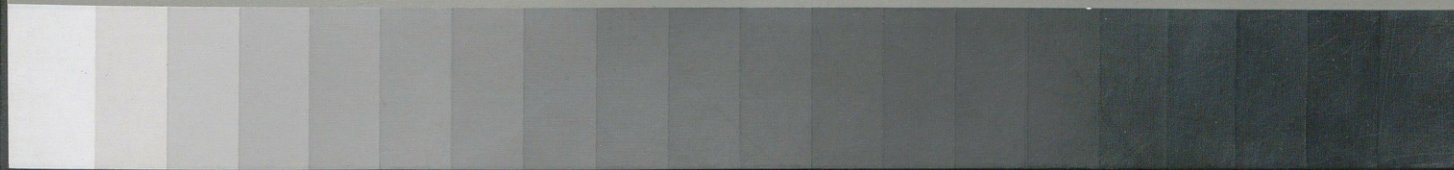


Grey Scale #13



A 1 2 3 4 5 6 M 8 9 10 11 12 13 14 15 B 17 18 19



YOU
AND
YOUR JOB



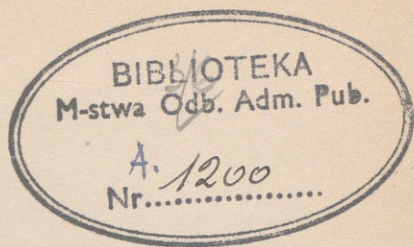
JAMES JOHN DAVIS
AND
JOHN CALVIN WRIGHT



YOU
AND
YOUR JOB

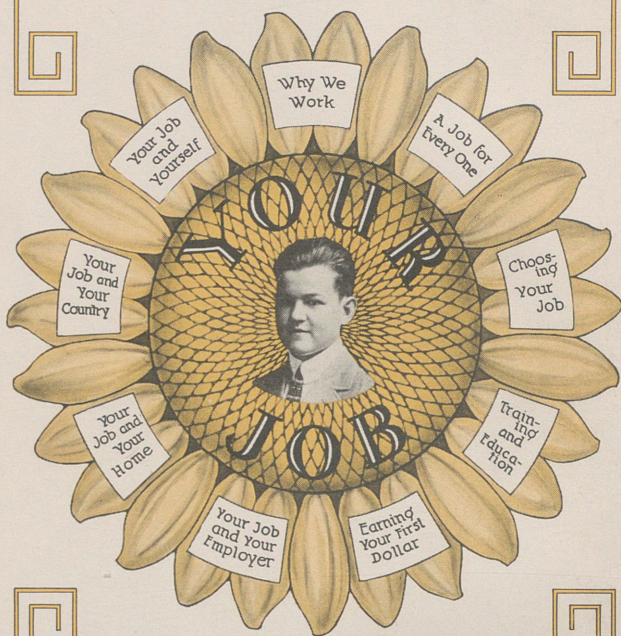


JAMES JOHN DAVIS
AND
JOHN CALVIN WRIGHT



DAV.
371.425

YOU AND



AS THE GOLDEN SUNFLOWER ALWAYS TURNS ITS FACE TOWARD
THE SUN, SO MAN TURNS HIS FACE, HIS THOUGHTS, HIS ENERGIES,
HIS HOPES AND HIS AMBITION TOWARD HIS JOB.

YOU
AND
YOUR JOB

BY

JAMES JOHN DAVIS

*Secretary of Labor in the Cabinets of
Presidents Harding, Coolidge and Hoover, and
Chairman, Federal Board for Vocational Education*

AND

JOHN CALVIN WRIGHT

Director, Federal Board for Vocational Education

NEW YORK

JOHN WILEY & SONS, INC.

London: Chapman & Hall, Ltd.

1930

BIBLIOTEKA
M-stwa Odb. Adm. Pub.

A. 1200
Nr.....

10431

301

Copyright, 1930,
By
James John Davis
and
John Calvin Wright

TEKONICA
Kárpészilárdító
Zabernolcsanypát



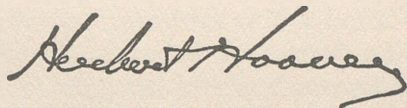
34000 | 2

Printed in U. S. A.

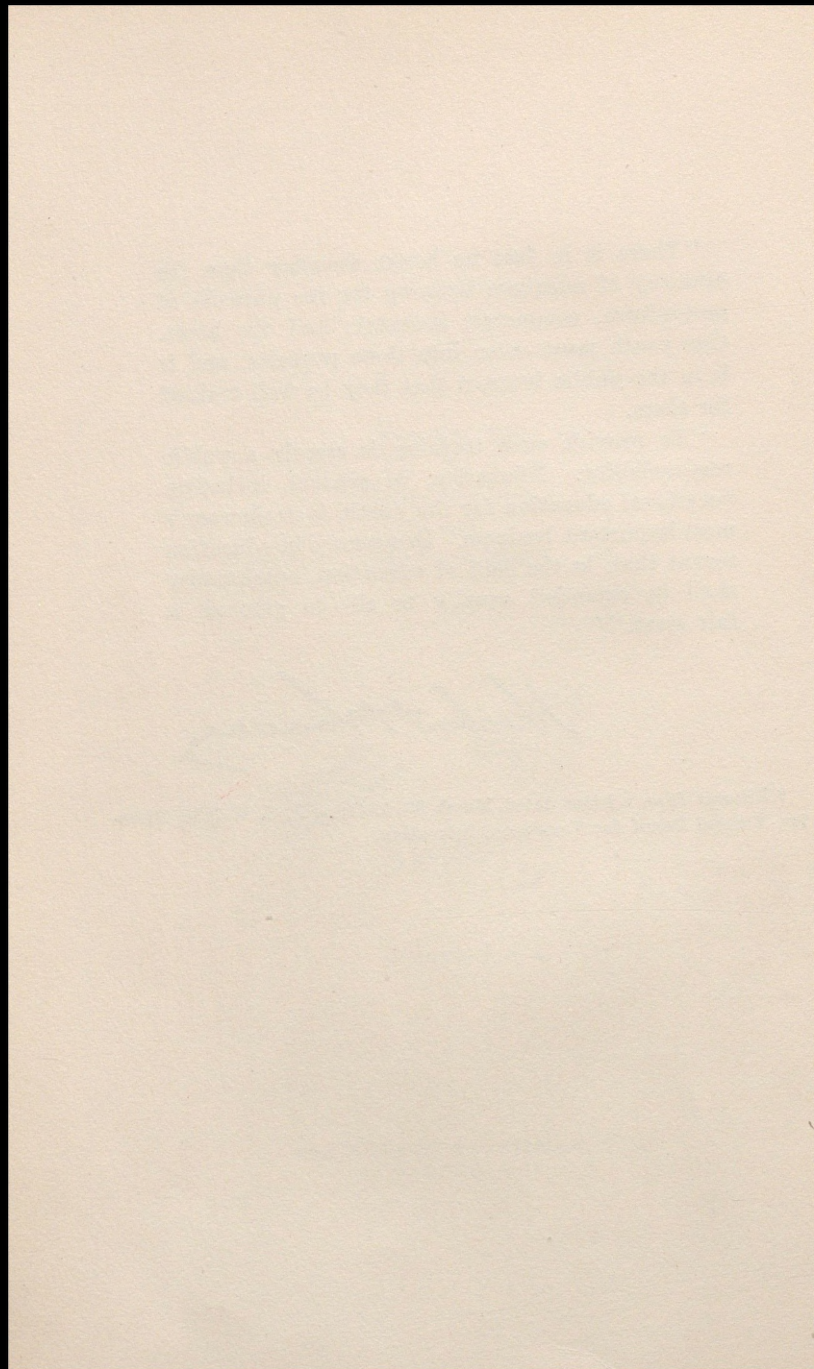
THE HADDON CRAFTSMEN, INC.
CAMDEN, N. J.

“There is in fact no better economy than the economy of adequate training for the pursuits of agriculture, commerce, industry, and the home. Our youth must enter into these pursuits, and it is in the public interest that they be well trained for them.

“To provide such training is clearly a public responsibility. Education, in general, including vocational education for the youth, is democracy’s most important business. Democracy in education means that, in the field of education, opportunity shall be extended equally to all—to give all a fair start.”*

A handwritten signature in dark ink, reading "Herbert Hoover". The signature is written in a cursive style with a large, sweeping initial 'H' and a long, horizontal tail stroke.

* Excerpt from a letter dated March 30, 1923, to J. C. Wright, Director, Federal Board for Vocational Education.



AUTHORS' PREFACE

EVERYTHING we do must have some beginning—some objective and some motivation which causes us to undertake the job. In the case of this book the inspiration to write the book was the result of many experiences on the part of both of the authors.

For one, the experiences were those of “Jim Davis” the immigrant boy from Wales. At the age of ten he began to work in the steel mills of Pennsylvania with his father as a teacher; then came his contact with his fellow “iron puddlers” after he had learned his trade; then came his experiences with the children and wives of deceased brother members of The Loyal Order of Moose, for whom he founded that great school at Mooseheart, Illinois; his great love and respect for his own parents is reflected in the home for aged brother Moose at Moosehaven, Florida; and finally came that richer and wider experience as Secretary of Labor in the Cabinets of three Presidents. As Secretary of Labor he is better known as Mr. Secretary, as The Honorable James J. Davis, and as Chairman of the Federal Board for Vocational Education. His public service has been recognized by several colleges and universities. Among these are Bucknell University, Pennsylvania Military Academy, and the University of Pittsburgh; each of which bestowed upon him the honorary degree of Doctor of Laws, thus disproving the old Biblical saying that “A prophet hath no honor in his own country.”

The honor that has come to him in recent years has not changed the heart within. It will always beat with respect for those who work with their hands and with a kindly sympathetic feeling for those who struggle to win by hard work the best of life's offerings.

As for myself, I was born in Indiana. At the age of five my parents moved to Kansas where I grew up as a farmer boy on a Kansas farm. Ten children were born to my parents and like the lame duck's little fledglings we all had "to scratch for a living." I never knew from experience the hardships of those who work in the mills surrounded by all the clank and rattle of heavy machinery and the roaring furnaces. However, I have experienced the struggles of a farmer boy trying to rise above his limited horizon and find the job he liked to do. Some years of my life were given to getting an education in country schools, normal schools, and university. Some years to contact with those who work in the building and automobile trades. But my motive for undertaking to cooperate in the writing of this book about "You and Your Job" originated principally in my experience as a teacher and administrator in our public schools, in intimate contact with the ambition and lack of ambition of thousands of boys and girls marching along step by step through the elementary, high school, and college years, and dropping out in large numbers without any adequate appreciation of the necessity and dignity of labor; without any sufficient knowledge of the occupations carried on about them; and without having been taught any useful calling whatever. This experience in vocational education gained as teacher, supervisor and administrator and for the past eight years as Di-

rector of the Federal Board for Vocational Education, has extended altogether over a period of nearly two decades.

My associate in this interesting enterprise, my friend—and I may add, yours as well as mine—as the Secretary of Labor has been a member of the Federal Board for Vocational Education and its chairman for nine years. During seven and one-half of these years our work brought us intimately into association with one on whom the people have conferred the highest honor in our country, President Hoover, who during his years as Secretary of Commerce also served ex-officio as a member of the Federal Board for Vocational Education. Following Mr. Hoover came William F. Whiting and Robert P. Lamont in association with Henry W. Wallace and his successor William M. Jardine, as Secretaries of Agriculture and with John J. Tigert and his successor, William John Cooper, U. S. Commissioners of Education, who were also all ex-officio members of our Board. During this period also the President has appointed to the Board Calvin F. McIntosh and his successor, Claude M. Henry, representing Agriculture, Edward T. Franks, representing Manufacture and Commerce, and Harry L. Fidler, and his successor, Perry W. Reeves, representing the interests of Labor.

During these years of intimate and arduous association with these and many other leaders, and with the administrative staff of the Board, in promoting our national programs of Vocational Education and Vocational Rehabilitation, we have seen the enrollment in vocational classes throughout the country rise from a few hundred thousand to a great army of more than

a million boys and girls and men and women—all engaged in learning to do something well, or to do something better which they already knew how to do indifferently well.

We feel that we have been highly favored in these intimate and long continued associations, and it happens moreover that our job for many years past has been very particularly concerned with you and your job. So we have written this volume out of our very personal as well as our professional and official experiences and observations.

We are indebted to Dr. John Cummings for editing the manuscript and for helpful suggestions on our method of treatment.

“The average man,” Theodore Roosevelt once remarked, “must earn his own livelihood. He should be trained to do so, and he should be trained to feel that he occupies a contemptible position if he does not do so.” We have taken that as our text.

J. C. W.

Washington, D. C., January, 1930.

CONTENTS

CHAPTER	PAGE
AUTHORS' PREFACE.	vii
WE TALK IT OVER.	xvii
I. WHY WE WORK.	1
II. A JOB FOR EVERY ONE.	18
III. CHOOSING YOUR JOB.	42
IV. TRAINING AND EDUCATION.	76
V. GETTING THE JOB OR EARNING YOUR FIRST DOLLAR.	109
VI. YOUR JOB AND YOUR EMPLOYER.	140
VII. YOUR JOB AND YOUR HOME.	166
VIII. YOUR JOB AND YOUR COUNTRY.	189
IX. YOUR JOB AND YOURSELF.	216



Photo by Harris and Ewing ©

JAMES JOHN DAVIS



Photo by Clinedinst

JOHN CALVIN WRIGHT

WE TALK IT OVER

ONE day, late in October of 1928, we were seated in a car of the Pennsylvania Railroad enroute to New York City. We had about talked ourselves out over the coming Presidential election, unemployment conditions, immigration problems, and other subjects of general interest to both of us. After a little pause, the conversation ran on somewhat as follows:

We introduce
ourselves to
the reader

“Wright, I have been Secretary of Labor for almost eight years. Before becoming a member of the President’s Cabinet I gained a wholesome respect for honest work and for the 45,000,000 gainfully employed in our country. As an iron puddler I had been one of them for many years. Now, as a boy on a Kansas farm, you learned to do all kinds of work and you, too, have a good wholesome respect for men and women who must and do earn their living by using their hands as well as their heads. As the Director of the Federal Board for Vocational Education you are interested in helping boys and girls and men and women to get a practical education, so they can get a job to begin with, or keep a job they have, or get a better one. Don’t you think that you and I ought to be able to write out something that would be of interest to these millions of boys and girls about to go to work, or at work, as well as to their parents?”

We decide to
write a book

“On general principles,” I replied, “I am about fed

up on writing anything on anything—especially books. But don't mind me. Go on. What would you call it?"

"Well," continued the Secretary, with his characteristic smile, "since you are so enthusiastic over the proposal, it's like this. I agree with Emerson that a successful life consists in having good health, a clear conscience and a steady job with the kind of work you like to do—and then getting paid well for doing it. So, I propose that we call it 'You and Your Job.' "

We name the
book

"As a matter of fact," I replied, " 'me and my job' takes all the time I have to spare away from home, and always has. But I have an idea which we may use if we decide to go ahead and write the book. Where I grew up on a Kansas farm the golden sunflowers greeted the rising sun in the East and bade it good-night at eventime in the West. Now, suppose we forget about Emerson and his philosophy and begin with the humble sunflower which always turns its face toward the sun. We could go on to say that so man must turn his face, his thoughts, his energies, his hopes, and his ambitions toward his job."

"Now that we seem to have agreed upon the name of the book," he continued, "I have several suggestions to offer. In the first place, it should be written so that all boys and girls and their parents as well will want to read it."

"Obviously," I interrupted, "if we are going to do it at all. If it isn't going to be read, why write it?"

"That means it must not be very long, and it must be in the first person plural, because we—you and I—are going to talk to the reader, not write a disserta-

tion on work and happiness or anything else. We are just going to talk it over with our readers listening in."

"Now, the subject I propose for our first chapter," he continued, "is 'Why We Work, or We discuss its The Necessity and Dignity of Labor.' contents Then, for the second, I propose this one: 'There Is a Job for Every one'—that is, there is something which every one can do."

"With those as the opening chapters," I replied, "we could discuss 'Choosing Your Job' and 'Education and Training for Your Job.' By that time, perhaps, we would be ready to say something about the real problem of getting a job. We might call that 'Earning Your First Dollar.'"

"Good!" exclaimed Mr. Davis. "That's precisely my idea! We'll follow it out. Now just as soon as a boy begins to earn he comes into contact with an employer. Then as soon as pay day comes, his home, where most of his wages are spent, comes into our picture. We might call these two chapters 'Your Job and Your Employer' and 'Your Job and Your Home.' Now, what else have you in mind?"

"Well, since we are not talking about a man without a country, I suppose we would need a chapter on 'Your Job and Your Country' and by way of finishing off, well, since you began with Emerson, we would need a final chapter on 'Your Job and Yourself.'"

That is how it all began. Of course I yielded to the Secretary. One always does. So, as occasion permitted, we have talked our way through, taking up the petals of our sunflower one by one, and we hope that our readers young and old, in school and out, may like to listen in on our conversation. We hope that some of

our young readers may from this listening-in gain a greater respect for honest work and a greater appreciation of the truth that we all should earn whatever we get in this life, not as a matter of compulsion, but as a matter of self-respect, and as a condition of insuring our own happiness. We hope also that parents and teachers who are intimately concerned with the many problems of boys and girls about to leave school to go to work, if they happen to listen in, may find some profit in our several conversations.

CHAPTER I

WHY WE WORK

“‘YOU AND YOUR JOB,’ ” observed the Secretary of Labor on our next meeting, “means you and me and every man, woman, and child in this country, and our work. We must all think of our work. I never see the warning sign ‘Watch Your Step’ used to caution the public against accident, without thinking that it might better read ‘Watch Your Job.’ That would apply to every one of us all the time.”

“Whether we will or no, Mr. Secretary, we must think about it—the first thing in the morning and the last thing at night, and during the day as well. We may be thinking that we want to get a better job than we have; or if we like the job we have we think about it all the more because we find pleasure in thinking about it. If we have no job, the wolf stares us in the face, and that keeps us thinking; if we are the head of a family we are bound to have always with us the problem of making both ends meet, and the problem of providing better for our loved ones; then we may take on some of our employer’s problems to think over, since his problems are apt to be as much ours as his, or ought to be; also, as good citizens we can do a whole lot of thinking about how our job fits into the general scheme of things for the common good; and, finally, we have to think about our work in some of its less ob-

our young readers may from this listening-in gain a greater respect for honest work and a greater appreciation of the truth that we all should earn whatever we get in this life, not as a matter of compulsion, but as a matter of self-respect, and as a condition of insuring our own happiness. We hope also that parents and teachers who are intimately concerned with the many problems of boys and girls about to leave school to go to work, if they happen to listen in, may find some profit in our several conversations.

CHAPTER I

WHY WE WORK

“‘YOU AND YOUR JOB,’ ” observed the Secretary of Labor on our next meeting, “means you and me and every man, woman, and child in this country, and our work. We must all think of our work. I never see the warning sign ‘Watch Your Step’ used to caution the public against accident, without thinking that it might better read ‘Watch Your Job.’ That would apply to every one of us all the time.”

“Whether we will or no, Mr. Secretary, we must think about it—the first thing in the morning and the last thing at night, and during the day as well. We may be thinking that we want to get a better job than we have; or if we like the job we have we think about it all the more because we find pleasure in thinking about it. If we have no job, the wolf stares us in the face, and that keeps us thinking; if we are the head of a family we are bound to have always with us the problem of making both ends meet, and the problem of providing better for our loved ones; then we may take on some of our employer’s problems to think over, since his problems are apt to be as much ours as his, or ought to be; also, as good citizens we can do a whole lot of thinking about how our job fits into the general scheme of things for the common good; and, finally, we have to think about our work in some of its less ob-

vious relations, as it will in the long run affect our health, our leisure, and our self-respect. We have to do more than watch our job, we have to make sure that it is *our* job to begin with and not somebody else's—ours because we can do it, and like it, and have chosen it."

"A little later, Mr. Wright, we are going to have a long talk over 'Choosing *Your* Job' and making sure it is yours before you get into it, and not after you have made a mess of it because it wasn't yours in the beginning. But, 'Choosing Your Job' rather than somebody else's implies that you are under the necessity of choosing *some* job. Now, why choose *any* job? Some people seem to have a rather poor idea of work—that it is something to be avoided. They would choose idleness rather than work—they would choose always freedom to do as they please, or to do nothing at all if they please. The desire to be free of the eternal grind and discipline of our jobs

must at times seize upon every worker, upon the skilled mechanic, the farmer, the man in the office, the professional man, the business man, and the man in public service. And how about the boy or girl who has not entered into employment—do you think they are eager to enter into this grind and discipline of the job?"

"As for the grind and discipline," I replied, "whether it is good or bad will depend upon many things to which we must give consideration, but the necessity and dignity of labor can not be seriously questioned. Even the lazy man respects the worker. You may say that there are three groups of people in the world—the loafers, the dependents, and the work-

ers. The loafers include those who make loafing a profession—the ‘professional bums,’ beggars, tramps, and idle rich; the dependents include those unable to work—young children, the very old, the physically disabled, and the mentally deficient; and the workers embrace the rest of us and we constitute by far the largest portion of our population. We work to live—but then the loafers are permitted to live too, some of them to live very well. So that is not our chief motive for working. We work to preserve our independence, to earn, and to deserve our share in the benefits of our civilization, to provide for those dependent upon us, and to provide for our own ‘ripe old age’ when we shall be able to work no more, and shall deserve nevertheless to avoid joining the ranks of the dependents. So we may say, at least, that work is necessary for our happiness if not for our very existence.”

