Hospital - - -		4½
General Purposes Committee's Expenditure—Baths, Fire Brigade, and Town Hall - - - - - - - -		3½
Maternity and Child Welfare Committee - - - - - -		½
Library - - - - - - - - - - - -		½
Housing - - - - - - - - - - - -		½
Electricity Deficit - - - - - - - - - - -		5
	5	0

A. C. HARNETT, *Assistant Overseer and Collector.*

Then he went to sleep in his watch-box while thieves and robbers did much as they pleased.

Witness: A.S. *witan*, to know. One who has seen or been present; one who gives evidence in a court of law.

Oath. A solemn affirmation appealing to God or divine things for its truth. In a judicial court a witness is sworn (in the case of Jews, on the Old Testament; of Christians, on the New) to give evidence, which is the whole truth and nothing but the truth. A wilfully false statement made in violation of such an oath is *perjury*, L. *perjuro*, I swear falsely.

Ballot. A mode of voting *secretly* by means of a ball or a ticket. The *ballot-box* is the sealed box into which the ballot balls or tickets are placed by the voters. In voting for municipal or parliamentary representatives the names of the candidates are arranged on a paper in alphabetical order, the voter places a cross opposite the name of the candidate whom he desires to represent him; he then folds the paper and places it in the ballot-box. The candidate receiving the greatest number of crosses is the elected representative.

Habeas Corpus. This Act, passed in 1679, rests on the 29th section of Magna Charta: "No freeman to be imprisoned, etc." *Habeas Corpus* is a Latin phrase, meaning, "You must produce the person." It is a writ issued by a judge to the jailer who has the charge of a prisoner, thus ordering him to produce the prisoner for trial, and so protecting him from unjust or prolonged imprisonment before being tried. In spite of Magna Charta and the Petition of Right, this additional Act was necessary to prevent wrongful imprisonment.

Exercises.

1. Compare the life of a villager in the Middle Ages with that of one in a modern English village, using illustrations Nos. 53 and 54. The answer can be arranged in column form.
2. What do you understand by "Division of Labour"?
3. What is the Golden Rule of Life? State some of the effects that this rule has had on the British Nation.
4. Write one useful sentence about each of the following: County Councillor; Petty Sessions; Assizes; villeins; capital punishment; vote by ballot.
5. Give a short account of local government in your own district, naming the principal people concerned in it.

6. Write the *pros* and *cons* for a debate on, " Are the people of England more religious than in the days of the martyrs ? "

7. What is the meaning of the Chinese Fable told on page 184.

8. Why is the maintenance of roads and bridges of first rate importance to the community ?

9. Write an account of the " Water supply " of the place in which you live.

10. The correct title of an Urban District is Urban Sanitary District: suggest reasons for this title.

(The following subjects are suitable for debates: Juvenile Offenders; Capital Punishment; Reformatories; Sunday Observances.)

CHAPTER XIII.

THE PROBLEM OF GOVERNMENT.

" There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world,
When the cannons roar and trumpets blare no longer,
And the ironclad rusts and battle-flags are furled,
When the bars of creed and speech and race which sever
Shall be fused in one humanity for ever."

LEWIS MORRIS.

The drums and the trumpets give you music,
But my heart, O my Warrior, my Comrade,
My heart gives you love.

Government by the people. Scattered up and down the country, on many a village green and city square, are to be seen beautiful memorials, which have been recently erected by public subscriptions to commemorate the names of those brave ones who fell in the Great War. For what did those men die ? Why do we thus consecrate these spots ? Many answers could be given to these questions, but perhaps no better answer than that expressed in the following words by Abraham Lincoln.

No. 62.—The Gr. E. (From a Pain in the Acad J. C. For what dii

During the American Civil War (1861-1865) when the Northern States fought the Southern States to free the land from Negro slavery in the cotton plantations, Abraham Lincoln delivered this speech at the opening of a national burial ground at Gettysburg :

No. 63.— Abraham Lincoln, President of the United States of America, 1861-1865.

" Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us, that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion ; that we here highly resolve that these dead shall not have died in vain ; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

Your attention is particularly directed to the closing words of the speech : " Government of the people, by the people, for the people, shall not perish from the earth."

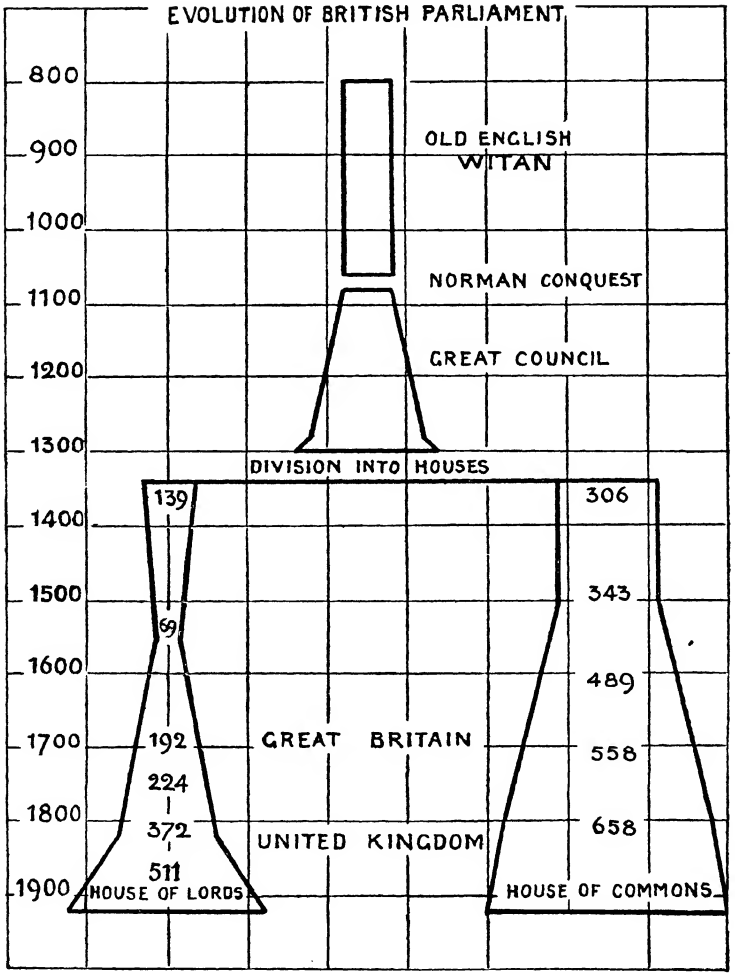
This is not alone an ideal of the American Nation, but it also

represents the ideal of government of the British Nation; it is an ideal which has taken more than a thousand years of English history to evolve, and its full completion has not yet been reached. Let us glance very briefly at the steps by which government by the people has been attained.

Saxon times. The English people were a nation of yeomen dwelling on their own land. Kinsmen of the same family lived in villages for mutual support and protection, and each village was called by the family name, such as Billingham—the *ham* or home of the Billings. The business of the village was transacted at the *village moot*, or meeting, of the heads of the families; and the chief officer was elected by the others.

Several villages were grouped together to form a *hundred*; the meeting of the *hundred* was called the *hundred moot*; it met four times a year, settling disputes and trying criminals. The meeting of the whole tribe or nation was called the **folk-moot**. It was held twice a year and was presided over by the king. As the kingdom grew in size, representatives from each part came together. These were the Wise Men, or Witan, and their meeting was called the Wise Men Moot or Witenagemote. The Witan was the Parliament of Saxon times; it met at Whitsun, Easter and Christmas; *it was formed of the nobles and the higher clergy*, and it dealt with matters which concerned the whole nation.

Norman times. Under Norman rule the King became more and more powerful, or autocratic*. He was the supreme landowner, and 60,000 landowners in England swore allegiance to him and held their lands directly of him. The Witan now became the King's Court, and there was a Great Council, consisting of earls, barons and clergy—archbishops, bishops, abbots, etc. Under such rule as this the *ordinary Saxon people had no direct representation*, they were the conquered race, and they were governed by the powerful or the learned.



NO. 64.—DIAGRAM ILLUSTRATING THE SUCCESSIVE STEPS IN THE GROWTH OF BRITISH PARLIAMENT.

Each square represents 100 years. Note especially the gradually increasing number of representatives in Parliament.

Plantagenet times. In the reign of Henry II., the State was declared supreme in law over the Church. This king instituted great reforms in the government of the land; the barons were reduced to obedience and the English and Normans began to be fused into one nation. The general desire for government by the people began to be felt in the reign of John, when the freemen of the realm, led by the barons, compelled John to seal *Magna Charta* —the Great Charter.

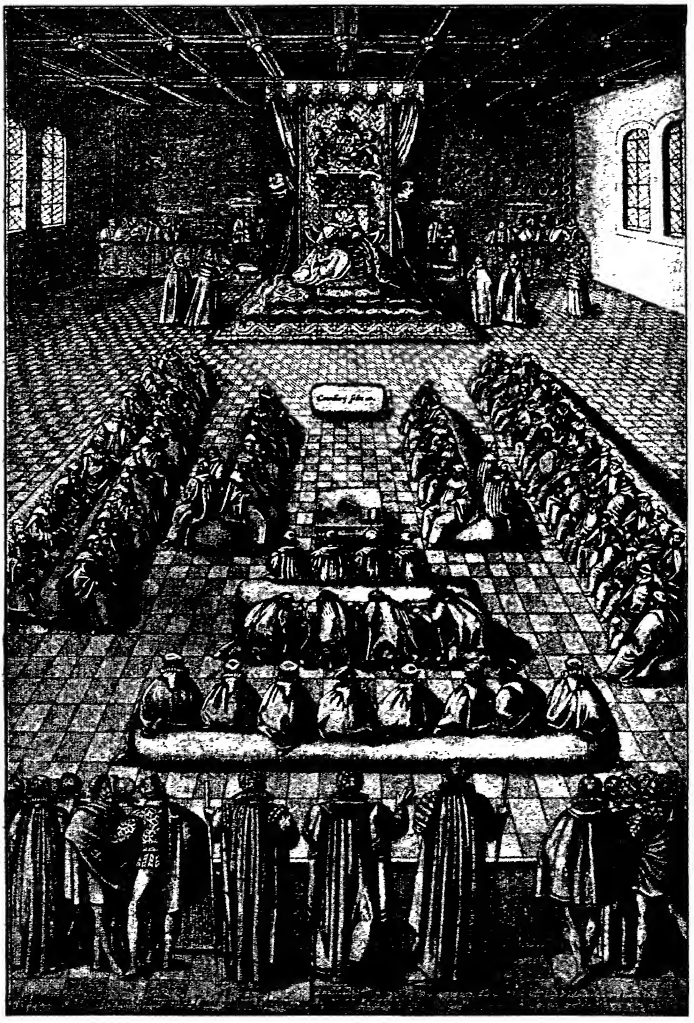
"The great-grandsons of those who had fought under William, and the great-grandsons of those who had fought under Harold began to draw near to each other in friendship; and the first pledge of their reconciliation was the Great Charter, won by their united exertions, and framed for their common benefit. Here commences the history of the English nation."

Magna Charta made no claim to new rights for the people; it firmly established the principle that the law of the land is above the ruler.

In 1265 representatives from cities and boroughs were for the first time summoned to attend the National Council, which was now called a Parliament. The word *parliament* means *the speaking place*, from the French *parler*, to speak. The Speaker of the House of Commons used to be called the *Parlour*, or *man who speaks*.

Edward I. made great political reforms. In his reign the great Parliament of 1295 was assembled. This consisted of Three Estates —the Clergy, the Lords and the Commons—hence it has been called the **First Complete and Model Parliament.**

Tudor times. During this period (1485 to 1603) the power of the sovereign greatly increased. At the close of the Wars of the Roses, the country longed for, and needed peace and strong government. The land swarmed with lawless men; the sea was infested with pirates; farmers and merchants were in constant peril of robbery and destruction. Henry VII., the first Tudor King, compelled the nobles and others to disband their companies of armed men; he

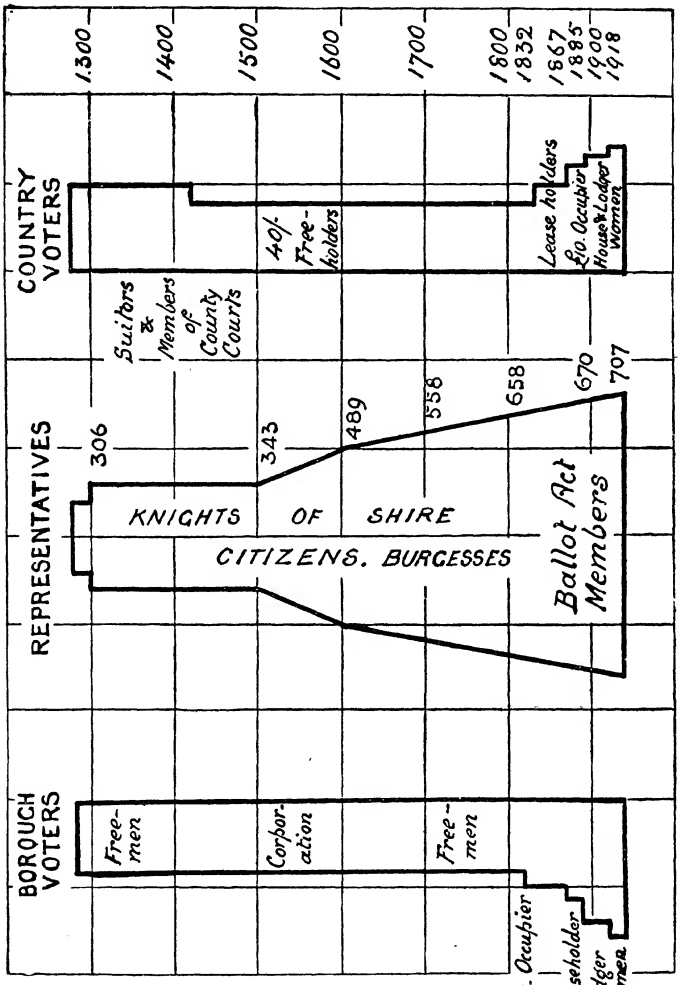


No. 65.—The Commons presenting their Speaker to Queen Elizabeth. First Authentic Representation of the Opening of the Houses of Parliament

organised the *Star Chamber* as a court strong enough to punish even the most powerful men who attempted to disturb the peace; he built ships to put down piracy. The nation was glad to be ruled for a time by a despotic* sovereign who kept the land in order. In the reign of Henry VIII., Parliament made the King's Proclamations as binding on the people as Acts of Parliament. But towards the end of Elizabeth's reign, discontent began to arise against despotic government; men began to think more and more that the Parliament which represented the people should have the chief voice in governing the land.

Stuart times. This period of English history (1603 to 1714) is noted for the struggle between the King and the Parliament as to which side should have the chief authority in ruling the land. James I., the first Stuart King, believed in the "Divine Right" of Kings—that Kings were only accountable to God for their actions, and not to Parliament or people. In 1628 Parliament compelled Charles I. to sign the **Petition of Right,** which has been called the "Second Great Charter." This petition demanded of the King four things: that no man should be compelled to pay loan, benevolence, or tax, without the consent of Parliament; that no subject should be imprisoned without cause shown; that soldiers and sailors should not be billeted on the people against their will; and that no person should in time of peace be tried by martial law. The struggle, however, was not ended by the passing of this petition. Civil War ensued between the King's party and the followers of Parliament, which ended in a victory for Parliament and the execution of Charles. The power of Parliament continued to grow. It reached its greatest height when William and Mary ascended the throne. They agreed to the third charter of English liberties, the **Bill of Rights**, which was passed by the first Parliament of William and Mary, 1689. By the passing of this Act, the "Divine Right" of kings disappeared and the **reign of Parliament began.**

Modern times. From the end of the Stuart Period to the present day the history of the government has been a story of continuous and ever-increasing power of Parliament. The first Hanoverian King, George I., was a German, ignorant of the English language. He ceased to attend meetings of the "Cabinet" *—the assembly of leading ministers—and thus his accession opened the way to the present system of government by the Cabinet, with a Prime Minister at the head of affairs. Great and disastrous wars checked the political progress of the nation—the Seven Years' War of the Austrian Succession, the Conquest of Canada, the Struggle in India, the Loss of the American Colonies, and the Napoleonic Wars. After the final defeat of Napoleon at Waterloo (June, 1815) Britain was in a sad condition. In spite of the *agricultural revolution*, which had led to improved methods of cultivation and cattle-breeding, and the more notable *industrial revolution*, which had made the country more wealthy, the conditions of life were bad, and there was much misery and discontent. The seven years that followed the close of the Napoleonic war were among the most distressful that the country has ever known. As is usually the case in great wars, the rich merchants, manufacturers and farmers had become richer, but the middle-class and the poor had become poorer. There were large numbers of unemployed and unskilled men; many factories that had been engaged in making war munitions, especially clothing and boots, were closed down; taxation was heavy; food was dear, and agriculture unprofitable. In addition, there was much discontent at the continual displacement of manual labour by machinery. The year 1821 marked a change for the better. Sir Robert Peel, the Home Secretary, amended the criminal law and improved the police force; the position of the working classes was greatly improved by the repeal of the Settlement Laws, which had prevented men from seeking employment where they chose; the Combination Laws, which had prevented the formation of



No. 66.—Diagram illustrating the gradual growth of the number of representatives elected to Parliament. Each square represents 100 years; the figures in the middle column indicate the number of M.P.'s at each period. The columns in the left and right show the classes of people—the electors—who have power to vote.

Trade Unions, were also repealed, although they were afterwards reinforced.

The system of electing members of Parliament, which had been established more than five centuries before by Edward I., had not kept pace with the movement of the people from the country to the factory town. Many towns, once important, had sunk into decay, yet continued to send members to Parliament; while others, which had become populous industrial centres, had no representatives of their own. *The right to vote was restricted to the few.* In the reign of William IV., the first great **Reform Bill** was passed, and in due course two others followed.

The first Reform Bill in 1832 gave the parliamentary vote to the *middle classes*; the second in 1867 gave the vote to the *workmen in the towns*: the third in 1884 gave it to the *country labourer.* In addition to these Acts, others have been passed which have come closer and closer to the ideal of "Government by the people." Of these Acts the chief are:

(1) Universal suffrage for men above the age of eighteen.
(2) Suffrage for women above the age of thirty.
(3) Votes by ballot.
(4) Payment of members.
(5) Equal electoral districts.
(6) Eligibility of any man or woman to be elected for Parliament. (The first woman M.P. was Lady Astor, who took her seat in 1919.)

The "Growth of the Electorate" is graphically illustrated at No. 66.

