

THE SHOP .....

A. E. WINSHIP

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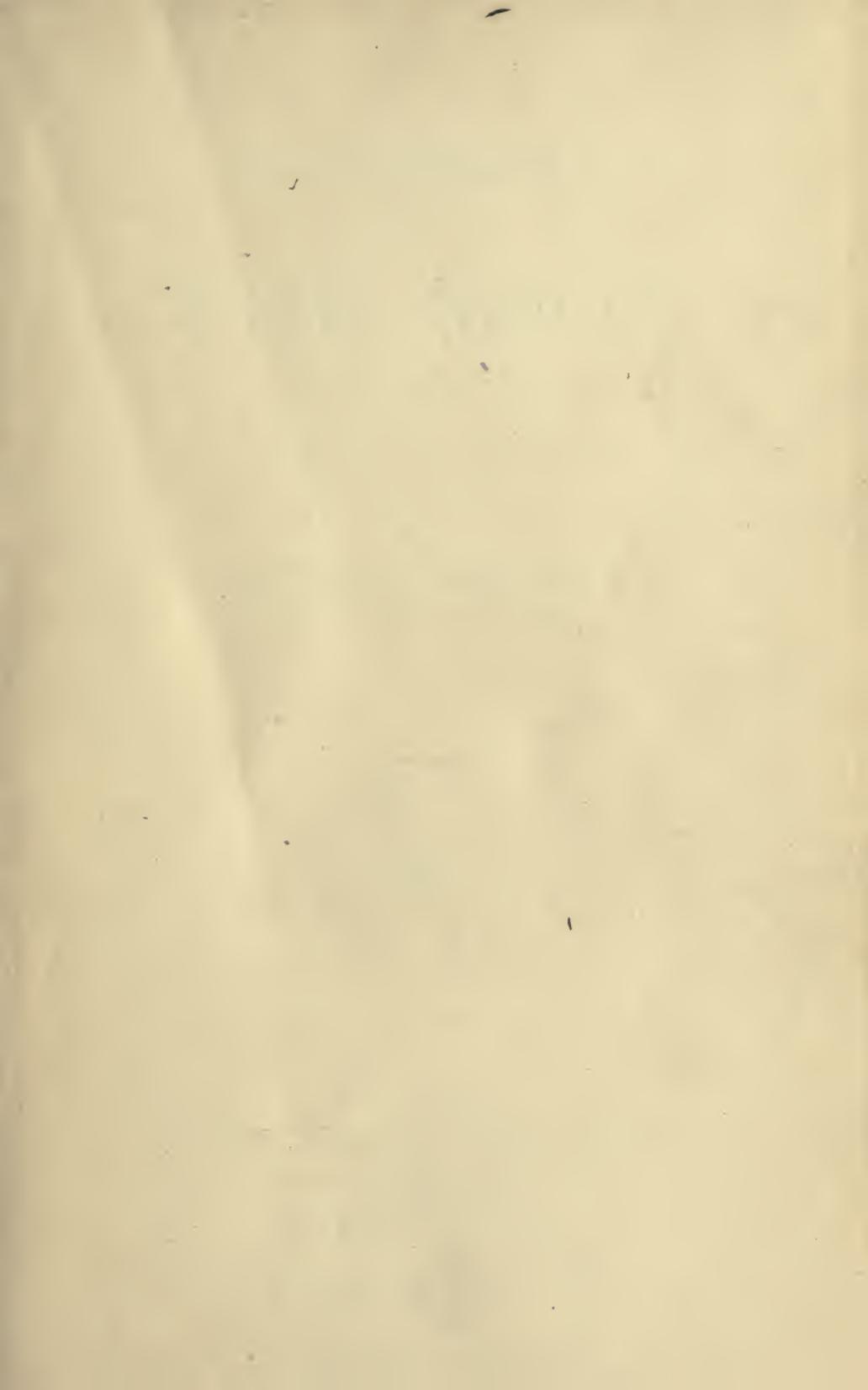


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EVERY-DAY PHILOSOPHY

# THE SHOP

BY

ALBERT E. WINSHIP

EDITOR "JOURNAL OF EDUCATION"



BOSTON

D. LOTHROP COMPANY

WASHINGTON STREET OPPOSITE BROMFIELD



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## To Him

WHOSE FORGE AND ANVIL ARE AMONG MY EARLIEST RECOLLEC-  
TIONS; WHO TAUGHT ME BY PRECEPT AND EXAMPLE  
"TO STAND UPON MY FEET" IN THOUGHT  
AND CHARACTER,

I DEDICATE THIS FRUIT OF HIS LIFE AND TEACHING,  
WITH FILIAL DEVOTION,  
IN HIS EIGHTY-SECOND YEAR.



## PREFACE.

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• EVERY father expects his boy to be a success, and every mother expects her daughter to marry a man who is a success. There are some disappointments. Why?•

• One man says the home is responsible for the failures in life, and organizes an Anti-Divorce League ;• another holds the school responsible, and organizes an Industrial Education Society ; another says it is the church, and advocates a “ How to Reach the Masses Society ” ; another lays the blame upon the saloon, and forms a Prohibitory Party ; another says it is aristocracy in politics that does the mischief, and launches a Labor Reform Party.

Without challenging any of these explanations, or criticising any of the proposed remedies, it may be well to focus our inquiries regarding social disturbances about the shop. There is no intention of magnifying or minifying the good or bad in shop life. •The aim is simply to call attention to the possibilities and probabilities of social, home, church and political reform, through a keener appreciation and better appropriation of the labor-life of the people. •



# THE SHOP AT WORK.

A good handicraft has a golden foundation. — *Dutch.*

A good head and an industrious hand are worth gold in any land. — *German.*

A good trade is an estate for life. — *Turkish.*

As the labor so the pay. — *Portuguese.*

By labor comes wealth. — *African.*

Labor conquers all things. — *Vergil.*

Labor, wide as the earth, has its summit in heaven. — *Carlyle.*

Labor is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battles. — *Channing.*

Get leave to work ;

In this world — 'tis the best you get at all. — *Browning.*

All true work is sacred. — *Carlyle.*

Nothing is impossible to industry. — *Periander.*



## THE SHOP AT WORK.



BY the shop is meant the vocation-life and association of those who work merely for the dollars and cents that come to them weekly. There is a wide gap between the conditions of work with a laborer and a professional or business man. The man in business for himself, or in a salaried position which gives him confidential relations with the proprietor, works more hours, makes more sacrifices, does more exhausting work than the laborer ; but though he gets more money for it, that is but an incidental reward ; and he views it not as a means of living, but as an investment to bring in return other rewards.

The laboring man has a certain independence that the professional or business man does not enjoy. He can change his place of business, usu-

ally at a week's notice, and his place of residence as easily, while the professional or business man can almost never change, except through misfortune or special good fortune. The laborer can think, speak and vote, as he pleases. If he likes or dislikes any one in the shop, in society, or church, he says so with as much emphasis as he pleases; while the professional or business man, no matter how great his envy or jealousy, must count the cost to his income and influence before he arrays any one against him. †

Notwithstanding all this, there is an element of independence in the management of a farm, factory, store, office or practice, that is unknown to the laborer who must be in his place at a given minute, do a certain amount of work, lunch on time and stand in his place until a given tick of the clock, knowing all the while that it will make very little difference to his income how faithful or skillful he is. † His physical energies go to the shop. He eats and sleeps that he may have strength to put on his shop clothes and work all

day, in order to be able to eat and sleep for strength to do it over again.