“And necessary also,” suggested Secretary Davis, “to keep us physically, mentally, and morally fit, for as Adam Smith, the great Scotch economist, put it, ‘The rust of inactivity is more destructive than the sweat of exertion.’ ”

“We may as well face the fact then,” I continued, “that labor has been the heritage of man at least since the day when Adam went forth from the Garden of Eden under the injunction: ‘In the sweat of thy face shalt thou eat bread.’ Abel engaged in the sheep business; Cain became a tiller of the soil; Enoch became a builder; Jabal a cattleman; and his brother, Jubal, a musician; while Tubal-cain, their half-brother, was ‘an instructor of every artificer in brass and iron.’ Thus Tubal-cain held

There are three groups of people

Labor is the heritage of man

the job of an instructor in the first known vocational school.

“We have learned some things about vocational education since his day. But what interests me is this. Since his time man seems to have discovered a few other fair places where work has been almost as unnecessary as in the original Garden of Eden—the Hawaiian Islands, for example. Captain Cook, who discovered these Islands, described them as being a veritable Garden of Eden. Fruit and fish were plentiful. The natives needed little or no clothing to protect them from the weather. There were no flies, mosquitoes, mice, rats, snakes, vermin of any kind, or disease germs. Altogether the natives found little occasion for labor. They had food for the taking and ate most of it raw. But when the ‘haoles,’ or foreigners from Europe and the United States, began to populate and develop the Islands, even the natives found they must work to live. Pests of every kind, except snakes, followed the white man, and the eternal war between man and pest was on. As in all other civilizations, it soon became a case of the survival of the fittest. Then, in the name of development of natural resources, trees were cut down and the soil made to produce a profusion of crops—cane, pineapple, and coffee. To produce these labor was of course required, and everybody began to find it necessary to work to earn money with which to buy food which the people had formerly obtained from the land and the sea without work; to buy clothing which the missionaries had taught them to wear; and to buy other necessities and comforts which go along with our civilization, but had not been essential for theirs.

Civilization
and work go
hand in hand

Now, were they better off or worse for it all? Are we better off for all the wants that make us work, than we would be without the wants, or the necessity for working to satisfy them?"

"At least I should say," replied the Secretary of Labor, "that I do not recall any race or nation which has achieved what we call greatness on any other terms than working for it. We may say that work has been a condition of civilization and achievement for all races and people, and it is futile to raise any question of going back to the primitive simple life of the Hawaiians. We want the things we work for or we would not work for them. And history teaches us many things about work. It tells us of many nations and races which, after having accumulated great wealth, and acquired extensive dominion, by conquest, have reduced the population of their dominions to servitude and incidentally relieved themselves of the necessity for working. To begin at the beginning again, or at least sufficiently far back for our purposes, there were the Pharaohs who enslaved the people of Israel, and the Greeks and Romans who made a practice of subduing weaker nations and brought thousands of slaves to Athens and Rome. And all along there has been India which through its caste system has generally imposed hard work upon the lowest caste of ignorant people with the rather obvious results, I should say, that India has continued for centuries in a state of arrested economic development."

Idleness does
not build
nations

"And don't forget, Mr. Wright, that we have a very modern instance in our own country. The Southland for many years depended upon an enslaved race, and

when slavery was abolished, those owning the land and all the resources of the country were for the time being, and until they learned to work themselves, no better off for all their possessions. It has required more than fifty years—two full generations—for the South we all love and honor to find itself and to learn to work as it has done, developing new industries, a new agriculture, and new educational facilities.

“Our histories tell us of many less fortunate people who have under similar conditions continued in a helpless state, unable to learn to work, and yielding place to some hardy race disciplined to labor.”

“I am reminded,” continued the Secretary, “of an editorial by Senator Capper of Kansas, in which he said: ‘Progress, prosperity, and world markets are not for white-collar nations. When restored Europe again settles down to work, her myriad skilled workers will put up no soft sort of competition for these United States. If we are to hold our place in world commerce, we shall have to roll up our sleeves, overcome our aversion to soiling our hands, and learn again the blessedness, the health, and the joy of productive labor.’ ”

“The daily papers,” I interrupted, “frequently give accounts of poor boys who have achieved great success in every field of effort by hard work. They tell also the sad stories of youthful ‘wasters’—often the spendthrift sons and daughters of these same self-made men—who have never learned to work and have grown up in idleness. The least of their misfortune is that they have soon dissipated the wealth accumulated by their parents. Their greatest misfortune has been that they have

never known the joy of work, spending became their only means of pleasure. They are the 'drones' of society who like the drones of the hive occupy themselves with consuming the stores accumulated by the workers. In any society of bees these useless members are summarily dispensed with after a brief season. We can not adopt the ruthless régime of the hive. Nor is it required, since the waster is bound to eliminate himself along with his inherited resources. He should never have been permitted to grow up as a drone. It is no credit to society that he has done so—but society is well rid of him by his own hand, nevertheless. There are exceptions, of course. Young Mr. Rockefeller is a conspicuous one in that with exceptional opportunities to become a drone, he has elected nevertheless to devote himself to service."

"Would you say that the supreme purpose of vocational education must be to prepare every boy and girl to render service?"

"I should put it differently, Mr. Secretary. But it comes perhaps to the same thing in the end. If a boy or girl sets out in life to achieve distinction whether through election to some high public office, or in a profession, such as medicine or law, or in business, the best preparation for success in any of these fields is a habit of work acquired in the early years when habits, good and bad, are easily acquired for a lifetime.

Habits are
most easily
acquired in
early life

The habit of work, in whatever way acquired, insures success. The geniuses of the world are born with this habit. The rest of us must acquire and cultivate it. It is far more important than any specific training for a vocation, since no vocational training can be effective without it."

There was a pause in our conversation at this point, and it soon became apparent that the Secretary's thoughts and feelings had been deeply stirred, and were taking a wide range in view of a lifetime of experience. Our conversation became for the time being a monologue, proceeding essentially as follows:

"The only way I know to acquire this habit of work, Mr. Wright, is by working, and in my own case at least it has not been an unpleasant way. There is a fullness of experience in working at your job, an intimate association with your fellow workman which no school can give. The most real thing in my life has been the good fellowship I have enjoyed with my fellow workmen, as we have toiled together at the ~~hardest kind of skilled labor before the~~ ^{The fellowship} ~~of work~~ blazing furnaces. That is also my most cherished memory. Those were the great days—the days when we were building muscle, mind, and character, experiencing the weariness of hard labor, but experiencing also the inner satisfaction of work well done. I doubt if life, however long and prosperous, can provide any greater satisfaction than that. I recall those days with pleasure, and am grateful for the hard grind and discipline of the work that toughened and built my muscles and built into my character habits of thinking and feeling as well as of working. It is that something more of feeling and thinking and fellowship, which actually working at your job gives, in addition to merely a knowledge of the technique and habit of working.

"If I may be still more personal, I have never felt any resentment or inhibition against working for wages. On the contrary, that seemed quite the natural

thing to do. My father followed the trade of an iron puddler in Wales, and afterward in America. Before this, his father and relatives were iron-workers in Wales. When we came to America, in company with many others from the British Isles, it was only natural that I as 'Jimmy' Davis should take to the trade my fathers had followed for generations. I can see now that my immigrant associates got the same satisfaction from their work that I did. They got that inner comfort which, as I have just stated, comes to a man with the sense of hard work well done, and something more that I have found difficult to define—the satisfaction of the builder. The iron-worker is just that—a builder. His work provides the basic materials to countless other trades and activities. I am still under the hypnotic spell and can never ride on a train or survey a great ship, or a tall building without a feeling that my own hands may have shaped some of the metal that for many years to come will be instrumental in promoting useful human activity. That feeling is one of the rewards of this particular trade. Its workers are a brotherhood of builders.

“For the real satisfaction of life, as a private citizen and as a public servant, I give the largest measure of credit to those years spent as an iron puddler, for there is where I learned human nature by working shoulder to shoulder with other men, and the lessons of thrift and industry, of honesty and character, of cooperation, and of service to others. These are the sort of lessons one learns working at his job and they are never forgotten.

“It was Tolstoi, the great philosopher of truth,” he continued, “who laid down the proposition that the vocation of every man and woman is to serve other people.” Lincoln, who spent his early years as a rail splitter, a clerk in a grocery store, and a surveyor, and later was given the highest honor that can be conferred upon anyone by the people of our country, made service to others the supreme purpose of his life. Through hard work he had gained a spirit of respect for the opinions, ambitions, and progress of his fellow-man which was a guiding ideal through his public and private life.

To serve
others is
a vocation

“I have known employers who have been inspired with the same spirit—men trained from boyhood to labor, who knew the difficulties and problems, the joys and sorrows of the working man and woman. Such employers do not hire men to work for, but to work with them. They think of their working organization as a great family. They live with and among their workmen, knowing their problems and helping them to find the right solutions. They inspire and feel a spirit of mutual confidence, sympathy, and respect which nothing could disturb—and incidentally they succeed. I have in mind one such employer who, beginning with three workers, built up a business employing 10,000, and achieved this success without experiencing a single strike or any other labor difficulty.

The brother-
hood of man

“Andrew Johnson was a successful tailor before he entered public life; Washington was a surveyor and gentleman farmer; Warren G. Harding was a printer by trade; Calvin Coolidge worked on a farm; and Herbert Hoover, as we all know, had achieved

outstanding success as an engineer before he entered public life.

“But these high offices have not been the rewards which have inspired these eminent workers. They have found their inspiration in the satisfaction of work well done. This satisfaction is not dependent upon election to high offices, but upon the simple performance of our tasks from day to day—upon doing our job well. Now, I would ask you, Mr. Wright, as Director of Vocational Education for the United States, how are we going to impress that truth upon the great army of workers who most certainly will never be elected to the highest public office, and may never be elected to any public office whatever, or even be preferred in any way over their fellow workers?”

“In asking that question, Mr. Secretary, you have touched upon the most important thing in life—the *memory of a thing well done, of a good deed performed, or of a service rendered to others*. We too often think of a building as only a pile of bricks and stones—a material thing. We forget that a building may express a high ideal. Every brick or stone put into it may be placed with consideration for the comfort and benefit of others. Only the other day I watched a group of master workmen cutting rough native stone for the walls of the great Cathedral of St. John the Divine, in New York City. For fifty years workmen have been hammering and cutting, forming and shaping, these great stones from which to fashion this noted edifice. As I watched them work I remembered the story told of another group of workmen on a similar task. One, when asked

The rewards
of labor

The three
vocations

what he was doing, said: 'I am working eight hours a day for a wage of fifteen dollars.' Seeing beyond Another, when asked the same question, the point of said: 'I am cutting and shaping this the tool stone so that it will fit into that place on the wall.' The third man of mature years, with hardened muscles and a back bent with toil, looked up and proudly replied: 'I am helping to build this great cathedral so that it will stand here as a monument for the satisfaction and use of generations to come.' Several years ago I listened to a tribute paid to a master bridge builder who in his declining years lived in the memory of a work well done. The story of this master craftsman was as follows:

" 'Among the hills of southwestern New Hampshire are a half score of bridges which are a delight to the traveler. They were built many years ago by some now unknown master builder, who, from the rough native stone could make the perfect arch. Upon the lowlands below is a modern iron bridge and the traveler shudders as he rattles over this hideous and noisy structure. A name plate at either end aims to make immortal certain chance selectmen whose only claim to fame is that they bought this mechanical monstrosity from the manufacturers. They, however, have purchased but limited immortality, for rust is corrupting and poor construction has made necessary the warning sign which comes before dissolution: 'This bridge is safe for six tons only.'

" 'The traveler then crosses one of the master's bridges and in delight he stops his car to enter into the joy of this forgotten man. There is no garish name

plate, not even the initials of the builder, but each bridge stands as complete and as beautiful as when erected a century ago. We do not know the builder's name. We know his work and appreciate the service which he has rendered to future generations. Over this bridge passed the ox-carts of his day. Over this bridge passed the wagons and coaches of a later time. Over this bridge now pass heavily loaded vans and swiftly moving cars, but no warning sign is needed. While the stream flows beneath—the master's bridges will endure.

“‘I like to picture this master builder aged and knowing it to be his last springtime on earth, driving once more from his hilltop farm with a grandson to see for the last time his bridges, and I can hear him say: ‘Rise ye spring floods; beat ye winter snows; pour down ye summer suns. While seedtime and harvest time come to these fields my bridges shall stand. I die but my work endures for those who follow.’

“‘The story of this old New England craftsman who ‘lived in the joy of work well done’ reminds me of another ‘Master Builder’ who is depicted by the author as ‘living in the joy of service rendered to others.’

“‘An old man traveling a lone highway,

Came at the evening cold and gray,

To a chasm deep and wide.

The old man crossed in the twilight dim,

For the sullen stream held no fear for him.

For he turned when he reached the other side,

And builded a bridge to span the tide.

“‘Old Man,’ cried a pilgrim stranger near,

‘You’re wasting your strength with building here,

Your journey will end with the ending day,
And you never again will pass this way,
You have crossed the chasm deep and wide,
Why build a bridge at eventide?'

"The builder raised his old gray head,
'Good friend, on the path I have come,' he said,
'There followeth after me to-day,
A youth whose feet will pass this way,
This stream which has been naught to me,
To that fair-haired boy may a pitfall be,
He too must cross in the twilight dim,
Good friend, I am building that bridge for him.' " *

"The author of this poem, on being asked the circumstances under which it was written, replied:

" 'My father and I were great chums, companions of the woods and the streams about my little summer cabin in the Cumberland foothills. When he was ninety years of age, we were walking one day to the creek to look after our minnow traps. The path led through a bit of wood, and there before us stretched a freshly cleared pretty footpath. The stones were heaped to either side, and the path lay all clear and clean before us. Then my father said to me, 'I made this path.' I stood aghast. At his age, I had scant hope of traveling that woodland with him another summer. In fact, I felt pretty sure he would never walk it again. I said to him, 'You did all this, when?' 'Just finished it last evening,' said he, proudly. My heart hurt me. He had taken all that trouble to make a path he would probably never walk again. Then the thought came to me, 'But I shall. My father made this path for me.' "

* Will Allen Dromgoole. From *School Life*, December, 1925.

"In a way I have had a similar experience," remarked Secretary Davis. "My father while working at his furnace watched over it like a mother watches over her child. He kept his furnace in good repair, and once said to me, 'My son, I have made a good living out of my furnace, and when you have learned the trade, and when I am too old to go on with this work, you can carry on in my place, and if you are a good workman, you, too, can make a good living from this furnace.' I shall never forget his companionship and how he thought and planned for my future."

"I notice," I continued, "that some people seem to get along in life so much better than others. Is this due to natural ability or is it due to some fortunate environment into which they may have been born or reared?"

"You see it's this way," replied Secretary Davis, "natural ability and environment have a great deal to do with success in doing certain things. However, the history of the world is full of stories of failures on the part of sons of successful business men who probably had as much natural ability as their fathers and who were reared under an even more satisfactory environment than their parents.

"The real answer to your question is hard work. I can best illustrate what I mean by one of Bruce Barton's feature stories.*

"It was at a concert in New York City where a celebrated teacher of the violin was exhibiting his pupils. A boy of eighteen stepped onto the stage and began to play. A hush fell over the room. His face,

* Reproduced by permission of the author.

his fingers, every move and look proclaimed him an embryo artist.

“ ‘With easy assurance, in which there was no trace of effort, he played one number after another, the audience urging him on with enthusiastic applause. Each felt the thrill of personally discovering this new star in the musical heavens. The concert over, a gentleman rushed forward to congratulate the teacher.

“ ‘You must be wonderfully proud of that brilliant boy!’ he exclaimed.

“ ‘The teacher was unresponsive. ‘Not very proud,’ he said.

“ ‘But surely he will be a master!

“ ‘No; he will probably be a fiddler in a restaurant,’ the teacher replied.

“ ‘The man was a bit indignant. Was this coolness born of professional jealousy—the envy of an older man for the brilliant youth? The teacher did not leave him long in doubt.

“ ‘The boy could be a master,’ he explained, ‘but he never will. Some of the others who performed less well today you will hear from later. But he—no. He will be a fiddler. It comes too easy; he will not work, and eternal work is the difference between the artist and the fiddler.’

“ ‘Work is happiness. There is no joy that stirs the human heart that is so complete as the sense of work well done—of a task accomplished. Through all the ages men have found supreme content in doing the work that lay before them. I like to think of that great philosopher, Count Tolstoi, the venerable apostle of truth, who despite his great learning and his powerful intellect found true consolation in hard manual

labor. He trained himself as a maker of shoes, and at his cobbler's bench he mended the shoes of himself, his family, and his neighbors. There, in work with his hands, he found content. In his own words:

“ ‘The happiness of man consists in life,
and life is labor.’ ”

YOU AND YOUR JOB

“Work is not a curse, it is the prerogative of intelligence, the only means to manhood and the measure of civilization—the growth of a sentiment which despises work is an appeal from civilization to barbarism.”

—CALVIN COOLIDGE.

CHAPTER II

A JOB FOR EVERY ONE

“THE Bureau of the Census,” said Secretary Davis, when we met to discuss *A Job for Every One*, “lists some 20,000 different occupational designations or kinds of jobs at which our people work.* Somewhere among these many different kinds of jobs there is something that each of us can do. In contemplating this multiplicity of kinds of work to be done, we may come to feel very much like the old lady who lived in a shoe, who had so many children she didn’t know what to do; looking after any one of Our particular them meant neglect of all the others. job

So, also, in selecting any one job as ours to look after, we seem to be neglecting the thousands of other jobs, some of which may seem to us equally worth our undertaking. But we have to remember that while there was only one old lady to look after the many children, there are as many of us to look after our jobs as there are jobs to be looked after, and there is one and only one particular job for each one of us.

“It is vitally important that we find and undertake that particular job which is ours. If each of us does that, the world’s work will all be done with the least waste of human capacity and effort, and it will be well done. One great problem of our democracy is the problem of helping each one of us to find his or her

* Classified Index to Occupations, 1920, p. 6.

job and of providing each one of us with opportunity for employment in it, as farmers, laborers, skilled workers in the mechanical trades, office workers, engineers, lawyers, doctors, preachers, teachers or women in the home."

"One thing is quite certain," I declared. "If we do not find our own particular job, some particular job—and it may be one not particularly to our liking or particularly well adapted to our capacities, and therefore not one in which we may reasonably expect to excel—is going to find us. We have the authority of the United States Census that some forty-odd millions of men and women have either found jobs or been found by them.

"In detail these men and women were in fact found at the last census working at some 20,000 different kinds of work. You can see what the occupational groups are from the table I have here":

		Per Cent
Public service	770,460	1.9
Extraction of minerals.....	1,090,223	2.6
Professional service	2,143,889	5.2
Transportation	3,063,582	7.4
Clerical occupations	3,126,541	7.5
Domestic and personal services.....	3,404,892	8.2
Trade (Commerce)	4,242,979	10.2
Agriculture	10,953,158	26.3
Manufacturing	12,818,524	30.8
	41,614,248	100.0

"And we must not forget the 22,500,000 women at work in homes who are not listed by the census as 'gainfully employed,' although their work is certainly

as important as any other. Taking all these millions of workers, who can say how many of them were working at their own particular jobs, rather than at somebody else's? In reckoning up the sum total of human effort, output, and joy of living, how much must be written off on account of misfits? There is no answer to that question, but we do know that in seeking the man the job is without vision, without discrimination, or any appreciation of human values. It accepts the man with absolute indifference to his success or failure in it. It is neither elated over his success nor concerned over his failure. Why, then, stupidly permit the job to seek the man, when the man is so much better qualified to seek the job?"

Seeking the
job vs.
Seeking the
man

"That is the point exactly," exclaimed Secretary Davis, "if some omnipotent intelligence should overnight shift these forty-odd millions of workers at their 20,000 different jobs into the precise jobs for which they are individually best fitted, shifting every misfit out of somebody else's job into his own particular job, our labor problems, and many other much more serious problems, would be well on the way to solution. The ideal of vocational education is to bring about just that condition.

"In a true democracy government exists for the single purpose of helping its people to help themselves. This means, among other things, providing equal opportunity to each of its citizens to do the thing which he can do best."

"But, after all, Mr. Wright, the question may well be asked is there a real job for every one? I mean

every one—not some of us—not simply those who are fit and normal in the usual sense of these terms, and able to undertake any sort of hard work, but also those who may be, as many are, handicapped in some way mentally or physically. Is there a job for each of these as well as for the others?”

“For these also,” I replied—“most assuredly so. I have seen one of civilization’s unfortunates standing on the steps of her crowded tenement home, a twelve-year-old, mumbling senseless words to herself, idle and sullen, and passing that way again I have seen her a very different picture—this twelve-year-old transformed and become normal. She had found something to do. Now her head was bent over a piece of embroidery on which she was carefully working out a beautiful design. As I paused for a moment I did not any longer see one of civilization’s unfortunates marked by physical and mental deficiencies. I now saw only the beautiful design being produced by her palsied but skillful hands. The child had found something which she could do and do well; something which gave to her the joy of work well done. Yes; there is a job for every one, and for any of civilization’s unfortunates the particular job which is theirs when they find it works a wonderful transformation.”