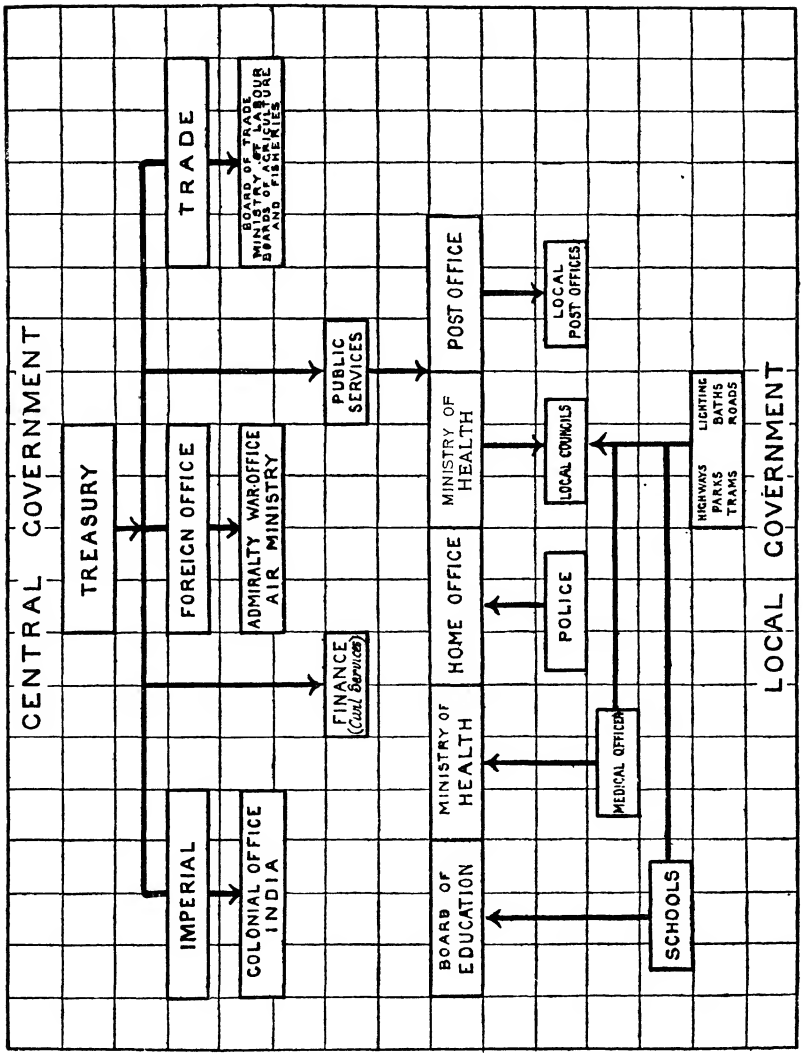
Parliament at the present time. Parliament consists of the King, the House of Lords, and the House of Commons. The King is the representative of the nation as a whole. He does not belong to any particular *party* in the country. The real responsibility for government is in the hands of the ministers who are elected by the people, and who can be displaced from office at a General Election.

The King is a constitutional monarch and cannot act officially except on the advice of his Ministers. The power of the King is *limited* by the wishes of the majority in Parliament. Since the reign of Anne (1702-1714) no British monarch has refused to give consent to a Bill becoming law. The government of our land is spoken of as a Limited Monarchy.

The House of Lords consists of (1) peers or noblemen who may be dukes, marquises, earls, viscounts, or barons. Many of these noblemen gain their rank on account of some valuable service rendered to the country. For instance, Field-Marshal Haig, at the conclusion of the Great War, was made an Earl, in recognition of his immense services to the nation ; Admiral Beatty was created an Earl ; Field-Marshal French, a Viscount ; and Field-Marshal Allenby, a Viscount. The titles of many noblemen are hereditary, *i.e.* descending from father to son. (2) Some bishops have the right to sit in the House of Lords. (3) A number of Scottish and Irish peers are elected by the lords in their respective countries. The total number of members of the House of Lords is between 600 and 700, but only a comparatively small number attends the House. The House of Lords is usually referred to as the Upper Chamber. When a Bill has passed through three readings in the House of Commons, it is considered in the House of Lords. Should the Lords throw out the Bill, but the Commons insist on its being passed, the Bill becomes law after having been presented three times, in spite of the opposition of the Lords. **Thus the Commons have the chief power in Parliament.** Sometimes the House of Lords introduces a Bill which is then sent to the Lower Chamber for consideration.

The House of Commons. The House of Commons consists of over 700 members. These members are all elected by the votes of the people in different parts of the British Islands. Generally speaking, the population is equally divided into 707 parts, each part electing one representative for the Commons. There are three main parties

in the present House of Commons—Conservatives, Liberals and Labour representatives. During a part of the Great War the Conservatives and Liberals joined into a Coalition Government, they *co-operated* in order to unite the best efforts of both parties to cope with the great problems of government presented by the War. Normally, the party with the majority of representatives sits in seats arranged in tiers to the right of the Speaker, who acts like the chairman of an ordinary assembly of people. The party next in number of representatives sits to the left, and other groups find seats where they can in the room, which is very crowded. When it is desired to make a new law a Bill is brought into one or other of the two Houses. Leave is asked to read the Bill a first time, and to have it printed. At a second reading the main principles of the Bill are discussed and altered as the majority may decide. The Bill is then considered clause by clause by a certain number of members in a Committee Room, or it may be discussed by a Committee of the whole House. It is finally read a third time, and if approved by a majority of the House, it is sent to the other Chamber to go through the same process of discussion and voting. Lastly, it is submitted to the King for his consent, which is always given. The Bill is now an Act of Parliament, which has to be obeyed by all. The judges, magistrates and police deal with offenders against the new Act, and in the case of strong concerted resistance the magistrates have authority to read the Riot Act and call the assistance of the military to quell the disturbance. **Thus the will of the majority of people in the land, through the majority of representatives in Parliament, is given effect for the benefit of the nation.** This is called the Party System of government. The rule of the majority prevails; the minority, or Opposition, assist in discussion and criticism, thus the majority is kept keenly alive to its duties. In the case of a national crisis, Parliament can pass a Bill through all its stages of both Houses in a single day.

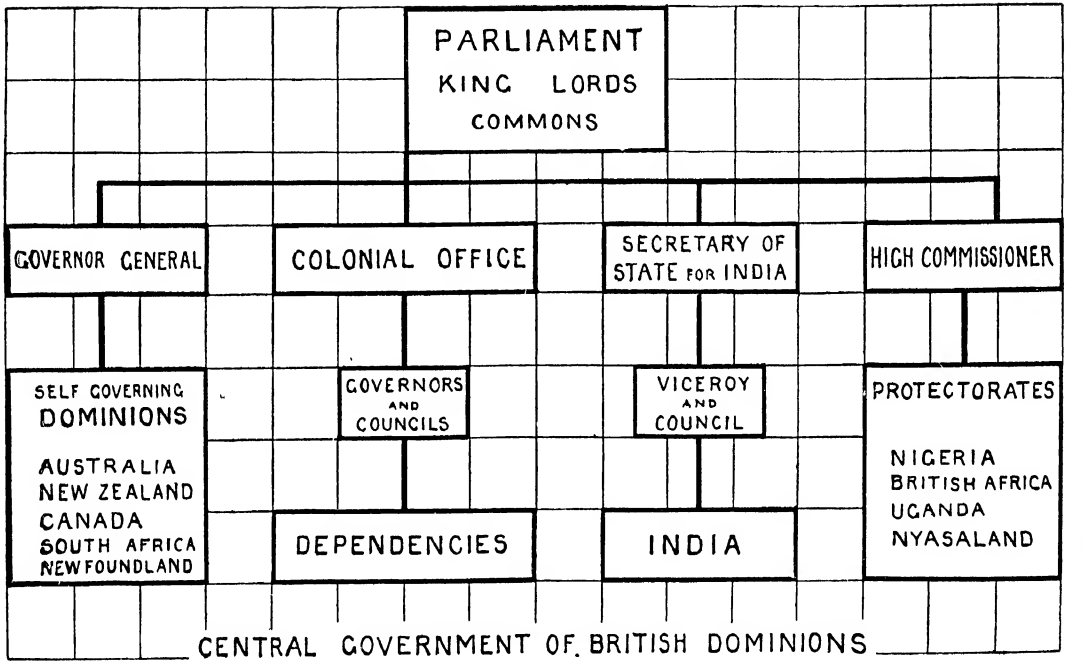

CENTRAL GOVERNMENT
TREASURY
FOREIGN OFFICE
TRADE
IMPERIAL
COLONIAL OFFICE INDIA
ADMIRALTY WAR OFFICE AIR MINISTRY
BOARD OF TRADE MINISTRY OF LABOUR BOARD OF AGRICULTURE AND FISHERIES
FINANCE (Civil Services)
PUBLIC SERVICES
BOARD OF EDUCATION
MINISTRY OF HEALTH
HOME OFFICE
MINISTRY OF HEALTH
POST OFFICE
POLICE
LOCAL COUNCILS
LOCAL POST OFFICES
MEDICAL OFFICER
SCHOOLS
HIGHWAYS PARKS TRAMS
LIGHTING BATHS ROADS
LOCAL GOVERNMENT

The Cabinet. The leader of the majority in the House of Commons is called the Prime Minister. He is asked by the King in the first instance to form a Government, so he selects other noted men of his party to form a sort of supreme Government Committee, which is called the Cabinet. Each Cabinet Minister is in charge of a department of the State; thus, one minister is the Secretary for Foreign Affairs; another is Secretary of State for War; a third is known as the First Lord of the Admiralty. In the diagram No. 67 you will be able to discover the names of the offices which are controlled by the different Ministers of the Government, and you will be able to trace their connection with the Municipal bodies and the general life of the country.

As we have already seen, the various local councils levy *rates* to be paid by the people living in their respective districts; Parliament imposes *taxes* which are needed to pay for the general expenses affecting the whole nation. The Cabinet Minister who is responsible for the work of taxation is called the Chancellor of the Exchequer*. Each year this Minister brings before Parliament his Budget*, when he makes a statement of the nation's expenses, the results of the previous year's collection of taxes, and what taxes he proposes should be imposed for meeting the anticipated expenses of the new year. (Some further information on taxation will be found in the Notes.)

BRITAIN OVER-SEAS.

We have seen that the usual plan of modern government is for the general control to be centralised in a Cabinet Minister, who is responsible to Parliament, but much of the Minister's power is delegated to representatives in each district. The Central Government decides on the *policy*, and the local authorities carry out the *details*. This same plan is now used for the government of the Over-Seas Dominions. The five Daughter States—Canada, Newfoundland, Australia, New Zealand, and South Africa—have each their



No. D ION BETWEEN THE HOME RNMENT AND THE GO M E
IOUS BRITISH DOMINIONS.

own Parliament modelled on the plan of the Mother of Parliaments. They make their own laws, settle their taxes, and decide upon the spending of public money. Their governments are carried on *in the name of the King*, who is represented by a Governor appointed by the King. These Self-governing Dominions send as representatives to England some of their ablest men, who are called High Commissioners, or Agents-General. These men consult with the ministers of the crown about the affairs of the Dominions, give information for the use of emigrants, and transact the business of the Dominions in Great Britain. The Cabinet of Westminster still determines the Foreign Policy for the whole Empire and controls the Imperial Navy. In their early history these Dominions were colonies, that is, they were settlements formed by bodies of persons who emigrated from the Mother Country to form a new home in another land. At the present time the title of Colony is somewhat misleading, for these Dominions are now chiefly populated by descendants of those who long ago settled in the land. But most of the people in the Dominions are British, having the British love for law, order and freedom, hence the government of the Dominions is generally based on the plan of the Government in England.

India. The problem of the government of India is one which is constantly being presented in some form or other. It is not possible for us here to review the general history of India, which would help us to understand this problem, but a careful consideration of the following notes will be of some assistance :

(1) The Indian Empire is equal in size to the whole of the countries of Europe outside Russia.

(2) The present population of India is about 315,000,000, of whom only 123,000 are British born. (The population of the United Kingdom is 43,000,000.)

(3) There are hundreds of varieties of peoples in India, and scores of different languages.

(4) The most general religion is Hinduism. The acts and thoughts of the Hindus are governed by their religion, for they are divided into four great classes or castes—the priests, the soldiers, the workers and the peasants. The members of the different castes may not intermarry, eat with, or even touch members of other castes.

(5) The people are mostly engaged in agriculture. They live in countless villages in tiny houses built of clay, each household patiently and carefully cultivating its own rice or millet patch. The majority of these people never move more than a few miles from their native villages, and they show no interest in anything that is taking place in other parts of the world.

(6) In the sixteenth century, the Portuguese, French and British began to make settlements for trading purposes. Towards the close of Queen Elizabeth's reign a body of London merchants obtained a Royal Charter which gave them a monopoly of trade in India. This East India Company, as it was called, gradually came in conflict with the French for the mastery of the trade. By the Battle of Plassey, in 1757, Lord Clive gained the supremacy for England, and for one hundred years the East India Company developed and ruled the country.

(7) After the Indian Mutiny in 1857, the English Government took over the management of the country, and the late Queen Victoria was proclaimed Empress of India in 1877.

From the above facts it is clear that the government of India presents many difficult problems not met with in any other Over-Seas Dominion. The guiding principles which actuate the English Government are well set out in the following paragraph, which is taken from the Proclamation of Queen Victoria to the Princes, Chiefs, and People of India, 1858.

"Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, We disclaim alike the Right and the Desire to impose Our Convictions on any of Our Subjects. We declare it to be

Our Royal Will and Pleasure that none be in any wise favoured, none molested nor disquieted by reason of their Religious Faith or Observances; but that all shall alike enjoy the equal and impartial protection of the Law: and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure. And it is Our further Will that, so far as may be, Our Subjects, of whatever Race, or Creed, be freely and impartially admitted to Offices in Our Service, the Duties of which they may be qualified, by their education, ability, and integrity, duly to discharge."

India is now governed in the name of the King-Emperor by the Secretary of State for India in Council. This important Council consists of fifteen members appointed by the Secretary of State. They hold office for ten years. Nine of them must have served, or have resided, in India for ten years, and the Council must meet at least once a week. The Secretary of State for India is generally responsible to Parliament for the administration of that country. The following tabulated notes will give some idea of the work that is being done in India under Government control.

(1) Famine has been fought by the introduction of railways for transport purposes, and of the system of irrigation.

(2) Pestilence is being fought by sanitary and medical science.

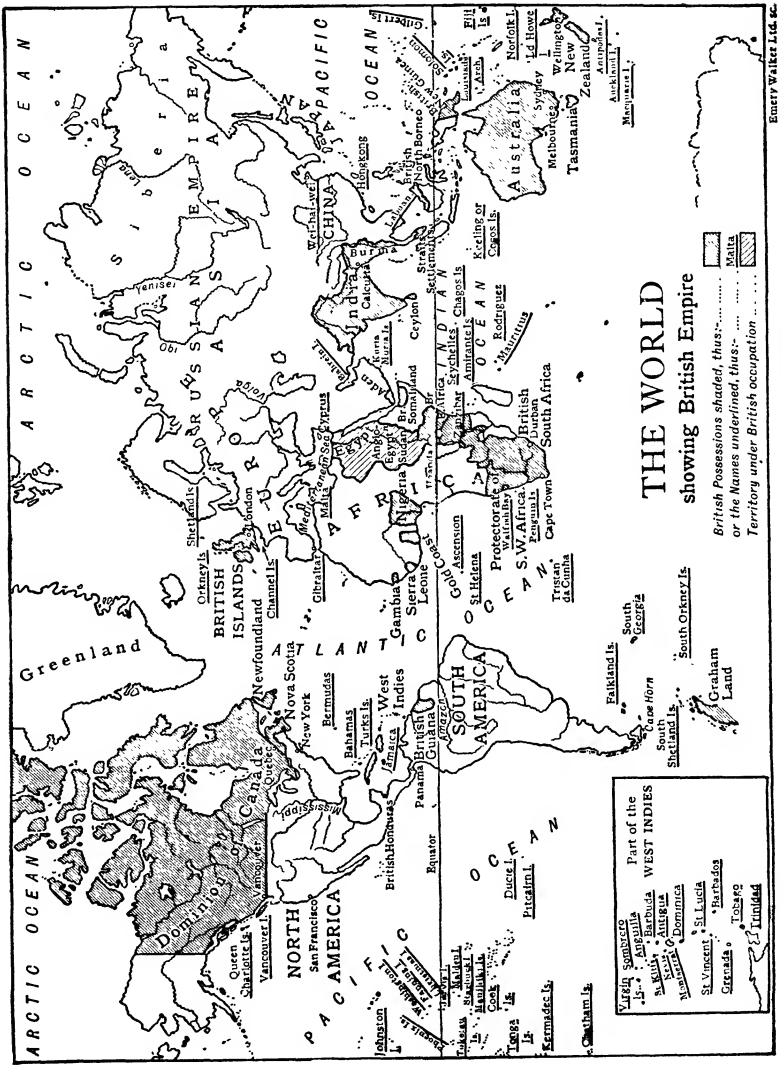
(3) Justice is impartially administered.

(4) The tax-gatherer can no longer oppress the poor.

(5) Education is being rapidly extended: the farmer is learning how to grow larger crops; many people are taught to read and write; universities and colleges are set up for native students.

(6) In certain parts of the country there are municipal towns which elect their own town councillors. This is a most important step in teaching self-government.

(7) The Army of India contains, as always, a nucleus of white troops, but the majority of the regiments consist of natives led by British officers.



No. 69.—The World, showing the British Dominions.

Thus, we see that India is being steadily developed to become a self-governing community, like the other Over-Seas Dominions.

There are other parts of the British Dominions generally known as Crown Colonies* and Protectorates. The government of Crown Colonies is mostly under the control of a Governor appointed by the Home Government; in most cases the people have control over their own local affairs. The Protectorates, such as the great tracts of Nigeria, British East Africa and Nyasaland, are not within the British Dominions, but their foreign policy is exclusively under the control of the British Government. It should be remembered that Crown Colonies and Protectorates are inhabited chiefly by native races, and that the amount of self-government allowed to them mainly depends on the general progress they have made in becoming sufficiently civilised and educated to be trusted to control themselves. The diagram No. 68 illustrates in graphic form the general system of government in various parts of the British Dominions, and their close connection with the central Home Government. A good deal of useful information can be gathered by the careful study of the various diagrams in this book.

An important duty. This brief history of Parliament and Government gives some idea of the long struggle of the middle and poorer classes to get their own representatives elected in Parliament. When we realise something of this continuous struggle of the British people against many forms of tyranny or neglect, through slavery, through suffering, through war, through great labour, to reach the present almost ideal form of government, **how great a duty** it is for every man and woman in the land who has a vote, to interest himself (or herself) in State and Municipal affairs, and use the vote when occasion offers. And not only to use it, but to think about it, read about it, and find out what can best be done to promote the general good of every person in the land.