We are tinkering our laws each year to make the penalty sufficient to check the stampede of children to the shop before they are thirteen years of age. The vast majority of the men are in the shop from thirteen years of age to the grave, unless they are side-tracked in a hospital, asylum or poorhouse.

There are in round numbers four times as many men who are classed as laborers, as there are professional and business men combined. Massachusetts, for instance, has in round numbers four hundred thousand laboring men and one hundred thousand professional and business men, including farmers, bankers and men retired from business.

What is the condition of the shop? What are its hopes and fears?

Few men work alone. Modern economy demands that each man shall do just so much of any kind of work as he can do with the least waste of time and energy to his employer. The margins

are so slight that about all the profit there is in any well-established business is the saving that can be made in the adjustment of men to their work.

The poultry business has reached a stage in science in which the secret of success lies in not allowing the fowl to waste any of its food through exercise. One dealer has invested eighty-five thousand dollars in a plant that enables him to keep twelve thousand fowls in a dark building, each in a compartment about its own size, where he feeds them by placing a hose in their throats and pumping the crops full of prepared food. Here they stay day after day for about three weeks, fed and re-fed, without exercise, in order that their owner may get the greatest amount of weight with the most delicate "tenderness." This principle, with variations, applies to the treatment of help. The result is that groups of men, women or youth, work together, each doing so small a portion of any work as to require almost no thought. Each becomes a machine, and then a

machine is invented to do the work. The machine follows the making of a machine of the man.

As a rule these groups have the mind free eight or ten hours a day. The tongue is usually free also, and it is talk, talk, talk, from one year's end to the next. They think about their talking more than about their working. What do they talk about? What effect does their talking have upon their thinking? What is the effect of their thinking upon their character — upon society?

The talking is of two kinds—some general theme on the one hand, or “small talk” on the other. Almost every half-day starts off with a general theme which soon degenerates into small talk. When they begin work in the morning and at noon, they talk of the horse show or the dog show; of base ball or the yacht race; of a great shipwreck or a terrible cyclone; of the latest invention or political appointment; of a revivalist or tragedian; of James G. Blaine, Dwight L. Moody, Joseph Cook, J. D. Fulton, or John L. Sullivan.

The talk of the shop is largely determined by life out of the shop. Each day is introduced by some comment by each member of the group regarding something that he has seen, heard or read, since they separated. If there be in the group one of any special strength of character who hears a sermon upon a theme in which he is interested, the talk of the shop will be directed by it on Monday morning; but he is a vigorous preacher who, through any member of his congregation, can hold the attention of the shop never so lightly till Monday noon.

The day has gone when it is the main duty of the pulpit to tell how wicked the world is and how good the church is. The time has come when the pulpit must know, and the church must solve, the problems of the world. The church must expect to be judged among men by what it does, not by what it says; by what its members now are, not by what they hope to be hereafter.

The shop knows what it wants and what it does not want. Seminary phrases in the pulpit will

send the shop to the beach every summer Sunday. The shop will not be "preached at." The "better-than-thou" style of address will drive the shop into open antagonism.

Wit is always at a premium in the shop. A laugh outweighs an argument. Cant is at a discount. Chestnuts are quickly roasted. There is more genuine wit in the shop than at a bankers' banquet, or a ministers' meeting. There is as much brain in the shop, judging from comments and discriminating criticism of men and passing events, as in some editorial sanctums and court rooms.

It surprises one to see how quickly the shop sizes up a man. The freedom of the place, the opportunity to say irresponsibly whatever one chooses, enables a man to show whether he has any nerve or brain. The world might be the gainer if we could put our statesmen, editors and preachers into the shops for a year, and fill their places with the highest product of the free discussion of the shop. If there was a way to secure the sur-



vival of the fittest by promotions from the shop into life, and if brains rather than culture, if thought instead of classical expression, could be the test, Congressional halls, editorial chairs and pulpits might make some gains.

• The trouble is, that society has no way to show its appreciation of any virtue of the shop except through promotion in the shop, where the standard is skill to make more machine-like those who are supervised. The result is a downward tendency, with less wisdom and more wit, less sense and more sarcasm, less conscience and more criticism, less delicacy and virtue. •

There is a fascination in all this. With multitudes of people the shop becomes a cheerful, rollicking place, despite its drudgery. It is this, largely, that attracts young people to shop-life. There is an element that they can rarely find anywhere else in the hours when the world is at work.

There are notable exceptions to the non-promotion tendencies of the shop. Two of the mayors of Massachusetts' cities this year are men of the

shop. One of them is found daily at his forge and anvil, and the other at his place in a factory. These men preside over the destinies of two of the most prosperous cities of the Commonwealth. Whenever an opportunity offers to promote one of these notably able men of the shop, it is as wise as it is just that they be advanced. If it could be believed that the world is as ready to put a competent man into office from the shop as from the law office, from an humble home as from a palatial residence, it would make a vast difference in the contentment, character and characteristics, of laboring men.

We are in the habit of speaking of the talk and thought of the shop as threatening the best interests of society. It is better to think of them as presenting some specially hopeful phases of life. If only they can be directed aright, they will be worth more than any specific means of reform that have been suggested. Every characteristic of the shop that gives it a dangerous tendency may be turned easily into a helpful phase of life.

When the theme is right, public sentiment is made nowhere so rapidly as in the shop. )

(In the trying hours of '61, the shop did more than the platform, pulpit or press, to form public sentiment. Every shop was keenly alive to the changing phases of American thought. It dictated to the leaders. Men who were not in touch with the shop were counselling compromise, but when those who knew what the shop thought and talked reported the purpose and determination of the people, the leaders were prompt to act; the shop demanded action and gave a million soldiers to endorse its demand.)

In England it was the shop that prevented British recognition of the Southern Confederacy. But for the purpose and zeal of the toiling millions in Birmingham and other cities, the Ministry would have acknowledged the independence of the Confederacy. There was that indefinable force in the talk of the laborers in England that made the proud aristocracy hesitate to take so important a step in defiance of their convictions. When

at last the aristocracy decided to educate the workingmen away from their prejudices, Henry Ward Beecher delivered one lecture that was reported in the English press and was read in every shop. Editorially the papers denounced it; but the shop reads the reports and never sees the editorials, and after that speech had been talked over by a hundred thousand laboring men no power on earth could have wrung recognition from the Government.

There is no general reform possible that is not securely anchored in the shop. There is no occasion to raise money for campaign purposes when the conscience of the shop is bent upon reform. Reformers must come into touch with the shop if they would win. Its possibilities for good are every way greater than its tendency to evil.

Success in the shop is as vital to four-fifths of mankind as success in mercantile, professional or literary life, is to the other fifth. Lectures are delivered, articles are written, and sermons are preached to inspire men to be great, but almost

nothing is said or done to help men to make the most of themselves in the shop.

There are compulsory laws requiring school attendance of the children of the shop. The church points with pride to the size of its Sunday School, filled largely from shop homes. Doctors figure skillfully for practice in the homes of mechanics, and traders cater for their patronage. (The largest profits are made on goods sold to laboring men, who pay cash because they have no credit. They pay an extra percentage on their groceries and provisions, their boots, shoes and fuel, on the ground that they buy in small quantities.)