Her particular job

“And what of the physically handicapped, the crippled and the blind, who may have to earn a living for themselves, and even for others who may be dependent upon them?”

“There is, indeed, a great army of these people, Mr. Secretary, an army 600,000 strong, and this great army every year is recruited by some 300,000 from

those who suffer permanently disabling injuries from industrial and public accidents. Then, there are in addition the 40,000 or more annually recruited into this great army from those disabled through disease and congenital causes. So that altogether well over 300,000 new recruits are each year drafted into the ranks of the handicapped.”

“Can this vast army of the handicapped really be trained into useful occupations?”

“At least the vocational handicap can be overcome,” I explained, “and it is the vocational handicap rather than the physical or mental handicap that prevents the annual recruits of this great army from entering into wage-earning employments. More than 50,000 of the new recruits each year can certainly be vocationally rehabilitated, or, in plain English, they can be trained for some particular job in which their particular handicap is not a handicap at all. They may be handicapped for the job they happened to be working at, but not for the particular job which is indicated for their particular handicap. The federal government undertakes to co-operate with the states in finding and training for that particular job. It has provided sums of money for the purpose of co-operating with those states which include in their educational programs a service for these very persons—for those particularly who have lost an arm or leg or eye, or both arms or legs or eyes, or even both arms and legs and eyes. In serving more than 40,000 persons during the last nine years the Government has found that anyone recruited into the army of the handicapped can be demobilized by vocational train-

ing into some job at which he can work along with those who are not physically handicapped.”

“But bear in mind, my friend, that some of these recruits may not be young men and women. They may feel that they are too old to learn—that they have passed the age limit—the dead line for the disabled. Is there such a line?”

“You see, it’s this way,” I continued. “There is no dead line unless the disabled worker draws that line himself. At least it is true that age is no more of a handicap for the disabled than for any one else. In a single year the states now rehabilitate thousands of disabled persons covering all ages and fully 500 different kinds of jobs. John Jones, over in Pennsylvania, was a blacksmith. He suffered an injury to his left arm which resulted in its amputation. His case was reported to the rehabilitation authorities at Harrisburg. A field agent was sent to interview him and it was found that if he could be supplied with an artificial arm and trained to use it, he could again become self-supporting as a blacksmith. This was done and the man now boasts of being the only one-armed blacksmith in the state. Then, there was a man down South, twenty-four years old, who lost his eyesight by an explosion in a clay mine. The rehabilitation experts brought him into an institution for instruction of the blind where he learned to read and write Braille and to operate a typewriter. With his brother as reader, he was later entered in a university where he received special instruction relating to the business of insurance. He is now an insurance salesman and he is making good at it.”

“Bill Smith out in Montana lost both hands in an accident way back in 1914. He had been an inmate of the poor farm ever since, and had be- He had lost both hands come absolutely dependent, hopelessly despondent, sullen and morose—who wouldn’t?—to the extent that the farm superintendent feared suicide. His was not any easy case for the State Rehabilitation Service. They had some difficulty in arranging for the vocational rehabilitation of a would-be suicide. He was, however, supplied with artificial hands and a position was secured for him as assistant at a poultry farm, handling about 5,000 laying hens. Within a short time he became a highly valued and efficient employee, his mental attitude changed, and he began to feel the full joy of working. He has learned the poultry business—says he can do anything except catch a chicken, and that he is saving money to go into the business for himself.”

“Does it always work out like that?” inquired the Secretary of Labor.

“I can say,” I continued, “that the number of cases in which it has not worked out that way is so small that the assumption we go on is about 99 per cent accurate. The one per cent represents those who could not be vocationally rehabilitated even if they had never been physically disabled. Their handicap is the personal habits and temperament which have always made it impossible for them to learn or get or keep any job. They have precisely the same difficulty after they have been disabled as before and no more. Then there are those who themselves elect the job or profession of begging, who capitalize their disability. They think they have a good paying job and will not

undertake to learn any other, but the one they have you will admit is one which society should not permit, even though in some instances it may yield high wages—if one may call the ill-gotten gains of the beggar ‘wages.’ As for the habitual loafer—and there are a few of this sort—he, too, is as hopeless after as he was before disablement. Altogether these make up the one per cent of the disabled who cannot be vocationally rehabilitated.”

“You find a job for the disabled and train him into it, but can he after all earn a living in it? Measured in loss of earning power, what does the handicap mean?”

“In individual cases, Mr. Secretary, there may be some loss of earning power, but we have found that these men and women usually earn Their earnings more, not less, than they were able to are greater earn before they were disabled. They benefit by the advice given to them in changing their occupation and by the training received, and find their earning power actually increased by \$200 or \$300 per year.

“Now, I maintain that, if there is a job for every one among all those who are handicapped mentally or physically, certainly there must be one for every one else.”

“The problem,” observed the Secretary of Labor, “is much the same in all cases—to provide information about the many different jobs from which one must be chosen, to help each one to choose the one job he can do best, and to provide training for that particular job. Even those who were skeptical in The skeptic the beginning are now willing to concede that vocational training is not only effective and

necessary for every one, but is educational in the broadest and best sense of the word. I am often reminded of the old backwoodsman who had used oxen all of his life to haul his logs out of the timber. When an enterprising lumberman built a railroad into the woods and installed an old-fashioned wood-burning locomotive to pull logging trains, this old ox-team woodsman, who had never seen a railroad, watched the proceedings from day to day with skeptical interest. As they fired up the locomotive he said: 'She'll never run! If she does they can't keep her on the track,' and when the throttle was opened and the train was moving off into the woods his comment was 'They'll never be able to stop her.' But the train came back loaded with logs, nevertheless; and to-day vocational education which many doubting Thomases have in the past thought wouldn't work, and couldn't be kept on the track, is bringing in the logs. You 'can't stop her,' it is true, but we are not trying to do that.

"But we are going to talk over 'Choosing Your Job' and 'Education and Training' for it, at some other time. You, as the director of our national program, say that there is a job for every one. Let us keep to that text. What is the nature of these jobs?"

"Well," I answered, "since the first need of man is food, then clothing, and then shelter, all of which can be obtained from tilling the ground, it follows that the first occupation of man was that of agriculture—of being a farmer. This occupation is the world's oldest and should be an honored calling for any man. After food, clothing, and shelter and some degree of safety against

Agriculture
was man's first
vocation

attacks of wild beasts and of his fellow man had been secured, man seems to have found that he still had a little time left on his hands with 'nothing particular to do.' To fill in this leisure time he gave way to his instinct for play and recreation, and—taking a long jump from primitive times into our own—this instinct gave occasion for a wide range of jobs in the broad field of fine arts. These arts are not any finer than other arts, sometimes called industrial or practical arts. The art of the machinist is as fine as that of the sculptor—that of the engineer as fine as that of the architect. The steel mill worker who can drop a ponderous steam hammer on an open-faced watch without cracking the crystal is as fine an artist in his work as the musician in his. All artists are workers and all workers are or should be artists. They will be when vocational education has fully realized another of its ideals. One broad field of art in any stabilized society is the art of rendering service to others. That art covers a wide range of homely services—the bootblack, the surgeon, the iceman, the policeman, the butcher, the barber are all engaged in one or another of the arts of service. In these arts or occupations of the service-to-others group, millions of workers are earning their living. The all-embracing art is the art of living in society to-day and this great art may be broken down into groups of related composite arts as follows:

- (a) The arts of producing food.
- (b) The arts of producing clothing.
- (c) The arts of producing homes and workshops, schools, theaters, and countless other edifices.

- (d) The arts of protecting and safeguarding society.
- (e) The arts of recreation.
- (f) The arts of service to others.

“The arts of providing for education and for the spiritual well-being of society need not be listed separately since they are implied in all the other arts and cannot be separated out as distinct arts. They are fundamental to the great composite art of living in society. Education is required for any of the six arts listed. The government to-day, federal and state, provides for this need through the agency of our public schools, and society provides many other agencies of education for work and for recreation, for safeguarding our health, and for our mental and spiritual development. In the case of spiritual needs, the church represents a field of activity which is largely one of getting its members to render a service to others. ‘Do unto others as you would have others do unto you’ is the fundamental rule of conduct for the worker who would become an artist in any line of employment. Art, which is only a name for doing, is essentially service to others, and selfishness is a deadly blight that prevents any work from developing into a fine art.”

“I remember you said a little while ago that the census for 1920 found 770,000 people in public service. Is public service considered one job or many different kinds of jobs? One art or many arts?”

“There are of course many different kinds of jobs in public service,” I added in reply to the Secretary’s

question, "and many different levels of responsibility, and every job may be and should be a step for the worker in advancing rung by rung from one level to the next higher."

"That is what I mean," said the Secretary of Labor. "Between the 'rung' of the lowest paid worker and that of the highest, the manager or president, are many 'rungs' on the ladder leading to greater opportunity. There are different levels of employment

People are not born to a favored position on this ladder, or if they are they have not developed the strength required for climbing higher, or even the strength required for clinging to the ladder without climbing and they frequently slide back to the lower rungs. The son of the manager or president may inherit his father's wealth, but he can not inherit the experience and knowledge gained by hard work which enabled his father to climb to the topmost rung of the ladder.

"'Equality of Opportunity,' is the birthright of every American child, but more than opportunity is required to climb the ladder from level to level. Climbing the ladder Not all who have opportunity are willing to give up passing pleasures and to undergo the discipline and hardships necessary to gain the higher places. These become and remain the world's 'carriers of water and hewers of wood,' while others who have taken the discipline of work become leaders of men."

"Is it not true, Mr. Director, that the schools lead many of the children to believe that they can get to the top of the ladder without climbing 'rung by rung'?"

if they can only get this wonderful thing—a 'higher education'?"

"I must admit," I replied, "that what you say reflects the conscious or unconscious attitude of many teachers—though perhaps less so to-day than in the past; I do think we have reason to expect a better understanding in the future. The truth is, that real education is not that sort of a thing at all. Several years ago out in the Hawaiian Islands we found that many parents, who had come to the Islands from Japan and China to work in the cane fields were doing everything in their power to get their children—and they have large families—through high

Neither all
work nor all
education make
a balanced
program

school and oftentimes through college so that they would not have to work as these parents had had to. They saw the persons in public office and the thousands of tourists all wearing nice clothing and living easily, and to them the only difference was in education. These parents had been willing to do the hardest kind of manual labor but they hoped their children might be educated to live without working. As a result many of these Oriental boys and girls received a school training which made them misfits. This schooling had not developed any habit of work, and that habit is the most essential thing in real education. One can acquire the habit of work only by actually working either in school or in the shop, or on the farm, and the whole process of acquiring that habit is educational. Education and work must be combined to develop the best there is in us. Any so-called education that educates people away from the habit of work is bound to be harmful and it is not real education.

As Lincoln phrased it: 'Educated people must labor. Otherwise education will become a pernicious evil.' The habit of work is acquired by working, just as the habit of honesty is acquired by telling the truth, the habit of morality by living rightly, and the habit of patriotism by loving one's country. There isn't any other way, and it takes a lot of practice to get these habits. They are most easily and surely acquired early in life when we are growing mentally and physically, and you know we have already said that these habits, and especially the habit of work, make the difference between the artist and the mere musician."

"Your idea of education, Mr. Wright, is that it is, in a large measure, the cultivation of the habit of work during the age in which all habits are formed, say from fourteen to twenty-one, and formed for a lifetime. That is also my idea."

"One of the reasons why country boys and girls are filling so many of the best positions of high responsibility in business and public life is that they acquired the habit of work in these early years. Then when they began to climb the ladder as lawyers, doctors, managers of large corporations, or even members of Congress, this habit of work gave them an advantage over others who had never acquired that habit. Great achievement in any career implies a habit of work, and that habit insures achievement. Mr. Coolidge formed the habit working on a farm as a boy. He brought the habit into the profession of law, and the habit brought him into positions of increasing responsibility, first as councilman and later mayor of a small town, then as legislator, governor, and finally as Presi-

dent of the Republic—the habit of work becoming more essential with each preferment to higher office.

“The program of education in which you and I believe implies many things. It implies faith that these high ideals can be realized. That in our industrial order the wage worker can be made to feel the inspiration of an artist; the inspiration of work well done; that he can be helped to find the particular job which is his because it is best adapted to his capacities and the one therefore in which he will find the greatest satisfaction and achieve success in the highest degree; that there is such a job for every one, even for those physically disabled or handicapped or mentally deficient; that under the régime of vocational education the habit of work will insure success for the worker who has found and learned his particular job. There is one class of workers, however, that we have not yet considered. I mean those who are losing their jobs because of their age, or rather because they are no longer young—men in the forties and fifties who ought to be in their prime but find themselves displaced for one reason or another—possibly because the job they learned years ago is no longer listed among the 20,000 different kinds of jobs among which all, both old and young, must find employment. The fact is interesting, of course, but if your particular job happens to be scratched off the list when you get to be forty or fifty years of age, the mere number of jobs, great as it is, does not interest you as much as that one job scratched off.”

The problem
of the older
worker

“‘Scrapping’ men at forty or fifty, Mr. Wright, is in many instances merely a stupidity of the employer.

In many large industrial establishments there are plenty of jobs for men and women over forty which they can do with greater skill and satisfaction precisely because of that experience which younger workers have had no opportunity to acquire. Take, for example, an all-around repairman or a machinist. Many of the more difficult jobs may come to him so infrequently—perhaps only twice in a five-year period—that he must be middle-aged before he can acquire the experience of an all-around and highly skilled mechanic. In such cases it is not a question of the men over forty being able to do the job, but of the stupid notion of employers that men of this age can not keep up with the pace set by younger men. Such employers need a special sort of vocational education, and they need a course in cost accounting to enable them to figure the cost of scrapping their most valuable asset—the skill of the workers acquired by years of experience in their particular lines of work. Scrapping a machine before it is worn out may be very good business, provided it can be replaced by a better machine; but no intelligent employer scraps a good machine in order to install one that is not so well adapted to his business. Scrapping a skilled machinist in the prime of life is just as foolish. Much of our progress and success in leading the world as a manufacturing nation we owe to these older men.

What's wrong
with the man
over forty?

“As an instance of the sort of problem with which we have to deal I recall that in Detroit a man died whose name is borne by millions of automobiles in America and throughout the world. His mechanical ability and inventiveness ear-

Is industry
ungrateful?

lier in life created fortunes not only for himself but for others. He had been one of the pioneers and leaders in an industry which now employs hundreds of thousands of men. In his old age the industry to which he had given so much was able, it seems, to offer him but little in the way of employment, as he died, according to reports, practically penniless. He was one of the many thousands thrown out on industry's 'scrap-heap.' What is our obligation in such cases? Is this scrapping of the worker the price of what we call progress? Or is it one of the frightful and needless wastes that are to be eliminated in your ideal community? You may ride anywhere through the industrial districts of America, and you may see, beside railroad tracks and factory build-
ings, huge conglomerate masses of ma-
chinery, wheels and shafts and rods and levers piled in rusty confusion. This is the dead 'scrap-heap' of American industry. New inventions have made this equipment obsolete. Competition has forced the adoption of new labor-saving and cost-reducing machinery; and the old—not necessarily very old—equipment representing the investment of many millions must be cast aside. This scrapping of obsolete machinery keeps industry efficient, and is beneficial to society as a whole. But when industry places hard
working men and women at forty years
of age, or even fifty, on the human 'scrap-heap' simply because they have arrived at these ages, the dead 'scrap-heap' of industry becomes a living mass of misery. Who benefits, and must we pay this price for progress? What has vocational education to say

The iron
'scrap-heap'

The human
'scrap-heap'

to the industry which is drawing a dead-line on employment at forty or forty-five or fifty years of age?"

"To such an industry vocational education has much to say, but it is perhaps sufficient to say that any such policy is poor economy," I replied. "It is a policy of stupidity and waste, not of progress. Vocational education proposes constructive programs for avoiding this tremendous waste. It accepts the dead 'scrap-heap' of industry as an evidence of progress, but will not tolerate the living 'scrap-heap.' As the metal in the discarded wheels and shafts is reclaimed and formed into new machines, so the discarded worker must be reformed by vocational education. Reclamation of the living 'scrap-heap' is another of the inspiring ideals of vocational education.

"We have laid such stress and given so high a value to industrial efficiency that we have ignored the difference in economic effect between discarding machinery and discarding human beings. The obsolete machine is replaced by one which makes unnecessary the further employment of scores of men who have acquired special skill in their work over a period of many years, and are, therefore, not particularly fitted for any other occupation. If we find other employment for them, and train them for it, this waste of human capacity to produce will be avoided. If we leave them on the living 'scrap-heap,' they become, of course, dependent consumers rather than producers of goods, and the world is that much poorer. But the great tragedy, Secretary Davis, is the human waste and misery of folding one's hands in the prime of life to wait in idleness through declining years for the end."

“That indeed is the great tragedy and the price we have to pay for inefficiency,” agreed the Secretary of Labor. “But coming back to industry, you may add as an item in industry’s profit and loss account, in scrapping workers, that men out of employment buy no automobiles, radios, new clothing, or any of the thousand and one other things that are regarded as ‘necessities’ for employed men and women, but are unattainable luxuries for people out of work. You may add, also, that the average man or woman from forty to fifty, or older, too, may be more capable, conscientious, diligent workers for many purposes than younger persons. Old men have directed the destinies of great nations in all times as they are doing to-day. Edison, the great inventor, is still giving notable service to the world, and many of our greatest industrialists were not even fairly started on their careers of service at forty. What would happen if all executives in public office and all managers of private business were eliminated at the age of forty or fifty? Most of those now filling these positions successfully were promoted from the ranks of workers. As workers they secured the knowledge and experience which enabled them to become successful executives and managers.

Great successes require long years of effort

“I shall never forget New Year’s Day for 1930—the day when we, as government officials joined with members of the cabinet, with diplomats from foreign countries, with high ranking officers of the army and navy, and with veterans of former wars, to pay our respects to President Hoover. As I stood with members of his cabinet and watched you along with hun-

dreds of others pass by the President each grasping his hand and exchanging greetings for the New Year, I was impressed by the maturity of both men and women. Few indeed among all those leaders from all the nations of the earth were under fifty years of age. Many were sixty or even three score and ten. Yet upon their shoulders safely rests the responsibility for many national and world problems.

“But we must come back to our discussion of these older men and women in industry.

“To correct the condition which may become a great menace to our economic welfare, we must first correct a wide-spread misapprehension on the part of employers, that age affords a yardstick with which to measure fitness.

Age is not a
'yardstick' of
ability

It does not. To some extent, it can be used to measure experience and training, but it will not take the measure of a man's usefulness in the job for which he is fitted. There are men who are young at sixty, and others who are old, mentally or physically, at forty-five.

“As a bit of evidence in this matter, we have the results of a physical examination, made by eminent physicians, of employees in a large manufacturing plant. The 1,800 employees of this factory included 36 workers over 65 years of age, 13 of whom were over 70. The oldest was 79, and doing full-time work in the drafting room. The proportion of men in the factory able to continue work after 60 was twice as great as of

Not all are
scrapped at
forty

those pensioned because of physical or mental disability. Some were foremen, some were elevator operators, some sweepers, two packers, two guards, four machinists, and others small-tool workers and

inspectors. The conclusion of the physicians was that there seemed to be few departments in the factory where work appropriate for these older men could not be found.

“As another bit of evidence, Mr. Wright, we may take the experience of the Westinghouse Company, with its huge electrical manufacturing plants at Pittsburgh. This company has a Veteran Employee’s Association composed of 3,400 men and women who have served the company for periods ranging from 20 to 40 years. They are not young men and women in years, but most of them are young in the spirit of interest in and enthusiasm for their work, in loyalty to their company, and in their eagerness to render good service. The company is not a charitable institution. It is organized for profit. And it continues to employ these 3,400 older men and women because it finds their services profitable.

“What is particularly needed to solve the problem of employment for older men and women lies not solely in legislation or old-age pension systems—desirable as they may be under many circumstances—but in education of employers to the real usefulness of their older employees. A systematic effort to that end already has been made by the Pennsylvania Department of Labor and Industry. The department has secured the registration of about 2,000 firms who have agreed that they will not bar men from employment on account of age so long as they are physically and mentally fit. The Bureau reports that many of these firms have never had an age limit, while others have lifted the age ban

Employers
need to be
educated

since the Bureau of Employment began its survey among the business men of Pennsylvania.

"I have often expressed the conviction," continued the Secretary, "that the nation which is to prosper must protect and safeguard its older citizens no less than its children, and we have been cruelly neglectful of age. One of the tasks of the next few years is to remedy the evils of this neglect."

"Our 'mechanical Robots,' " I interrupted, "who do the work of men have no brains, hence they must be built, operated, and kept in repair by men who have brains. Much of this work provides employment for the labor which the machine itself has displaced, for the unskilled and semi-skilled who have to operate the machine

Brains vs.
'mechanical
Robots'

as well as for the skilled mechanic. We are to-day building roads, damming rivers for power sites, and building public and private buildings at a much greater pace than ever before, so that the demand for labor to operate and tend our 'mechanical Robots' is an increasing demand. Machine tending is less back-breaking than picking and shoveling and lifting, and should provide ample employment for those displaced, even for those whose physical strength is being impaired by age. There should be, and I believe there is, a job for every man who wants to work and who is willing to learn how to work, whatever his age. 'Scrapping' men over forty is an inhuman waste. It means the poorhouse. The place for these men is in industry."