"The safety and firmness of any frame of government may be best judged

by the rules of architecture, which teach us that the pyramid is of all figures the firmest, and least subject to be shaken or overthrown by any concussions or accidents from the earth or air; and it grows still so much the firmer, by how much broader the bottom and sharper the top.

"The ground upon which all government stands, is the consent of the people, or the greatest or strongest part of them; whether this proceeds from reflections upon what is past, by the reverence of an authority under which they and their ancestors have for many ages been born and bred; or from sense of what is present, by the ease, plenty, and safety they enjoy; or from opinions of what is to come, by the fear they have from the present government, or hopes from another. Now that government which by any of these, or all these ways, takes in the consent of the greatest number of the people, and consequently their desires and resolutions to support it, may justly be said to have the broadest bottom, and to stand upon the largest compass of ground; and, if it terminate in the authority of one single person, it may likewise be said to have the narrowest top, and so to make the figure of the firmest sort of pyramid."

Progress during the last few years has been very rapid. With the advance in education, industrial workers and agricultural labourers are able to follow their newspapers and voice their wishes on public platforms. Probably within the course of a few years, the Labour representatives will be in the majority in the House of Commons, and it will be of immense interest to see how they legislate to uphold that ideal of "government of the people, by the people, for the people." Will they, as many have done in the past, concern themselves more with one section of the people than with the people as a whole? Shall we "rise on the stepping stones of our dead selves to higher things?" Will the Parliaments of the future always *co-operate* for the general good? These great problems Time alone can answer. We will, in the next chapter, consider a little further this principle of *co-operation*.

SUMMARY. **"Government of the people, by the people, for the people, shall not perish from the earth." The elements of modern government are seen in the Saxon Witenagemot. The Norman sovereigns were autocratic. The history of the English nation begins with**

the sealing of Magna Charta. The "First Complete and Model Parliament" was summoned in the reign of Edward I., 1295. The circumstances of the times led to the despotic rule of the Tudor sovereigns. The Stuart Period is a story of the struggle between King and Parliament. The true reign of Parliament began after William and Mary had agreed to the Bill of Rights, 1689. The circumstance of George I. being a German, ignorant of the English language, led to the present system of government by the Cabinet. The seven years that followed the close of the Napoleonic War were among the most distressful that the country has ever known. The right to vote was still restricted to the few. The three Reform Bills mark the progress of "Government by the people." The five self-governing Dominions have each their own Parliament modelled on the plan of the Mother of Parliaments. India is governed in the name of the King-Emperor by the Secretary of State for India assisted by a Council of fifteen members. It is the duty of every man and woman having a vote to interest themselves in State and Municipal affairs.

Notes.

Taxes. Once a year the Chancellor of the Exchequer makes his Budget Statement to a Committee of the whole House. This particular Committee is called the Committee of Ways and Means,—ways and means of raising money. The Chancellor states how he proposes to raise the sums of money required by the several Government departments. Then two Bills are presented to Parliament: (1) The Appropriation Bill in which are set out the supplies voted, with the purposes for which they are voted; (2) The Finance Bill, which indicates the taxes necessary to be collected by the Treasury Officials from the people.

The Government balance sheet naturally varies from year to year. Compare these two balance sheets, one before, and one after the War of 1914-1918. Notice the enormous increase both in Revenue and Expenditure.

Budget 1913-14.

Revenue.		*Expenditure.*	
Customs	£35,000,000	National Debt	£24,500,000
Excise	39,000,000	Road Improvement	1,300,000
Income Tax	46,000,000	Local Taxation contribution	9,600,000
Other Duties	37,750,000	Army	28,000,000
Post Office	31,000,000	Navy	44,000,000
Crown Lands	530,000	Old Age Pensions	12,600,000
Suez Canal	1,370,000		

Budget 1913-14 (*continued*)—

Revenue.		*Expenditure.*	
Miscellaneous	£3,300,000	Labour Exchanges and Insurances	£7,400,000
		Education	20,000,000
		Civil Services	15,000,000
		Collecting Customs, etc.	4,500,000
		Post Office	24,300,000
		Miscellaneous	2,750,000
Total Revenue	£193,950,000	**Total Expenditure**	£193,950,000

Budget 1919-20.

Revenue.		*Expenditure.*	
Customs	£149,300,000	National Debt	£332,000,000
Excise	133,600,000	Local Taxation Contributions	10,750,000
Income Tax	359,000,000	Land Settlement	3,500,000
Excess Profits Tax	290,000,000	Other services	1,900,000
Other Duties	66,700,000	Navy	156,500,000
Post Office	44,000,000	Army	395,000,000
Crown Lands	680,000	Air Force	52,500,000
Sundry Loans	15,000,000	Civil Services (including War Pensions)	569,000,000
Miscellaneous	281,000,000	Post Office	48,000,000
		Miscellaneous	9,623,000
		Votes of Credit—1918-19	87,000,000
Total Revenue	£1,339,280,000	**Total Expenditure**	£1,665,773,000

Autocrat : Gk. *autos*, self ; *kratos*, rule or power. One who rules by himself ; an absolute ruler.

Aristocracy : Gk. *aristos*, best. The nobles or chief persons in a state ; the upper classes generally.

Democracy : Gk. *demos*, the people. A government by the people, or one in which the chief power is retained by them, but exercised through representatives. In the latter sense England has a democratic government.

Despot : Gk. *despotes*, a master. An absolute ruler ; a tyrant. *Despotism* is the rule of a *despot*.

Plutocrat : Gk. *ploutos*, wealth. One who has rule, or power, by reason of his wealth. *Plutocracy* is government by the wealthy.

Autonomy : Gk. *autos*, self ; *nomos*, law. The power or right of *self-government*. The government of the five Over-seas Dominions—Canada, Newfoundland, South Africa, Australia, and New Zealand—is autonomous.

The Cabinet usually holds its meetings, which are strictly private and unreported, at 10 Downing Street. Downing Street is within three or four hundred yards of the Houses of Parliament leading out of Whitehall. Great blocks of Government offices line the street, the best known being the house numbered 10, which is the official residence of the Prime Minister. Most of the chief officers of State have their headquarters with offices and staff within easy reach of 10 Downing Street.

Exchequer. The Court of Exchequer was established after the Norman Conquest, to manage the finances of the country. The members of the committee sat round a table covered with a chequered cloth—a cloth marked with squares like a chess-board for the purpose of counting the money. The Chancellor of the Exchequer is now a member of the Cabinet.

Crown Colonies. Colonies under the sole administration of the Government at home are called Crown Colonies. They have no representative institutions. Generally, these countries have been annexed by conquest, and were not colonised at first by British settlers. Ceylon, and several islands in the East and West Indies and in other parts of the world are Crown Colonies.

National Debt. Money borrowed by the Government of a country from private individuals, and not yet repaid. The Government issue stock, on which interest is paid at a fixed rate. The British National Debt was introduced under William III. It was generally raised for carrying on foreign wars. The campaigns of Marlborough added £38,000,000 to the Debt. The American War added £121,000,000 ; the Napoleonic Wars added £601,000,000. Reductions in the National Debt are made annually when possible by means of a *Sinking Fund*, which is money set aside from revenue. The National Debt for the year 1913-1914 stood at £661,000,000 ; after the War, in 1918-1919 it reached the great total of £5,872,000,000. The estimated total of the National Debt of the United Kingdom on March 31, 1920, was £8,075,000,000.

Budget, from *bulga*, a leathern bag. The annual financial statement made in the House of Commons by the Chancellor of the Exchequer.

Exercises.

1. Explain the following statement : "The history of the English nation begins with the sealing of *Magna Charta*."

2. Write one useful sentence about each of the following : The First Complete and Model Parliament ; The Witenagemot ; the Bill of Rights ; "Divine Right" ; Reform Bills.

3. What circumstances led to the despotic rule of the Tudor sovereigns ?

4. Briefly explain the following terms: autonomy; Cabinet; Prime Minister; municipal; colony; Upper Chamber; rates and taxes; National Debt.

5. Why is the Government of India different in form from the Government of Australia?

6. What striking differences are shown in the two Budget Estimates given on pages 218 and 219?

7. Give a brief explanation of the diagram No. 68.

8. What do you understand by the statement "Government of the people, by the people, for the people, shall not perish from the earth."

9. Why is it the bounden duty of every elector to interest himself (or herself) in Parliamentary and Municipal Elections?

CHAPTER XIV.

THE PROBLEM OF THE LEAGUE OF NATIONS.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a sweet dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.—
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?"—The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerly still; and said, "I pray thee then
Write me as one that loves his fellow-men."
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest. LEIGH HUNT.

Co-operation in Nature. In the last century a scientist called Darwin made a great discovery, which is known as the "Theory of Evolution." He showed that throughout the animal kingdom

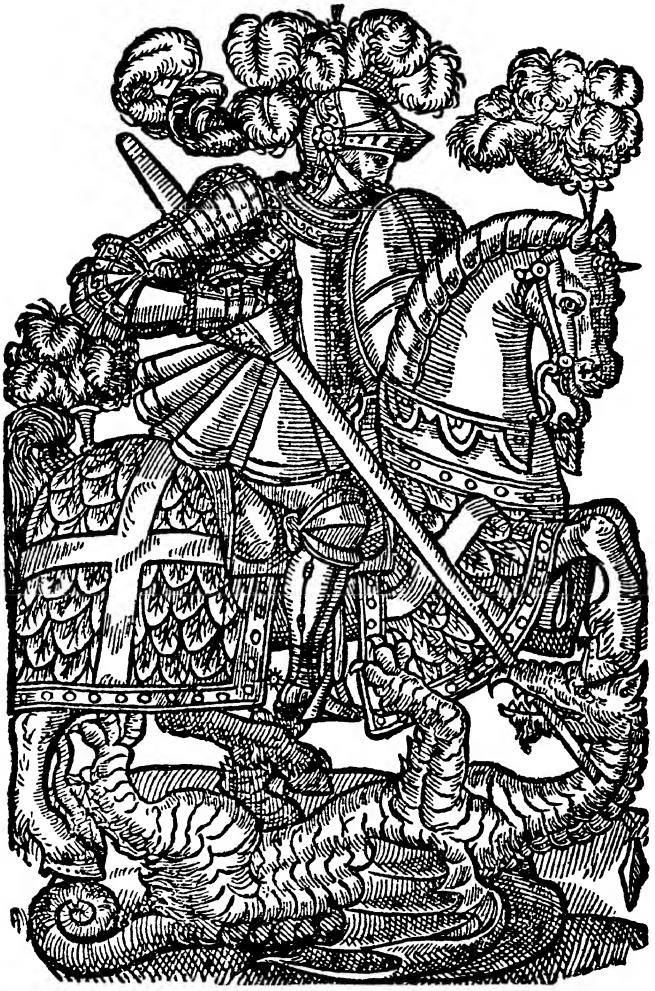
No. 70.—The Hope of the World.
(From a painting by Harold Copping, reproduced by permission of the London Missionary Society.)
What is the "Hope" suggested by the Painter?

the lower forms of life have been for ages gradually evolving into higher forms. Many animals have become extinct, such as those great reptiles the skeletons of which can be seen at the Natural History Museum in London. Other animals have survived. Darwin stated that the reason why some animals have died out, is because when conditions changed these animals could not adapt themselves successfully to the change. For example, if the climate suddenly changed from great heat to cold, only those animals which could bear both heat and cold could live. Again, if food became scarce only the animals which were strongest and quickest in the pursuit of food could survive.

This theory is generally known as the "Survival of the Fittest," in other words, the survival in the struggle for existence of those that could best adapt themselves to their surroundings. So through the ages there has been a gradual weeding out of animals and human beings. The fittest only arrive at maturity and are able to transmit their fitness to their offspring. Many animals, although not armed by Nature with offensive and defensive weapons, have been able to survive by a tendency which they have to *combine into groups* for mutual support.

Man, by nature one of the weakest of the animals, has been able to hold his own, partly by his superior cleverness in devising tools and weapons, and partly by his tendency to combine into groups. Learned men have pointed out, that among savage tribes, the tribes in which there is most co-operation between the members are those which have the best chance of survival.

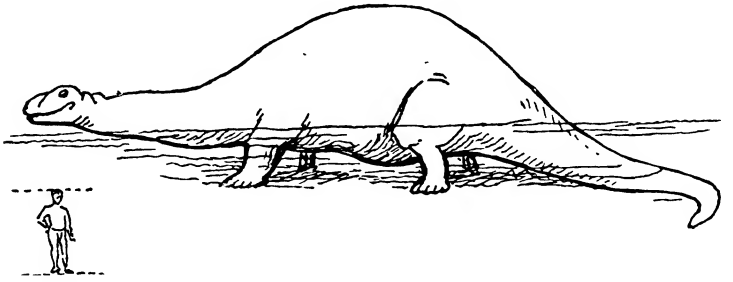
A glance at history. As in the animal kingdom, so it is with the great groupings of mankind. Many groups which existed in the past have perished. They fell asunder, in some cases, because the individual members ceased to co-operate with each other; in other cases, because another race superior in co-operation, in intelligence, or self-effort, overcame them. In Mediæval Times, for instance,



No. 71.—The Red-Cross Knight from the Third Edition of Spenser's *Faerie Queen*, 1598.

Why did Chivalry with its Lofty Ideals cease to exist?

there were great groups of certain classes of people, one of which, Chivalry, we can take as an example. Chivalry, the grouping of knights, perished, because it was unable to cope with changed conditions. It enjoined kindness, reverence for the weak, respect



No. 72.—The Brontosaurus, a prehistoric reptile. The six-foot man is drawn to the same scale.

for women, bravery, fidelity, loyalty, and many other desirable qualities. But these virtues were only exercised among the knights themselves. The Black Prince, the mirror of chivalry, did not hesitate to massacre the poor townspeople of Limoges, men, women and children. Chivalry perished because it only existed for a class; it left too many people out. There was co-operation, but it was not wide enough. It was co-operation between individuals in one section of the nation.

It is a narrow co-operation such as this which is dangerous at all times in a nation. "A house divided against itself cannot stand." We have seen in a previous chapter how the capitalists have combined themselves in groups for mutual support, and how the workers have combined themselves into groups called Trade Unions to protect themselves. If each group considers only its *own* interests there will be disunion instead of union among the people of the nation, and, as history teaches us, the nation must perish. Strangely enough, a single individual, who would shrink from being dishonest

to his neighbours, seems to suffer no qualms of conscience if the *group* to which he is united acts dishonestly, or unworthily. Is not this taking a very short view of life? Fortunately, there is an

No. 73.—Trial by Combat.
Why was this mode of trial unjust?

earnest desire on the part of many members in each group to co-operate for the general good. Many large business firms now act on a co-operative plan; co-partnership of industrial workers, clerks, managers and directors is making some headway. It is the business of every citizen to foster the *co-operative spirit* by all the means in his power. But the Great War has taught us that co-operation in a single nation is but a small thing; we must no longer think almost

entirely of our own nation, but of all the other nations of the world. This brings us to the great problem which forms the title of this chapter.

The League of Nations. We have seen in a previous chapter how, as civilisation advanced, men have been more inclined to cease *fighting* for what they considered their rights.

An old Norman method of settling disputes by " Trial by Combat " was manifestly unfair, for *might* was pretty certain to triumph over

White. Brown. Yellow. Red. Black.

NO. 74.—THE FIVE RACES OF MANKIND.

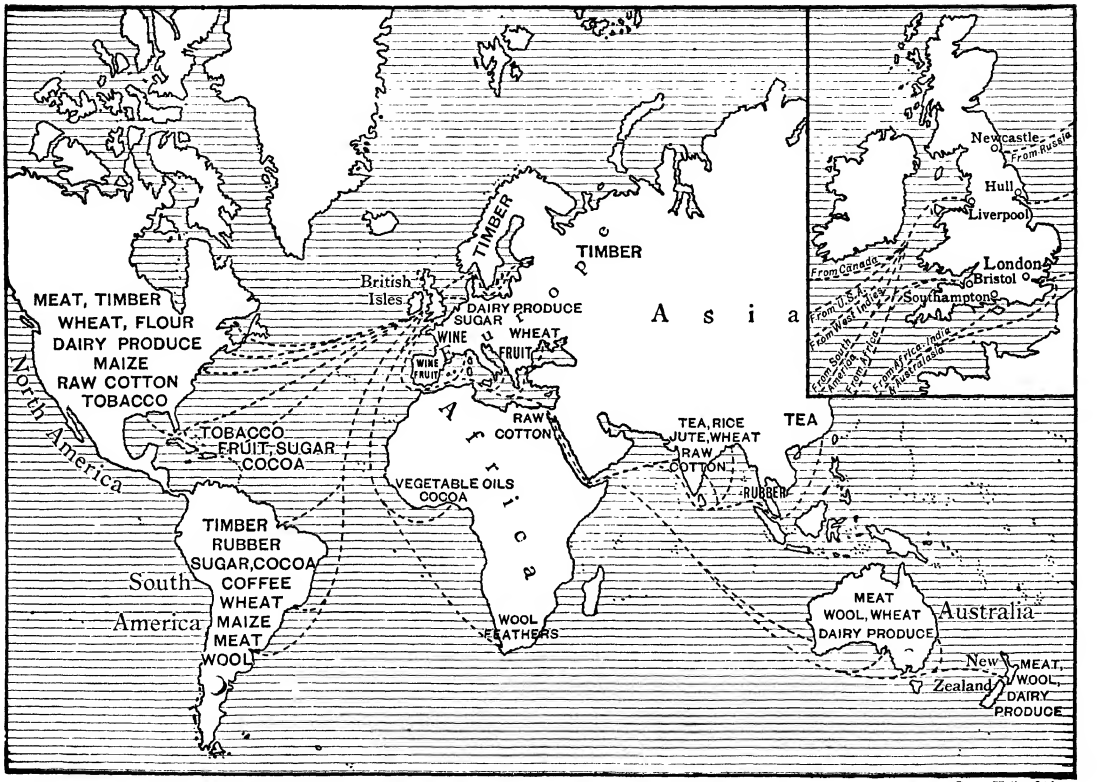
right, and the people must have been glad when the practice fell out of use.

Slowly but surely man gave up the practice of carrying weapons ; he was not always on the alert for injuries demanding revenge ; he began to treat his neighbour with justice and sympathy. When differences arose between two individuals they were satisfied to take their case before a court, conscious of the fact that their wrongs would be righted. Above all, in course of time, in all their dealings with their fellow-men, there was a tendency to give up the habits of force and fraud, and honourably to keep their contracts, recognising that their neighbours possessed rights as well as they. Almost

every day of our lives we make a contract of one kind or another. When we buy a railway ticket we make a contract. Having made the payment we voluntarily promise to abide by the rules of the railway company, and the ticket is a promise on behalf of the company to carry us to our destination.