If merchants, professional men and philanthropists were as wise as they think themselves, they would join in a movement to inspire the shop to greater thrift. (The world has little to rejoice over in the success of a man who amasses millions; and yet, every newspaper is keenly alive to every bit of gossip, good, bad or indifferent, regarding such a man's home, social habits or business rela-

tions, while they leave unnoticed the men who earned the money to buy the goods, to pay the railroad fares, and to use the freight that made his millions possible.

◁ The prosperity of the nation depends more upon the character of the shop than upon any other one thing. We should lend every possible encouragement to everything that gives financial independence to the shop. Manly independence will be possible when the shop holds the same position in the regard of the platform, pulpit and press, that wealth, fame and ingenuity, now hold.

◁ There are Henry Wilsons in the shoe factories, though they may never develop their character, logic and eloquence, through self-denial, study and aspirations. There are Elihu Burritts in the country blacksmith shops throughout the land, though they may not be inspired to master eighteen languages and twenty-two dialects. There may be Hugh Millers at Quincy and Rutland, though they may not master science or literature. There may be Fichtes tending geese, though they

may never give the world its rarest philosophy. There may be another Robert Burns, bearing the burden of daily toil on the farm, though the world will never revel in another "Cotter's Saturday Night." There may be another Charles Dickens pushing the pencil in the reporter's gallery, though we may not enjoy another "David Copperfield," or "Martin Chuzzlewit."

(The shop has infinite possibilities, and there are at the bench and wheel, at the plough and lathe, men who will be worthy successors of Dwight L. Moody, the clerk; William Dean Howells, the type-setter; Thomas Bailey Aldrich, the book-keeper; Mark Twain, the pilot; but of these the world has less need to know than of those who cannot aspire to thrive outside the shop, who go to their daily toil knowing that their highest business hope must be, "not to get out of a job," and not to have their wages "cut.")

(To make the toiler prosperous, contented, peaceful, sunny, joyous in his work, is as great service to the state and the church as any one can ask to

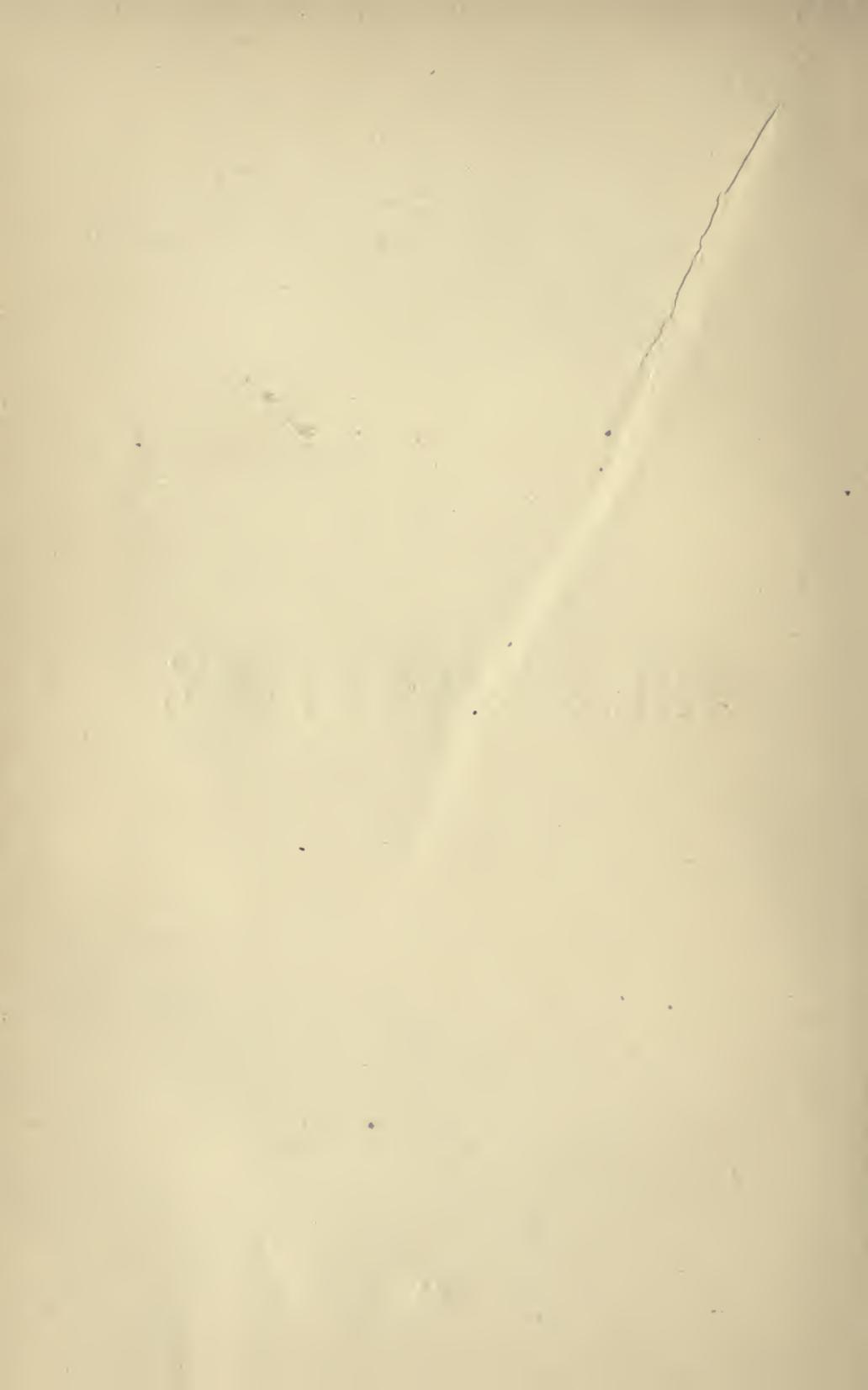
perform. Not every man can expect to do any great thing for the shop. Brilliancy is a rare gift.

Illumination requires a deal of talent, but to speak into and through the shop, if touched rightly, is within the reach of humble men. It takes sixteen hundred times as much electric force to run one arc light as to run the entire telephone system of Boston; indeed, so slight is the force required for the telephone that, by moistening the fingers, one may pass the telephonic current through himself and not feel it, he can be talked through, even, and not know it.

So slight is the thrill of sympathy required to breathe hope, peace, joy, into the heart of toiling humanity, that he is without excuse who fails to do something to make the shop brighter and better.



THE SHOP AT PLAY.



He that labors is tempted by one devil; he that is idle by a thousand. — *Italian*.

Honest labor bears a lovely face. — *Dekker*.

Labor is itself a pleasure. — *Lucretius*.

Labor is preferable to idleness, as brightness to rust. — *Plato*.

Labor is the best sauce. — *Latin*.

A mystic bond of brotherhood makes all men one. — *Carlyle*.

We pine for kindred natures  
To mingle with our own. — *Hemans*.

The secrets of life are not shown except to sympathy and likeness. — *George Eliot*.

Sympathy is especially a Christian's duty. — *Spurgeon*.

Those who would make us feel, must feel themselves. —  
*Churchill*.

Some feelings are to mortals given  
With less of earth in them than heaven. — *Scott*.

One does not feel three hundred blows on another's back. —  
*Servian*.