"This group of displaced workers, Mr. Director, is another of vocational education's great opportunities. The displaced worker of the old industrial order must be trained into the new order. This new order, as well

as the old, provides a job for everyone, and the problem for the displaced worker is much the same as for others, both young and old—it is the problem of finding and learning your particular job.”

“You could have called our program of vocational education a program of ideals. It is that, but it is much more than that, Secretary Davis,” I replied. “It is a program with a record of achievements. Our ideals have developed out of those achievements. We have more confidence year by year. Every day we are restoring to usefulness men disabled in the great war—men blinded and crippled and maimed. Every day we are restoring men and women who have been disabled in our industries in time of peace. We have proved that the rehabilitation of wrecked humanity is good economy—and need one say that it would be a social obligation, even if it were not good economy? Every day we are training displaced labor out of the old order into the new, and we propose to rescue the thousands of unfortunates who now fill our almshouses. There is a job for everyone—we propose to find that job for everyone, train everyone for it, and put everyone in it—and if industrial progress scraps the job, we propose to salvage the worker, find his particular job in the new order, and put him in that. This is our program and we are on the way to a realization of our ideal.”

“The reward of one duty well performed is the parent of another.”

—George Eliot.

YOU AND YOUR JOB

“Work you have accomplished is the only real legacy you can leave to the world. It can be a worth-while legacy if you choose to make it so. Find some task into which you can throw your whole heart and soul; and having found it, learn to do that task as thoroughly and efficiently as possible. Opportunities for great things come surely to one who is reliable, efficient and eager. But let your purpose be the doing of the job, not any reward or fame to be reaped therefrom; for the final measure of a man is not what he has gained, but what he has done.”

DAVID LLOYD GEORGE,
Former Premier of Great
Britain and member of Par-
liament for two score years.

London,
October 23rd, 1929.

CHAPTER III

CHOOSING YOUR JOB

"ALTHOUGH school may cost a struggle, in the lives of many children the training it gives should be a steadying influence," I observed to the Secretary of Labor as we started out for a long walk and talk. "Counselors in the placement offices notice the gradual slump in the work-interest of those who quit school too early, and drift from one to another of the petty jobs which are about all that an untrained boy or girl of fourteen or fifteen can get. There are exceptions, of course, but the story of the young job-hunter is more often than not a tale of short periods of work with frequent intervals of idleness and street lounging that sap his character and self-respect. This is the chief reason why the Director of the Vocational Service for Juniors in New York City, Dr. Mary Hayes, would keep children in school until they are sixteen years of age.

"Not every child is education-hungry, she admits. In fact she finds many who would say as one lad did say to a counselor, 'I don't feel the call to go to school. I feel the call of the outside.' We all feel that if we are normal, and her figures show that in the six months from September 1, 1925, to the end of February, 1926, over 50,000 youngsters felt the call of the outside and

So-called
'blind-alley'
jobs

The army of
young
workers

took out employment certificates. There are no statistics which show how many of these were compelled by poverty, how many were urged by mere restlessness, or how many had wearied of school because they had stumbled into courses unsuited to them. All we know is that they felt the call or the push to get to work.

"But there are some who resist both the call and the push and it is our responsibility to see to it that these at least get something worth while as a reward. Two scholarship boys who proved their anxiety to carry on in school were Jim and Joe, twins as like as two peas, except that Joe was lacking a front tooth. They were in high school with a weekly award of \$5 between them. As they planned to go to college, Jim sought an evening job in a drug store in the hope of saving some money for college expenses. At the beginning of the second month the druggist noticed a difference in his young soda-shaker.

"'Had a tooth out, I see, Jim,'" he said.

"'Yes, sir,'" said the boy.

"'Early in the third month there was again a full set of teeth. 'Bridge work?' inquired the friendly employer.

"'We just hoped you wouldn't notice' said Jim. 'It's this way—Mother works in a store—Father's in the hospital—and we help her with the housework evenings, turn and turn about, a month at a time. You see there's two of us. Twins. We thought you mightn't like the notion of us changing jobs, and we hoped you'd take us for one boy.'"

"'That sort of thing ought to make you take your

responsibility as Director of Vocational Education pretty seriously," remarked the Secretary.

"Well, it does," I replied, "but just precisely what is our responsibility? I remember reading in the speeches of President Hoover something to this effect: 'Progress will march if we hold an abiding faith in the intelligence, the initiative, the character, the courage, and the divine touch of the individual. We can safeguard these ends if we give to each individual that opportunity for which the Spirit of America stands.' You have been Secretary of Labor in his Cabinet, Mr. Davis, what do you think he meant by 'equality of opportunity'?"

"I think he meant equality of opportunity to enter upon the particular vocation for which one has natural capacity," replied the Secretary, "or, as we have phrased it, opportunity to 'choose *your* job'—with emphasis on *your*—opportunity to receive training for it, to get into it, to follow it, and to get on in it in after life according as one develops capacity in it. As I know him, that is what he sincerely believes. He would break down the barriers of tradition and class, and caste, which still bar the way of the individual seeking his particular job, even in our own land, under our government founded on the principle that 'All men are created free and equal,' and that 'the government is of the people, by the people, and for the people.' This equality of opportunity should be assured in fact, as it is formally guaranteed in principle, to every boy and girl living in the land. They should be free to aspire to the highest positions in public and in private life, to serve their country as one of any group of workers without regard to inherited position

and with regard simply to what they themselves are capable of doing best in the world's work."

"To give that wonderful assurance of equal opportunity, Mr. Secretary, is the single purpose of vocational education; but the opportunity carries with it the very serious responsibility of 'Choosing Your Job' rather than simply following the job to which you are born—the job forced upon one by tradition of family, or class, or caste. In this great responsibility as in that of choosing your wife it is far better to choose freely than simply to be chosen or forced to take whatever is offered. But after one has given careful thought to the matter, and made his choice, should he, Mr. Secretary, stick to the same job throughout his whole life?"

"My answer to that would be that he should stick to his job until he has mastered it and after that only so long as it offers opportunities to him for advancement and service, yielding constant satisfaction over work well done. He should be happy in the work he has elected to do and when the job ceases to yield happiness, ceases to satisfy his ambition and curiosity and becomes a humdrum uninspiring routine grind then a change is indicated as being highly desirable."

"In the technique of vocational education," I explained, "that feeling of joy and satisfaction is called 'job pride.' It is the pride of the artist in his work, and as we have said already every worker should be an artist. If he is, he will have pride in his work whatever it is—provided, always, he is working at *his* job and not at somebody else's. We have made that point clear already, I hope.

"I remember reading some years ago an article by

a business man telling, as business men sometimes try to do, the secret of his success. He attributed it to the fact that he had always made himself believe that the particular thing he was doing at any one time was the very best thing for him to be doing at that particular time. When he was a newsboy, he made himself believe that that work was the very best thing for him to be doing at that particular time. Later when he opened up a large news stand, that work became the best. As he progressed from these minor businesses to a small variety store, to a large department store, to the control of a bank, and to the ownership of textile mills, and to other business ventures, he kept the same feeling toward his job—whatever it was it was always for the time being the very best thing for him to be doing at that particular time. For that reason he believed he had always been happy in his work and, as he put it, since he never worried over what he was doing, he had time to think and plan ahead and to prepare himself for a new opportunity when it came along.

“The story of this successful business man, I believe, is a good illustration of being in love with your job. This business man had the answer to the question Mr. Edison recently gave to a group of 49 boys chosen to take his tests for selection of one boy to be sent to college, with the hope that he might be able to follow in Mr. Edison’s own footsteps. Among the questions and answers were the following:

“‘Do you consider the will to work and the facing of the realities of life to be as important for the youth of America as a first-class education?’

“‘There are three things,’ Mr. Edison said, ‘that

Believe in
your job

insure success, to wit: Ambition, imagination, and the will to work. Of these the will to work accomplishes the most.' ”

“From all this,” interrupted the Secretary, “we may conclude, I think, that the most important things to consider when choosing your job are:

1. What work will most surely arouse your ambition?
2. What work will most surely stimulate your imagination?
3. What work will give you greatest satisfaction and happiness in the feeling that it is being well done?
4. What work will give greatest assurance of advancement?
5. What work will best conserve your health?
6. What work is most clearly indicated by such self-analysis and job analysis as you can make, as best adapted to your capacities? Does the job fit?”

“Some years ago,” I observed, “I visited the seventy-five-year-old plant of a manufacturer of scales up in New England. One man in the plant who said he was a painter by trade, was engaged in transferring the company’s trade mark from a piece of paper to the platforms of the little counter balances which country grocers used to weigh their goods. First he would wet the surface with a brush, then he would place the paper face down and rub it with a brush or with his hand. Then he would peel off the paper leaving the trade mark on the balance.

Forty-five
years on one
job

“ ‘How long have you been working on this job?’ I asked. ‘For forty-five years,’ he replied. Again, I asked, ‘Have you ever done any other kind of work?’ ‘No,’ he replied, ‘I began here as helper to my father forty-five years ago, and I have been here by myself forty-two years since he died.’

“ ‘During all these years he had been working in the same room, repeating the same operations over and over some 7,000,000 times. His work was well done, and he may have felt some pleasure and pride in doing it over, but the work could not have greatly aroused his ambition or stimulated his imagination at any time, and after forty-five years of it in the same room, Mr. Secretary, do not you believe his job pride must have pretty well worn away?’ ”

“ ‘Not at all, Mr. Wright, his job pride was increasing with each year, and each million of transfers. It was not perhaps pride of a very high order, but it was real, nevertheless. It was the pride of holding a steady job all his life. His ambition was to keep on holding that job, and to add more millions of transfers to his record. There are all kinds of people with all kinds of job pride and ambitions. Some boys and girls early in life make up their minds that they will work hard and climb to the top of the ladder. Some want riches, some honor or public attention, some power over others, and some are filled with a desire to serve their fellows. But some want just a steady job and are satisfied with that, and since they are satisfied with that it is what they get if they are fortunate. More commonly, if they do not want anything more they do not get even that. Your transfer man was exceedingly

Praise
faithfulness
to one job

fortunate. More commonly the steady job is taken over by a machine, and the worker whose only ambition is to stay in it year after year finds himself on the street looking for another steady job. He drifts downstream with the current, while others are toiling upstream. He never answers the summons of the 'Master of human destinies.' You recall the verses on 'Opportunity,' by John J. Ingalls, United States Senator from Kansas? I even committed them to memory once. They were like this:

'Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and field I walk; I penetrate Opportunity
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more!'

"We may not believe that 'Opportunity knocks but once at every man's door,' but whether it knocks once, twice, or a thousand times, Mr. Wright, does not matter if we always fail to open the door and follow after it when it does knock. The habit of denying our opportunities tends to become inveterate as we fail to respond to the repeated knockings, and it becomes the same whether opportunity knocks at all or not. The door of the room in which we have perhaps been

making transfers for years remains closed, and we never follow Opportunity out upon the highway of life. But we must not forget that those who undergo the monotony of repetitive work may have ambitions and satisfactions which are not revealed in the daily routine of their labor. The vocation of living one's own life embraces much more than earning daily wages, and in this much more the routine worker may find compensations which would not appeal to his more aggressive associates.

"Holding any job for forty-five years is so exceptional under present conditions that your worker might well feel pride in the enduring steadfastness of his job and in his unbroken record of 7,000,000 repetitions of his simple task. Industry, as we know, is daily substituting new jobs for old through the use of machines which do the work formerly done by hands. We marvel when one man with five or ten semi-automatic machines does the work in *Man and*
machine shops that formerly required *the machine*
twenty-five men, but we can not expect the men displaced to be wildly happy as they say farewell to the shop and the weekly pay envelope. Perhaps the one hundred and twenty-six hard working industrious men who were retired the other day from the task of loading pig iron when a machine took over that work were momentarily glad to be freed from this muscle-stretching and back-breaking labor, but their gladness certainly did not extend beyond the exhaustion of their savings as they searched for other work. Such employment disturbances are the order of this day of what we may call the new industrial revolution. It is an order of the day during this revolution for one man

to replace forty-two at the open-hearth steel furnaces; for three men to be enabled to do in three to seven hours the locomotive repair work that once required eight men for three weeks; for thirty men and ten machines in a certain tube works to take over the work of two hundred and forty men and twenty old machines; for one brick-making machine to take over the work of more than one hundred men, turning out forty-nine thousand bricks an hour, while not long ago it took one man a day to make four hundred and fifty bricks; for an automatic bottle machine to begin turning out as many bottles in a day as forty-one men had been able to do. There is no end to that story. It means increased volume of production. In the automobile industry it means that the same number of men now turn out annually three times as many cars as in 1914. But it means also that the particular job you have chosen as yours may cease to be anybody's job over-night. Then your transfer worker with his steady job is riding on the top of the world. The condition is not a creditable one for the world, but with the world as unstable as it has become, the steady job has its compensations.

“As the flow of production widens and deepens a great many jobless men pour out of the doors of factories. In seven years the number of workers in what are called the productive industries fell off 1,500,000, according to an estimate made in the Department of Commerce. In the same period the net decline of employment in the industries of transportation and communication exceeded 200,000, and government services dispensed with some 220,000 workers. Here are nearly 2,000,000

One may lose
his job

eliminated jobs, and nearly 2,000,000 persons forced to find new employment, since it may be assumed that they have not the means to enable them to live in idleness. If you have ever looked for a job week after week, with the fear or fact of poverty oppressing you, you can perhaps appreciate the misery inevitably brought about by these changes in production methods which mean larger volume of production, larger profits, and cheaper goods for the consumer, but also displacement and unemployment for large groups of workers."

"This means, does it not, Mr. Secretary, that 'choosing your job,' however intelligently it is done in the beginning, may, nevertheless, have to be done over and over again—that the worker must always be prepared to face that problem, and that the problem is not any more a problem of youth than of middle age, or of the declining years of life?"

"It means that, certainly; and the picture is not altogether black. As the number of workers required in one line of production declines, there is bound to be a compensating increase in other lines. As men are succeeded by machines in some industries, new industries with new demands for labor develop—the radio and airplane industries are modern instances—and it does

But there is
a new job
for him

not follow, of course, that the displacement of labor in any industry is measured by the increasing efficiency of physical equipment of the industry which releases labor. In the automobile industry the output per man may have been tripled since 1914, but in the same period the demand for automobiles has more than tripled so that while groups of workers may have been displaced by machines in this industry, the industry as

a whole has continued to increase its demand for labor. Individual groups suffer as they are thrown out of adjustment to changing industrial requirements, but the community as a whole profits by the increasing efficiency of industry in producing goods at less cost. It must be so or cheaper and greater production would be a mockery. There would be no profit in making automobiles at sixty per cent reduction in labor costs if in so doing the market for the cheaper machines were destroyed, as it is bound to be destroyed in proportion as the displaced labor remains unemployed. The capital that is released by the machine at the same time that it releases labor in fact turns to new employment for itself, and thereby creates new employment for labor. We couldn't be making more and more goods—and selling them—if at the same time we were reducing the sum total of employment, for that would be equivalent to saying that it would be possible to increase sales in the face of decreasing buying power.

To be prosperous we must conserve the buying power of the working man

“For example, Mr. Wright, let us consider further the automobile industry and what comes in the train of the increased productivity per worker in this industry. It is said that every seven additional automobiles makes a new job for some one, and the output in this industry has, as we know, increased by leaps and bounds. Moreover, hundreds of industries have sprung up to produce accessories and parts. The continent has been ribboned with new and better roads. Tens of thousands of garages and service stations of various kinds have appeared. Thousands of additional hotels, res-

The changing picture of industry

taurants, lodging houses, and tourist camps are required and appear almost over-night. The consumption of motor fuel and oil supports continuous expansion of other great industries. Professional chauffeurs and truck drivers multiply. With the result on all accounts that, not only does the increasing demand for automobiles bring additional thousands of workers into that industry, but indirectly it develops a demand for labor in a host of other dependent and allied industries. The problem is clearly one of keeping the labor supply constantly adjusted to the shifting demands as our industrial revolution progresses.

“This adjustment is in fact constantly going on. You may go into almost any garage anywhere and in talking with the mechanics you will find that some, if not all of them, were formerly employed in some manufacturing industry. Moreover few of them would willingly go back to their old jobs in the factory. Doubtless many of them had a difficult time readjusting themselves, but they will overwhelmingly vote that the improvement in their condition has been personally worth the effort. Your particular job, Mr. Director, is to help them make the shift into the new job. You can stroll along ‘automobile row’ in any city and note the hundreds of salesmen, managers, and clerks employed in the agencies. Multiply what you see by thousands, and you will not be surprised by the figures of increased employment in the selling department of automobile distribution. They all needed training for the new job when they made the shift out of the old one and were forced to choose a new one.

“This is the bright reverse of our black picture. There have, of course, been declining industries and

trades. The carriage builder who has not converted his plant into an auto factory may have been forced out of business; the phonograph and radio may have reduced the demand for some musical instruments; the village blacksmith shop has probably become a service station. Such changes and readjustments seem inevitable unless we are content—as we are not—to forego the material benefits of increasing productivity of labor and capital. And as items on the other side of the account, we may note that seven years ago there were only 25,000 workers in the radio industries, while now there are 150,000; that electric refrigeration was virtually unknown in 1920, while now it gives employment to 40,000 people; that oil heating has created 30,000 new jobs; that the number of insurance agents has increased almost a hundred thousand in seven years; that from 1920 to 1927 the number of persons employed in the motion picture industry grew from 200,000 to 350,000; and so on with each item of decrease offset by items of increase. Helping these men select and get into their new work is one of the big problems up to vocational education. Am I right?"

New industries
develop new
kinds of jobs

"You are, but don't let me interrupt you, Mr. Secretary. Is that all we have to do?"

"Not at all. It is only one part of your job, but I haven't finished with that part yet. The increase and diffusion of wealth resulting from the industrial revolution are not only reflected in a great increase in the consumption of material goods and their attendant services, but we have the money and leisure for all sorts of professional and personal services that were once patronized sparingly. We are now utilizing the

services of 185,000 more teachers and professors than we were in 1920; 22,000 more lawyers, 17,000 more clergymen, 5,000 more doctors, and 25,000 more dentists.

"It takes 525,000 new jobs in seven years to provide us with the additional service we require of hotels and restaurants; we require, or think we do, the services of 189,000 more barbers, hair-dressers, manicurists, 'beauty parlorists' and the like. Thousands now travel far for pleasure where one journeyed for that purpose a few years ago and travel management employs additional thousands of workers. Play and sports also have provided new jobs by the thousands.

"Summing up the gain and loss of employment during seven years in the six large fields of industry, covered under the terms pro-
Summing up
duction, transportation and communication, distribution, professional and semi-professional occupations, domestic and personal service, and government service, we find that 2,000,000 jobs have been lost and nearly 2,500,000 found. With all due allowance for increase in population the evidence of current readjustment to the shifting industrial situation is truly remarkable. But the point is that some 2,500,000 workers during the past few years have needed help and advice in selecting and training for new work."

"It may be asked," I suggested, "whether capital and labor, released in former occupations by improved machinery and processes, can go on indefinitely finding new employment."

"The answer is clear, Mr. Wright. The output of industry is the income of the population, and so long as the national income per capita is approximately only \$800, as it is to-day, there is abundant room for

expansion of consumption, provided our economic system maintains an equilibrium between production and consumption. The problem is to maintain this equilibrium, which means in plain English that we must be sure that as workers we are producing the things that as consumers we want to consume. We certainly can not consume things that we do not produce, or buy with what we do produce, and we will not consume things, produced by anybody, that we do not want. Of course, if we are out of a job we can not consume much of anything for the time being, whether we want to or not—except on the charity of others who must reduce their own consumption just in proportion as they contribute to ours. When we find our new job we begin again to contribute our share to the community's goods and to consume an equivalent share of these goods, and the equilibrium is restored so far as we are concerned. Vocational education, as I see it, must act as a stabilizing influence in all this shifting of jobs.

“Increased employment implies increased consumption in spending the increased income from employment. Unemployment means reduced consumption. It does not follow, of course, that employment in any given line can be indefinitely expanded, on the simple assumption that labor produces its own wages. Our needs for food, for example, are definitely limited. When we personally or as a nation have eaten all we want, we stop eating, even though there may be plenty of food unconsumed and available at a low price in the market. We do not want more food at any price. We prefer something else. Agriculture frequently runs into serious difficulties for this fundamental rea-

Economics
and your
job

son. It can produce more wheat, or meat, or other food than we want to eat—and it frequently does so as an accident, it may be, of favorable crop conditions over which the farmer has no control, and which he can not forecast.

“Wanting a whole lot of other things, the country will consume only so much of any one thing—only about so many locomotives, for example, without shifting its demand over to, it may be, automobiles and trucks, and sooner or later conceivably we may reach a point where the nation of millionaires and others will not increase its consumption of automobiles.

“But when you reflect on the rather limited amount of this world’s goods that can be purchased with that average per capita income of \$800, and on the vast variety of material things needed by our people which they can not buy with that income, it becomes apparent that there is no limit to the expansion of demand for consumption as a whole, provided the means of purchase are available and the means of purchase are the wages of employed labor. As we reach limits of physical consumption in any line, the surplus of capital and labor must be diverted to other lines entirely new or not well developed. And this process of diversion is going on rapidly, as we have seen. It is your job to promote this diversion, and facilitate it, so that it may be made with the least possible economic disturbance, which means the least possible loss of employment.”