Our nation has been called a nation of shopkeepers, and this nation of shopkeepers has gained the respect of the whole world by its honourable trading methods. A contract to do a certain thing is as binding on an Englishman as any oath. An Englishman stands by his honour to carry out what he proposes. An Englishman's word is his bond. The Christian moral law, " Do unto others as ye would that men should do unto you," has slowly but surely permeated the masses of English people.

But, strange to say, this great spiritual principle of dealing with each other has not yet been extended to other nations. One nation, to a very large extent, still looks upon another as a national enemy. In the early days of civilisation, the absence of this guiding spirit of the moral law led to war between individuals ; in this twentieth century the absence of this guiding spirit between nations led to the awful World War of 1914-1918. The advance in education and the advance in science, instead of being uplifted by the great spiritual motive, were used to devise most diabolical instruments for killing men. Is it not a terrible thought, or rather, an awful reality, that we (and other nations) are only civilised enough to co-operate among ourselves, leaving out the rest of mankind—*mankinned*, you will remember—whom we are ready to consider as our mortal enemies ? We have here the greatest problem that the world has ever known. With the continued progress of science and education another international war—a war *between nations*—must be far more terrible than even the last. What a nightmare of horrors one can conceive of the use of more deadly gas, more powerful guns, swifter and more numerous flying machines, more destructive submarines, if another



Emery Walker Ltd. sc.

No. 75.—The World, showing Chief Imports of Natural Products into the British Isles.

international war overwhelms the earth. It is conceivable that whole nations will perish through the science of man. Is it not a great moral duty for the nation's youth to begin at an early age to face this great problem that concerns all humanity ?

We have seen how dependent every individual is on the services of others for daily food, clothing, shelter and all that makes life interesting and real. The greater part of our vital needs—bread, meat and clothing—are produced in other lands ; such things as cane sugar, cocoa, tea, cannot be grown in our climate. As a nation we are dependent on other nations for the greater part of our daily necessities. One glance at the map No. 75 will convince you of this fact. The War taught us that without a powerful Navy we should have been quickly starved to death. Unless we can get other nations to realise with us that the moral law applies to every man and woman in the whole world, some nations must inevitably perish. The most industrious nation, the most wealthy, the most cunning in contriving death-dealing weapons will master the others. What great and mighty nations of the past have been swept away by their enmity, their greed, their passion for fighting other nations—Babylon, Assyria, Greece, Rome. Will the British nation perish too ? Will it in turn be swallowed up by the swarming races of Asia or of Africa ? These are very real problems that are exercising the minds of many who have cultivated a long view.

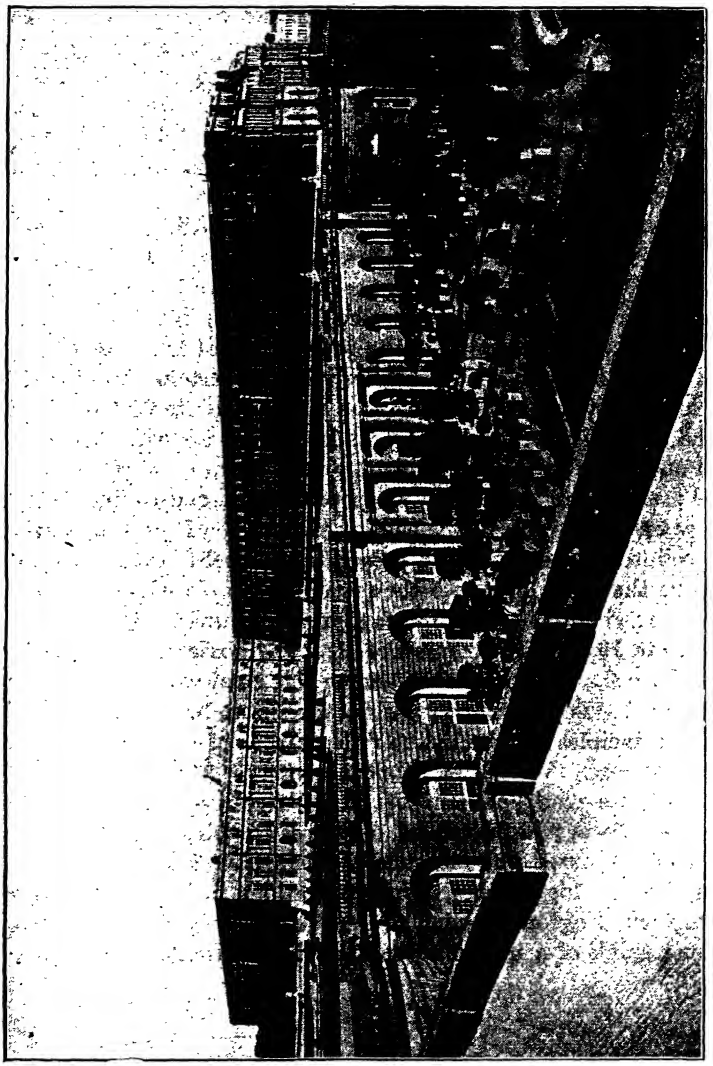
Sursum corda,—lift up your hearts ! A real beginning has been made in thinking internationally. At the close of the Great War, twenty-seven nations banded together—co-operated—and formed what is called the League of Nations. The objects of the League are declared in the Covenant attached to it : " To promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war ; by the prescription of open, just and honourable relations between nations ; by the firm establishment of the understandings of Inter-

national Law as the actual rule of conduct among Governments, and by the maintenance of justice and a scrupulous regard for all Treaty Obligations in the dealings of Organised Peoples with one another, the Powers signatory to this Covenant adopt this constitution of the League of Nations."

The founding of the League of Nations has been called the "Greatest Event since Christ."

The Christian moral law is to be the guiding spirit between nations, as it has been between individuals of a single nation. That is the meaning of the League of Nations. But how is all this to be done? It has taken many long years for the *individuals* in this land of ours to realise that co-operation is the mainspring of life, and even yet the country is divided into sections about certain vital matters. How long must it take before *nations* will co-operate with each other for the good of mankind? But at least we know that there must be an end of international warfare, or the doom of many nations is sealed; and there seems no way of putting an end to international warfare except through some such agency as the League of Nations. "Go ye into all the world and preach the Gospel to every creature." So spoke the Hero. Are we the fortunate people who are going to see the carrying out of this message in a way unknown before, and, previous to 1914, only dreamed of by a few possessing a *long view*? What share shall we take in advancing this great cause of the League of Nations? The answer to this question is to be found in carrying out the principles set out in the first chapter of this book:

(1) **Thinking.** We must think about the past history of the nations as we read and study, trying to realise something of the awfulness of war; we must get ourselves to think of other nations —white or coloured—as men and women, boys and girls, like ourselves, having high hopes, lofty aspirations and love; we must think of the drag on a nation of keeping a costly army and navy; we must think of a nation as composed of *individuals*, any one of



No. 76.—Versailles, Paris.

What Special Association with The Great War attaches to this place?

whom we should be ashamed to wrong by word or deed. Thinking is as a ray from Heaven, it will penetrate a cloud of ignorance and in the end will illumine, making all straight and clear.

(2) **Self-effort is the Key of Life.** We must do our full share in our daily tasks, for we are all dependent on the services of each other; we must educate ourselves in our work, in our leisure, in our imagination, drawing out the best that is in us; we must use our talents to their fullest extent, keeping our bodies fit and strong, our minds alert; we must discipline ourselves to keep down all vain and unbecoming thoughts; we must help our neighbours by personal service at every opportunity; we must live bravely and cheerfully.

(3) **Co-operation is the Mainspring of Life.** We must work together with others in our industry and in our games; we must cultivate a long view, not combining for a section only, but for the community in general; we must, in progressive stages, as we grow up, work together for the home, the school, the workshop, the town, the nation, the world; we must work together with others to redress wrongs, to elect fit representatives for Municipal and Parliamentary purposes; to influence the newspapers to present us with the whole truth; we must work together with others to keep the peace and maintain the great national traditions of constitutional government; we must combine with those societies working for the fulfilment of the aims of the League of Nations.

These principles naturally overlap and are closely interwoven with each other. They are bound and firmly cemented by the *spirit* of the Golden Rule.

The Message of the Bells.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

From *In Memoriam*, by ALFRED, LORD TENNYSON.

Thus was Tennyson writing in 1841. How sadly vain seems the message which the poet heard the wild bells ring out to the wild sky eighty years ago. Yet such words as these with their beautiful imagery of Peace serve a noble purpose, in that they help us to think of better things than we see about us.

SUMMARY. The "Survival of the Fittest" in Nature has to a large extent been brought about by a tendency to combine into groups for offence and defence. It is the business of every citizen to foster the co-operative *spirit*.

The English nation has gained the respect of the whole world by its honourable trading methods. In the early days of civilisation the absence of the guiding spirit of the Christian moral law led to war between individuals; in the twentieth century the absence of this guiding spirit between nations led to the awful World War of 1914-1918. It is a great moral duty of the nation's youth to begin at an early age to face the problem of the League of Nations. The problem can be solved by Thinking, Self-effort, and Co-operation, guided by the spirit of the Golden Rule.

Notes.

League of Nations. The original members of the League were the signatories of the Treaty of Peace on behalf of the Allies: Belgium, Bolivia, Brazil, British Empire (Canada, Australia, South Africa, New Zealand, India), China, Cuba, Czecho-Slovakia, Ecuador, France, Greece, Guatemala, Haiti, Hejaz, Honduras, Italy, Japan, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Rumania, Serbia, Siam, United States, Uruguay.

The High Contracting Parties agreed to the Covenant in order to promote international co-operation and to achieve international peace and security. The Charter of the Covenant contains twenty-six Articles setting out the methods by which the objects are to be attained. The seat of the League is at Geneva, Switzerland, and its first president was Monsieur Pichon (1919).

War Losses. No better argument in favour of the League of Nations can be given than a statement of the losses in the Great European War. The approximate British losses in men, killed and missing (excluding the Indian and other coloured troops) was 1,048,000. France lost 1,800,000; Italy 469,000; Germany 2,300,000. The number of deaths throughout the world caused by the War was about 11,000,000.

There were lost by enemy action, 2,197 British merchant ships, 238 French, 230 Italian, 29 Japanese, and 80 United States of America. The Royal Navy lost 22,250 men, and the Merchant Service 14,600. How truly the words of Sir Robert Walpole apply to the Great European War: "The most pernicious circumstances in which this country can be are those of war; as we must be losers while it lasts, and cannot be great gainers when it ends."

Food. The dependence of the United Kingdom on the other nations for the chief necessities of life is well illustrated by the following *round* figures giving the value of the chief food imports for the year 1922: Grain and Flour, £97,000,000; Meat, £112,000,000; Butter, £37,000,000; Cheese, £12,000,000; Eggs, £14,000,000; Fruit, £25,000,000; Sugar, £30,000,000; Bacon, £36,000,000.

Mankinned. There were slaves or serfs in early English times, men born in slavery the property of their masters, those taken in war, and those who sold themselves to escape starvation and death. In Norman times there were probably 25,000 serfs in England. One of the demands of the peasants who rose in rebellion under Wat Tyler was the abolition of serfdom. Long before the first Stuart king came to the throne serfdom in England had disappeared, yet the importation of slaves from Africa to America was started by Hawkins during the reign of Queen Elizabeth. This dreadful trade greatly increased, and was not stopped till 1807, chiefly owing to the efforts in Parliament of William Wilberforce. But slavery in the British Empire was not abolished until 1834. Thus it took nearly five hundred years from the time that slavery was abolished in England before the public conscience fully realised that a coloured man has rights of freedom as well as a white man.

Exercises.

1. What do you understand by "Survival of the Fittest"? How has man managed to survive against the great beasts of Nature?
2. What peculiarities among the weaker animals and birds, *e.g.*, rabbit, leaf moth, ducks, sparrows, have helped them in the struggle for existence?
3. Which do you consider of the greater importance for survival in modern times, *strength of body* or *intelligence*? Give reasons.
4. Is the British Empire likely to decay like the Empires of past ages? Give reasons for and against.
5. What do you understand by "Thinking Internationally."
6. How can the youth of the British race foster the aims of the "League of Nations."
7. What do you understand by an "International Police Force?"

(The following subjects are suitable for essay writing, discussion and debate; (1) Why are the Red Indians decreasing in number? (2) Why do the Black Races of Africa show no sign of decreasing in number? (3) Progress in modes of travelling on land. (4) Progress in modes of travelling on water. (5) The effects of natural barriers in the "League of Nations." (6) Evolution in the love of humanity.)

CHAPTER XV.

SOME OTHER GREAT PROBLEMS.

When I dipt into the future far as human eye could see;
Saw the Vision of the world, and all the wonder that would be. . . .

Make me feel the wild pulsation that I felt before the strife,
When I heard my days before me, and the tumult of my life;

Yearning for the large excitement that the coming years would yield,
Eager-hearted as a boy when first he leaves his father's field,

And at night along the dusky highway near and nearer drawn,
Sees in heaven the light of London flaring like a dreary dawn;

And his spirit leaps within him to be gone before him then,
Underneath the light he looks at, in among the throngs of men:

Men, my brothers, men the workers, ever reaping something new:
That which they have done but earnest of the things that they shall do:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nation's airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging through the thunderstorm;

Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

From *Locksley Hall*, by ALFRED, LORD TENNYSON.

Utopia. It has been well said that the heritage of every man and woman born into the United Kingdom is—"a great past, a great

present, a most hopeful future." In the previous chapters of this book we have seen something of the sure and steady progress that has been made in the past to try and make this land of ours a fit dwelling-place for a freedom-loving nation; a place where the poorest may enjoy with the richest the privileges of justice, freedom of conscience, equality of voting, equal protection and many other rights. The ancient autocratic rule of kings and nobles has steadily given place to the rule of democracy—the people. These great changes have mostly been brought about by constitutional methods, for one of the chief traits in the character of the English race is an abundance of good sense and prudent judgment. The Glorious Revolution of 1688, a great revolution in the government of the country, brought about without the shedding of a drop of blood, is a perpetual tribute to the healthy mind of the English race. During the last twenty years many material hardships and anxieties entailed by long hours of labour, low wages, old age, ill-health, unemployment and other disabilities, have been removed or greatly reduced. Probably, in no other country in the world, does the industrial worker enjoy conditions comparable to those that obtain in this country at the present. These things have been mainly brought about by (1) the self-effort and combination of individuals; (2) the unselfish work of noble citizens; (3) the high ideals of a few seers who have dipped into the future.

Of the efforts of individuals no more need be said, and the following chapter will be helpful in bringing again to mind the work of a few noted citizens who have done so much for the general good of mankind. But, for the future, we must think a little further of the necessity for "hitching our wagon to a star"; that is, of having constantly before us a great ennobling ideal, which, on its fulfilment, will raise still higher the status of every man and woman in the country—in the world.

Three hundred years ago, that saintly man, Sir Thomas More, wrote an account of an ideal state which he called *Utopia*. In his daily life he saw much of the misery, hardship, and discontent of the people; he knew that it was quite possible for these ills to be removed, but he also knew that the majority of people would not understand his ideals, and would probably look on him as a species of lunatic for speaking about them. So he called his book *Utopia*, which means *Nowhere*. In the book he tells of a Portuguese sailor named Raphael who navigates the world and makes his way to a country, Utopia, where he finds in operation an ideal constitution—an ideal Government and State. Here, in tabular form, are a few of the things that Raphael found in operation. You must particularly remember that More lived in the reign of the despotic King Henry VIII., you will then the better understand how impossible of fulfilment appeared the ideals set forth in *Utopia*.

No. 77.—Sir Thomas More, the writer of "Utopia."

(1) Utopia was a commonwealth where the aim of the law was the general good of its members.

(2) All were free to worship as they pleased.

(3) None was poor because all goods were held in common; yet all had to work because work was necessary to human well-being.

(4) The King was liable to banishment for misruling his people.

(5) The hours of labour were limited to six a day.

(6) There was a national system of education which applied equally to men and women.

(7) The practice of sanitation had been brought to perfection.

(8) Every house had a good garden and a supply of fresh water.

(9) No wars were to be entered into unless in self-defence.

(10) There were few laws, for the people controlled themselves, and there were no lawyers.

(11) Lawbreakers were made slaves till they promised amendment of conduct. Punishment was so ordered as to make the criminal ever afterwards live an honest life.

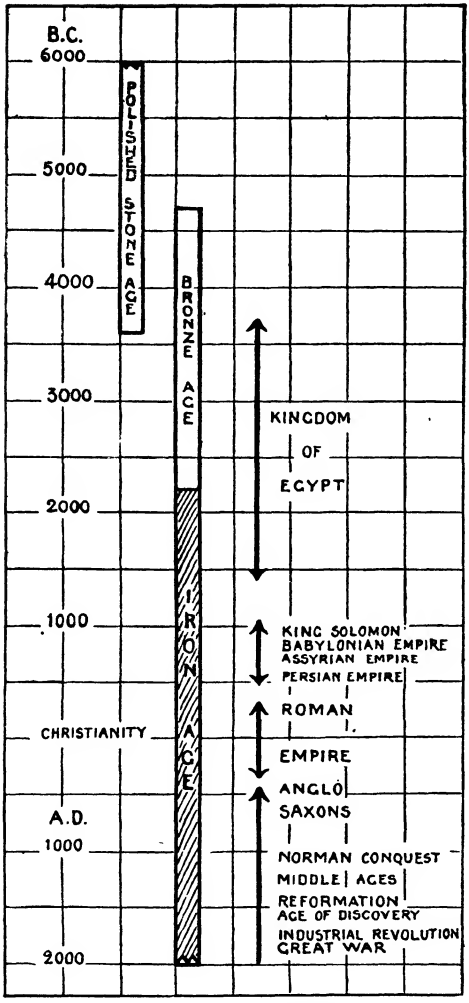
Now these ideals of Sir Thomas More must have seemed as fanciful as a dream to most people of his day. Think for a moment of two of his suggestions and compare them with the conditions of life then in practice: (1) All were free to worship as they pleased in Utopia, but More saw about him the persecution of both Catholics and Protestants; he himself was executed for his religious belief. (2) More imagined a national system of education, but in his day only a small number of children, mostly of well-to-do parents, had any school education at all. Yet, in the end, practically the whole of his dream has come true. At least, if you again carefully read the list, you will find that according to More, England fulfils most of the desires expressed in his book for the benefit of the people.

Long before Sir Thomas More was born, Pierre du Bois, a royal official of the court of King Edward I. (1273-1307), wrote his ideals on the education of women. He suggested that the nunneries should be confiscated and the buildings turned into schools for girls, presided over by mistresses; that there should be lectures on literature, music, poetry, and the arts and crafts of home life. Embroidery and home management should also be taught. The woman, as this writer says, having an equal power of reasoning with the man, should have equal training in all the arts of peace. He appealed for the State to endow colleges and keep them abreast of the times. He desired that when the girls went out into their life-work and became wives and mothers, they should have more equality with the men-folk than custom then allowed. Pierre du Bois was the apostle

of the " new woman." How strange these ideals must have seemed to the court of Edward I. At last these ideals, after 600 years, are slowly being realised.