Sympathy is the solace of the poor. — *Bea*.

Work first, then rest. — *Ruskin*.



## THE SHOP AT PLAY.

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ARCHDEACON FARRAR said at a meeting at Lord Aberdeen's in April last, that it was a national disgrace for England, after spending millions on elementary education, millions on the repression of crime, to do nothing whatever for lads who, after their day's work, are "turned adrift into the burning, fiery furnace of the streets."

Whoever has aught to do with the out-of-shop life of the youth of the shop, knows but too well what this means. The danger is not in the street, is not in the shop, is not in the lad himself, but in a strange combination of the three, which makes life from tea-time to bed-time a burning, fiery furnace for a lad with nothing to do, who has been in the shop eight or ten hours.

It is not alone the children of the laboring men,

but the sons of clergymen, authors, doctors, lawyers, merchants, millionaires, who prefer the shop to a scholastic life. Did we not bait the college course with the fascination of the oar, the bat, the foot-ball and the class-day, how should we keep any boys from the shop?

What is the attraction of the shop? Is it not because of the lack of thought and responsibility, absence of draft upon intellect and sympathy? Shop-life is sociable. There is the fascination of story-telling. Experiences — romantic, comic and tragic, are recited with all the embellishments of the imagination. There is little thought required for the work, and the mind is free for thinking, and the tongue for talking. There are jealousy and envy, friction and chafing, but such is the freedom in repartee, and such the absence of standards, that every one consoles himself with the thought that he gets the best of the argument or the joke.

If, for any reason, he does not like his associations, he merely "gets another job," and profits by past experiences. He enjoys the freedom of the

shop, at the same time he enjoys being liberated from the "prison" of the shop at six o'clock. The laboring man has the luxury of liberation daily. The professional and business man rarely enjoys such a sensation. For two weeks in the summer some men throw off all care and abandon themselves to a lawless life in yacht or camp. O, the luxury of a bosomless shirt, freedom from social restraint, and the exhilaration of a careless life!

All this the shop youth feels, with variations, every night. O, the luxury of a bosom shirt, the freedom of the street corner, the exhilaration of a careless evening!

[The atmosphere of the shop prepares youth to crave some experiences and enjoy some liberties each night that are in such contrast with the shop as to make them fascinating, though the tendency is demoralizing. There is an absence of aspiration, hope or fear, that peculiarly fits him to take physical, moral and intellectual risks, that he would not under other conditions.

He who prevents disease or disaster benefits

mankind more than one who heals disease or rescues from destruction; he who leads youth to a life of total abstinence is doing grander service to man than one who rescues a drunkard; he who prevents the desire to patronize the saloon does a nobler work for that man than one who closes the saloon; so he who gives the shop something to do in the out-of-shop hours, something to think of which makes street-loafing insipid, and social demoralization distasteful, is infinitely above one who builds hospitals, asylums and reformatories.

The shop influences the life outside itself, as it is influenced by that outside life. Though no two of the group meet each other outside the shop, most of them affiliate with those of kindred tastes from other shops. Society is in theory at the opposite extreme from the shop. Social life is a passion; work is a necessity. Man hungers for society; he dreads work for work's sake. Social life is a stimulant; work is wearying. Society intoxicates; work wears. A man's only excuse for his social indulgences or amusements is that

he wants them and can afford them, financially, physically, mentally and morally.

☞ Social experts give the world unrest. Boys and girls rush into the shop at thirteen to get a little spending money to gratify some social indulgence. The boy filches postage stamps from his employer, and the girl dodges the horse-car fare; the bank cashier embezzles, and the bank president forges, all to gratify social unrest.

☞ Society despises the shop, yet feeds upon it. All second-grade amusements and vices depend upon the shop for support. The daily paper that expects to be read in the shop, must advertise whatever caters to a love for second-rate social amusements.

Whatever else is done for the shop, there can be no permanent success that does not reach the shop at play. All the labor reform of the world will not bring peace, all the preaching in Christendom will not give hope, unless the social life of the shop is successfully met.

If the shop can be socially fed, it will not seek

social intoxicants. Modern science in temperance reform teaches that to prevent the drinking of liquors we must keep men from being thirsty. A drink of sparkling water, the moment one feels thirsty, is worth a hundred temperance lectures to keep a man from his beer. Enough good food, well-cooked, enough good sleep in good homes, abundance of sunlight and pure air, are better than all the temperance laws ever passed.

What the shop wants socially is buoyancy, not stimulants; absence of repression, not religious theatricals; social tonic that shall make social dissipation insipid.

Vacation furnishes the theme for several weeks' thought and talk in the shop, and the character of the vacation life will determine its influence for good or bad. Children and teachers have two months' vacation; preachers and church officers four weeks; clerks and most business men two weeks; professional men and most shop people none at all. The Sunday holiday at the beach, in the park or the woods, is the only vacation that

most shop people receive ; and yet, from nearly every group some one goes forth for vacation days. All read and listen to vacation experiences. Nowhere is there greater familiarity with what the world is doing in vacation than in the shop. The laboring man frequently sends his wife and children for a vacation at a greater sacrifice than the world suspects ; and not infrequently the home of the laboring man is burdened with vacation visits from more fortunate relatives.

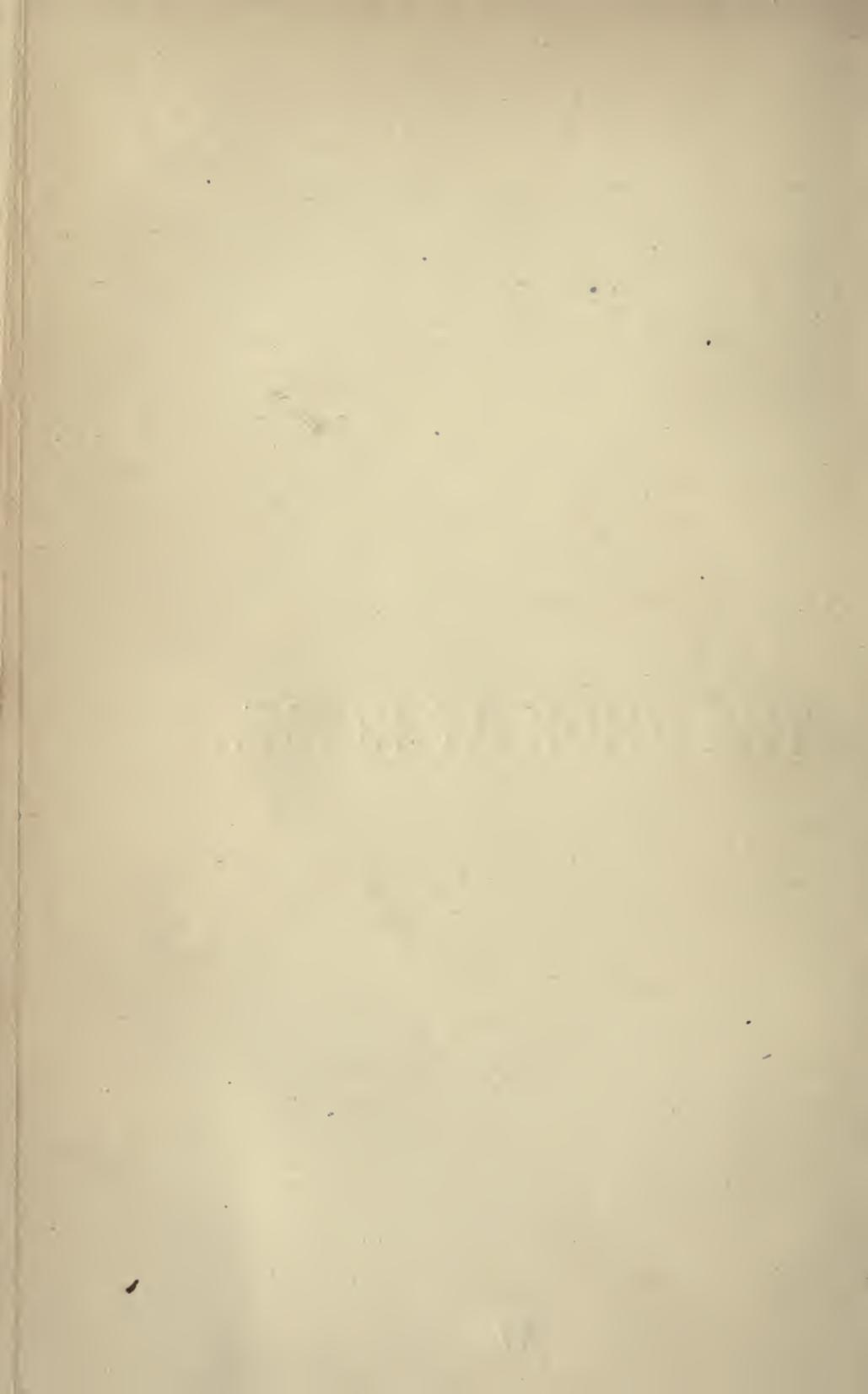
!Society has a definite mission with the shop. Social sympathy covers a multitude of sins in the eyes of the shop. ! Society may do much by way of studying wayward youth, comforting sorrowful toilers, winning youths and maidens from harmful paths by a judicious, fervent use of the sympathetic emotions. !The shop peculiarly needs sympathy, and is susceptible to its slightest touch. The proportionate activity of muscle and mind, the relation of speech and thought, the conditions out of the shop as related to those in the shop, create emotional possibilities eminently susceptible