There was a brief pause in the conversation. We were each thinking of the tangled threads running all through the present day evolution of labor. Presently the Secretary of Labor went on to say:

“One thing more, and then I am going to stop talking about your job, and let you talk about it yourself—or about mine if you like. We may, of course, at any time choose more leisure, rather than more material goods. We may very well not choose to have all our energies absorbed in producing more things which may not be very essential for sustaining life or even making life any more worth-while. With the capacity to produce more than we need, we may elect to have shorter working hours and more workless days without unemployment—to take more time for living and devote less time to simply accumulating more things. We have in fact been doing that. We have chosen to work eight instead of ten or twelve or fourteen hours, and to take Saturday half-days off rather than the wages we might earn in those half days. I hope we shall go on doing that sort of thing. Then you will have to develop courses in avocations as well as in vocations. You will have to teach us how to spend our leisure as well as how to earn our living. Now, Mr. Wright, I am done. It is your turn.”

“One about to choose his job,” I observed, “should give careful consideration to the changing picture of our economic structure, as you have just presented that picture. That is one movie of real educational value.”

“There are many things,” interrupted the Secretary, for he was not by any means done with his subject, “to be considered by a boy or girl in choosing a job or vocation. They certainly can not choose wisely unless they know something about the occupations among which they must choose and giving them such information should be a prime function of vocational education—I can’t seem to stop talking about your job,

you see. Then the young worker must be given ample opportunity to try out a first or second or third choice to see whether the 'job fits' We might recommend, I think, some such procedure as the following to boys and girls in choosing their jobs. That they—

1. Get information about different kinds of work at which people earn their living.
2. Select the field in which they think they would be happiest and best able to earn a good living and to serve others.
3. Get detailed information about how people enter the chosen field.
4. Select the particular job in the chosen field for which they individually are best fitted and at which they think they would like to work.
5. Try out the work either as apprentices or in a school where they can get some real experience.
6. Try another job, if they do not feel after a fair try-out of the first job chosen that they will be happy or able to make good in it."

"If you were young again," I asked, "and as 'Jimmy' Davis were again looking for a job in some industry—in the iron and steel industry Occupational as an iron puddler, for example—what information sort of information would be helpful to you in making your choice?"

"There are a number of things I should want to know, Mr. Wright, some of which I might already know, if my father, brother, or uncle had happened to be—as mine were in fact—workers in the iron and steel industry. I should want to know why we need steel

workers—something about the importance of the iron puddler as compared with other jobs in the same industry and with other jobs such as carpenters, farmers, plumbers or airplane pilots.

“I should want to know how and where the iron puddler works. Very likely, I should want to see a modern steel mill in operation, and watch the men as they carried on the day’s work.

“I should want to know whether the occupation was a steady one, or just open to seasonal employment. What wages were paid. At what age one could enter the trade, and how long it would take to become a full-fledged worker.

“I should also want to know what education and experience, if any, were required as a condition of entering upon the trade as an apprentice, and what opportunities might be available for getting an education that would lead to promotion after I had become a fully qualified worker.

“I am wondering, Mr. Wright, how boys and girls, about to choose a vocation, or seeking a job, could get this or similar information about the various jobs in which they might be interested. Is it being taught in our public schools?”

“To some extent,” I replied. “Many of the junior and senior high schools in our larger cities offer courses making a general survey of oc-
cupations. Too often, however, the sur-
vey is rather a survey of books about occupations than of occupations themselves, and there is too little contact with the work itself. For example, it would be very difficult to give anyone out of books much information of value about the job of a riveter on a modern sky-
How to study occupations

scraper such as are daily being erected in our large cities. At least the schoolroom instruction should be supplemented by a visit to the job where the pupil may observe the riveter at work. Here the pupil would see the ordinary tools being used, the cranes, hoisting machinery of all kinds, portable forges for heating the rivets, the 'air guns' or pneumatic riveters, the rivets of all sizes and shapes, the beams, girders and plates being assembled to make the skeleton of the building, and the men at work. He would see the man who heats the rivets in the forge pick them up with his tongs and toss the red-hot rivet to another man many feet away. He would see this worker catch the heated rivet in his bucket, while standing on a beam or girder a hundred, five hundred or a thousand feet up in the air, and then pass it on to his fellow worker who would place it in the hole where it would join together the heavy steel girder and columns. He would hear and see the 'air gun' as it forged a round head on the end of the rivet by hundreds of rapid strokes Team work on
the job of its riveting head. He would see the little group of half a dozen men engaged in doing one little part of the work required to select the rivet, heat it, get it in the hole, and forge a head on it so as to hold the two pieces together. He would see the same operations repeated over and over again and would realize that each man in the group had a great responsibility in the erection of the building; that teamwork was necessary. He would realize that as a winning football team's members must all work together and keep their eyes on the ball, to win the game, so must these workmen work together and keep their eyes on the 'red-hot' rivet.

“Here we have a good illustration of teamwork. Charles R. Allen says that ‘Helping out the other fellow is what makes a team out of a bunch of men. A team plays a game; a bunch of men makes a mess of it.’ ”

“This would all be very interesting, of course, Mr. Wright, but our boy trying to choose his job might still be very much ‘up in the air’ unless he was told how to get into one of these jobs.”

“The apprenticeship he must serve or the pre-employment vocational education which will enable him to get and keep one of these jobs is another story, Mr. Secretary, which we are going to reserve for our next talk. I agree with you that before ‘Choosing Your Job’ you should know something about how and where you can get the necessary training for the job, for keeping the job, and for promotion in the job.

“The structural iron worker as it happens can not get much preliminary training before going to work, because of the nature of the work itself. Some help in reading blueprints, in mathematics and in making rough sketches, and some information about building construction, though even this is not absolutely essential for doing the work of a riveter, will nevertheless help him to win advancement to perhaps the job of gang leader and foreman. But entrance to this trade is naturally by the apprenticeship method. After the worker is on the job, he can attend evening classes and get the help that will fit him for promotion.”

The appren-
ticeship
method

“You seem to imply that the apprenticeship method is not always the best method?”

“It is not,” I hastened on to say. “Some jobs can

best be learned by taking vocational school training until the learner is able to do the work with such a degree of skill that an employer can afford to employ him as a productive worker—until, that is, he can earn a little bit more than his pay. In such employments the employer should not as a rule be expected to pay more than the worker can earn. For example, in the case of a stenographer, the school can teach shorthand, typewriting, and enough office practice to enable a girl to step into a businessman's office and begin at once to take ordinary dictation. Of course, she will yet have to learn many things about the work and methods of the office, but these can best be learned on the job, and oftentimes must be, since these office practices differ with each employer.”

The school
method

“At least, Mr. Wright, we may say that ‘choosing your job’ is not so simple a matter as many have seemed to think. But have we not forgotten the earliest of all occupations, and the one which many regard as peculiarly fundamental in our life—the job of the farmer?”

“Do you think, Mr. Secretary, that boys and girls should be advised to go into farming, even some of those who have grown up in the cities?”

“I am certain of it. There is no denying the benefits of out-of-door work. To be out-of-doors is one of our greatest needs. In the great out-of-doors young or old can find the greatest satisfaction in life. There only can the individual who through long days must tread the wearisome path of industry or commerce find true recreation—tired and worn by long days in the mill or at the bench, or lathe, find real solace for mind and body and soul. I can

Out-of-door
work

vision a future which would provide every American worker, in town or city with the opportunity to own a piece of land on which he could build his cottage home and on which he could produce garden and fruit crops for his own use. A farm to which he could go periodically to get out into the open, and enjoy nature in her own fields and woods and under her own sky. The farmer has this great advantage over every other worker—that his work is done in this great out-of-doors, which the industrial worker can enter only occasionally if at all.”

“The Bureau of the Census,” I remarked, “as you know, divides our population into two classes—the rural and the urban population. Farm-
ing is, of course, by far the most ancient
of all vocations. Men cared for their flocks and women
tilled the soil long before cities came into existence;
and in all ages since, populations—both urban and
rural—have depended directly upon agriculture for
food, and for many of the basic raw materials essential
for the community’s well being.”

“It is true, however, that in recent times—almost within a single generation—our estimate of agriculture as a field of employment has changed. Manufacturing, trading, transportation, and finance rather than agriculture have come into the foreground as sources of great wealth, and large incomes to-day originate in interest and dividends on industrial securities more frequently than in land rents or agricultural profits.

“In all civilized countries the economic organization of society, and the distribution of population as between urban and rural communities have been largely affected by
three events of far-reaching economic significance.

Three changes
in the economic
organization

“The first of these was the introduction of steam power in manufacturing, which brought the manufacturing processes into large factory units, Steam power and made possible the specialization and in manufacture the division of labor which are characteristic of modern factory production. The establishment of the factories, of course, brought great numbers of persons into congested cities and towns where too often they lived under decidedly unfavorable conditions.

“The effect on the population remaining in the country districts was scarcely less marked. They were made more completely dependent upon farming for a livelihood, through the removal of the so-called household industries from the homes, and the breaking down of the old-time idea of the self-sufficing family unit, wherein many occupations other than farming were carried on.

“The farmer now specializes in cash crops, and produces for a distant market wheat, corn, cotton, and live-stock. He does not manufacture these raw materials into the finished product for consumption. The manufacturing processes are carried on by industrial workers in industrial centers.

“The second event radically affecting the economic and social society was the use of steam power in transportation. The development of Transportation railroads and steamship lines brought about a great increase in the scale of industrial operations, and had a profound effect upon agriculture in extending the market for farm products, and in bringing into close competition farm products from widely separated areas.

“The third and most recent of the great changes in economic organization has been effected in the field of finance, and is evidenced by the development of a mechanism for bringing together vast resources and making these resources available for financing industrial enterprises under centralized control on a scale never contemplated as possible in earlier periods.

Extension of
credit

“On the other hand, it is of course true that, particularly since the introduction of the gas engine, rapid strides have been made in the use of mechanical power on farms. The most important item in the mechanical equipment of the farm to-day is perhaps the automobile. On more than half of the farms of the country at least one automobile is now found, and these automobiles are used perhaps seventy-five per cent of the time for strictly farming and business purposes. This equipment enables the farmer to economize time or what amounts to the same thing, to accomplish much more work in the twenty-four hours of each day. Farm tractors, also, are of growing importance though they have not yet completely displaced horses or mules on the farms.

The use of
mechanical
power on
farms

“The outstanding differences between our present-day standards of living on the farms and that of our grandfathers are attributable to many things—to automobiles, telephones, radios, victrolas, player-pianos, electric lights, household machinery, better clothing, moving pictures, to mention only a few. All of these and many other articles formerly unknown to or unattainable by the farmer and his family, are the product of labor employed elsewhere than on farms. The

ten or more million workers on the farms are providing all of the farm products for which there is a ready demand at fairly adjusted prices and the remainder of our population must find employment elsewhere in the production of things for the use and enjoyment of the farmer as well as of others.

“The farmer raises the food for the city population and receives money in payment which in turn he pays back to the city worker for clothing, prepared food products, farm and home equipment, and other things which are the product of the industrial worker in the city. Thus the future activities of the worker on the farm, the worker in industry, and the worker in the home are inseparably tied together. In our present civilization one can not exist without the others, nor can one prosper unless the others also are prospering.

Urban and
rural interests
are mutual

“The report issued by the Bureau of the Census notes that the occupation of the farmer until about the year 1850 necessitated much hard, muscular labor, and that changes since that date, which have come very slowly and gradually, have very materially modified the character of the occupation, and inevitably the character of the occupation has had an effect upon the character of the farmer himself. With my own muscles when I worked on my father’s Kansas farm, I had to swing the scythe, lift the hay from the ground to the loaded wagon, and again to the stack or the hay-mow, and wield the hoe, the spade, and the axe. This was what farming meant in that day. Most of the farmer’s tasks have in the past been individual tasks. He has worked in his fields alone day after day, and so far

as he has seen and talked with other men these men also have been farmers.

“Within the past sixty or seventy years, however, a new type of farming has been coming into existence, slowly at first but more rapidly in recent years. If we call the old type of farmer the ‘hoe farmer’ or the farmer who guided his one-horse plow with a single line, and by the ‘gee and haw’ method, we may call the new type the ‘machine farmer.’ The first performed heavy work with his own muscles and the second guides and directs the machinery which does the heavy work for him. This change in the nature of the farmer’s occupation has had a tremendous effect not only upon the amount of work a man can do, but also upon the character of the farmer himself.

The evolution
of work on
the farm

“Machinery, however, is both a servant and a master. The machine will do the work it is designed to do, but only within its limits and then only if kept in order. The machine farmer then must know his machines and keep them in order.

“Under these conditions it seems reasonable to expect that there may be somewhat less of a scramble in the future than there has been in the past. At least we may hope that conditions may enable those who have inherited a love of the land from some farmer ancestor, and those who enjoy living in the great-out-of-doors to continue on the farm with the fair prospect of making the farm yield an adequate income.*

“The large industrial interests and those who con-

* For much of the foregoing statement relating to farm life, the authors are indebted to Mr. Leon E. Truesdell who prepared Census Monograph VI.

trol the capital investments of the country should realize that good times in industry are dependent upon good times in agriculture."

"With good times in industry and good times in agriculture the whole country will be prosperous. In such a future," said Secretary Davis, "I can see a better American worker, on the farm and in the shop, and a better American employer, cooperating for the betterment of American industry and labor everywhere. That is our great objective to-day.

"I was very much interested recently in looking over the class book of a group of high school students who had finished their course of study in another city. Each student, boy and girl, had entered on the record the ambition that was to be his or hers in after life. One could read the character of each in the ambition expressed, and in the language of the expression. And I am free to say that my hopes were highest for those whose expressed ambitions were most modest. Some of the girls would be content if they could be good housewives and a few actually hoped they might become able to darn socks neatly. Some hoped to become good stenographers, and after that secretaries.

"In the case of others, ambition took a more determined flight, although some of the boys frankly avowed they saw nothing before them but work. Others put themselves down as future lawyers, doctors, engineers or business men.

Too many
choose the
professions

"One of the striking things in this record of the intentions of an entire graduating class was the number of both boys and girls with a desire to take up aviation. That was a decidedly modern note, and yet a most

natural one in this day of new adventure and opportunity.

“But one thought came home to me as I read these young people’s plans for life. Knowing the world as I do, from the school of hard experience, I believe that twenty years from now you will find occupying the best positions in life those graduates of to-day who had formulated the more modest ambitions. It seemed to me that I could see something of high purpose behind their modest aims. Not for a moment do I doubt that determined American youth may eventually realize its ambitions, however high these may be.

“But, after all, the essential thing is to tackle the job immediately at hand, and master it. When it has been mastered, the time is at hand to tackle the next thing to be done. And the next thing will be the easier to do if the job just preceding has been done well. All of these steps should, of course, be taken so far as possible under some comprehensive plan of vocational career. Such a plan will give perspective and setting to our daily tasks, and enable us to measure our real progress along the lines of our chosen vocation. But the immediate task in hand, the work of to-day and to-morrow, should be our principal interest, and to do that task well should be our single purpose. The more remote achievements contemplated in our life-plan can be realized only by doing each present work well from day to day. That is why I felt confidence in the future of those boys and girls whose ambitions were occupied principally with doing well the small task they knew to be immediately before them.

“One other point. In vocational education for work

we may seem to lay undue stress upon material benefits, opportunities for advancement to positions paying big wages and incomes. But it should not be forgotten that not all of the satisfaction in work, by any means, is paid in wages. Far from it, and the many other satisfactions which should be considered when choosing your work may be much the more important. The men and women most honored in America—those who have achieved most in things really worth while—have not necessarily been great moneymakers. One thinks of Lincoln and of thousands of others who were rich in what they did, not in what they made or accumulated of money and of the things money can buy.

The joy of a
work well
done

“We can not be like these in what they achieved, but we all can pattern our lives as they patterned theirs in devotion to some high purposes. They worked, lived for others as well as for themselves, and were friends, not only to those about them, but to all humanity. All youth should aspire to be like them in these respects.

“American youth have an invaluable heritage of race and opportunity. Their country provides a free education of the highest type. These benefits impose the obligations of citizenship and social usefulness upon all—obligations to ‘be noble that the nobleness that sleeps in others may rise to meet thine own!’ In the words of Douglas Malloch, our obligation is to ‘be the best of whatever we are.’ *

Be the best
of whatever
you are

* “Be the Best of Whatever You Are,” by Douglas Malloch. Reproduced by courtesy and permission of the author. Copyrighted 1919 by the *American Lumberman*; first publication privileges owned by the *American Lumberman* and the McClure Newspaper Syndicate.

"If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill,
Be a bush if you can't be a tree.
If you can't be a bush be a bit of the grass,
Doing something for somebody's sake.
If you can't be a muskie then just be a bass,
But the liveliest bass in the lake.

"We can't all be captains, some have to be crew,
There's something for all of us here.
There's big work and little for people to do,
And the task he must do is the near.
If you can't be the highway, then just be a trail,
If you can't be the sun, be a star.
For it isn't by size that you win or you fail—
Be the best of whatever you are!"

YOU AND YOUR JOB

"The boy or girl who does not learn to work early in life will be severely handicapped as a man or woman. He will have either no philosophy of life at all or else the view that the world owes him a living. The former will make him an inconsequential drifter; the latter may make him a criminal. The young criminals who to-day infest our country are people who have never learned to work. If they had learned to work, they would not have turned to crime, for they would have realized that work is easier, better paying, and more satisfying than breaking the law.

"Of course, in addition to learning to work, the boy or girl needs to learn something to work at. Years ago, reading, writing, and arithmetic constituted practically all that was taught in most of the common schools. Unless one were going into a so-called learned profession, he could not get specific educational training that would help him. A boy who expected to be a farmer or a mechanic or a bookkeeper had to pick up training as best he could. Today the schools are trying to train boys and girls for definite occupations, from airplane mechanic to short-story writer. Young people ought to take advantage of these opportunities to prepare themselves for useful work in the world. Furthermore, we ought all of us to insist that the vocational training offered by the schools shall constantly be made more practical. It is good now, but it can be better.

“We should keep in mind at the same time, however, that vocational training alone is insufficient for useful or happy life. Workers have more and more leisure time as modern inventions and modern industrial methods come into use. More and more the way we use this leisure time determines whether we shall be happy or unhappy. The schools must train in the right use of leisure. Education for living and education for making a living must go hand in hand if we are to have a permanently sound and permanently happy civilization.”

ARTHUR CAPPER,
United States Senator
from Kansas.

Washington,
October 18, 1929.

CHAPTER IV

TRAINING AND EDUCATION

SOME weeks later we found ourselves seated in the diner of a train which was working its way up through the Delaware Water Gap, and as the boy brought our coffee I ventured, by way of opening up again the subject of your job, and his, and mine, and everybody else's, to observe that before one undertook to choose a job one ought to know what his choice might mean in terms of school or job or apprenticeship training. "Some one said," I remarked, "that a What is a job is anything which anybody is paid to job do; that if just anybody can do the job it is just common labor, and if just anybody can not do it, then it is not common labor and some one must be trained for it in some way."

"Or train himself," interrupted Secretary Davis. "He can do that, you know, although you may not like to admit that anybody can get on without some sort of guidance—what you call vocational guidance, or training, or education—provided by your teachers, and trainers, and schools of one sort or another."

"So he can," I admitted, "but it may take him years to do it, and he may not do a very good job at training himself, you know. As a teacher of himself he is under the serious handicap of not knowing the thing he is trying to teach. If he knew it he wouldn't need to be teaching himself. Now, one requisite of a good teacher

is that he shall know what he is trying to teach. That of itself doesn't make him a good teacher, but it is an essential qualification. To be a good teacher he must also know how to teach what he knows. Some workers are good teachers, and can train others to do what they themselves are doing in a few hours, or days, or weeks. Many semi-skilled jobs can be taught in this way, but as the degree of skill required increases, the training must become more formal and may extend over apprenticeship periods of varying duration up to seven years."

"But, isn't it true, Mr. Wright, that modern machinery and specialization have been breaking up these highly skilled long-apprenticeship jobs into jobs just anybody can do? For example, electric welding by hand requires considerable skill on the part of the worker, but welding machines, which do the work of many men, have come in, and these machines often require only semi-skilled or unskilled labor for their operation. So a skilled trade has become work that just anybody can do."

"And that sort of change isn't confined to the metal trades," I added. "The old-time house carpenter carried about with him a large chest of tools of every kind. I remember one such craftsman who came to build a house on our farm when I was a small boy. I used to gaze into his tool chest with awe, and wondered what all the different saws, planes, chisels, and bits could be for. In those days the carpenter made his own moldings, constructed his own window frames, built his own stair cases, and did all the rough work as well as the finish work on a house. Now, this trade has been broken up into a number of

trades, including that of the framer, the outside finisher, the inside finisher, the lather, the shingler, the floor layer, the floor scraper, and many others. Each of these workers is faster and more skillful in his own special line or trade than the old-time carpenter, but no one of them can build a complete house.

"The same thing is happening in agriculture as in industry. Each year there are fewer general farmers, and more fruit growers of one sort or another, dairy-men, truck-growers, cattlemen, and planters of cotton, cane, and pineapple. And on each large farm or plantation numbers of people are employed in specialized work.