But are we quite contented with all the wonderful progress that has been made ? Does this land of ours fulfil all *our* desires ? Certainly not ! There are new dreamers amongst us, who imagine yet greater things that can be done for the good of mankind. These dreamers, whom we call poets, writers, orators, like Sir Thomas More, are valued citizens. They help us all to think of something higher, something nobler, something more beneficial for everyone in the land. They set us *thinking*, and, if we are able, they set us *working* in one way or another to bring about the fulfilment of these ideals. There are, however, two important considerations which the story of More ought to impress most deeply on our minds. Dreams cannot come true merely by dreaming ; and dreams rarely come true in less than a generation, and often many generations must pass before the dream is fulfilled. Dreaming must develop into doing ; and dreamers must be patient. Few people will accept the ideas of others, however worthy those ideas may be, until they have *educated themselves* to understand and appreciate them. Englishmen refuse to be forced to do or believe anything. The story of More's *Utopia* and the history of our race, suggest that the imagination of one generation becomes the practice of the next. But dreamers we must try to be sometimes. We must lift our hearts to higher things than the food we eat, the clothes we wear and the amusements we intend to engage in. These things are necessary, but they are mostly for *ourselves* ; the highest flights of fancy lead us to think of *others*. We must, however, keep the balance between what can be accomplished to-day, and what must wait until a long to-morrow. We must cultivate the habit of taking a long view.

A very long view. The earth we live on is very old. It is



No. 78.—Time Chart of 8000 Years.
Consider what a small fraction of *Time* is represented by one square—500 years.

impossible to say how old it really is, but some noted scientists suggest that it is not less than 80,000,000 years old, while others suggest that it may be 800,000,000 years old—that is, ten times older than the first estimate.

Man, the lord of the earth, is really the youngest of his creatures. It has been suggested—for no one can state with certainty—that the chief races of mankind existed 400,000 years ago, which, you will notice, is a very small fraction of the earth's age. But the *civilisation* of man is comparatively a thing of yesterday. In 6000 years the nations of Egypt, of Babylon, of Greece and of Rome, have in turn risen to great power and, in turn, fallen into decay. But the age of civilisation in England is under 2000 years, and, more wonderful still, man only began

to master the wonders of Nature—steam, fire, electricity, air—a mere 100 years ago.

"We think our civilisation near its meridian, but we are yet only at the cock-crowing and the morning star."

We have read in this book that the social problems which worried John Wycliffe are not yet solved completely after 600 years, so it ought to appear highly ridiculous for us to be so impatient as to imagine that the problems of life which daily confront us can be solved in a single year, or in several years.

The diagram No. 78 gives us a very long view covering 8000 years. Study the diagram, noting especially the progress that has been made in England during the last 1000 years—which is only *one-eighth* part of the period shown on the diagram. Then try to realise that if the whole of this period was represented by a line one inch in length, a line representing the age of the earth would have to be *at least* 10,000 inches long, which is approximately 280 yards. (According to some authorities the line would be ten times longer.) Having then made up our minds that (1) thinking about social problems is of great service, and (2) that the best reforms only take place slowly, we are in a position to consider a few other great problems, which are almost daily presented to us in the newspapers, or in the course of conversation.

> "Have patience," I replied, "ourselves are full
> Of social wrong; and may be wildest dreams
> Are but the needful preludes of the truth.
> For me, the genial day, the happy crowd,
> The sport half-science, fill me with a faith.
> This fine old world of ours is but a child
> Yet in the go-cart. Patience! give it time
> To learn its limbs: there is a hand that guides."

Prohibition. One of the most debated problems of to-day is that of *Prohibition*, which term is used in the sense of "forbidding the sale of intoxicants." This question has been in the forefront of

social problems for a number of years, but no satisfactory solution to the problem has been reached. The Nation's Youth will most certainly be brought face to face with the same problem, hence it will be of service to read all one can about the subject, to use one's eyes and see if all that is spoken by opposing sides is true, to discuss and debate the question with one's fellows, and, having formed a considered judgment, to unite with others in bringing about such reforms as may appear necessary.

There is not space in this book to consider the subject of Prohibition in any detail, but numerous books and pamphlets are available dealing with every phase of the subject, and some of these should be consulted by those who intend to do their share in solving the problem. The following notes will be helpful in providing a guide as to a way of tackling the question.

What are the evils of the excessive use of intoxicating drinks?

(1) The excessive use of intoxicants is likely to be injurious to all parts of the body, rendering the drinker less fit to do his share as a worker and a citizen. Its effect on the brain and nervous system is to make the individual think only of himself regardless of others. It makes him talkative, quarrelsome, inclined to break the ordinary laws which govern social life, heedless of the passing of time. It makes him clumsy in speech and action; it sends him into a long heavy sleep.

(2) It has been abundantly proved that heavy drinkers are less able to withstand fatigue, long hours of labour, special strain of one kind or another, than total abstainers.

Athletes, when training for racing, jumping, boxing, and other forms of sport, generally abstain from all alcoholic drinks, because they know of the harmful effects they may have on their strength and powers of endurance.

(3) Insurance offices exact less premium from total abstainers than from others because it has been proved that, generally speaking,

total abstainers live longer than other people working and living under similar conditions. It has been proved by careful statistics based on medical certificates as to the cause of death, that where the *normal* death rate of men at a certain age would be 100, the *real* death rate of those who died of alcoholism and diseases of the liver (mostly produced by the same cause) is in brewers, 270; inn-servants, 322; inn-keepers, 791; butchers, 243; dock labourers, 187, and so forth. (Many reliable tables are available which prove without a shadow of doubt that the excessive use of alcoholic drinks shortens life.)

(4) In the financial year 1919-1920 it was estimated that the total expenditure on intoxicating liquors, in the United Kingdom, was £410,000,000. About two-thirds of this huge sum of money was spent by the working class, so that the other classes of society, relative to their numbers, spent the larger portion. Knowing the cost of the necessaries of life in these times, it is certain that a vast number of people have to go without something—food, clothing, decent home comforts, etc.—to buy intoxicants.

(5) The effects of heavy drinking not only injure a man's body and his moral character, but bring hardship and misery on his family. The unhappy children of drunken parents live wretched lives. There is no need to speak further on this point; the Nation's Youth will have little difficulty in proving the accuracy of this statement from their own observation.

> "I could a tale unfold, whose lightest word
> Would harrow up thy soul; freeze thy young blood;
> Make thy two eyes, like stars, start from their spheres;
> Thy knotted and combinéd locks to part,
> And each particular hair to stand on end,
> Like quills upon the fretful porcupine."

Why do people indulge in excessive drinking of intoxicants?

Knowing the terrible evils that attend the habitual use of intoxicating drinks, it seems strange that there should still be thousands

of people in the land who become victims to the habit. Some of the reasons are as follows :

(1) The system of education and government has for many generations been based on the principle of discipline from *without*. Children at home, and at school, have been watched vigilantly and constantly punished if they disobeyed certain rules. The practice of excessive punishment by the State for all kinds of faults has been dealt with in Chapter XIII. The principle of *self-control*, of government from *within* instead of from without, is only slowly making real progress. Many households are still kept in order by repression, consequently, the children, on growing up, and being freed from parental influence, readily fall victims to over-indulgence in some form. Having no longer anyone to correct them they continue recklessly in some form of excess. Self-control must be inculcated from the earliest years to enable the Nation's Youth to resist the allurements of over-indulgence.

(2) School education for *all* is yet in its infancy. The Elementary Education Act was passed in 1870—only fifty years ago. The new Fisher Act, which makes some sort of school education compulsory up to the age of eighteen years, is not yet in full operation. The mass of people, through want of education (in its full meaning) still follow the lead of others, like the sheep jumping through a gap. They do not yet form their own judgments, read good books, and learn for themselves the evils of intemperance.

(3) Man is a gregarious animal : that is to say, man has the *herd* instinct, he feels the need of companionship of others of his class, and, during his leisure, wanders out to mix with them. Practically the only places available to satisfy this desire are the public houses. The public house is made attractive and comfortable to encourage trade, the temptations to over-drink are considerable, and many succumb to the habit of excessive drinking.

(4) The home environment plays a great part in encouraging

people to seek the companionship to be found at the public house. The tiny, unsatisfactory dwellings in town areas; the lack of gardens; the want of sufficient space for the children's games; the ill-management of homes due to many causes, among which is the need for the better training of girls in domestic duties, all contribute their share in making the allurement of the public house greater than the attraction of the home.

(5) The selfishness of individuals, who think only of satisfying their own desires regardless of the consequences to others.

What remedies can be suggested for this social evil?

The majority of those with whom you discuss the problem of excessive alcoholic drinking, will be in agreement as to its evil effects, and there will not be much difference of opinion with regard to the reasons for excessive drinking; but there will be great diversity of opinion as to the best remedial methods of dealing with the problem. It is only to be expected that those whose capital is invested in the trade, and those whose livelihood depends on the continuance of the sale of alcoholic beverages, will hold very different views on the matter as compared with, for instance, total abstainers. It will be advisable then to consider some of the arguments on both sides in order to arrive at a fair judgment. All the points suggested can be argued at considerable length. We will arrange the points in column form.

Remedial Measures.	*Arguments Against.*
1. Total prohibition by the Government of alcoholic drinks.	1. The Government should not interfere with the liberty of those who drink in moderation.
2. Government restrictions as to hours of sale and strength of spirit should be much more drastic.	2. The same counter-argument as above. In addition, the moderate use of alcoholic drinks has prompted men gathered in assemblies to relieve the necessities of thousands by their charity.

Remedial Measures.	*Arguments Against.*
3. Public houses should be improved so that families could go together and enjoy entertainments and social intercourse.	3. The weak-willed would still over-drink and spend their money recklessly. The plan would tend to spoil home life.
4. Continue the education of the youth of the land, for the advance in education has made the people more temperate than they were, and drunkenness is steadily on the decrease. If the Nation's Youth could be educated to make a right use of leisure the problem would be solved.	4. The Fisher Act aims at this, but the process is too slow; meanwhile, thousands continue to suffer through intemperance, or poverty brought about by money spent on drink.
5. Improve the homes, do away with slums, give every man an allotment, cheapen means of transport from country to town.	5. These ideals are too costly; rates and taxes are already very high; it is almost impossible to build sufficient new houses for those requiring them; not possible to pull down old ones.
6. Let the Local Councils provide suitable social clubs for all classes of people, the chief expenses to be borne by the rates as in the case of parks.	6. Again, this plan is too costly at present to be put into universal practice. Some villages are making useful progress on these lines.
7. *Laissez-faire*—let things remain as they are!	7. On no account!

Many more arguments for, and against, can readily be found: it should be abundantly clear that the problem of intemperate drinking bristles with difficulties. Three hundred years ago Shakespeare wrote:

"O that man should put an enemy in their mouths to steal away their brains." And again:

"I have very poor and unhappy brains for drinking: I could well wish courtesy would invent some other custom of entertainment."

What a "Glorious Revolution" the Nation's Youth would achieve could they solve the problem! It is well worth trying. "The use of these things" (beer, wine, or spirits), says Sir Michael Foster,

" has brought no end of misery into the world. If we could take away from the world all the ill-health, all the poverty, all the wretchedness, all the cruelty, all the crime, which has been brought about by drinking too much wine, beer, or spirits, and the like, how much happier, wealthier, and brighter the world would be."

Perhaps this will become an *international question*, for at the present time the United States of America has prohibited the sale of intoxicants.

THE PROBLEM OF BACK TO THE LAND.

During the greater part of our history England has been practically a self-contained country. Up to the nineteenth century sufficient food had been grown to meet the wants of the whole population. But with the introduction into factories of steam-driven machinery, more and more workers have left the country for the town, so that to-day there is not enough food produced in this country for more than one half of its population. In the Middle Ages our merchants exported wool, but to-day we are dependent on other countries for our raw materials, chiefly wool and cotton. On the other hand, a great population in different parts of the world is dependent on the manufactured goods of the United Kingdom. The circumstances of the Great War forced on our minds the insular position of the British Isles, and, in consequence, the problem of agriculture is now one of the foremost in men's minds. Some of those people possessing a long view imagine another great war of nations that may possibly deprive the British Isles of supplies for another long period, and possibly starve the people into submission to the enemy. Apart, however, from this point of view, it is recognised that the health of the nation has greatly suffered through the migration of the country inhabitants to crowded towns. *This is a national problem of first rate importance.* No material

wealth can compensate a nation for the loss of healthy manhood, womanhood and childhood.

The following brief notes may assist you in your debates on the problem of " Back to the Land."

Why do workers leave the country for the town ? (1) The *agricultural* revolution, which took place about the same time as the *industrial* revolution, was marked by the introduction of machinery into agriculture, consequently, less labour was needed, and labour being abundant, wages were low—hence the people flocked to the towns for better wages.

(2) The enormous extension of corn-growing in Canada, United States, and other countries, enabled corn to be sent to this country at a cheaper rate than it could be grown in England ; so the farmers of England to a great extent ceased growing corn, and used their land for grass crops, dairy farming, etc., which required less labour and gave better returns.

(3) The necessity for rapid and cheap transport of agricultural produce has made it difficult for small farmers to get their produce to suitable markets, so that they have found the growing of certain crops for food unprofitable.

(4) A considerable amount of capital is needed for farming on a fairly extensive scale. The cost of labour, seed, manure, drainage of land, etc., has to be met long before the sale of produce can compensate the farmer.

(5) Insanitary and wretched country cottages ; the need for some assistance in organizing cricket, football and other sports ; the want of libraries, baths and social centres ; the monotony of long winter evenings without suitable places for amusements, have all contributed in driving the vigorous youth of the country to the less healthy town.

What measures can be suggested for the repopulation of country districts ? (1) Workers on the land can now get, by collective

bargaining, the advantages to be obtained through the Agricultural Wages Board which has recently been instituted. But the higher the price of labour, the less likely is the farmer to undertake work which will require the assistance of many workers.

(2) During the War, the farmer was assisted financially by the State to grow corn. The output greatly increased, and the demand for labour was considerable. If the nation desires the maintenance of a healthy stock of country-bred men and women, it has been suggested that the farmer must continue to be assisted in order to compete with the overseas productions. The cost of this assistance falls on the whole community, but if it is a national question this does not greatly matter.

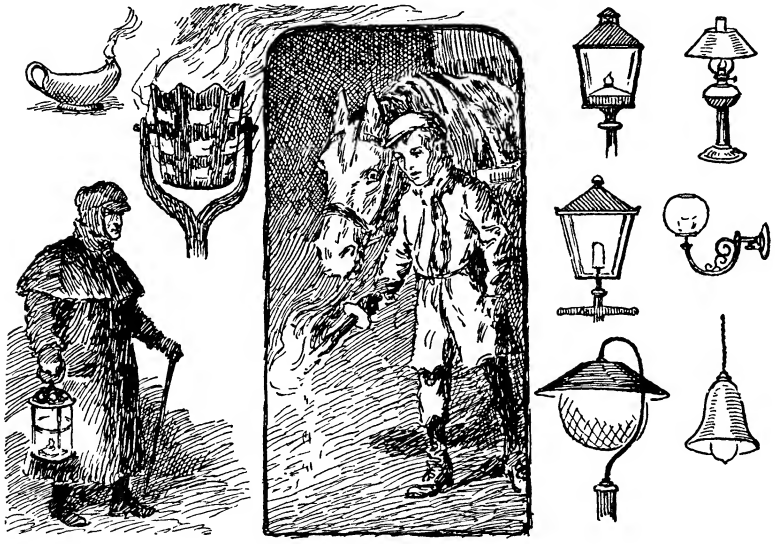
(3) A great deal more can be done to assist the small farmer by the extension of the co-operative spirit. Co-operation is an expression in practical form of the social spirit ever present in human beings. There are in existence many farmers' co-operative societies which assist members in the purchase of farming implements, transport of produce, the giving of credit, insuring animals, etc.

(4) By means of rapid and cheap transit, suburban towns can be established at greater distances from factory centres. By this plan the factory workers live a great deal of their time in purer air, amidst natural surroundings. Market gardeners, dairy and cattle farmers will then be required within reasonable distance of the suburban towns.

(5) By the unselfish work of men-lovers in the country, much can be done in the way of organizing sports and social centres. The use of travelling libraries can be greatly extended; the children in schools can be guided to a much greater extent than is done at present to educate themselves to see the wonder and beauty of country life. If the nation, through its representatives in Parliament, really desires that the people should be encouraged to go "Back to the Land," the nation must do something in the way of

providing habitable sanitary houses with plentiful supplies of pure water. In many country districts there are no fields or meadows where children can play round games.

The problem of "Back to the Land" is undoubtedly a *national* problem, which will in due time engage the attention of the Nation's Youth, who should begin to consider, discuss, and debate about the



No. 79.—The Evolution of Lighting.

problem before the time comes for them to select their life-work. Many disappointments and much disillusion await the youth who is attracted by the glamour of the town to leave the health-giving countryside. "To watch the corn grow, and the blossoms set; to draw hard breath over ploughshare or spade; to read, to think, to love, to hope, to pray—these are the things that make men happy."

The Nation's Youth can enjoy many a fruitful discussion on "Ideals." Probably, for a time at least, the Ideals will be *Utopian*,

but, as has already been pointed out, we must raise our eyes from the ground if we would see the rainbow. Our motto must be *Excelsior**.

Let us not imagine that our Utopia is going to be a quiet, restful, sleepy place, where we can bask all day in the sunshine. Life is like a besieged city, assailed by foes without, menaced by disorder within, strictly ruled and severely rationed. We can maintain ourselves only by unceasing work and stern restraint. There is scarcely enough to go round for all the nations of the earth—not quite enough food, not quite enough rest, not quite enough love. All life is struggle. "This is the function of our and every age, to grasp the Knowledge already existing, to make it our own, and in so doing to develop it further and to raise it to a higher level. In thus taking it to ourselves, we make it different from what it was." The history of the world is a never-ending story of self-denial, industry, devotion to duty, courage and patriotism. The youth of the world to-day, cherishing the same qualities, actuated by high motives, will pass on the flaming torch with its light undimmed.

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend.
Aladdin's Lamp, and Fortunatus' Purse
That holds the treasure of the universe!
All possibilities are in its hands,
No danger daunts it, and no foe withstands;
In its sublime audacity of faith,
'Be thou removed!' it to the mountain saith,
And with ambitious feet, secure and proud,
Ascends the ladder leaning on the cloud!" LONGFELLOW.