to fervency, amusements, saloons and political parties. Amusements in factory towns do not pretend to improve head or heart, thought or life; they simply aim to stir the emotional nature, the effervescent characteristics. The saloon does not advertise to better the man in any regard; it simply inflames his appetites and passions. Political parties rarely reason with the shop, they appeal to its prejudices, and aim to make it hate some policy or men.)

The play life of every man, in summer and winter, in vacation and in evening amusements, should keep in mind the play life of the shop. Every tendency toward aristocracy in enjoyment, is a blow at justice, purity, honesty, through the shop.

Whoever deliberately seeks entertainment, because it is above the reach of the laborer, is doing his country a positive wrong. What the world needs, what America needs, is amusement, entertainment, out-of-shop life that is intelligent, buoyant, helpful, inexpensive, acceptable to the rich, and within the reach of the poor.

# THE SHOP AT HOME.



Labor rids us of three great evils — tediousness, vice and poverty. — *French*.

Labor makes bread out of a stone. — *German*.

No man can eat anything sweeter in this world than what he has acquired by his own labor. — *Turkish*.

Reward sweetens labor. — *Dutch*.

The sleep of the laboring man is sweet, whether he eats little or much.

'Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home. — *Key*.

Our own home surpasses every other.

A coal-heaver is master at home.

The fire burns brightest on one's own hearth.

Without hearts there is no home.

At evening home is the best place for a man.

He that has no rest at home, is in the world's hell.

Home is home, be it ever so homely.

Home is the rainbow of life.

Cut your clothes according to your cloth.

Economy is a great revenue. — *Cicero*.

Every one is bound to live within his means.

He that eats and saves, sets the table twice. — *Ovid*.

He who eats and puts by, has sufficient for two meals.



## THE SHOP AT HOME.



VIEWED from any standpoint of industry, faithfulness, enjoyment, health, virtue, or development, the great necessity of the shop is good home life.

It is as important to the employer as the employee that the laborers have good homes. It is important to the State that the home life be every way satisfactory. The statesmen can do nothing for their country that will count for more by way of national security, prosperity and honor, than to encourage the best of home life among working people. We occasionally hear *men who did not go into the army* talk about the worthlessness of the soldiers in the Civil War. The bone and sinew of the army came from good homes. There were in the army 2,320,272 three-years' men, not

to mention 452,136 who enlisted for shorter periods. Of the 2,320,272 three-years' men, 1,200,000 were native Americans; 175,000, Germans; 150,000, Irishmen; 105,000, Englishmen; and 225,000, colored men and men of various nationalities. (Of the 2,320,272, nearly 1,000,000 were farmers, and half a million were the better class of mechanics.) The best estimate that can be made shows that five soldiers out of every six came from homes of their own or from homes owned by their parents. In any national emergency the country must rely upon home-loving, working people.

(There is little liability of loose talk in the shop on the part of those whose home life is joyous. Nothing makes a laborer so contented in his toil as to go to and come from a good home.

Employers begin to realize that it is for their interest to improve the home condition of their employees.) There is no comfort for any man who employs a large number of laborers who have no home comforts or aspirations. (The wildest panics are liable to come with the suddenness of a cyclone

and the fierceness of a flood to any community of toilers who are so underpaid as to make home joy impracticable.

The American Watch Company, Waltham, Mass., employs twenty-seven hundred people. Two-thirds of the towns of the state have a less population than there are employees in this factory, and they pay the highest average wages of any factory of considerable size in the world. They can afford it because of the quality of help they secure, which is largely determined by the home life of their help. There is not a neater community of homes in the world than that in which these twenty-seven hundred laborers reside. Many of them own their homes, residences costing all the way from one thousand to ten thousand dollars, and the mayor of the city of twenty thousand is one of the workmen of this shop.

The Pillsbury Flour Mills, at Minneapolis, Minn., the greatest establishment of its kind in the world, has taught the manufacturing industries of the land how great is the gain from the

encouragement of a better home life through better pay, or profit sharing. The senior partner is Hon. Charles A. Pillsbury, a former mayor of the city and governor of the state. They have three mills for the manufacture of "Pillsbury's Best," and one of these has a capacity of seven thousand barrels a day. The success of their business depends largely upon the intelligence, sobriety, stability, skill, zealous interest, and absolute fidelity of their entire corps of laborers.

In the modern manufacture of flour, the quality, consequently the market, depends upon the utmost care, and it is practically impossible to trace to the proper source the results caused by negligence. Only one who has studied carefully the intricacies of these flouring mills can appreciate this.

In 1882, Mr. Pillsbury determined upon an heroic effort to improve the home life of his help—the wages were already the highest anywhere given in the business. They ventured the profit-sharing experiment, and have given it the most elaborate trial yet witnessed in America. Sept.

I, 1883, they distributed \$40,000 of the profits to such of the help as occupied the most responsible positions, had been most faithful during the year, and, as a rule, had been with them at least five years. The checks averaged about one-third the entire wages received by each man during the year. In 1884-5 and in 1888, they made each year about the same division of profits among the men. In 1886-7, the business, for various reasons, did not pay well and no distribution was made.

The effect of this profit sharing has been most noticeable in the homes of the men, and has proved as great a moral and social blessing to the city as it has to the employers and employees.