"Even the work in the home has become specialized and in that process taken out of the home. Few women now do all the things that all women Specialization used to do, including such work as the in the home baking of bread, the making of butter, washing, ironing, canning fruit, curing meat, and making clothes for the children. In many city homes most of the cooked food comes from the delicatessen store.

"In a similar way even such specialized jobs as book-keeping and secretarial work have been broken up into many still more specialized jobs, dependent upon the use of typing, computing, and manifolding machines and upon minute subdivision of work."

"That looks as if the work the world will pay for is becoming work that just anybody can do," remarked the Secretary, "and as if we are becoming a nation of unskilled workers."

"If the nation is becoming a nation of unskilled workers, it will certainly be out of a job, Mr. Secre-

tary, since common labor more than any other sort of labor is now being done more and more by machines."

"Well, if the work of the skilled workers and of the unskilled workers also is being specialized, and broken up and finally handed over to machines, it looks as if we might all be out of jobs, doesn't it?"

"It might look that way," I replied, "except for one thing—that the machines which are taking over the work of the world do not invent, maintain, nor operate themselves. What is happening is this: The old traditional skilled trades are being broken down into specialized lines of work which can be taken over by semi-skilled labor, and new skilled trades are required for inventing, building, and repairing the physical equipment of industry. The common labor of the world is being taken over by these machines, and the unskilled worker is becoming a semi-skilled machine operator. The 'pick-and-shovel' man must learn to drive a truck or operate a power lift. As industry comes to depend more on machines the demand for machinists to service the equipment of industry increases. In days gone by we were largely a nation of unskilled workers, but we are rapidly becoming more a nation of skilled and semi-skilled and less a nation of unskilled workers."

"In this new world," inquired the Secretary, "how important is education to the worker?"

"First of all the worker is a citizen of the Republic," I replied, "and for the citizen the importance of general education is fundamental. Washington, with that prophetic vision which characterized his whole life, saw this clearly. In his first address as President, to the Congress, he said:

" 'Knowledge is in every country the surest basis

of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as ours, it is proportionally essential. To the security of free institutions it contributes in various ways—by convincing those who are entrusted with the public administration that every valuable end of government is best answered by the enlightened confidence of the people, and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority.’

The Father of
Our Country
believed in
education

“In these words, Washington voiced a truth which has been proven throughout the history of the United States, that the hope of the country lies in education. He knew well the necessity for an informed, enlightened public opinion, as an essential of republican institutions. But the case for vocational education, for education of the worker as a worker, was stated even earlier by William Penn, the friend of human freedom and the founder of the Commonwealth of Pennsylvania, who had the foresight to see the importance of providing technical training as a safeguard against idleness and poverty. More than two hundred and fifty years ago he announced the fundamental principle—‘That all children within the Province * * * shall be taught some useful trade or skill, to the end none may be idle, but the poor may work to live, and the rich, if they become poor, may not want.’

William Penn
believed in
education for
work

“Lincoln, after having been a woodsman, a clerk in a country store, a surveyor, a lawyer and a member of

Congress, expressed the true theory of education—that it must be adapted to the needs of the worker. In an address in 1859, he said:

“ ‘Educated people must labor. Otherwise, education itself would become a positive and intolerable evil. No country can sustain in idleness more than a small percentage of its numbers. The great majority must labor at something productive. From these premises the problem springs: How can labor and education be the most satisfactorily combined?’

How can labor
and education
be combined?

“ ‘Horace Greeley, who advised the youth of his day to ‘Go West and grow up with the country,’ also had some ideas as to the kind of an education they should be given. Once when writing on the subject, he said: ‘Youth should be a season of instruction in industry and useful arts, as well as in letters and the sciences mastered by their aid. Each child should be trained to skill and efficiency in productive labor.’

Horace
Greeley said
youth should
be trained
for work

“ ‘President Hoover has long believed that the public schools have a very real responsibility for training young workers for employment in industry. He has said that vocational education and training for the commoner wage-earning pursuits and skilled trades

Vocational
education for
young workers

are equally as essential as is training for the professions; that the humblest worker, equally with the youth who proposes to enter the professions, has a right to the sort of training he needs for the occupation by which he proposes to earn his livelihood and support his family.”

“ ‘We all believe in education,” observed Secretary

Davis, "and because we do we have built up in America a great system of free public school education, and have provided that every child must receive a minimum share of this free schooling. We have been at work for more than a century building up this free system, and we ought to be sure that the schooling we provide and compel children to take whether or not they or their parents like it, is of the right kind—not the kind to make education as Lincoln put it, an intolerable evil. I think it is generally conceded now that in our development of the system we have, in the past, stressed too much purely academic interests and standards as defining the ideal of education. To-day we are beginning to realize our mistake for we find that we are turning out too large a percentage of our youth equipped only for the so-called 'white-collar' occupations. We have been training ten boys for each one white-collar job, which means that nine out of the ten have received no training at all for the work they must do, and that the tenth boy must accept very small pay for his white-collar work in order not to have his job taken away from him by one of the other nine jobless ones, who must either get his job away from him or walk the street looking for one of those jobs that just anybody can do. While our young men and women leave our schools to crowd into the sky-scraping office buildings, which line the street canyons of our great cities, our industries are clamoring for skilled workers. They need men and women trained to work with their hands as well as their heads. In the end white-collars will choke out the vitality of any people who insist upon wearing them. They are particularly bad for children. No child can develop normally in a white collar. It

would be fatal to permit the American people to become predominantly a 'white-collar' people. Skilled hands with a well-trained head to understand is what we are striving for.

"Upon the man who works with his hands the soundness of our whole economic structure—and of our political institutions as well—depends in large measure. The world markets of the future will belong to the nation whose labor is most skillful, and the nation whose workers are untrained will find it difficult to hold even its own home market in the period of aggressive competition which is bound to come when Europe fully recovers from the devastation of the war, and steps forth with assured economic stride. America must prepare for that approaching era of competition for the markets of the world."

National prosperity depends on trained workers

"The day of which you speak, Mr. Secretary, is already dawning. Germany is beginning to show unmistakable signs. A few months ago I saw her great Zeppelin soar majestically over my office; a few weeks ago she used the steamship Bremen to span the Atlantic in record speed; and we are told she has an airplane that will carry two hundred passengers. All countries, including the United States, must now marshal their resources in men, material, and money for this new era of competition."

The survival of the fittest

"It is under these conditions, becoming from year to year more exacting, that the 2,000,000 of our boys and girls who leave school each year must find their places in our economic life. For these boys and girls the old methods of train-

From school to work

ing will not suffice, and they have in fact broken down in many lines as one consequence of the economic changes we have been noting. The old system of apprenticeship to certain skilled trades and crafts, for example, has been rapidly changing and is found to-day in comparatively few trades—principally in the printing, metal working, book-binding, and building trades. In many of the other trades craftsmen are developed on the job from ‘helpers’ or ‘assistants,’ and they do not think of themselves as apprentices during the period of learning. In this period they receive good pay, and in most cases have their own organizations or are members of a craft union.

“The last census counted fewer than 150,000 apprentices in the skilled crafts which are vital to our economic progress. If workers in these crafts were being trained by the apprenticeship system now, as they have been in the past, the census would have found some seven or eight millions of our youth serving apprenticeships in these trades. Failing any general provision of training through regular apprenticeships, the great majority of the 2,000,000 boys and girls leaving school each year must ‘pick up’ an occupation wherever they may find it. Neither the school which they are leaving, nor the industries which they are entering, have made adequate provision for their training. There are too Some succeed in spite of this, but many misfits many fail through no fault of their own, and are doomed to a life-time of drudgery at an occupation for which they are in no way fitted.

“Industry and the community as well as the individual pay the penalty for these untrained workers. For the untrained worker is a floater and a misfit—a

'square peg' always seeking in vain for a 'square hole'—or, rather, a peg without shape, neither round nor square and bound to be a misfit. In the mass he is that incubus of industry—labor turnover, and he costs the workers of the United States annually some \$300,000,000 in loss of wages. When he, as an individual worker, moves on from one job to another, it costs his employer on the average \$50 or more to fill his place.

The 'square
peg' seeking
the 'square
hole'

It would really be cheaper for the employer to pay for shaping this peg to fit into some industrial hole."

"We can not hope for a revival of the apprenticeship system, Mr. Wright," said the Secretary of Labor. "It is as much of a misfit to-day in many trades as a mediæval shoe maker would be in a modern shoe factory. It was designed to fit into the scheme of things in an age of hand production, when the master workman and the learner worked side by side. It does not fit into the scheme of modern production. We, of course, realize this and have begun to utilize the public school system, with its vast resources, and its long experience as an agency for giving the needed training in cooperation with industry. This means, among other things, that *we are seeking the balanced education*—that we have

A vision be-
yond the point
of the tool

learned that the carpenter who as he saws the board can visualize the completed building, is a better workman, as well as a better citizen, than the carpenter whose vision ends at the point of his tools. Through the cooperation of the federal government with the states, a good beginning has already been made, in providing this balanced education. During the past thirteen years we have built up a system which points

the way to the solution of this problem. Even to-day the system is reaching 1,000,000 potential or actual workers each year, and helping them to fit themselves into proper employments.

"The profit from our vocational training program—the benefit to the individual and the community—can not be measured in dollars and cents. The elimination of the misfit worker, of the boy who is thrown into an occupation for which he has not been trained and has no aptitude, to waste the best years of his life, will be an inestimable benefit to society."

"Incidentally," I added, "through vocational education we are restoring the dignity of labor, and overcoming the tendency to look upon work with the hands as degrading. In doing this we are helping to build up a self-reliant, self-supporting citizenship."

We are restoring the dignity of labor

"In my philosophy," observed the Secretary, "and probably in yours, and in some other people's, education of the right sort means learning how to work with one's hands as well as to think. The difficulty is not so much in our philosophy or theory of education as in the realization of our ideals. At Mooseheart, in Illinois, we try to give every boy and girl the right kind of education. We believe in head education, but we don't think much of head education with nothing else. We want the hand trained, and we want something more than that—something not easily described. I might perhaps call it an awakening of the heart—a moral and spiritual as well as an intellectual and manual discipline. We want our young people to be able to tackle life from any angle. We want our boys and girls to love the finer things of life, but we want them

to have the practical sense and training necessary to enable them to earn these finer things. I am most emphatically not in accord with those who say young people should be given a general education first, and then taught to fit themselves into life later. If we are not taught early in life how to work with our hands, we shall in nine cases out of ten be loath to begin to learn how after we have become men and women.

“We need Thinkers and Doers and Doers and Thinkers, for:

‘The drudge may fret and tinker,
Or labor with dusty blows,
But back of him stands the Thinker,
The clear-eyed man who knows;
For into each plow or saber,
Each piece and part and whole,
Goes the skill and brain of Labor,
Which gives the work a soul!

‘Back of the motors humming,
Back of the belts that sing,
Back of the hammers drumming,
Back of the cranes that swing,
There is the eye which scans them,
Watching through stress and strain,
There is the Mind which plans them—
Back of the brawn, the Brain!’ *

“But in my philosophy the important thing is that the brawn shall not be too much separated from the brain. I like to think of the worker as doing his own thinking rather than as having his thinking done for him by some one standing back of him. But this is

* “The Thinker,” Author unknown.

more in your line than mine. How do you, as Director of Vocational Education, define the difference between what is called 'general education' and what is called 'vocational education?' "

"As individuals we have many viewpoints," I replied. "Some define general education as education for living, and vocational education as education for making a living. One kind of education aims to give the pupil appreciation of the finer things of life, and the other aims to increase his capacity for producing things and rendering services for which other people will pay.

Difference between general and vocational education

"As others see it, general education is a process of mind-training, of developing the power to think and to reason—an intellectual discipline. For those people vocational education has to do with manual rather than intellectual training—with training the hands to do things skillfully."

"According to some people, then, Mr. Wright, it would seem that some people produce fine things for other people to appreciate; and according to others the worker produces things without thinking, and the thinker just thinks without producing anything worth paying for. Why assume that the producer of fine things has no appreciation of them, or that vocational activities and interests do not involve thinking? But you haven't considered my question. I know that people have these queer ideas about education. But I want to know what the Director of the Federal Board for Vocational Education thinks. We pay taxes to help him put his ideas across."

"Well, since you insist on having my own idea," I

replied, "it's this way. I go into reverse on this whole proposition of working and thinking and appreciating. In my philosophy, and I take it in yours also, the hand assists in training the mind, rather than the other way around. The artist has a finer appreciation of art for the very reason that he is producing works of art. In every field of effort the producer has a finer appreciation of the things he produces than the mere consumer or would-be appreciator can possibly have. Vocational education differs from general education not in being less intellectual but simply in being more useful and worth while. One who undertakes to master a vocation need not worry about intellectual discipline. He will get it without knowing it, by trying to do something worth while—which is the only way anybody can get it. Trying to get it in any other way is as foolish as trying to learn to walk on one's hands because walking on one's feet is a more practical way of getting about.

"I remember reading in Dr. Thorndyke's book on 'The Psychology of Learning' that as a result of experiments with different kinds of subject matter he had found that pupils learned to reason and think equally well regardless of whether they studied classical subjects like Greek and Latin, or informing subjects like geometry and history, or spent the same time in studying how to do practical things. But the point I would make is that the capacity to think acquired by doing practical things has a real value for life that can not be acquired by doing things that are not worth while or of practical value.

Vocational
education also
trains us to
think and
reason

"As I see it, education could very well be organized from the beginning with reference to vocational inter-

ests. There are many things that are necessary for all vocations. The vocational training of the postman began with learning to walk as an infant, and was continued with learning to read and write. Later he had to learn where people live and something about postal regulations, and the routine of the post office. Walking and reading and writing are universal vocational requirements, and there are many others. All this is vocational training in a very broad sense of the term. It just happens that we don't call it by that name. We reserve this term 'vocational' for training that is specifically training along some particular vocational line. Before this specialized training can be undertaken the pupil must have made a vocational choice. Most children do not make this choice until they are fourteen years of age and many wait until they are twenty or more years old.

The choice
must precede
the education
and training

"We can have no way of knowing what sort of special training to give until the choice has been made. Up to the time the pupil is old enough to make the choice intelligently we should give a broad sound general education which will develop the boy or girl mentally, physically, morally, and spiritually into the best kind of citizen for our country. Being a good citizen is a part of every vocation, and all this early training has real vocational value, including 'readin', ritin' and 'rithmetic,' how to keep well, and a whole lot of other things."

"After the pupil has made his choice of a vocation would you discontinue all general education?"

"I would not put it that way, Mr. Secretary," I re-

plied. "After a pupil has made his choice, his whole education can be gradually modified with reference to the specific requirements of the vocation he has elected. Gradually as the time of leaving school approaches the emphasis should be shifted more and more to what the pupil needs to know to get his job, to keep it, and win promotion from time to time. The balance between specific and general education must, of course, be constantly adjusted with reference to the time of leaving school."

"That sounds logical to me, Mr. Director. I also believe in a 'balanced education.' Once when making a commencement address before high school students, I said something to this effect:

" 'You young people have been educated in the public schools, but I wonder how many of you have ever shown any particular interest in public affairs. How many of you know the industries of this city; what its industrial products are; where its raw materials come from; how they are made into finished products; and where these products are eventually used? How many of you have made any study of civic affairs in your community and shown any interest in how these affairs are managed? I wonder how many of you are capable of holding a job in these factories that supply the industrial life-blood of this community in which you have been reared and educated. How many of you are skilled in a trade by which you can earn a comfortable and honest living now that school days are at an end for many of you?'

General information is often lacking

"And I went on to say that no matter how high a man may rise in life, it is always to his benefit to know how to earn an honest living with his hands; and

that without practical training, no real success is ever achieved. I illustrated this point with a story.

“A boatman was ferrying a philosopher across a stream, and the philosopher began to ask questions. ‘Have you ever studied mathematics?’

he said. The boatman said he had not.

Theoretical

vs.

‘Then a quarter of your life is lost.’

practical

‘Have you ever studied history?’ ‘No,’ said the boatman. ‘Then,’ said the philosopher, ‘another quarter of your life is lost.’ But just then the philosopher saw the boatman stripping himself of his clothes. ‘What’s the matter?’ he asked. ‘Can you swim?’ said the boatman. ‘No.’ ‘Then,’ said the boatman, ‘the whole of your life is lost, for the boat is sinking and will soon go to the bottom.’

“The moral of this tale was, as I pointed out, that a man may have all the learning in the world, and still be helpless in the face of emergency, for the lack of plain practical training.

“Then I drew on my rather scant knowledge of history. As I recalled it, about three hundred years ago there lived a king of England called James the First, who was generally reputed to know more things that were not worth knowing than any other man of his times. His job happened to be to govern England, but he knew nothing at all about that, and devoted himself to writing books that nobody cared to read. So that his subjects laughed at him, as well they might, and called him ‘Queen James,’ and the scholars referred to him as the ‘most learned fool in Christendom.’ He filled his son Charles with the notion that kings ruled by divine right, and when Charles came to the throne the people of England quite

King James
the First

properly declared war on him because they were tired of living under a king that didn't know anything about his particular job. Both that royal father and his son were badly educated. Neither had acquired the practical knowledge required for his particular job. Both had difficulty in holding their job, and one very decidedly lost it.

"I told them that boys and girls should be educated in a way to enable them to make a living—that every boy should be taught a trade, and every girl also; that the world was not going to treat them kindly unless they knew how to do something that the world wanted done, and would pay money to have done.

"I pointed out also the importance of choosing the right job, and cited the case of the young fellow who wanted to be an actor. The profession of acting was not a bad one. The trouble in this case was that this young fellow could not learn to act. Whenever this or that defect in his work was pointed out, he could always remember some actor or other who had the same defect. He had every defect of every actor on the stage, but unfortunately he had none of their merits.

"The world wants actors who can act, writers who can write, carpenters and steel workers who know their business, and bricklayers and plumbers who know theirs. It is the business of our schools to provide the opportunity for boys and girls and men and women also to equip themselves for earning a living.

"It has been my good fortune to found a school for carrying out those principles of training and work that I learned in the school of hard experience. That school is at Mooseheart, Illinois. It was founded for

the children of the members of the Loyal Order of the Moose who had died and left them with widowed mothers. It has one pupil it never enrolled on its books. I have been that pupil. In striving to teach others, I myself learned many new things.

"One of the things I learned was that one of the best ways to open and quicken the mind is to train the hand. We have more than once found at Mooseheart that a boy or girl who is backward in academic studies may be speeded up as that girl or boy is trained in some useful trade. That, to me, is only one more proof of the value of trade training. Skill in any trade makes the mind more alert to everything outside that trade.

"I found it so myself. My father taught me to be as good an iron puddler as I had it in me to be. I did my best, and enjoyed every minute of that hard toil. I remember I never could pass a ship or a building in after life without wondering whether or not some of the steel I had helped to make might be there serving its useful purpose, carrying men on important missions across the seas, or housing them in offices at their creative tasks. Even at the puddling furnace hard work had stimulated the imagination. And you will find as you train yourselves to skill of the hand that skill and quickness of mind comes with it too.

"That is what I see in every real vocational school—a place where young Americans are fitted to be useful to themselves and to their country, not only with their hands, but with their hearts and heads as well. We ought at least to pay as much attention to balancing the educational training of our youth as their diet."

"In my philosophy, Secretary Davis, or, I think as many now say, in our philosophy, since we seem to be

running much along the same lines, balancing education means giving the boy or girl certain essentials for after life, including (1) the skill necessary to take on his particular job; (2) the technical information required by that job; (3) the additional technical information about drawing, science, and mathematics which may stimulate inventiveness, resourcefulness, and initiative, and in general develop capacity to be somewhat bigger than the job requires him to be; and (4) the general education needed as a foundation for the job, for citizenship, and for the proper enjoyment of living as well as working, that is to say for the leisure time left over from and made possible by the job.

What is a
balanced
education?

“With this idea in mind, of what we mean by vocational education and its importance in the economic and social life of our nation, we might consider for a moment:

1. The extent to which schools are available for giving this kind of an education.
2. The different kinds of schools that are available.
3. The attitude of pupils, parents, teachers and employers toward these schools.
4. How one can earn and learn at the same time.
5. The value of such an education.

“Many people do not know that the federal government became interested more than fifteen years ago in encouraging and helping the states and local communities to provide equality of opportunity for all children to get the sort of training we have been calling balanced education. For one hundred and fifty years we had been developing

The federal
government
cooperates
with the states
in vocational
education

a fine system of general education, but vocational education had been too largely limited to the colleges where young men and young women went to become lawyers, doctors, ministers, engineers, and workers in other professions and occupations requiring a college education.

“It was realized that only about ten per cent attended these schools and that the ninety per cent—who dropped out of school as soon as the law would let them or sometimes before they were ready for college—had to go to work without the help of vocational education. These were forced to learn how to work by the apprenticeship method where it still existed or to ‘pick up a trade’ by the method of ‘hard knocks.’”

Why not educate the ninety per cent?

“That is the way I learned the trade of an iron puddler, Mr. Wright, by the method of ‘hard knocks’ and by the help of my father.”

“Yes, but not all boys have such a father, and the pick-up method is not always successful. The country has come to believe that it is very wasteful and defective even though many boys and girls even yet must learn to work in this way.