SUMMARY. The heritage of the Nation's Youth is "a great past, a great present, a most hopeful future." Changes from autocratic to democratic government have steadily taken place in the past; probably, in no other country, does the industrial worker enjoy conditions comparable to those that obtain in this country at the present; the hopeful

future greatly depends on our ideals. Generally speaking, the ideals of Sir Thomas More, which were expressed in *Utopia* are present-day facts. Dreaming must develop into doing, and dreamers must be patient.

The age of civilisation in England is a mere fraction of the age of the earth. Social reforms usually develop very slowly.

The excessive use of intoxicating drinks is injurious to the individual, the family and the State. The causes of excessive drinking are mainly due to lack of self-control; repressive discipline at home and at school; lack of education; the desire for companionship and unsuitable home environment. Remedial measures are of a controversial character, but they will have to be faced by the Nation's Youth.

The depopulation of the country districts is a national problem of first-rate importance. The extension of the co-operative spirit can be of great service to the small farmer. Men-lovers are needed to organize the social life of the country districts; the provision of suitable sanitary houses may well become a national necessity.

Many interesting and fruitful discussions can be held on "Ideals." We must raise our eyes from the ground if we would see the rainbow.

Notes.

Excelsior. The following poem displays, in a series of pictures, the life of a man of genius, resisting all temptations, laying aside all fears, heedless of all warnings, and pressing on to accomplish his purpose. His motto is Excelsior—"higher." Filled with high aspirations he perishes, without having reached the perfection he longed for, and the voice heard in the air is the promise of immortality and progress ever upward.

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner, with the strange device,
Excelsior!

His brow was sad; his eye beneath
Flashed like a falchion from its sheath,
And like a silver clarion rung
The accents of that unknown tongue,
Excelsior!

In happy homes he saw the light
Of household fires gleam warm and bright;
Above, the spectral glaciers shone,
And from his lips escaped a groan,
Excelsior!

"Try not the Pass!" the old man said;
"Dark lowers the tempest overhead,
The roaring torrent is deep and wide!"
And loud that clarion voice replied,
Excelsior!

"O stay," the maiden said, "and rest
Thy weary head upon this breast!"
A tear stood in his bright blue eye,
But still he answered, with a sigh,
Excelsior!

"Beware the pine-tree's withered branch!
Beware the awful avalanche!"
This was the peasant's last Good-night,
A voice replied, far up the height,
Excelsior!

At break of day, as heavenward
The pious monks of Saint Bernard
Uttered the oft-repeated prayer,
A voice cried through the startled air,
Excelsior!

A traveller, by the faithful hound,
Half buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
Excelsior!

There in the twilight cold and gray,
Lifeless, but beautiful, he lay,
And from the sky, serene and far,
A voice fell, like a falling star,
Excelsior! LONGFELLOW.

Exercises.

1. In a free country has a man the right to ruin his own health, (*a*) by intoxicating drink, (*b*) by neglect of exercise, (*c*) by overwork? Give reasons.

2. Compare the suggestions from "Utopia" with the state of things existing when the book was written.

3. Comment on the following statement: "Mechanical locomotion, transport and communication have brought to the whole earth a kind of unity which it never knew before."

4. Do you believe in the policy of *laissez-faire* on the question of the sale of intoxicating drink? Give reasons.

5. Comment on the following statement: "If the Nation's Youth could be educated to make a right use of leisure, the drink problem would be solved."

6. Why does the State financially assist the farmer to grow corn? What are the advantages and disadvantages of this practice?

7. What suggestions can you give for the organization of social life in a country village far removed from a town?

8. Why may the problem of "Back to the Land" be considered a *national* problem?

9. How is your town (or the town nearest to your home) provided with milk and vegetables? Give detailed particulars.

10. Explain the following statement: "Capital and Labour is each a blade in a pair of scissors."

11. Write an essay on this subject: "The Foundation of Every State is the Education of its Youth."

12. Why is much land in the country left uncultivated?

13. Write a paragraph on the value of allotments to town dwellers.

14. By the use of the map on page 229, state the origin of our supplies of wheat, meat, sugar, wool and cotton.

15. What bearing has the "League of Nations" on the farm productions of the British Isles.

16. Write an account of one of the following: An Ideal House; An Ideal Friend; An Ideal Pet; An Ideal Town; An Ideal Village; An Ideal Holiday; An Ideal Book; An Ideal Life; An Ideal School.

(Further subjects for essays and debates: Horse Racing; Betting; Should the Zoo be abolished? Leisure Hours in the Country; Keeping Fit.)

CHAPTER XVI.

SHORT LIVES OF NOTED CITIZENS.

Arkwright, Sir Richard (1732-1792).—"Come to the subterranean barber; he shaves clean for a penny." This was Richard Arkwright's notice posted up outside his squalid cellar, when he began life as a barber at eighteen years of age. His parents were so poor that they could not educate him, and the man with a great inventor's brain only learned to write and spell at the age of fifty. Now, the name of Arkwright is famous as the greatest of all inventors in cotton manufacture, the name of the man who invented the spinning jenny and the drawing frame machine which brought enormous prosperity to Lancashire. It was said that Arkwright's wife smashed his early models because she thought he wasted on them the time he should have given to his customers. Arkwright began to make wigs which were much worn at that time, and as he travelled about in country villages to buy hair, he saw the cottagers weaving at their looms in the cottages.

The chief difficulty in the cotton manufacture was that all the work had to be done by hand; yarn was also scarce. It was not long before Arkwright gave up his barber's business and set himself to perfect a machine to produce more yarn. Arkwright's machine, with later improvements, is still used in our cotton mills. His work had to be done in secret because the weavers imagined the machine would take away their hand labour and bring them to starvation; the weavers frequently destroyed machinery for this reason. Arkwright had to leave Lancashire and work in Nottingham because his machines were in danger. He had to fight against ignorant destroyers, jealous manufacturers, enemies who stole his secrets and dishonest rivals who used his invention as their own. He opened a factory himself and it was wrecked by an angry mob. At first, horses were used to turn the machines, but later on, Arkwright set up a steam-engine to drive his fine inventions. At last he became very rich and was knighted by George III.

Arkwright had worked an entire revolution in our industrial system and in the lives of the cotton workers. By his cotton mills, thousands of people, who had before worked in their homes, were brought together in large factories, where instead of one person beginning and finishing a piece of work, each had only to work at one process in the manufacture over and over again. Thus the work became less interesting, but could be finished much more quickly. Arkwright's machines brought great prosperity to Lancashire, to England, and to the whole Empire, and helped to place this country at the head of the manufacturing world.

Burdett-Coutts, Baroness (1814-1906).—In the life and work of Angela Georgina Burdett-Coutts we realise what immense services can be done for the nation by a noble woman citizen of exalted rank, immense wealth, wide education, and remarkable abilities, joined with keen sympathies with the poor and distressed.

As she grew up in a rich home, with every advantage of her position and education, Angela Burdett-Coutts was accustomed to meet the most famous men of the day and to hear problems of the time discussed by talented people. At the age of forty-eight years she inherited the immense fortune of her grandfather, and became the richest heiress in England; owing to the wise and generous use she made of her wealth, her fame became only second to that of Queen Victoria.

For nearly sixty years she welcomed in her beautiful London home famous and talented men, such as Disraeli, Dickens, Livingstone, Faraday, Stanley, Irving, and many others, and she was always greatly interested in literature, science, art, and the stage. She was an excellent business woman, taking an active part in the concerns of Coutts' bank in which she held the largest share.

But her energy and force of character were chiefly spent in using her vast wealth for the good of others. She made it the business of her life to spend her money wisely and well to help those in need. In each case of private suffering, the Baroness would herself study the special needs of the person concerned, and though her sympathies were keen, yet her sturdy common sense saved her from being imposed upon by unworthy persons. In all her benevolence she made no distinction of race or religious belief, but relieved suffering wherever it existed if it lay in her power. Probably no woman under the rank of Queen ever did so much as the Baroness Burdett-Coutts for the Church of England. She built churches and vicarages, founded schools of various kinds, and helped missionary work in the colonies. The poor and neglected children were always her special care. With Charles Dickens she helped the Ragged School Union, and started a shoeblack brigade to assist the boys; she was a founder of the National Society for the Prevention of Cruelty to Children; she started a sewing school for poor women, and opened a factory where crippled girls were taught to make artificial flowers. The hard-working poor of the East End of London were always her foremost consideration; the Burdett-Coutts Club, established by her for working boys and young men, was one of the first of its kind. Like Lord Shaftesbury, she took a great interest in the Bethnal Green costermongers, and built large healthy stables for their donkeys; the first donkey show was her idea, and she gave prizes for the best donkeys. One of her valued treasures was a little silver donkey presented to her by the Costermonger's Club.

Baroness Burdett-Coutts had an intense love of animals and was the leader

of the Royal Society for the Prevention of Cruelty to Animals; she instituted for the Society the scheme of essay writing which is still used by schools every year. A favourite saying of hers was: "Life whether in man or beast is sacred."

The housing problem interested her greatly. In her day Bethnal Green was a plague spot and a den of crime; the Baroness built model tenements there in which a thousand people could live. She spent a great deal of money in trying to cheapen food supplies in the East End, and in establishing a market for fish and vegetables free of market tolls. Though the market was a failure, the result of her efforts was that the distribution of food was greatly improved.

It was not in England only that the Baroness gave help and succour. In Ireland she provided large relief stores to help those starving through famine; she assisted the Irish to emigrate to Canada; encouraged the cottage industries of embroidery and lace-making, and helped the fishing industry.

This wonderful woman carried out more works of charity and mercy than it is possible to write of in this short account of her life. In 1871, Queen Victoria conferred on her the peerage, and Baroness Burdett-Coutts was the first woman to be raised to the peerage in recognition of her personal worth and noble public achievements.

In the wars that occurred during her long lifetime, the Baroness succoured the refugees and aided the hospital equipment. Her friend, the Duchess of Teck, wrote of the Baroness Burdett-Coutts: "Great as have been the intrinsic benefits that the Baroness has conferred on others, the most signal of all has been *the power of example*." In her ninety-second year the Baroness died and was buried in Westminster Abbey; much grief was felt by her countless friends, from royalty downwards to the costermongers and the East End poor. Baroness Burdett-Coutts was a tall, slender, stately lady, with a gentle graceful manner; her look was quiet and composed, but she had a keen sense of fun and was a persuasive public speaker.

Darwin, Charles Robert (1809-1882).—The famous naturalist, was the son of a Shrewsbury physician; he was educated at Edinburgh and Cambridge and in his early life loved making collections of such things as seals, coins, minerals and beetles. When Darwin was twenty-two years of age, he was invited by the captain of the brig *Beagle* to accompany him as a naturalist without salary to extend the survey of South America. So great was Darwin's delight in his work at South American geology, that he could hardly sleep at nights. After an absence of five years Darwin returned to England; he had left home untried and almost uneducated in science; he returned a practised and brilliant geologist, with a wide general knowledge of geology, and above all, full of thoughts on *evolution* impressed on him by South American fossils and other subjects of study. Evolution is the doctrine according to which

higher forms of life have gradually arisen out of lower. Joyfully he determined to devote himself to science, and within a year of his return he began his first note-book on evolution—the beginning of his world famous book the *Origin of Species*. In 1837, at the age of twenty-eight, his failure in health first became noticeable, but work was the only cure for his discomfort, and to use his own words, "nothing is so intolerable as idleness." For nearly forty years he did not know one day of the health of ordinary men, life was a continuous struggle against the weariness and strain of sickness. In 1837 he wrote, "Anything which flurries me completely knocks me up afterwards, and brings on a violent palpitation of the heart." Because of his ill health, Darwin made his home at Down, a quiet village sixteen miles from London. Here he settled to work, making it the custom of his life to continue steadily till threatened with complete breakdown; then to take a holiday of the fewest possible number of days sufficient to revive him. At Down he wrote books on the Volcanic Islands, the geology of South America, the study of Barnacles, and many other books.

In 1842 he wrote the first rough sketch of his great work the *Origin of Species*, but only began actually to write the book in 1858, sixteen years later; during these fourteen years he read books on travel, sport, natural history, horticulture, breeding of animals, and similar subjects; he prepared skeletons of birds and compared them; kept birds and rabbits for experiment, and studied the means of the transport of seeds.

On 24th November, 1859, the *Origin of Species* was published and the whole edition of 1250 copies was sold on the day of publication. Many were the books which followed, such as *Variation of Animals and Plants*, the *Descent of Man*, *Expressions of Emotion in Man and Animals*, *Coral Reefs*, and *Formation of Vegetable Mould through the Action of Worms*. Darwin's works on botany are numerous and valuable. They include books on orchids, climbing plants, different forms of flowers, the power of movement in plants, and insectivorous plants: all these books being written after long and close observation and experiment. In appearance Darwin was thin and tall, being six feet high and having a slight stoop; he was strong and active but rather clumsy, and therefore unable to use his hands in drawing; he had a ruddy face, blue-grey eyes under bushy eyebrows, deep overhanging brows, and a high, wrinkled forehead. The transparent goodness and simplicity of his nature, his vivid personal charm and sunny geniality, brought him many friends; he had a quiet natural ease of manner, and expressed himself warmly and frankly on subjects that interested him. His manner of life was extremely simple and regular; his day was parcelled out into short periods of work interspersed with regular intervals of rest, he worked eagerly to make the most of every moment of his working time. Darwin had certain fixed

plans of classifying notes and abstracts which he divided among portfolios so that he could easily find any desired set. The chief factors in his success as a man of science, are thus stated by Darwin himself: "a *love of science*, unbounded *patience* in long reflecting over any subject, *industry* in observing and collecting facts, and a fair share of *invention* as well as *common sense*." These causes of success are worthy of the earnest consideration of the young citizen. Darwin died at his country home in 1882 and was buried in Westminster Abbey.

The *Descent of Man*, published in 1871, caused much excitement among non-scientific readers, because they got the mistaken notion that Darwin taught that men were descended from apes, whereas he held that both men and apes had in remote ages descended from a common ancestor.

Darwin's studies led him to think that the many different species of living creatures had not been first created as we see them now, but had been evolved or developed from slight differences in individuals, the result probably of differences in environment. In the struggle for existence through the ages the fittest had survived. The result of his investigations was his book *The Origin of Species*.

Dickens, Charles (1812-1870).—No famous writer of modern times began life under greater difficulties than Charles Dickens. At the time of his birth his father was a poor clerk earning £80 a year, and though this salary was afterwards increased a good deal, the family was always in difficulties, and when Charles was ten years old his father was imprisoned for debt. As a child, Dickens was small and sickly, and his chief amusements were reading books and watching other boys at play. When his father was imprisoned, the little boy of ten found work in a blacking factory pasting labels on bottles and making up parcels; after the drudgery of the day was over, he wandered about the black and dreary streets, before going to sleep in his poor lodging at Camden Town. His landlady was afterwards described by him as Mrs. Pipchin in *Dombey and Son*. During this time Dickens saw and felt much of the suffering and struggles of the poor, which enabled him to describe them so graphically in his books. Little Charles Dickens, desperately unhappy, pleaded with his careless father to send him to school, and when the family fortunes improved, the boy's wish was granted. Dickens' father is described in *David Copperfield*, in the character of Mr. Micawber. Charles Dickens' energy was not, however, crushed, but rather stimulated by the misfortunes through which he had passed in his early life. He had an amazing quickness of observation which is shown by his description of prison scenes in the *Pickwick Papers* and *Little Dorrit*, and accounts of his own early life in *David Copperfield*. After leaving school, Dickens became a solicitor's clerk; he improved his education by reading at the British Museum and in learning shorthand (as described in *David Copper-*

field), and he became the best and most rapid reporter of the time. His work as reporter brought him into contact with all kinds of people who afterwards appeared in his books. It was necessary for him to hurry to and from country meetings by coach and postchaise where he encountered all kinds of adventures. He was very fond of theatricals, and during the latter part of his life, he not only continued writing his novels, but also went about the country giving readings from his books; it was the great strain caused by the readings which led to his death. In 1856 Dickens bought Gadshill Place, a mansion which as a boy he had longed to possess. In 1870 he died at the age of 58, and was buried with simplicity at Westminster Abbey.

Dickens possessed great energy and wrote many novels and other writings which made him the favourite author of the middle classes. His books not only gave pleasure to his readers, but did a great deal of good by describing wrongs so vividly, that people realised how bad the abuses were. In *Martin Chuzzlewit* the cruelty of bad nurses was exposed by the practices of Sarah Gamp; in *Oliver Twist* the wrongs of the workhouse system were painted; in *Little Dorrit* the evils of the debtor's prison were shown. Dickens was much beloved for his hearty good nature, his sincerity and kindliness; he took a great interest in benevolent work for the poor and fallen, especially in ragged schools; he loved his children intensely, and was also fond of dogs, particularly large mastiffs and St. Bernards. His restless energy led him to take very long walks with characteristic speed. The life and writings of Charles Dickens show him to have been a citizen of whose gifts we are justly proud, and whose life was nobly spent to benefit his family and his fellow-men. The evils that Dickens wrote of are things of the past, but his books are still prime favourites with the general public, because we feel in his writings "his bright and joyful sympathy with everything around him."

Faraday, Michael (1791-1867), the pioneer in electricity, whose name will never die, was born of poor parents, his father being a blacksmith. At the age of thirteen he became apprenticed to a bookbinder, and as he was binding an encyclopædia, he chanced to see and read an article on electricity which so fascinated him that he set about making himself a battery from an old bottle. A kindly customer gave him tickets to attend lectures on electricity given by Sir Humphry Davy. Faraday went to the lectures, and wrote out a book of notes, which he sent to Sir Humphry Davy with a letter telling him that he wished to give his life wholly to science. Sir Humphry Davy was very kind-hearted as well as talented, and he appointed Faraday to be his assistant. Faraday was then twenty-one years of age. Before he was thirty, the former errand-boy and bookbinder was showing his discoveries in chemistry and electricity to the Royal Society, the greatest scientific society in the world.

The first thing Faraday discovered for himself was benzol, a discovery which led to the beginning of the great industry in aniline dyes. It is impossible to give an account of all Faraday achieved in the most difficult of sciences. One mighty result of his work was his discovery of the principle of the dynamo, which has made possible all the electrical engineering in our own times. His experiments have resulted in giving us our telegraph and telephone, our electric light, motor-cars, trams, trains, and generators giving power to countless factories and other works, because other scientists have used and profited by Faraday's work. Other researches he made were in the making of glass for optical work and for use in lighthouses, and further discoveries made photography possible. Faraday was also a famous scientific lecturer who had the gift of pleasing and instructing at the same time. Children crowded to his lectures with great delight. Though Faraday was the greatest experimental philosopher England ever produced, he did not use his wonderful discoveries to gain money; he left his discoveries for others to put to commercial use, feeling that he could not earn money and be a scientist too. His tastes were simple and modest, he was loyal to his friends, he possessed a childlike faith in God, and did many acts of kindness to countless people. At his death he bequeathed to the world the riches of his knowledge and wonderful discoveries, the memory of his extraordinary genius, and the noble example of his upright, modest, generous, and kindly life.