It would be easy to select numerous instances in all sections of the country and of the world, illustrative of the fact that it pays in every way to encourage with great care and apparent sacrifice the best of home life among laboring people. No business pays so uniformly well as that which has the best home habits and the most home comforts for the laborers. It is as easily demonstrated

from these same instances that it is equally advantageous to the moral, social, intellectual and economic advantage of the community in which such conditions exist.

No man can enjoy his home so much, other things being equal, as the laborer. He need have little draft upon time or thought when out of the shop. The kind of weariness that comes from work, makes the rest of the home more satisfying. The brain-worker needs out-of-door life, physical activity. The professional man inevitably has numerous social calls, making his home in a certain sense, public. The social life of a business man naturally destroys the privacy and quiet of the home; but the laboring man may easily make his home his paradise. It must be humble, largely devoid of comforts and luxuries. He can hardly choose his community, or the playmates for his children. There are innumerable things to chafe him if he will be chafed; but society proper makes few claims upon him, or, rather, will extend to him few courtesies. Unless he can find

comfort in his home, there is little comfort for him in life. If he has mis-mated in home-making, all the circumstances conspire to make life less comfortable as the years go by.

An unmarried laboring young man, spending all his earnings, dresses as well as a man with a large income. With his wit trained in the fervency of shop talk, he has certain fascinating arts that the wealthy youth does not possess. Many a father prefers to have his daughter marry an honest laborer, rather than a dude. Many a girl having discovered the hollowness and "lack of business" in the flirtation of the society man, responds promptly to the attentions of the young man of the shop. Hence, many shop homes are launched on an income from which the man alone did not lay by a penny, with a wife whose spending-money alone has exceeded his income; home then means sacrifice.

Another shop youth, having flirted beyond his intention, marries some frivolous, "good company" girl of the shop, who has been quite inde-

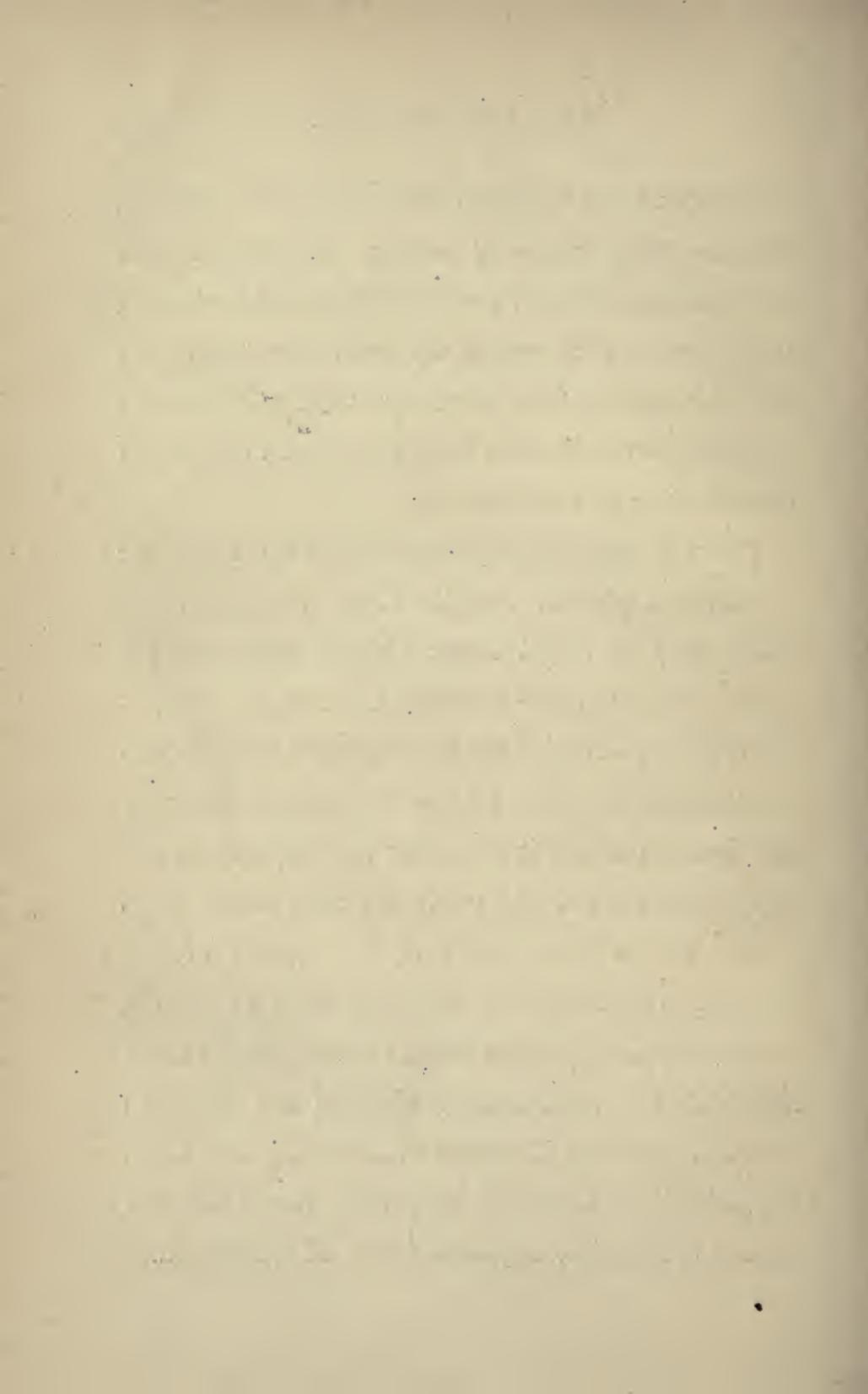
pendent on her own earnings, and both fret under their straitened means. Hence, from many causes, the home of the laboring man that has boundless possibilities of comfort, is in danger of being a source of discomfort. •

(These home complications of the laboring man are practically unreachable by any philanthropy or philosophy, and yet the future of America depends largely upon the home life of the shop.) Whatever is done for the home must be done largely through the example of the homes in which children are reared; must be done by the precepts of the school, church and Sunday-school, before children are fourteen years of age; must be done by the heroic utterances of the best home sentiment, by pulpit, press and platform. Whoever edits a paper that goes into the shop, has a patriotic opportunity and a moral responsibility that are too little appreciated.

The key-note of the home is rhythm, which means comfort. By rhythm is not meant the effusiveness of song nor the exhilaration of poetry.

The chord or harmony in the music is not rhythm, neither is the metre in poetry. Rhythm is that indefinable feature of prose which makes it classic; it can neither be tested by rule, nor taught by methods; hence it is infinitely easier to secure art in song than in speech, in poetry than in prose, in oratory than in conversation.

There is little melody or poetry in the home life of laboring people, but the rarest rhythm of the world may be found there. Every condition for such rhythm is there presented. Let our biographers glorify occasionally the rhythmic virtue of the ideal laborer's home; let the newspapers magnify the fact — for fact it is — that the majority of the truly great men of the world are born in the shop home; let us have more of the genius of the novelist in picturing the rhythmic halo of such a home; let the churches bring to the front in their social life the home-making class of our citizens; let our magazines illustrate occasionally the beautiful, rhythmic homes of shop men, instead of glorifying the horses, dogs and fowls, of sportsmen.)