“In 1917, Congress, as you know, passed the Smith-Hughes Act, which provided \$7,000,000 annually for aid to the states in promoting vocational education. In 1929, Congress passed a second act known as the George-Reed Act, which authorized \$2,500,000 additional funds. This money must be used for the vocational education of those over fourteen and in classes of less than college grade. All of the forty-eight states and the Territory of

The Smith-Hughes Act

Hawaii are now conducting vocational schools in which more than 1,000,000 students are enrolled.

“Almost 450,000 of these students attend school part-time and work part-time. In most cases they attend school from four to eight hours per week. In other cases two students get the same job, one going to school a week and then working a week. At the end of the week they change over. Where 40 or 50 are thus engaged, the school has enough students to keep a teacher busy full time.

Part-time
schools

“This looks like one answer to Lincoln’s query: ‘How can we best combine education and labor?’ Is this type of school increasing in numbers?”

“Yes,” I replied. “There are 3,000 or 4,000 boys and girls in the state of Ohio alone learning and earning in this way.

“Then there are over 300,000 adults attending evening schools where they get help in learning how to solve their problems and in fitting themselves for promotion. While most of those attending these schools come at night, some classes are held during the day for those working at night. Each pupil does a full day’s work and comes to school during his leisure time.

Evening
schools

“A number of years ago when I was teaching architectural and machine drawing, a young man came into my room at the close of school and said,

‘I am a boilermaker. I work on a night shift in the Missouri Pacific Round

Going to
school in
leisure time

House from 3:00 a.m. to 11:00 a.m. My foreman has just told me he is going to be promoted to another job, and that if I knew how to lay off the patterns on boiler plate he could get me promoted to his job. I

want that job, but I never took drawing in school, as I never had an opportunity where I went to school. Do you think I could learn how to lay off those patterns if I came up here to your school?" "

" 'Yes,' I replied, 'if you are willing to work and if you know the rest of boiler making. I can give you in six or eight weeks the instruction and practice which added to what you already know will enable you to get by, and after you get the job you can keep it up until you are as good as you need to be.'

"For the next six weeks I taught him lay-out work. First, he had to learn the elementary end of it and later he began on paper lay-outs of real objects. He progressed much faster than any of the boys in the full-time school, not because he had a higher intelligence but because he knew the practical side of boiler making. He had a foundation for learning lay-out work for the boilermaker which my other boys who had never worked as architects or as machinists did not have. Educators call this foundation the 'apperceptive base' for learning.

"One day after he had been in school for six or eight weeks he came to my desk with his books and papers under his arm, and said, 'So long, Mr. Wright, I've got to leave you.' 'What's the matter,' I replied, 'are you going to give it up?' 'No, I'm not giving it up,' he said, 'I've got the foreman's job. He worked on the day shift. I'm not quitting the school which helped me to get that job. I'll be back when the evening schools open in September, and stay until I can do my job as well as the boss wants it done. Good Bye!' "

"When I was a boy, Mr. Wright," said Secretary

Davis, "I got to night school after a day in the mills. We were huddled together in an old com-
pany house. It was a rough place, and yet that place had magic in it. Why? Because even in that crude schoolroom opportunity was there. We saw shining before us the light of education. We forgot the walls about us. It seems that the light of opportunity shines all the brighter in the darker hours of life. Now I would like to know whether all of these evening schools are in the cities?"

"No; many of them are in the country high schools where 50,000 farmers are learning how to carry on the business of farming to a better advantage.

The Opportunity School

Adult farmers go to evening school

"There are also about 100,000 girls and women attending evening schools in home making."

Home making classes

"As I understand you, Mr. Wright, those attending part-time and evening schools are all employed on some job. Do we not also have vocational schools for those who have not yet gone to work?"

"Yes; there are almost 250,000 boys and girls attending full-time day vocational schools. Some are preparing to be farmers, others preparing for work in one of the many trades or industrial jobs, and many girls taking work in home making."

The all-day vocational school

"Then there are the foremanship training groups. Once when I called upon President Hoover, while he was Secretary of Commerce and a member of the Federal Board for Vocational Education, to discuss with him the need of foremen training in industry, he expressed a very important principle in human

relations. He said, 'Mr. Wright, I know of no human problem which can not be settled if you can get all of the interested persons together in one room and make them talk it over.' 'Your state-
 ment contains the essence of the confer-
 ence method in improving foremanship,' I replied. 'Foremen stand between the management and the men. Where they are brought together in groups of fifteen or twenty with a trained conference leader, it is possible to solve many of the problems of human relations in industry; these problems being solved by the force of group opinion.' "

Improving
foremanship

"What is the principal difference," asked Secretary Davis, "between those who choose to attend the vocational school and those who stay in the general school?"

"There is a very fundamental difference," I answered. "Those who choose to attend the vocational school have selected a vocation at which
 they expect to be employed as wage
 earners, as farmers, or as home makers.
 Those who stay in the general school are either intending to go to college or they do not yet know what they want to do to make a living."

Need for edu-
cational
guidance

"Would you advise all boys and girls who have reached, let us say, fourteen or fifteen years of age, to change from the general to the vocational school?"

"No, you see it's this way," I replied. "It is not necessary for all boys and girls to begin to work at such an early age. The industries could
 not employ them in suitable work if it
 was necessary, and besides we need some
 people who have a broader and more extensive gen-

We also need
general edu-
cation

eral education. These can secure their vocational education in later years, perhaps in college."

"Is it true that some teachers and school officials advise the backward and mediocre pupils who are unable to keep up with the class to go to the vocational school, and the brighter pupils to continue on through college?"

"Yes, Mr. Secretary, I am sorry to say that is true. Those who do so lose sight of the greatest gift which we are attempting to safeguard in America—equality of opportunity to do the things we shall be happiest in doing and can do best. They fail to recognize that society needs brains and leadership in all walks of life. The carpenter, the farmer, the housewife, the bookkeeper and the men who repair our automobiles, along with many others, need brains to serve us as we want to be served.

Society needs
brains in all
walks of life

"Some seem to think that those who possess a higher education are better and more useful citizens, but this is not necessarily true. We all need vocational training—need to be taught how to work, and how to work well. It is an industrial age we live in, and our lives must be adapted to it. When we see some magnificent building, we must think not alone of the architect who designed it—his work, his skill, his craftsmanship, has been necessary—but without the mason, the carpenter, the iron workers, to put his building together, the architect would have been helpless. One is as useful as the other—one job as honorable as the other. Whether a man works with his hands or with his head, all are on the same plane to-day.

The one is as
useful as the
other

“It may even be that hidden talents in some boy or girl will develop later in life. The boy trained to be a carpenter may find he has in him the gift of an architect. The girl who has learned dressmaking may develop a fine taste in designing dresses. So much the better. Vocational education simply develops. It does not bind a man or a woman to the trade first learned. But here is the point. The architect who began as a carpenter is a better architect for the practical training he got in carpentry. The designer of dresses is all the better for learning how dresses are made.

Hidden talents
may be our
'Acres of Dia-
monds'

“Mr. Davis, we often hear people refer to the old indentured apprenticeship in which young workers learned their trades. What has become of it?”

“Long before water power had been utilized for labor-saving purposes, as an improvement upon the slow hand labor processes universally employed in trades and crafts, the custom of having beginning workers, or apprentices as they were called, serve a period of learning under a tradesman, was the approved means of training the workers in the craft they intended to pursue.

The beginning
of apprentice-
ship training

“During the Middle Ages, seven years was the term of apprenticeship, as it was believed that no one could master properly a craft or profession in less time. And again, it was thought that the master was entitled to that period to reimburse him for the training given. Guilds of skilled craftsmen and companies of tradesmen in England came into being in the Twelfth Cen-

The seven-year
apprentice-
ship

ture, and the institution of apprenticeship shortly thereafter.

“In England, a law enacted in 1562 fixed seven years as a term of training for craftsmanship. The law found little favor with the courts, and following the Great Rebellion the apprenticeship law was often set aside by the courts on the theory that the Act of Elizabeth could apply to no trades not in existence at the time of its passage. Through many court constructions and limitations the general idea seemed to be to destroy the enforcement of the act, and one court held that a coachmaker could not make his own wheels, a wheelwright must make the wheels, while the wheelwright could make both wheels and coach, because coachmaking was not a trade when the Act of Elizabeth was passed and wheel making was. In 1814 the act was wholly repealed in so far as it provided that no person should engage in any trade without seven years’ apprenticeship.

Some absurd
decisions

“So, from that time on apprenticeship methods gradually changed and finally came to us in the form of a voluntary arrangement and not a compulsory contract. The rapid extension of machinery develops new relations and sub-divisions of trades. In some instances less skill is required than formerly, and shorter periods of training produce a craftsman fully equipped to handle his trade efficiently. In our country, in early days, a lad was ‘bound’ to a journeyman for a three-year or four-year period at a stipulated yearly wage, increasing annually until he had ‘served his time.’ This was often done by contract signed by the parent with the journeyman. At the present time the

Three and
four-year
apprentice-
ships

trained worker is developed through much simpler processes—through the ‘helper’ route, or through a voluntary apprenticeship arrangement with a skilled mechanic, or by the factory or mill route where he gradually acquires the necessary training and experience to make him a skilled mechanic or machine operator.

“Modern apprenticeship trade schools, like the Cleveland, Ohio, Building Trades School, seem to me to be the very best possible method for training the youth along necessary educational and trade-skill lines. Both the theory and practice are taught, and along with that, discipline and orderly training that develops in the student the best that is in him, and at the same time creates within him the inspiration and ambition to continue his education and training until he is in fact a ‘master workman.’ Under this plan the apprentice goes to school four hours each week and is taught what he needs to know to progress on his job. At the end, of four years he is graduated. While he may have spent but 800 hours in school instruction, he will have had the benefit of 8,000 hours in the school of experience on the job. The two together make a balanced education for his job. Again, the student apprentice, like any other student, has the advantage of association with classmates similarly occupied, seeking theoretical and practical training in the trade they intend to follow. He, therefore, sees and absorbs from his classmates new ideas, new thoughts, and suggestions which can not fail to bring out his best efforts because he is spurred

Modern apprenticeship schools

We also learn from others

on to show his mettle in friendly competition with his fellow students.

“Vocational education is coming because we Americans are a people who like to succeed. We want to lose no time about it, either. We like to start early in the morning on the road to prosperity. And to do that we are going to need early guidance, so that we lose no time wandering about on the wrong road. Vocational education starts the boy or girl in the right direction and without waste of time. It makes for personal and national happiness because it makes for workers who are happy and contented on their jobs. It makes them more useful members of society. When the craftsman is a technically trained and educated workman, he needs little supervision, he performs his work with skill and efficiency, he understands plans and specifications, and the employer soon realizes his worth, and his advancement is comparatively rapid and sure.

Need for
vocational
guidance

“The skilled and educated craftsman is able to make a real contribution to the wealth of the world, even while he is still a craftsman, and it is from the ranks of these that industry draws its future leaders and managers.

Industry draws
its leaders
from the ranks
of skilled
workers

“Meanwhile the acquirement of a trade with the necessary trade education to make them master workmen fits young people to face the world with a confidence in their future that is sadly lacking in the untrained men and women who have been denied that privilege.

The man who
knows how is
the last to
lose his job

“As a boy I had little opportunity for schooling.

When I was eleven years old I went to work in an iron mill with my father who was a puddler. He worked with pig-iron, and with a boy's natural curiosity, I asked my father where the pig-iron came from. He took me to the blast furnace and showed me the iron ore and the flux and the coke, which went to make up the pig-iron in the terrific heat of the furnace. He told me that if I learned where each of these things came from, how they were combined, what their functions were, and how and where the finished product was transported and used, I should have an education. I have found this to be true. Real education lies at the hand of each and every one of us. By studying the things that lie before us in our day's work, by finding out where they come from, how they work, and where they are going, we can develop a liberal education of even more practical value than that to be gained from books."

Not all education need be learned from books

"After all, Mr. Secretary, if you were asked to give a young man a little sound advice about work, what would you say?"

"I would say to him if you can qualify yourself for a single line of endeavor and stick to it, you have found the way to success and to an education that is worthwhile. Do not scatter your energies. Find your starting point and then go ahead. Believe in your job and always strive to get the most out of it. Not all of the reward for honest work comes in the pay envelope. The satisfaction which comes from a job well done should always be a large part of the worker's reward. Everyone, whether he be the presi-

Stick-to-it-iveness

Believe in your job

dent or one of the working force should remember always that *the great aim of life is service*. The man who devotes himself to service is the man who in the end attains happiness and contentment, materially and spiritually.”

Service to
others

YOU AND YOUR JOB

"The job is the most important fact in the life of a man or woman. Work is as necessary to mental and spiritual development as it is to supply income for meeting the needs of life. To be able to do one's work with skill and satisfaction makes work interesting and stimulating.

"Our schools owe to every boy and girl the training that will enable them to do their daily work with skill and satisfaction. Every person thus equipped will be able to meet the chances of life with confidence in his own ability to do work for society that deserves generous compensation. Every effort to widen opportunities for vocational education has the hearty support of Labor."

WILLIAM GREEN, President of
American Federation of Labor

Washington,
October 31, 1929.

CHAPTER V

GETTING THE JOB OR EARNING YOUR FIRST DOLLAR

"SOMEWHERE in the city, on the farm, in the office, or in the home, there must be the right job for me."

"So the vocational training of the Hawaiian Islands has been arranged since our last talk, has it? I knew I should find you somewhere with your lap full of state plans and vocational papers."

It was the Secretary of Labor who was pointing to some papers I had been reading. On our way back to Washington we had by good fortune boarded the same train at different stations, during the afternoon.

"That was all arranged several years ago," I answered, "but there is always something new coming along."

"You know, Mr. Wright," said the Secretary, "I have been talking vocational education ever since I left you. I have talked about your particular job, and my particular job, and why we must have a job, and the number of different kinds of jobs to fit different kinds of people, and about choosing your own job rather than somebody else's, and getting the right sort of training for it, and I have referred everybody to the Director of Vocational Education for more particulars about how to be useful though educated."

"You would," I observed. "But I hope you are not

all talked out. I have some questions to ask that ought to keep you talking for 500 miles longer at least, and that will about bring us to the end of our journey."

"Suppose we take it in shifts—50 miles turn about."

"Well, then, for the first 50 miles, Mr. Secretary, I propose that you answer this question: Is it one of the proper functions of government to see that every man and woman has a job and the particular kind of a job he or she is fitted for? Prosperity means plenty of work to do
A man well known in public affairs is reported to have said just that. What did he mean? Certainly not that the government can create jobs by some kind of magic. Just what is the responsibility of the government?"

"One thing is clear," he replied, "that most jobs are created by industry, not by the government. The government gives employment to a certain number of people in its work of rendering public service, just as industry gives employment to a very much greater number in producing things which the community needs. For the government to create jobs simply for the purpose of giving employment would be a waste of public funds. It does not follow that the government may be indifferent to conditions of unemployment. There are many things that the government can do. Unemployment may mean any one of a great many things. It may mean poor harvests and low prices for agricultural products and consequent reduction of the purchasing power of the agricultural population, which diminishes the market for industrial products—for agricultural machinery and other things needed on the farm. The function of the government
Or it may mean that some important industry or group

of industries has over-produced; or a shift in the demand for goods on the part of the public; or a change of conditions in foreign markets which deprives certain industries of an outlet for their products; or it may mean the downward swing of that mysterious thing called the business cycle. Industrial activity, as you know, seems to move in waves, swelling to a crest over a period of years and then sinking to a low ebb for a time.

“One function of the government is to serve as an agency for bringing things into adjustment. It can help to maintain prosperity by initiating public improvement enterprises at the proper time, and indirectly it can help industry to coöperate in maintaining employment in one way or another during the low ebb period of the business cycle. This does not mean creating jobs to give employment. It means something quite different—doing things, that have to be done sometime, at the right time rather than at the wrong time. If things are done at the right time there will always be plenty of work for those who want it. You and I know that there is a job for every one, and when all our ideals are realized there will always be work for every one all the time. Employment will be stabilized and periods of depression and unemployment entirely avoided. The government can coöperate to bring about that condition. The big problem is, of course, to keep the supply of labor perfectly adjusted to the changing demand for it. This means helping each worker choose the kind of work he can do best, and then helping him find his particular job—and find a new job whenever he loses his old one.”

“Well, you have answered that question,” I ob-

served, "and you still have some miles to go on your shift of talking. Another question I have had in mind to ask you is: Should each one of the 2,000,000 boys and girls leaving school each year try to get, in the very beginning, the particular job which he or she has chosen for a vocation?"

"No; that I should say will not always be possible. Sometimes one must take what is offered and plan to climb the ladder from job to job until the job originally chosen as a vocation is reached. We can not always see ahead far enough to know what the future has in store for us. We may even modify our original choice of work as a result of experience in different lines. No one is infallible, and the best thing to do is to do our best at all times. If we are fitted for work in the particular field in which we have found employment, promotion will come in due time, and we may even find that our particular job is the one we happen to be doing rather than the one we thought was ours before we tried ourselves out in the shop. And I may add that it is my experience that the boy may have to seek his first job, and may have some difficulty in finding it, but where he makes good on the job he finds, better jobs more to his liking will seek him; and his days of job-hunting will be over."

"We have on file thousands of cases to prove that," I remarked, "and many instances of conspicuous success come to mind. I am thinking of one such instance—the president of a corporation of national repute, who began his career as an ice man. Handling big chunks of ice did not interest him as a permanent job. But it was honest

The first job
may not be the
right job for
you

The finding
period

work and he did his best until he learned of a job with an electrical company as an apprentice. He applied for that, got it, and set out to make it his future vocation. Once more he became restless and decided to go with a big concern where there was opportunity to work up to better paid positions. He applied to the big company of which he is now the head and convinced the foreman that he would make good if given a chance. He was given the chance to begin working up in the shipping department."

"What sort of opportunities would he find in such a job to begin working up?"

"The very best of opportunities. Filling the orders sent down from the offices would give him detailed information about the business, its organization, its customers, its markets, and many other things which those in higher positions, the managers and the president himself, needed to know. As the business grew his interest in his work was recognized, and when better jobs were to be filled he got them one by one. From inside work he went to the job of salesman in another city. Then to that of purchasing agent, supervisor of sales, assistant manager, manager, vice president, and finally the presidency itself."

There is always something to learn on any job

Climbing the ladder

"That," said Secretary Davis, "is the story of many men who manage big business to-day. They began at the bottom. Of course, not all can become general managers or presidents, but each can find the particular level in the organization where he can do his best work—some as shipping clerks, others as salesmen, or in office work. All are

Each should do his best

needed. If the flagman at the railroad crossing does not do his duty, the train may be wrecked. If the shipping clerk is careless, the reputation of the organization may be damaged to the point of bankruptcy.

“Good managements recognize these services, and promote their own employees accordingly. *No business can prosper which does not recruit its management from the ranks of its own workers.*”

“Now, for the last ten minutes of your first shift, Mr. Secretary, how did you earn your first dollar?”

“I very distinctly remember how it happened. My first earned dollar came to me when I was a boy a little less than eight years of age, just after I had landed in this country. My father, who had been here some time before we came over, had established a home in Pittsburgh, Pennsylvania, and had sent for the rest of the family. Later he settled in the city of Sharon, Pennsylvania, because as a Welsh iron worker he liked the Pittsburgh region, where he was assured of a steady and immediate job because the demand for men of his skill in the mills at that time was very great. My mother, my brothers and sister, and I joined him there. I was about seven and a half years old when we came to this country, and for two or three years I went to school. But I was eager to get to work, even at that age, and work I found, thirty days after my arrival in this country.

Earning my
first
dollar

“My first job was to drive cows to pasture and back each morning and evening for the proprietor of the town hotel who wanted to serve his guests with fresh milk every day. It was in driving these cows to and from pasture that I earned my first dollar.

“That first dollar was just one of the regular wage

that I continued to earn and save. As A dollar saved was the custom among the Welsh folks, is a dollar
I turned my savings over to my mother. earned
She was my banker, first, last, and always. I kept it up, even though I soon left Sharon for another section of the country, seeking a better job. I retained enough for food and clothing, but always sent a part of my earnings to my mother. I went on the theory that it was a good idea to keep in good standing at home, because in the event I was out of work, I should be sure of a place where I could go and know there was something for me. My home deposit was a sort of unemployment insurance. Whenever I was staying at home, all my wages went to my mother. She could use the money for whatever she desired. What I needed, she gave me, and what I didn't need, she could use for whatever purpose she wished.

"It was not long before I had not only my first dollar, but a good many other dollars saved up. It was my mother who helped me to do it. A safe banker
I believe if every boy did the same he banker
would not find it so difficult as so many boys do to save. Saving is only the simplest form of insurance. If illness, or any of the days we call 'rainy' come along, you always have money to tide you over, if you have been careful to leave money on deposit in the home bank. If you escape the rainy days, you still have money saved to invest. And let me tell you that many a fortune has been made because a man happened to have a little money in the home bank to invest in a good thing when the chance has been offered to him—and many a man has missed the chance to make a fortune just because he has failed to build up a deposit in that bank.

“Usually the man who can not save his first dollar never manages to save any other dollars. It is putting aside the first dollar or some portion of it that counts. Saving is a habit. Fortunately, it is never too late to form that habit, but it is better to form it early. I advise every boy to save. If it seems too old-fashioned to make his mother his banker, he can open an account at a regular bank, and deposit his pass book with his mother. It will soon become a habit. He will then be always ready to meet either misfortune or good fortune.”