Fry, Elizabeth (1780-1845), was the daughter of a rich Norfolk banker, who was a Quaker. When she was a merry romping girl of seventeen, she listened to some addresses by a Quaker, and the effect of his teaching was that Elizabeth turned all her sweetness and force of character to help the poor and unhappy. After her marriage to a rich Quaker merchant in London, she was so grieved and shocked by what she heard of the terrible evils in Newgate prison, that she obtained permission to visit the prisoners. She found the miserable creatures starving and with little clothing: men, women, and children, the innocent and the guilty, all crowded together, with diseases of all kinds prevalent through the fearful overcrowding and neglect of sanitary measures. Relatives of prisoners might bring them food, but in the debtor's prisons, the prisoners received no food at all except what was given to them in charity. No beds were provided, so the floor was the only resting-place. To make matters worse, lunatics were shut up with the prisoners, for in those days there were no asylums for the insane. Mrs. Fry insisted on going alone among the terrible scenes of prison suffering and crime, and she spent her life in heroic efforts to alter the terrible evils that existed as a matter of course. She formed societies of helpers who worked with her to bring about improvements which have been the basis of

all subsequent reform. The House of Commons was urged to supply the prisoners with proper food, clothing, work, and decent conditions of living, and also to alter the terrible punishments which were inflicted in those times. Prisoners were hanged for minor offences such as stealing sheep or cattle, chopping down trees, or passing forged bank notes, but through the exertions of Mrs. Fry and others the death sentence for such offences was abolished; the treatment of convicts was improved and work was found for them when they reached the convict settlements at Botany Bay in Australia; the women had materials given to them so they could make clothes for themselves; clergy and lay visitors were appointed to help the prisoners to reform and make a fresh start. Mrs. Fry began a school for the prison children and brought into their lives some hope and a chance of happiness. The secret of Mrs. Fry's success with the prisoners was that she made them feel that she loved and trusted them, and that she believed they were capable of living honourable lives. It is difficult to believe that Mrs. Fry was the active mistress of a large household and an ideal mother to eleven children. She spent her wealth and her life ungrudgingly to benefit the prisoners, and was one of the most far-sighted and warm-hearted women who ever engaged in public work; she helped prisoners to help themselves back to honesty and virtue. The first soup kitchens and night shelters were provided by Elizabeth Fry, and her example has been followed by others. Her influence on social life to-day is still great, and the kindly compassionate Quaker lady has been one of the noblest benefactresses of the British and other nations.

Gordon, Charles George (1833-1885).—On the school desk at Taunton, used by Gordon, the initials C. G. G., carved deeply, are still to be seen, and on the roll of Time, this name carved deeply, still stands for what is noble, courageous, beneficent, patriotic, God-fearing, merciful.

Like most high-spirited boys, he was full of fun, and fond of playing mischievous tricks, but when at the age of twenty-two he reached Balaclava as a soldier, his fearlessness and courage carried him through many hair-breadth escapes of the Crimean War. "Never order a man to do anything you are afraid to do yourself" was his advice to a shirking corporal. Later on, he became known as Chinese Gordon, because of his heroic conduct as leader of the Chinese against Chinese rebels. He went unarmed, and the Chinese soldiers came to look on the little cane he always carried as "a magic wand of victory." Where the fire was hottest, there Gordon was always to be found, calm and cool. The following extract from a letter to his mother shows what kind of a citizen Gordon was: "I shall leave China poor, as I entered it, but with the knowledge that through my weak instrumentality 100,000 lives have been spared. I want no further satisfaction than this." Gordon refused to

accept any rewards from the Chinese Government, and when he returned to England he refused to be made a hero of and said he had only done his duty, for Chinese Gordon took no credit for any of the great things he had accomplished.

For six years after he left China, Gordon was Commanding Royal Engineer at Gravesend. In this work he was an unsparing taskmaster and allowed no shirking in others any more than in himself. In his spare time he worked hard to serve the poor, the sick, the lonely, and specially to care for the boys whose work was on the river or the sea. Many a boy who had no work and no home he took from the streets, washed, clothed, fed, and invited into his house to stay with him as his guest; he found work for them, started them in life, taught them, and did all that he could to make them Christian gentlemen. A map of the world hanging over his mantelpiece was stuck full of pins: these pins showed where his boys had arrived on their voyages, and were moved onward to follow their course. "I pray for each one of them day by day," Gordon said. All these kind deeds were paid for out of his own pocket, and though sometimes he met with ingratitude he was always forgiving, tender hearted, and merciful, even to the unworthy, and his faith in God was never-failing.

In 1873 the Khedive of Egypt offered Gordon a salary of £10,000 a year to be Governor of the tribes of the Upper Nile. Gordon accepted the post, but would not take more than £2000 a year "to show the Khedive and his people that gold and silver idols are not worshipped by all the world." The land was full of misery on account of the slave trade, and during the three years he governed the Soudan, he rode on a camel 8490 miles across deserts, driving out the slavers from the land. When Gordon resigned his post as Governor General of the Soudan, he was utterly worn out and broken in health. The slaves that he had set free would try to kiss his feet and the hem of his garments. "To this day there is a name known in Egypt and in the Soudan as that of a man who scorned money, who had no fear of any man, who did not fear death, whose mercy was as perfect as his uprightness, and the name of that man is Gordon Pasha."

In 1884 Gordon once more went out to the Soudan where a dervish calling himself the Mahdi, or the Expected One, was stirring up the Soudanese to rebellion. Gordon reached Khartoum, freed the prisoners, strengthened the defences and sent away the sick to Egypt. Gradually the Mahdi's forces gathered round Khartoum, where at last Gordon was the only Englishman left. The expected help from England did not arrive till too late to save Gordon. The last entry in his journal was, "I have done my best for the honour of our country. Goodbye—C. G. Gordon."

The object of Gordon's life was the entire surrender of himself to work out

what he believed to be the will of God. The following epitaph has been written by Lord Tennyson:

> " Warrior of God, man's friend, not here below,
> But somewhere dead far in the waste Soudan,
> Thou livest in all hearts, for all men know,
> That earth hath borne no simpler, nobler man."

Howard, John (1726-1790).—England is justly proud of one of her heroes named John Howard, a cultured gentleman, who gave his comfortable income and much of his life to the work of reforming the prisons. It was not until he became sheriff of Bedford that he first began to inspect Bedford prison—where Bunyan had been confined earlier—as a part of his duties as sheriff. He found the prisons were horrible cells, dark, and wretched, reeking with damp; he found that the gaolers had absolute power over the prisoners, taking bribes from the rich prisoners, while they treated the poor with neglect and cruelty, starved them and bullied them. Even innocent persons could not get out of gaol because they could not pay the gaolers' fees. John Howard was so horrified at the terrible state of the English prisons that he made the work of improving them the business of his life. By his writings and his noble efforts to improve the lot of the wretched prisoners an Act of Parliament was passed to alter the existing state of affairs. Before John Howard's reforms, there was no attempt at ventilation or proper sanitation; men, women and children were crowded together; tortures were not uncommon, and the filthy conditions caused gaol fever from which hundreds died; in addition many perished from starvation.

Instead of making bad men good, such a state of things made the real criminals worse, and either broke the hearts of the innocent or drove them to madness.

After inspecting English prisons and rousing the country to improve them, John Howard visited many of the prisons in European countries, in which he found the same wretchedness except in Belgium, Holland and Switzerland, where by educating the poor, by giving prisoners useful work to do, and affording them the chance to do better, criminals were reformed and became few in number. There was no starvation or fastening in irons in Belgium and Holland.

At his own expense John Howard printed many pamphlets and papers so that his countrymen should know of the disgrace and shame of the prison system. These writings he gave away to anyone who would help to reform the prisons. In the name of humanity he addressed Kings and Governments, and his revelations of " man's inhumanity to man " shocked the world. John Howard died in Russia while giving medicine to poor wretches in

hospitals. The Emperor raised a monument to his memory. Before writing his book, *The State of Prisons*, John Howard travelled over 13,000 miles to inspect prisons. Even after his devoted life-work was done, there was still a wide field for the labours of Elizabeth Fry, who followed him, to reform the lot of the women prisoners.

A famous orator, Edmund Burke, thus spoke of John Howard—" He has invited us . . . to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression, and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken and to compare and collate the distresses of all men in all countries."

Kitchener, Earl (1850-1916).

" Down, deep down, where no rough tide is leaping,
There in your slumber the great guns you're hearing,
Over your heads the proud ships are steering,
Till the trumpet shall sound and your Captain shall wake you,
Shipmates o' mine ! "

Only as long ago as 1916, before the end of the European War, the British nation heard with a shock of grief, the sudden news that Kitchener of Khartoum was drowned, his ship having been sunk, perhaps by a floating mine. A sense of heavy loss was felt by every British person, for everyone trusted in Kitchener's devotion to duty, and in his ability to carry out the work entrusted to him—the heavy responsibility of Commander-in-Chief of the British Army. Silently he lived, silently he died, and we reap the results of his lifelong devotion to duty.

Kitchener's was a life of change and action. As a young soldier, Kitchener lived in Palestine, Egypt and other Eastern lands, where he studied the nations and learned as much as he could about their countries. By this means he was able to govern Egypt so well that his rule brought great prosperity to the country. It was he who brought education to the people of Egypt and the Soudan, and began the famous railway line from the Cape to Cairo. He helped the natives to cultivate their land and made plans for rebuilding Khartoum, which had been destroyed when Gordon was killed. He trained the native soldiers till they became a fine fighting army, joining with British troops in the Soudan to avenge the murder of Gordon at Khartoum. Peace and prosperity were restored in the Soudan by Kitchener and his army, and Kitchener of Khartoum (K. of K., as people were fond of calling him) was trusted by the British nation as a man by whom difficult duties were faithfully carried out at any cost. In the Boer War, he was made Commander-in-Chief, and from untrained men created a victorious army. Later on, Kitchener

was made Commander-in-Chief in India, and here again his knowledge of native races and Indian tribes helped him to understand the people. He found in India a poor, untrained, undisciplined army, and he made it into a strong, well-disciplined force. The two Indian armies, northern and southern, are now intact, just as Kitchener organised them.

Before the European War began in 1914, Kitchener had organised plans for the formation of the armies of New Zealand and Australia. The splendid results of his work were seen when loyal soldiers, trained on Kitchener's lines, came from New Zealand, Australia, India and South Africa, to the help of the mother country. Then, when war actually broke out, it was to Kitchener of Khartoum that the nation looked to train and equip the land armies. In a few weeks the impossible was done; huge new armies were raised and in training; necessary equipment and munitions were being made faster than was ever known before; men, munitions and supplies, were being hurried across the Channel. In twelve months two million men were under arms. Every reader of this book knows what Kitchener's armies endured and accomplished, and that the citizen soldiers of the British Empire, with their allies, defeated the highly trained armies of a military nation which had for years skilfully prepared for the war.

With such stern work to do, with such enormous difficulties to face and overcome, with such relentless enemies to conquer, Kitchener was what we should expect to find him: a stern, silent man with a high sense of duty, with a thorough knowledge of men and of what they can do, and with the power of control over his men and the power to see his commands carried out; fearless in danger, just but firm. He exercised his duties unmoved by fear, bribery, or stratagem, and expected the same devotion to duty from all those under him.

William Wilberforce by his work in the abolition of slavery, Lord Shaftesbury by his work for the child slaves of England, John Howard and Elizabeth Fry in their merciful work for prisoners, stand forth as shining examples of love to their fellowmen, and Kitchener stands out conspicuously as a man devoted to duty, one who, by that devotion, saved our English homes and the English children yet unborn.

Devotion to duty was the strongest point of Kitchener's character, and this was the cause of his success as a great statesman, a great soldier, a great leader of armies, and a great reformer among the conquered native people. His portraits have made us familiar with his striking appearance, and handsome soldier-like face; his disposition was shy, reserved and silent; like Florence Nightingale, he disliked applause or advertisement. A first-rate organiser, he carried out his work with all the fiery energy of his nature, and became the idol of great masses of people whom he had never seen. His extraordinary

influence was doubtless due to the religion which sanctified his life and ruled his conduct. Kitchener's leadership was a triumph of character.

Lister, Lord (1827-1912) was the most famous surgeon of modern times, who has given to the world a key to life and health, such as it has never before possessed. His was the wonderful gift for taking pains and for seeing first causes overlooked by others.

In 1847 operations under chloroform began to be performed in England, the fear of operations was gone when it was known the patient would feel no pain. But soon it appeared that after a successful operation, when the patient should have recovered, the wound was attacked by inflammation, or sepsis—hospital gangrene as it was then called—and sixty to seventy out of a hundred patients died. If the skin were not broken the man probably recovered, but if the skin had been broken, then as a rule the patient died.

A great Frenchman, Pasteur, had discovered that there are microbes everywhere, and doctors knew that there were microbes in the wounds that caused death, but they thought the *wounds* caused the microbes ; they did not know that microbes could come only from other microbes. After many experiments Lister found the remedy—" Be clean." Gradually he discovered that it was not the air which had to be feared, but that the surgeon himself, his instruments, his clothes, his hands, and everything he used needed very careful treatment. Lister had all towels, bandages, dressings and everything that came near a wound sterilised ; he had instruments made which could be taken to pieces and boiled ; he made all his doctors wash in chemicals which would kill any germs upon them. The patients had carbolised baths, and everything in the operating room was disinfected or sterilised.

Whenever a great reform is brought about, all kinds of foolish opposition has to be encountered, and Lord Lister had to bear much ridicule and all kinds of attacks from people who, rather than use his methods, preferred to use poultices, running water and other old-fashioned means for the treatment of wounds. However, Lord Lister was gloriously successful in carrying out his great desire to prevent suffering and to save human life. Other nations sent students to learn Lister's methods. It came to be recognised that if, after a successful operation, inflammation or blood-poisoning followed, it was probably because the doctor had introduced poisonous germs into the wound from his instruments or by some other means. About fifty years ago, before Lister's discoveries, a famous doctor declared that a man on the battlefield was in less danger of death than he was in the operating theatre of a hospital. In our own day, owing to Listerism, a doctor may carry on his noble work without pain to the patient, and save from death great numbers who forty years ago must have perished.

As we should expect from his wonderful work, Lord Lister was a true

gentleman, simple, unaffected and modest. All nations benefit by his discoveries, for Listerism governs the surgery of the whole civilised world.

Livingstone, David (1813-1873) was not only a noted explorer, but also a devoted heroic missionary and doctor. He began life as a poor factory boy at the age of ten. As he worked, he taught himself from books, and after working fourteen hours in the cotton factory, he would go to study at a night school; when he became older he worked half the year at the factory, and studied at Glasgow University for the other half to fit himself for the calling of a missionary doctor. Very little was known of the interior of Africa when David Livingstone sailed for the Dark Continent. Many extraordinary adventures befell him and his party, and fearful were the dangers they encountered from savage tribes, wild beasts, and the terrible tsetse flies, whose bites cause sleeping sickness. Livingstone saw a great deal of the cruelties of the slave trade, and he believed that the only way to free the slaves and stop the awful traffic in human life was to explore the country and make routes for British trade. Therefore Livingstone became a missionary explorer. He discovered the Victoria Falls on the Zambesi and crossed the Dark Continent from the west to the eastern coast, freeing slaves, healing the sick, and teaching the gospel as he went. Livingstone returned twice to England; his third journey in Africa was his last.

As no news could be obtained of him, Stanley was sent to find Livingstone, and did actually find him attended by his trusty native servants, but without necessary supplies from England. A year afterwards, Livingstone was found dead kneeling by his bedside. Through all the dangers of a long journey through the heart of Africa, the faithful blacks carried their master's body to the coast after burying his heart beneath a tree; Livingstone's body was then brought to England and now lies in Westminster Abbey. The object for which Livingstone toiled and suffered and died is accomplished; slavery exists no more in the land which is no longer the Dark Continent. Livingstone's message to England when he left for the last time was: "I go back to Africa to try and make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it to you." Sir Bartle Frere wrote of Livingstone:

"As a whole, the work of his life will surely be held up in ages to come as one of singular nobleness of design and of unflinching energy and self-sacrifice in execution"; and again, "I never met a man who fulfilled more completely my idea of a perfect Christian gentleman, actuated in what he thought and said and did, by the highest and most chivalrous spirit, modelled on the precepts of his great Master and Exemplar."

Nelson, Viscount Horatio (1758-1805).—An undersized weakly boy, the son of a Norfolk clergyman, Horatio Nelson grew up to be the greatest naval hero

of his time. The qualities we admire in Nelson are his devotion to duty, his quickness of action, and his extraordinary courage that no danger could daunt. Nelson not only saved our country from invasion, but by his victories at sea, he made it possible for Wellington to defeat Napoleon who had become the tyrant of Europe.

At the early age of twelve, Nelson, then a delicate puny child, asked to go to sea, and accordingly went with his uncle to the Arctic regions, enduring many hardships on the voyage. He worked steadily at navigation so that he became one of the finest sailors of the time ; and before he was grown up Nelson had become a commander, and had sailed to many parts of the world, including the East and West Indies, America and Newfoundland. His daring courage, energy and quick decision made him greatly beloved by his sailors, to whom he gave sympathy, help and trust.

When Nelson was about thirty-five he found himself in contest with Napoleon whose power threatened Europe and England ; the struggle between them was continued until it ended in the defeat of Napoleon and the death of Nelson in 1805. Nelson was sent with a squadron to the Mediterranean to watch the naval movements of the enemy. His first great victory was in the battle of Cape St. Vincent, when his promptness in acting on his own initiative prevented the Spanish Fleet passing through the Straits of Gibraltar ; the Spaniards were defeated, but Nelson lost his right arm. The next important victory was won at the Battle of the Nile. Nelson searched for Napoleon's ships in the Mediterranean for some time without success, but at last discovered the French fleet at anchor at the mouth of the Nile. In the battle which followed only four French ships escaped destruction or capture, and Nelson won one of the most famous and startling of his victories ; but again he was wounded and lost the sight of one eye. After the Battle of the Nile, the French Fleet managed to evade Nelson and get back to France, bent on invading England. Napoleon tried to induce Russia and the neutral countries having navies in the Baltic Sea, to join him against England.

Again Nelson was sent to foil Napoleon's plans, being made a Vice-Admiral in command of an expedition to the Baltic in 1801 ; once more, at the battle of Copenhagen, Nelson gained a brilliant victory. Still Napoleon did not give up his plan of invading England and Nelson had to remain on guard till he learned that the French and Spanish Fleets were to join Napoleon at Boulogne to invade England. Admiral Nelson was sent to the Mediterranean to cut off the French fleet. After chasing the enemy to the West Indies and back again, Nelson closed with them at the famous Battle of Trafalgar on the 21st October, 1805, breaking for ever Napoleon's power to invade England, but losing his own life in consequence. The Battle of Trafalgar is one of the most famous naval triumphs in the history of the world. " Thank God I have

done my duty "—these were the last words of one of England's most heroic citizens. His historic signal, " England expects that every man this day will do his duty," is treasured by every British citizen all over the world, for it is a call to duty in every capacity of life.