# THE SHOP AT SCHOOL.



Those who labor with their minds rule.

It is lost labor to sow where there is no soil. — *Chinese.*

Education is the poor man's haven. — *Latin.*

Education polishes good natures, and corrects bad ones.

You may pay more for your schooling than your learning is worth.



## THE SHOP AT SCHOOL.

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IT IS just possible that the platform, pulpit and press have gone quite far enough in demanding that the school do various things that should be done by the home, the church and the shop. Each has some responsibilities and privileges in the education of the whole boy. The fact that too much is demanded of the school is no reason, however, why it should escape criticism for failure to do essential things. Evidences multiply that the school does not realize the character of its responsibility. A study of the examination papers of many schools, attention to the character of the exercises in the average institute and association, observation of the work done by many teachers, will reveal the fact that by far too many, even in this day of advance in school methods, estimate their

success by the facts they teach, by the examples correctly and promptly performed, and the words rightly spelled, whereas these results should be merely means to a higher end.

The school is responsible for such intellectual discipline as shall give the highest effect to the physical, industrial, economic, moral and religious life of man. For a child to read and write fluently, spell and cipher correctly, know all the bays, capes and rivers of the world, will not insure his prosperity, happiness or peace of mind.

•The mission of the school is intellectual discipline, not for the sake of such discipline, but for its effect in domestic, social, industrial and professional life, in character building, in patience, loyalty and religious consistency. We do not teach for discipline for its own sake, but for the results of discipline in everyday life, in every sphere of life. Since the vast majority of mankind is so interested in the shop; since the after-school life of the majority of the public school pupils is to be shop life, the school curriculum, methods and tone,

should be largely attuned by that fact. [The work of the school, however, is not to make better workmen in the shop, but rather to secure greater ultimate success, comfort and happiness because of such work.

As labor now is, any youth can become handy in shop work if he will devote himself to it for a little time. A full course of industrial training would rarely lessen perceptibly the time required to initiate him into any mechanical industry. There is no necessity here for raising the question of the educational advantage in teaching accuracy in observation, measurement, estimate, and in the actual doing of the thing projected; but aside from this, it is a misfortune to bring the shop life too early into the path of our boys and girls.

There is no occasion to fear that labor will lack fascination when we are obliged to put up legal barriers to keep the children from entering the shop before they are thirteen years of age, when nearly every home has to make war upon the passion of American youth for shop life. What the

Shop needs of the school, is that love for good books, good companions, good thoughts; that appreciation of cleanly, manly conversation which shall project into the shop life of the pupils something that shall lead them to read intelligently and with avidity good things; which shall lead them to enjoy good lectures, good conversation, good society; which shall lead them to appreciate a good home with good books and good associations. The school is not to make shop work more successful, but is to make the shop at play and the shop in the home mean more and bring more comfort to the shop toilers. 7.

The shop certainly needs to be educated, but not in technique. The inventions of the world ought to spring from the shop, as they do not now. The man who studies principles, not the one who practices processes, is the mechanical inventor. The education that the man needs outside the shop, is in principles, not in processes.

Laws may be negatively beneficial to the shop, but not positively. They may protect a man from

abuses, but can never develop genius. Labor reform that aims at hours of labor or at wages, may be a good thing in the negative way; but what the shop needs is the inspiration to use the mind, and the knowledge of the best way to use it in and out of work hours. Time of itself is of little account; the use of time is of inestimable importance.

The wage question is of great moment, but the use of wages is of vastly more consequence. The primal educational need of the shop is taste and talent for the use of one's self, one's time and wages.

Have we not played the educational farce long enough? The idea of dividing the people of the country into the educated and illiterate, with no higher test for education than ability to read the simplest sentences and write one's own name! The showing is bad enough with that test — what would it be if we drew the line where it would require ability to do independently and with assurance anything that required independence of



thought and familiarity with standards? There are men in this country who cannot read, or write their own names, who are better educated than some men who have been in school for years. It is a trite saying, but one that needs to be repeated again and again, that the most stupid children in school stand about an even chance of leading their classmates in wealth, business ability, social standing, political influence and moral power, at forty years of age.

The work of the school is to put the child upon his feet; to give him the standards he is to use, to teach him how to use them, and to inspire him to make the most of them. The boy who knows all that the school pretends to teach of facts and processes, may yet be easily distanced by the youth who, knowing little of the wisdom of other men, knows how to use himself and what little he does know of the facts and processes given by others.

In the great Samoan gale that wrecked German and American vessels, carrying scores of souls suddenly into eternity, one vessel was saved sim-

ply because the commander, seeing how useless was the canvas, ordered his men to the rigging, where they arranged themselves so as to catch the breeze ; and there they clung, defying the storm in all its fury. •The education that the shop needs is the ability to hurl personality, all that is alive in one, into the world's rigging, defying cyclonic circumstances in politics, social dissipation and home misfortune.‡

When asked to present questions to a school, do not ask for a question of fact, nor one for the verification of processes, but rather seek to know whether the individual pupil has standards in a given subject and knows how to use them. For illustration, I have asked hundreds of high school, normal school, academy, seminary, and even college classes, the distance to Louisville, Ky., and the answers were about the same in all the schools, regardless of the real distance. These ranged from three hundred and fifty to thirty-five hundred miles, sometimes a lesser estimate and sometimes a much higher being made. I then give the class

six distances, as, for example, the distance from New York to Bangor, Savannah, New Orleans, Chicago, Denver, San Francisco. These are yardsticks. When any two places are given, they can easily apply this "yardstick" on an imaginary map and make a correct estimate. The same class that apparently had no idea of distance, will suddenly give with accuracy any distance called for. They have standards and know how to use them. The chief educational merit of manual training is, that it trains in measurements, estimates, and the use of standards. One of the chief elements of good teaching is, to stand a child upon his feet in every branch, place standards in his hands, and teach him to use them. No man will ever become a machine in the shop who has been trained in individuality, who has formed the habit of actualizing himself in whatever circumstances he may be placed.

There is always danger in emphasizing the importance of individuality, of standing on one's own feet, in that it makes one indifferent to the

advantages gained by combinations. It is true that the best work of the world is custom work, and yet, it is practically impossible for anyone to attain to great success when he tries to do every part of the work himself. The success of the world is in combinations, placing every man where he can accomplish the most. This applies all through society. No man thinks of raising all kinds of stock, or all classes of stock of one kind. The man who raises horses only, makes it pay when he raises one breed. If he is making a specialty of draught horses, he does not wish to be experimenting on speed horses, because his success in marketing his stock will depend largely upon knowing intimately every phase of the market, all the breeders, and all the interests involved. He wants to be most intimately associated with every element and with all the individuality in that line of business; he wants to blend himself completely with them all, and to blend them most completely with himself.

In a word, then, the second element in educa-

tion for the shop is, ability to blend one's self most harmoniously, consistently and persistently, with every other interest involved in the shop. Not one person in a thousand ever made it for his advantage to be out of harmony with his employer, with his foreman, with his fellow-laborers. Other things being equal, no man ever failed to find it both for his comfort and his profit to train himself to get on harmoniously with all the men above, beside, or below him in the shop. One sees many evidences of this in shop life. A man declines to lend a moment's assistance to an associate, declines to tell him where something is that he is looking for, chuckles over the fact that his failure to help another causes that other to lose time or fail of results. This is not soon forgotten, and the opportunity soon comes for the other man to return the compliment with interest. "It is a long road that has no turning"; and ultimately every man loses with interest every dollar, every hour, every result, that his selfishness, or inherent meanness has caused another to lose.

¶ The school should teach first, last and always, not only that honesty is the best policy as well as the right principle, but also that to be helpful to others, within the bounds of reason, is the best policy and the true principle. ¶

¶ Again, the danger with the shop is, that it shall lack purpose. The moment a laborer fails to have a purpose high and noble, aspiring unto something other than the wages he receives, work becomes drudgery, life monotonous, the world a disappointment; but every man who has a purpose, who aspires to do something above the mere mechanical routine of the shop, finds joy in his work, and increasing profit from it. By purpose is not meant the ambition which gives unrest; is not meant aspiration, even, that makes one discontented or disappointed; but rather a buoyancy that allows one to move through the daily routine of life much as a bird sails through the air, using the atmosphere of labor as a necessity, taking the shop into every avenue of his being, only to make him light enough in thought and feeling to glide forward or upward,

to the right or to the left, with equal ease, the purpose being to use and not be used by the circumstances of the shop. The school has opportunities and responsibilities for discipline in individuality, harmony and purpose, unattainable by the home, the church or society, and its ultimate usefulness to the state depends largely upon its improvement of these privileges. |

THE SHOP AT CHURCH.



Many come to bring their clothes to church, rather than themselves.

What the soul is to man, the church is to the world.

Who don't keep faith with God, won't keep it with man.—

*Dutch.*

Better suffer for truth, than prosper by falsehood.

The language of truth is simple.—*Seneca.*

Truth conquers all things.—*Latin.*

Truth crushed to earth shall rise again.

The eternal years of God are hers. —*Bryant.*

Justice is half religion.

A Christian is God Almighty's gentleman.

Big church, little saints.—*German.*



## THE SHOP AT CHURCH.



THE church is responsible for the quality, degree and intensity of the world morally. The church is to be judged by truth as she is lived, as much as the school is by "English as she is Taught." So long as so large a fraction of mankind is in the shop, the church is as responsible for the quality of its influence upon the shop as it is for the quality of its preaching.

The primal mission of the church was to carry the truth and secure its benefits to all people. There is no warrant nor apology for the too general custom of having a pastor devote his time and talents to the intellectual and social luxury of those who pay his salary. (The church is responsible for finding a way to inspire the purpose and purify the motive of all classes.) If the methods

and practices of the church are not available, they must be made available through adaptation. The world has suffered quite long enough from the name "theological seminary" for the three years' training-school for men who are expected to reach the shop at work, at play and at home. It has suffered quite long enough from the wrong focus of church associations and councils for ordaining men to save mankind. A council always makes sure that a would-be pastor is theologically sound, without the faintest effort to discover whether he has sound common sense. The council is always ready to pronounce against a man whose theology will not satisfy the deacons, without asking whether his good taste and good sense will satisfy the shop. We make sure that he will satisfy the men who theoretically do not need salvation, without once asking whether he has adaptation to the men whom we would save.

< The church must understand that its mission in the world is largely with the shop; not, however, with its hours of labor, not with the relation

of employer to employees, but with the relation of the laborers to each other, and the relations of the shop at work, at play and at home.)

The church architecturally, in the fervency of its singing, in the character of its preaching, in the price of its pew rents, in the standard of dress, must make every self-respecting laboring man, whatever his financial income or financial home demands, thoroughly at home in church life. The church, through its pulpit, through its social life, through its mid-week meetings, must find a way to influence for good the talk and thought of the shop.

⟨The mission of the church is largely to rescue the shop; and if she has encumbrances, traditions and prejudices that make such rescue impracticable, the sooner she throws them overboard the better.⟩

When the Missouri rescued the Danmark's crew, in March, '89, the captain found himself in mid-ocean *en route* for Philadelphia with a choice cargo. Here on the high seas was the Danmark with pas-

sengers and crew amounting to about seven hundred. To take them on board was impossible, unless he threw overboard the valuable cargo for whose safe delivery he was responsible. He did not falter a moment; had he done so, he would have been execrated of mankind. Human lives are worth more than any freight.

The leaders and commanders in our churches are situated much as was Captain Murrell. The shop is upon the high seas; the church is responsible for its rescue; and if it has any traditions, customs, fashions, theological pride or ecclesiastical egotism that tempt it to leave the shop to perish upon the sea of temptation, it must throw them overboard. (If the church prizes its freight more than human souls, it is only a question of time when it shall be repudiated by God and man.)

Thus far the American church has been equal to every emergency. Never promptly, but eventually and effectively it has borne its part in every great national contest. While it has no monopoly of the moral force, benevolent spirit and philan-

thropic zeal of the land, it has very generally focused these influences for the betterment of humanity in our country. Its prestige has come largely from this fact.

The independent spirit in government, the vote-as-you-please principle, the mind-your-own-business phase of life, the periodical discovery of some new natural resource on a large scale—as coal, iron, copper, gold, silver, and natural gas, the ever unfolding availability of natural forces in the telegraph, telephone, electric light, electric car, phonograph, etc., all tend to reduce the reverence of the American for the miraculous, the supernatural and the historic.

The church has held its leadership in this country largely because the men who represent it in the eyes of the world have been the men who stand for the best enterprise, spirit and character in other fields of moral endeavor. It has been of much less importance to the average American what the Christian has done in the church than out of the church, on Sunday than on Monday.

He has been the leader in statesmanship, in commercial life, in educational effort, in the permanent philanthropies, in the moral reforms. This fact has given weight to his influence with the people of every rank.

〈New forces are now competing for this philanthropic leadership through the benevolent touch of humanity.〉 The fraternal-insurance-relief lodge, that gives financial aid in sickness, watches by the bedside of the dying, has money and sympathy for the burial, and competency for the otherwise homeless and friendless widow and orphan, is but one of the numerous competitors for the confidence and sympathy of the toiling millions. Last year one of these assessment insurance fraternities, whose conservatism and reliability place it in the front rank, paid out of its treasury upon the death of its membership, in round numbers, \$2,500,000 which went almost exclusively to the widows and orphans of shop toilers. That is a fact that counts for much with the shop. The church must watch such signs of the times. It.

must see to it that its touch of the shop is as vital, as warm, as comforting, as helpful as that of any other agency.

There must be no organized sociability more genuine, no philanthropy more reliable, no sympathy more fervent than is to be found in the churches. The churches of any city have as a rule a pastor to every two thousand inhabitants, of any country town one to every three or five hundred persons. He is an expert who has given from three to ten years to special preparation for the ethical and spiritual leadership of society. He is relieved from all other burdens. While the merchant is grappling with the problems of trusts or competition, while the manufacturer is bending all his energies to the question of economic production, while the banker is giving his very life to the financial concerns of mankind, while the shop is working and worrying out the problem of existence, one man in every two hundred, or two thousand, is set aside by the church with a salary specially assigned him, that he may comfort and

uplift society. No rival organization has any such advantage, and if the church does not do for America and for the American shop as great a work as it has ever done in the past, the responsibility will rest upon itself.

The church has access to the shop in every phase of its life at work and at play, in the home and school; and it must place before toiling humanity through genuine sympathy the words of the Master :

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

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