Newton, Sir Isaac (1642-1727) was the greatest mathematical genius the world has ever known. He discovered how the spheres spin their everlasting round through unending space ; he solved the mysteries of the tides and the moon ; he wrought metal into coins as master of the Mint ; he discovered that white light is a combination of the colours of the rainbow ; he was the greatest of all our natural philosophers, far excelling all the learned men who were his fellows.

This wonderful genius was born at Woolsthorpe near Grantham in Lincolnshire, and in the room where he was born a tablet has since been placed bearing these words written by Pope :

" Nature and Nature's laws lay hid in night,
God said, ' Let Newton be,' and all was light."

As an infant he was a weakly undersized child, but he lived to be a well-built man and to see his eighty-fifth year. His mother was a widow who had only just over thirty shillings a week on which to keep herself and her boy ; and, after attending the village school, Newton was sent to Grantham Grammar School at the age of twelve. In his boyhood Newton invented all sorts of mechanical toys with tools made by himself—windmills that would turn, the first self-propelled carriage, a wonderful water clock, a sun dial from his own observations, kites with lanterns attached, and an extraordinary number of other models. At school he did not do much till a fight with another boy roused him to win his revenge by becoming the top boy of the school. Poor Isaac was called home to help his mother to manage her two small farms, but selling turnips and farming was work he could not do, so he was sent to Cambridge as a poor scholar, who received food and lodging free. Here he devoted himself to mathematics, soon eclipsing his tutor. Later he took up the study of light, and with such simple appliances as a prism and a shutter with a hole through which a sunbeam passed, he made the discovery that white light was composed of the seven colours of the rainbow. This discovery showed that a good telescope could not be made on the principle then followed, because the light from a star reaching the eye through a lens would split up into a blur of colours. Newton set to work to make a telescope of his own, using a reflector of polished metal, and his first telescope, only a few inches long, is to-day one of the chief treasures of the Royal Society. At Cambridge, Newton began to study astronomy and to think why the heavenly bodies kept in their places. When the Great Plague occurred, Isaac went home to Wools-

thorpe, and sitting in the garden there saw the famous apple fall from the tree. At last Newton was able to work out the law of gravitation and to show why the moon does not crash down upon the earth, and how the moon's motion round our world keeps it in the sky, and how and why all the planets and suns keep their regular course. Edmund Halley, a younger scientist than Newton, freely spent his money and time to help Newton in his work. At the expense of Halley, Newton's wonderful work, the *Principia*, was published, a book which has been spoken of as having "a pre-eminence above all the other productions of the human intellect." Voltaire, who was present at Newton's funeral, said "if all the geniuses of the universe assembled, Newton should lead the band."

A very beautiful statue of Isaac Newton is placed in the ante-chapel of Trinity College, Cambridge, and the poet Wordsworth described the silent face thus:

> "The marble index of a mind for ever
> Voyaging through strange seas of Thought, alone."

Shortly before his death Isaac Newton wrote the following words: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Nightingale, Florence (1820-1910).—One of the noblest women in history, Florence Nightingale, went like an angel of mercy to the soldiers in the Crimea, where she cleansed foul hospitals, gave food to the starving, clothing to the naked, and comfort to the suffering. Her heroic labours in the Crimean War undermined her health so that she was an invalid for the rest of her life, but she laid the foundation of the modern hospital system and of modern nursing. The light of healing and mercy carried by the Lady of the Lamp will shine down the ages yet to come.

Born of rich parents, and possessing all the advantages that wealth brings, brilliantly educated, a talented linguist and musician, Florence Nightingale wished to give up the life of a fine lady and devote herself to nursing. Against the wishes of her relatives, she studied nursing in hospitals in London and Paris. Charles Dickens' picture of Sarah Gamp was drawn from life, and was a true picture of the drunken, callous, untrained and untrustworthy nurse of those days, and Florence Nightingale realised the enormous need for trained and organised nursing.

When the Crimean War began Florence Nightingale rose to the opportunity and went out to Scutari with a band of thirty-eight nurses. "The entire British Army is perishing"—this was the news that came to England. The

wounded soldiers were neglected by the Government; it took eight days to take them from the battlefield to the hospital, thus a quarter of the men died in the horrible ships that took them across, and when they reached the hospital common necessaries and bandages were not ready. Against her friends' opposition, against public opinion, Florence Nightingale went to the help of the wretched soldiers; the doctors and officers hated her interference and did much to hinder her work; she had to endure insult but was firm in her determination to carry out her work of healing and mercy. As Superintendent of the Women's Nursing Establishment in English Hospitals in Turkey, Florence Nightingale took her thirty-eight nurses to the Crimea, and on the way there she laid in stores at Marseilles, buying what she knew was wanted and spending her own income on the work. It is terrible to read her descriptions of the hospitals—of the frightful overcrowding, of the want of proper beds, of vermin and rats that tormented the wounded. There was no proper food, no sanitation, clothes were hardly ever washed, floors were never scrubbed, there was no place to cook food for invalids, there was no operating theatre, no screen put round the bed where a doctor was operating, and there was no house in which to put the dead bodies. The delicately brought up lady helped to scrub floors, and worked twenty hours a day in the hospital, till cleanliness and some comfort for the wounded were obtained. She received the wounded, dressed their wounds, washed, clothed and comforted them; she became the feeder and clother of the army at Scutari, often at her own expense.

The stores were grossly mis-managed and while the wounded were shivering with extreme cold, 27,000 warm shirts were under lock and key waiting until official orders should be given for their distribution. Once Florence Nightingale broke open cases and took by force from the Purveyor's store, goods held back from suffering men. Stores were badly packed, much was stolen, and some were sent to the wrong places. When hot water bottles and fires were required, the authorities would find that it *can't be done* as no special official orders had been given, but the indomitable lady found means to supply the fires and warmth badly needed by the sufferers. During Florence Nightingale's winter at Scutari, the deaths fell from forty-two to two per cent. In a letter home one of the wounded described how when the "Lady of the Lamp" went her rounds through the hospitals at night, the wounded would kiss her shadow as it passed over the pillow, so great was their gratitude and reverence for her. In the second winter of the war Florence Nightingale carried on her work of mercy in the Crimea itself, in spite of opposition from the Army surgeons, and she continued her heroic efforts till the last British soldier had left the hospital and the war was over.

By this time she had become the popular heroine, poems were written in her honour, and her portraits were everywhere; but avoiding the public

welcome prepared in her honour, Florence Nightingale managed to reach her home unnoticed. Though she remained an invalid for the rest of her life, through her sacrifices in the Crimea, she continued from her bed or her couch to direct a training school for nurses which was established with the £40,000 raised by the nation; she worked to reform entirely the health arrangements of the army, to provide reading rooms and recreation for the soldiers, to cleanse the workhouse system of nursing, and to reform the entire hospital system of the country.

Shaftesbury, Anthony Ashley Cooper, 7th Earl of Shaftesbury (1801-1885) was an earl's son and his mother was the daughter of a duke, yet his own childhood was sad and lonely, his parents neglected him, and his only real friend was a kind motherly housekeeper. When he went to school "the place was bad, wicked, filthy, and the treatment was starvation and cruelty." Even when he was in his own home poor little Anthony often went to bed cold and hungry. His own sad childhood made him sympathise with the inhuman hardships endured by the children of the poor.

The masses of the people were uneducated and did not seem to realise how shocking were the cruelties and barbarities going on before their eyes in the mines, factories and streets. They seemed sunk in savage indifference. Lord Shaftesbury's first efforts were made on behalf of the insane who were brutally illtreated. Greatly owing to Lord Shaftesbury's work, lunatics are now regarded as patients to be healed, and they are cared for wisely and kindly in hospitals. It took many weary years and much courage and persistence before Lord Shaftesbury could bring about any improvement. His wife gave him love, sympathy and comfort in all his difficult work, but the aristocracy of his own class were against him, and the careless, selfish indifference of the nation generally, was most difficult to overcome. Fortunately, he was helped by other philanthropists who were partners in his glorious rescue work.

Arkwright's inventions and other machines had put a stop to hand-weaving in the cottages; great factories had been built where hundreds of people were employed. In the factories and the mines the children were most cruelly treated (see page 70); they grew up crippled and disfigured, they had no education and no hope. Lord Shaftesbury went down the mines himself, afterwards denouncing the cruel wrongs in fiery words, and gradually laws were made to protect and save the helpless children.

For forty years Lord Shaftesbury was President of the Ragged School Union, and he would go into the worst slums in the East End of London to make friends with the poor, the suffering, and the fallen, helping them all he could to be happier and lead better lives.

His charities were so great that he made himself a poor man, but his name is honoured all over the world as the name of one who was the friend

of the friendless, the rescuer of the oppressed, and the saviour of the children.

Smith, Adam (1723-1790) was a famous writer and lecturer on political economy, the science which treats of the production and distribution of wealth, and the best way to use the natural resources of a country (that is the land, the mines, the fisheries and the productions natural to that country). He was a Scotchman who never married, but ardently loved his mother, and showed the greatest grief when she died at the age of ninety, at which time Adam Smith was sixty-one years of age. When he was a child of three, he was carried off by gipsies; all his life his health was delicate. Adam Smith, like most Scotchmen, was well educated, and took his B.A. degree at Oxford. In his famous book "The Wealth of Nations," he states that he owes little to the official system of teaching at Oxford, but he read most industriously, and made great use of the books in the College library, thus gaining an accurate knowledge of Greek and English literature. At Oxford he worked so hard that he made himself ill, and returned to Kirkcaldy, his native place, in 1746; after this he gave lectures on literature and economics for three winters. In 1751 he was elected to the chair of logic at Glasgow University (logic is the science and art of correct reasoning), and he gave lectures on rhetoric (the art of public speaking) and on literature. Later, he was elected professor of Moral Philosophy (the science of conduct) at Glasgow. In lecturing on all these difficult subjects he would watch some student and be guided by his attention or listlessness; if the student appeared bored, Adam Smith would immediately become more animated and interesting. Naturally, such a clever man would have clever friends; the historian, David Hume, was one of them. Famous men like Dr. Johnson, Horace Walpole, Franklin, Fox, James Hutton the geologist, and Burke, the orator, were well known to him. Interesting stories are told of Adam Smith's absence of mind: on one occasion a stately porter gave him a military salute, and Adam Smith automatically returned the salute in an exactly similar manner, unconscious of the broad smiles of his friends; in this respect he was like Isaac Newton, who was also most absent minded.

In 1759 Adam Smith published his book *The Theory of the Moral Sentiments*; it was highly praised and he was recognised as one of the first authors of the day. After this, he travelled for some time with the third duke of Buccleugh as a travelling tutor, and in Paris he met Voltaire and many clever Frenchmen interested in the subjects on which he wrote. His most famous book, *The Wealth of Nations*, was published in 1776, and was an immediate success; the statesmen of the day studied the book and Pitt spoke of it as a wonderful work. At a dinner Pitt asked Adam Smith to be seated first, "for we are all your scholars," he said.

Adam Smith was made Commissioner of Customs with a good salary, but he still went on writing as well as carrying out his duties. He was consulted by statesmen on such matters as free trade for Ireland, and on American trade and other political matters. At last, it was plainly seen that Adam Smith's health was failing; he invited his friends to supper but had to leave them through illness saying he would "adjourn the meeting to another and a better world." His book, *The Wealth of Nations*, was the beginning of the study of political economy as a separate science.

Stevenson, Robert Louis (1850-1894). The famous writer of *A Child's Garden of Verses*, *Treasure Island*, and other books beloved of children, was a delicate sickly little boy, who never knew what it was to have good health. In spite of pain and illness in his boyhood, he made up his mind that he would never allow bad health to make him selfish and disagreeable, so he turned all his troubles into exciting adventures. As a little boy having to stay indoors and sometimes in bed during the winter, he would invent all sorts of make-believe games of pirates, Red Indians, and tropical voyages to amuse his playmates. Soon after Robert Louis Stevenson was grown up, his health broke down, and his doctors sent him to the south of France. Then the world discovered what a delightful writer he was, for in his illness he wrote many happy thoughts about the pleasures of ordinary active life. The man who was almost dying, wrote fascinating essays which told how interesting and exciting the world is, and how one can turn trouble into joy by being always cheerful and smiling and happy. It seemed as if he were always playing a serious game of make-believe, which actually became the wonderful reality of his life; he was the soldier, and his sick bed was his battlefield, where he won glorious triumphs over gloom and pain, and was victoriously happy in spite of everything. This good-humoured conflict with pain and disease made a hero of him, and enabled him to be kind and thoughtful to others and radiantly happy himself, but it needed indomitable courage. Everyone loved him and delighted to hear his witty, merry, and original conversation. In appearance he was tall, thin and weak, but the unconquerable spirit shone from his fine brown eyes. It is interesting to know that *Treasure Island* was begun one rainy day in Scotland, by his drawing a highly coloured map to amuse his little stepson, and describing the wonderful treasure supposed to be hidden in it and the wicked old pirates trying to steal the treasure. Stevenson's power of imagination invented all sorts of ideas quicker than he could write them, and after telling the little boy an exciting tale of the Treasure Island, he continued writing the story for the next fifteen days.

It was found that Stevenson could not live in a temperate climate, so with the money he gained by writing, he bought a yacht and his boyish dreams of South Sea Island adventures came true, for he cruised about among the

beautiful tropical islands, and finally made his home in Samoa. Here the natives loved him and regarded him as the great white chief, and Stevenson gained their deep affection by many kind actions on their behalf. In his lifetime the native chiefs, to show their gratitude, built a road to his house which they called the *Road of the Loving Heart*, and at his death they insisted on cutting a path up the steep face of the mountain behind his house so that their friend's body might be carried up the mountain and buried on its summit. On the great Samoan tomb are engraved the words Stevenson wrote for himself:

Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me;
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill.

Wesley, John (1703-1791).—It was John Wesley's aim in life to make men better, for in his time, the eighteenth century, men seemed dead to religion and were practically heathen. On horseback, chiefly, he rode all over England to reach the English working classes, and because he was determined to reach the very lowest, he was sometimes roughly used by the mob, who did not understand at first his love for God and his fellow-men. He was a clergyman of the Church of England, but as he worked on his own lines, was not very well treated; he built places of worship and preached in the fields, in the streets, in the churchyards; once at his native place in Lincolnshire, he preached standing on his father's tomb, because he was not allowed to enter the church. John Wesley was the fifteenth child of a Lincolnshire clergyman. As a child of five he was rescued from a burning house and this was fixed in his mind as a rescue by God. Very early the firmness of his character was seen, and in everything he must "give a reason for it." When studying at Oxford with his brother Charles and his friends, people called them the "Oxford Methodists" because they had strict rules of study, of relieving the poor, of clothing and training school children, and of daily visiting the prisoners in the castle. With John Wesley it was necessary for his happiness to be methodical and exact. During his missionary journeys in the British Isles he travelled 250,000 miles and preached 40,000 sermons. It is said that John Wesley gave away in his lifetime £30,000, while he lived on the smallest possible sum, setting himself to bring all the world to real, inward, living religion. As he travelled on horseback he read books as he rode. "Though I am always in

haste," he said, " I am never in a hurry," and it was because his habits were so punctual and his temper so even, that he found great happiness in his severely laborious life. Wesley has been called "The man who saved England," and his personal influence has made itself felt in all sections of English religious life. His own up-bringing was harsh, but he believed that God *loves* every man, woman and child, and that with infinite patience and wisdom, He is bringing about the improvement of the human race.

In appearance Wesley was short, slim, with a fresh-coloured face and " eyes the brightest and most piercing that can be conceived." From early life his hair hung down in long locks at first auburn, and then white in age. He early learned to sleep on the floor, and at seventy-one thought preaching at five in the morning " one of the most healthy exercises " ; at eighty-five he had never once lost a night's sleep. Sir Walter Scott heard Wesley preach and spoke of his many excellent stories. In Westminster Abbey there is a tablet showing the portraits in profile of John Wesley and his brother Charles. Wesley was one of the first to join the protest against slavery.

Wilberforce, William (1759-1833).—One of the noblest figures among English citizens, William Wilberforce will for ever stand forth pre-eminently as the man who freed the unhappy slaves. Until Wilberforce gave his life and fortune to abolish slavery, it was taken as a matter of course that coloured men, women, and children should be bought and sold as slaves. Great fortunes were made in the colonies by the labour of slaves, consequently men opposed Wilberforce because the abolition of slavery would mean loss of money. In the present day it is regarded as only common right and justice that all men should be free, but Wilberforce had to strive all his life, giving himself and his fortune to the cause for over forty years, before every slave in the British dominions was free.

In 1787 William Wilberforce made up his mind to be the leader of the cause for the abolition of slavery ; a stone seat under a tree in Holwood Park now marks the place where he stood when he devoted his life to freeing the slaves. Wilberforce had all the qualities necessary for a leader in the cause of justice and liberty : he had a high and independent position, he was greatly admired and respected for his high principles, and he had singular charm of manner in speaking ; thus he was very popular even with those who opposed him, and was just the right man to arouse the national conscience.

William Pitt, the younger, was then Prime Minister and he greatly helped Wilberforce, but over and over again the bills for the abolition of slavery were defeated in Parliament. Wilberforce, however, continued to work on. He wrote a book called *Practical Christianity*, in which he showed that real Christianity means sacrifice and self-denial, and that if justice to the slaves was right, people ought willingly to give up money that might be gained by

injustice and cruelty; later on he wrote a book on the slave trade. A little at a time, Wilberforce carried out his objects. First he got laws passed forbidding overcrowding on the slave-trading ships, and gradually laws were passed till, in 1807, the slave trade was altogether abolished, twenty years after Wilberforce began his crusade. But though no more slaves might be bought or sold, there were still in bondage the slaves already working in the colonies. For the rest of his life Wilberforce continued to strive for the freedom of the slaves. He wrote letters to emperors and rulers; he kept open house for all who helped him in the work; he founded the anti-slavery association, and continued to speak and write against slavery. At last, when Wilberforce was over seventy years of age and near death, the bill for the abolition of slavery was passed, and he died knowing that the desire of his life was accomplished, that mercy and justice had finally triumphed, and that every slave had gained his freedom. His body now rests in Westminster Abbey where that of the Unknown Warrior has been laid in our own day—both gave their lives to defeat "Might against Right."

PRINTED IN GREAT BRITAIN BY ROBERT MACLEHOSE AND CO. LTD.
THE UNIVERSITY PRESS, GLASGOW.

323.6

LAY

CITIZENSHIP