Saving is a habit and habits are formed most easily while we are young

“Over in my office, Mr. Secretary, helping boys and girls to earn their first dollar is a part of our regular job. That is to say, we coöperate with services in the states in doing that. Up in New York City it is not unusual to have more than 100 boys and girls at one time in the office of the Vocational Service for Juniors, asking for help in finding their particular job.

“These boys and girls have left school to go to work for various reasons. Almost a third of them have left for economic reasons—that is, they need to earn money. Another third have left because it is the custom to do so when they have reached the age when the law no longer compels them to go to school. Some have left because they disliked school or just wanted to go to work, and others from other causes, such as being over age, failure to make their grades, or trouble with the teacher.

Why boys and girls leave school

“When I asked the director of this office how these boys and girls usually got their jobs, she showed me

a report of a study of 100 boys and 100 girls who were at work, which showed that 69 per cent of the girls and 55 per cent of the boys had secured their jobs through the interest of friends or relatives. So it would seem that it pays to have friends and relatives interested in you. A friend who has a job is on the inside, and if he has a good record the boss will value his recommendation of others.

“You may be interested in the fact that 19 per cent of those 200 boys and girls had found their jobs through answering advertisements, 13 per cent by applying directly to an employer, 4 per cent had seen a sign in a window ‘Boy Wanted’ or ‘Girl Wanted’ and only 3 per cent landed their job through any commercial employment agency.”

Jobs are secured in various ways

“Now that we are on your shift of talk, how did you get your first job?”

“That is a hard question to answer, Mr. Secretary. I was born in Indiana and raised on a Kansas farm where, as I think back to my early boyhood days, there was always plenty of work to do—always chores to be done by boys after they were big enough to ‘fetch and carry.’ Wood boxes to fill, pigs to be fed, weeds to be pulled, and as I grew up to the age of ten or more, little by little the work done by men on the farm was given to me.

“But I shall never forget my first job any more than you will forget how you earned your first dollar. Mike Spielman, a neighbor of ours, wanted a boy to sit on his corn planter, and ‘drop the corn’ as he drove the team

Working three days for ‘six-bits’

across the field. His planter was not a self-dropper or check-row planter and it required considerable skill to move the dropping lever at the right time so as to keep the 'hills' of corn in line for cross plowing. The land had been plowed, harrowed, and cross-marked so as to show me where to drop the corn, and I had to keep a constant watch for the little marked furrow where the three or four grains of corn should be dropped. From six in the morning to six o'clock at night with an hour at noon-time for dinner is a long day for a ten-year-old boy. Sometimes my eye would leave the 'mark' and follow the left-hind foot of 'Old Bets' the near horse, and then I would be dropping each time she raised her left foot. When this happened Mike who sat behind me on the corn planter, would wake me up with the injunction to 'mind my business.' At the end of three days we had planted forty acres and six weeks later I was paid seventy-five cents for my three days' work—almost two cents an hour.

"When I became sixteen, my father 'hired me out' to a neighbor farmer on a contract for nine months, at \$16 per month for the first four months and \$18 for the next five. I began on March first, and had a birthday late in June, which probably explains the increase in wage at that time. I never collected one cent of my wages. I was not of age and my employer religiously paid my wages to my father. If I needed spending money or clothing my father furnished them to me. Earning a man's wages

"When I became nineteen, I decided to teach school. My father had told my two older brothers that when they reached eighteen they could 'hustle' for them-

selves, and keep what they earned, or if they preferred to stay with him until they were twenty-one, he would give them a team, harness, and wagon to go into farming for themselves. They chose the first arrangement and I did the same, except that I decided to leave the farm. To get some money for my education I farmed one summer and then entered a business college expecting to become a stenographer or bookkeeper.

Finding my
vocation

“When I came out of school the following spring with my ‘sheepskin’ under my arm, I did not find a job. My older brother who had bought a farm offered me forty cents a cord to quarry rock for him. A cord is a big pile of rock. It takes a pile four feet wide, four feet high and eight feet long to make a cord, or 128 cubic feet. I made one dollar a day or a man’s wages at this job and kept at it for three months. It was then I decided to be a school teacher. One month at a county institute gave me my third grade certificate to teach, and once more I was ready for a job.

Teaching is a
vocation

“We had a county superintendent of public instruction who had taken a friendly interest in me and he advised me to apply for a district school, which was located about six miles away from my home. I will never forget how I got this my first real job after I left the farm.

“There were three school board members—a treasurer, a clerk, and a director—one of whom was a staunch church member, a former teacher himself, and one who took his responsibility as a school director seriously. He had known me as a little boy

Giving up per-
sonal pleasures
for the job you
want

in Sunday School, and when I asked for the job and presented my teacher's certificate, he said to me, 'John, I've just got one question to ask you. Do you dance?' I did some quick thinking, and decided I wanted the job. That if dancing was a personal pleasure which would keep me from getting the job I wanted, then I would give up dancing. Looking him squarely in the eye I said, 'I have danced but I've decided to stop.' A little smile came over his face for he knew that I went to dances and then he said, 'Well, I'm for you.' I got the job, and I kept my word while I taught in that school.

"My salary was \$35 per month for seven months. I boarded at home and rode six miles horseback morning and evening between home and school. After paying my mother for my board the rest of my earnings went into the bank to pay for my college education."

"You still have some miles to go on your shift of talk," remarked the Secretary of Labor, "and you might tell me something more about those employment agencies for helping boys and girls find their jobs."

"There are two kinds of employment agencies: (1) Those known as commercial agencies, and (2) public employment agencies which do not charge a fee. Many public school systems maintain employment offices for students and other young people. In some cities the employment agency is a part of the city government maintained from donations received from citizens. Some high schools have on their staffs persons in charge of guidance, placement, and follow-up work. They offer their services to students, and try to assist both the boy and the girl in

getting a desirable job and the employer in getting a desirable boy or girl.

"In New York City alone there are nearly fifty different organizations engaged in helping people to get jobs. Many of these have their representatives scattered about the city in schools, in churches, in fraternal organizations, and offices. Some of them are organized to meet the needs of special groups—such as those who are handicapped by disease or accident; those belonging to certain religious groups; those whose parents are members of a fraternal organization; or those who attend certain schools.

"Dr. Mary H. S. Hayes, Director of the New York Vocational Service for Juniors, which helps boys and girls in school to get the right kind of jobs, told me the following story to illustrate how these different organizations are called upon to give all kinds of help to all kinds of people:

"'People' she said, 'who believe that unskilled laborers, as a class, lack trades because they have not the ambition or the energy to put themselves in the ranks of the skilled, might find food for thought in a recent experience of the Vocational Service for

New York's
Vocational
Service for
Juniors

Juniors. The officers of this organization feel that it was a rather pathetic demonstration of the fact that there are many men in this city who never had a chance to learn a trade, who would still like to do it if they only knew how to go about it.

"'It was an article in the Jewish newspaper, *The Day*, that started the demonstration. Nobody in the Vocational Service for Juniors can read Yiddish, so nobody knows just what the article said, but it gave

the impression that the Service offered vocational guidance to adults as well as to youngsters under eighteen. It was published on Armistice Day, a reporter from *The Day* having secured an interview shortly before, and early in the morning of the twelfth, applicants, all over thirty, began to besiege our office both in person and by letter.

“ ‘First to come was a middle-aged Russian, small and bent, who spoke English with difficulty.

“ ‘ ‘ ‘Please,’ he said, ‘I come bei you to ask how should I learn to design clothes. Now I sew pants mit a machine. Nobody teaches me nodings. I vork, vork, vork. It tells me here dat you should show me how to raise myself.’ He held out the clipping from the Yiddish paper.

“ ‘ ‘Perhaps he was too old to realize his dream, but I was able to refer him to an evening trade school where he could at least have the satisfaction of trying.

“ ‘ ‘On his heels came a man of thirty-five, who said he worked in one of the barns of the Interborough Rapid Transit Company for \$27.24 a week. Would the Vocational Service please recommend him to a ‘good honest school’ where he could learn to be an electrician? He also was directed to an evening class, for the fact that he was employed in the subway car-barns satisfied the rule that adults attending trade schools must take up some branch of the work in which they are already employed.

“ ‘ ‘Other men came in numbers that rather interfered with our regular function of giving occupational guidance to school children and finding jobs for boys and girls with their first working papers, but the men were so earnest that no one had the heart to turn them

away. Most of them were men with families, foreign-born, living on the lower East Side. Some had no specific ambition, they just knew that they wanted to learn trades, but the majority were very clear as to what they wished to do. Some desired to become plumbers, some electricians, one a house-painter, one an inside painter, while mechanical drawing and power machine operating lured others. Two applicants were garment cutters, and being out of work at this season, wished to learn to cut slip-covers for furniture. It was a clever idea for filling in the slack time in a seasonal trade, but unfortunately I knew of no school that taught that one branch of upholstery.'

"So much for this New York office. But the need and the experience is much the same everywhere. One of the 2,000,000 leaving school last year gave me this account of her experience.

" 'I had just graduated from high school at the age of sixteen, and friends advised a summer's employment in an office before entering The independence of youth college in the fall. As the suggestion was made that a certain well-known firm probably needed temporary stenographers, it was comparatively easy for me to muster enough courage to write a letter of application. I did not hear from the firm for some time, and since my life had been sheltered as far as job-hunting was concerned, I naturally decided that if a company didn't want to hire me, I didn't want to work anyway. It was not a case of "sour grapes" but merely the easiest way to soothe my hurt feelings, for had I not just graduated from high school, and had I not a just right to be proud enough to expect a prompt answer? I did not then realize that those who

really want jobs can not afford to assume such an indifferent attitude.

“ ‘After two weeks I received a letter asking me to call and see Mr. So-and-So of the Big Business Firm, Inc. I entered the office and waited for the man whom I was supposed to see. I even went so far as to prepare a speech in which I would tell him I had decided that I was no longer interested in a position.

“ ‘The moment arrived and I introduced myself to my future “boss.” My speech was ready, but just then the telephone rang noisily and I was asked to sit at a nearby desk. I had a few minutes in which to survey my surroundings and to rehearse my speech. There were billing machines, bookkeeper’s desks, and typewriters in this room. In spite of the overcrowded conditions the bookkeepers seemed to “bookkeep” without noticing the noise; the typists typed and sorted the mail, and several operators were working at the billing machines, or giving the messenger boys statements which were to be delivered immediately. Everyone seemed to be happy, busy, and unusually congenial.

“ ‘The boss again approached me but this time he held a large stack of papers in his hands, and before I had time to tell him that I really didn’t want to work, I had been directed to address envelopes for those bills. Again, I chose the easiest way out, and I addressed the envelopes. In due time one of the girls was asked to introduce me to the other members of the office force, so it did not take many “How do you do’s” to convince me that perhaps it wasn’t so bad after all.

“ ‘The day was long, and I was tired, so tired that

I didn't know whether to be enthusiastic or disgusted. The next day I again reported for work but this time I knew just where to go and what to do. I advanced from envelope addressing to the making of statements, and so on throughout the entire summer I continued to learn the things which were being done in this and probably every other bookkeeping office.

“One day I was told that I had to have an employment certificate if I was not yet eighteen years of age. When I received the certificate I was also given a list of compulsory minimum wages to be paid by employers

Getting a variety of experiences

Getting an employment certificate

to people of certain ages and grades of work. I noticed that I was to receive not less than ten dollars a week. There was much speculation on the way home as what my actual salary would be. I knew I would get ten dollars a week, and when my father suggested that I might receive more than the minimum, I would not allow myself to believe any such good luck. Saturday I received my pay envelope and in it I found sixteen dollars—one dollar for each year I had lived! By that time I knew that my friends really did “know best” when they suggested that I get some work experience. Sixteen dollars each week and all my own, earned by my own hands by eight hours work as a typist and office girl!

“As my store of knowledge increased and I learned that those who had not just graduated from high school could teach me many things I did not know, I became increasingly interested day by day. And it was a happy

The satisfaction of work well done

day in my life when I was asked to return for the next summer for similar employment.' ”

“Now, Mr. Secretary, I am convinced that if there is any one time in our lives when ‘a feller needs a friend,’ it is when he has just left school and is going out in a great city at the age of fourteen or fifteen, with his working papers in hand to hunt a job. Away from home and its protection—coming into contact with a cold and indifferent business world where many influences tend to form habits that will later need to be unmade, if the youth is not to grow into manhood as a part of that hopeless, restless element that never gets ahead, never sticks to anything, never does anything worth while.

“That is where the right kind of guidance and follow-up work by the employment office can do a world of good. Under this influence the ambitious may rise and the unambitious may be encouraged and stimulated to do better. The evil influences tending to form bad habits may be eliminated or overcome and our country be made better by conserving its greatest asset—the youth of to-day, who will be the men and women of to-morrow—many of whom will be sitting in the high places directing business and governmental affairs.

“One or two more stories and then my shift will be finished. Here is the story of how one boy got his job and what it meant to him. A vocational counselor called upon a teacher in a junior high school and said, ‘Miss Bower, what sort of a boy is Nathan?’ ‘He is not much good,’ replied Miss Bower. ‘He is rebellious in class and oftentimes

The vocational guidance counselor interviews the teacher

seems to be sullen as though he thought the world was against him. At other times he can be real nice. Why do you ask?"

"'Because I wanted to know whether you could recommend him for a job. One of the newspapers is looking for a boy. It's a good job and Nathan seems very anxious to have the job. He is a good looking lad, although he dresses shabbily.'

"'That may be one of the reasons,' said Miss Bower, 'why he is becoming sullen and resentful. Perhaps he feels he is not dressed as well as the other boys. Maybe if you get him that job, so he can earn some money, it will improve both his shabby clothes and his disposition.'

"The vocational guidance counselor had gone to see Nathan's teacher to get some guidance of his own. He was interested in Nathan and wanted to help him. Between them they analyzed Nathan's attitude, his personal habits, and finally decided he would make good if given the chance. There are many Nathans among the million boys of his age.

"Nathan got the job and made good. It was in the circulation department of a daily newspaper. His job was to get new subscribers and then route the boys who delivered the papers. In two days' time he had earned \$13 extra pay.

"He came back with new shoes, a new shirt with collar and tie, and with a smile on his face that completely wiped away his former resentful look. His suit was the same, but being pressed it looked different. He was the same boy in body but a different boy in spirit. His face, his thoughts, his hopes, and his ambitions were all turned toward his job. He had more

self-respect and he had stopped thinking the world was 'against him.'

"In his book on 'Acres of Diamonds,' Russell Conwell tells the legend of Ali Hafed, a well-to-do Persian farmer. He was wealthy, not so much because he had much property or money, but because he was contented. One evening a visiting Buddhist priest told him a mythical story of how the world was made; how gold, silver, and precious stones abounded in different parts of the earth awaiting someone to find them. He painted a vivid picture of diamonds with which great kingdoms could be bought.

"Ali Hafed became a poor man immediately, not because he had lost any money or property, but because he had lost his contentment. He sold his farm, left his family, and went to seek the 'Acres of Diamonds' of which the priest had told him. He wandered far and wide—seeking, always seeking for diamonds. Finally, disappointed in his search, he ended his life in a foreign land and never knew that 'Acres of Diamonds' were found in his own backyard by the man to whom he had sold his farm.

"There are many Ali Hafeds among men and women of to-day. When seeking a job they never realize that the jobs about them in their own community offer opportunities for earning a good living and for becoming wealthy, if they are willing to study the job and find out how it can be made to serve the needs of more people, or to serve the same number in a bigger and better way.

"The hobo, like the rolling stone, 'collects no moss.'

The boys and girls who always keep looking around to find a better job in some other place or with some other employer, seldom do as well as those who seek a job in the first instance, where there is opportunity to advance to better paying positions. Employers are always looking for those who want to get ahead in the business and who are willing to work and learn.

“Of course, some changes in jobs are helpful, but often it is overdone. I once examined a number of employment record cards in an employment office, and found that certain boys and girls were coming back every few days or weeks to get another job. Sometimes they would stay only a day or part of a day—a week or a month. Many had tried out six or eight jobs in the course of as many months.

Beginning on
the ground
floor

A rolling stone
collects no
moss

“When I read the comment of the employer written by the employment agent on the back of the card, I usually found such statements as ‘Not interested in his work,’ ‘Mind seems to be somewhere else,’ ‘Wants more pay than he can earn,’ ‘Did not show up for two days,’ and then at the last, ‘No good—had to let him off.’

“Henry Ford, you know, Mr. Secretary, found his ‘Acres of Diamonds’ in his ‘old home town.’ John D. Rockefeller stayed with the oil industry. And every big industrial concern has in its employ many men and women who began at the bottom and stuck to the job until they found their own little ‘diamond field’ somewhere in the organization, or until their services were sought by other employers who had learned of their ability. Jay Gould started life in a country town

and made \$80,000 before he was twenty-one. He was willing to work hard; to save his earnings and live within his income."

"Well," observed the Secretary, "if he made \$80,000 before he was twenty-one, he probably found it easier to live within his income than some of the rest of us."

"Cornelius Vanderbilt," I continued "the head of a great financial family, was a poor boy, the son of poor parents, but he was willing to work. His parents, who owned a little farm on Staten Island, were poor in accumulated wealth, but rich in having a son who gave the first \$3,000 he earned to them to use. He undoubtedly felt that that was a good investment for him, which would earn life-long satisfaction.

"Employment agencies have many stories to tell of modern 'Ali Hafeds' among boys looking for a job. In Milwaukee one boy came back for help to secure his thirtieth job in nineteen months; from New York I obtained the record of another boy who had been aided in securing his sixth job in five months. His first was in an office. At the end of one week he quit and came back to the employment office for another job. When asked why he quit, the boy, whose name was Dick, said, 'I didn't like the place—too much sitting around with nothing to do.' His next job took him into the shipping room of a department store. Three weeks went by and again he appeared at the office of the employment agency for a new job. 'Why did you leave the shipping room, Dick?' the counselor asked. 'Got fired,' he replied. 'You see there ain't nothing to do down there but work all day handling packages and boxes on trucks. I don't like that kind of work. Last night the

Rolling
stones

foreman said I need not come back. I want to be a banker and work in a bank.'

"Once more the counselor got busy and because Dick was a neat, bright-faced lad, found a place in a bank for him as a messenger boy. Noth- Weighed in the ing more was heard from him for several balance

weeks. One day the counselor called at the bank to see how he was getting along. The bank official had a thoughtful look on his face when asked how Dick was doing. 'It's a little early yet to say,' he said, 'he may come through, but somehow I have the feeling he lacks something in his early habits. He is neat, respectful, uses fairly good language, and yet he seems to lack appreciation of giving attention to his work. The other day he mislaid some valuable papers and caused considerable annoyance. Better wait a while and give him a chance.'

"Another two weeks went by and the bank official called the counselor on the phone. He said, 'We are letting Dick go to-day. He lost a package of valuable papers which he had been given to take to another bank. We can not use that kind of a boy.'

"Two more jobs followed in rapid succession. Each time Dick thought of a new kind of work he would like to do, and each time after a brief contact his interest waned.

"I am not inclined to place all the blame on Dick, since he probably had never been taught, at home and in school, the wisdom of sticking to a thing until he had got out of it all that he could. Like 'Ali Hafed,' who lis- There is no short road to the top tened to the mythical story told by the Buddhist priest, he was seeking his 'Acres of Diamonds' and wanted

to secure a good paying job with easy work without going through the long years of an apprenticeship necessary to learn and to grow on the job.

“But the story of Dick did not end in tragedy as with Ali Hafed. The counselor turned him over to an older counselor who had had much experience with similar cases of boys and jobs that did not fit. ‘Sit down and change your mind about the job you would like to do,’ he advised Dick. ‘You have been thinking only of yourself and not of others. You expect to be paid for what you do. Then you should think of the man whose money will pay you, that is, your employer. Think of how well you can do your work and be proud and happy on your job. Remember that others also must begin at the bottom of the ladder and climb to the top.’”

The psychology of youth

“A recent issue of ‘Trained Men’ contained an article on ‘Why Boys Enter a Trade Regardless of the Wages Earned,’ by a supervisor of apprenticeship in the state of Wisconsin.* This supervisor gets to know a lot about boys and their desire for work. In his article he tells the story of a lad whose name I will change to Every Real Boy.

“When Every Real Boy’s family moved out of the state to an Illinois town a short time ago, he was naturally expected to go along. He was an indentured molder’s apprentice, and because of his apprenticeship wanted to remain where he was. Not that he couldn’t have had his indenture canceled for the reason just given, but simply because he wanted to complete his training. The supervisor being much interested went to him to find out what his plans were, and how he expected to make both ends

Every Real Boy

* Mr. Walter F. Simon.

meet on an apprentice's wages, his father being unable to give him any financial help. The supervisor found him hard at work in the foundry and began to question him. Wiping the sweat from his face with a grimy hand, he said: 'Don't worry Watch your about me, Mister, I'll take care of my- job self.' 'But you're still in your first year. How are you going to do it on those wages?' we asked. 'I've got it all fixed,' he answered, 'I'm going to live with a friend of mine.' Then he explained himself. 'I've got a steady job here, they treat me white, and I'm learning the trade, so why throw up the chance I've got to learn a good trade?' With a determined look on his face he added, 'And believe me, I'm going to stick right here and get all I can out of it.' But I have run some miles over my shift. Instead of stopping with one story I've told a half dozen."

"You remember the old song, Mr. Wright, 'I am master of my fate—I am captain of my soul'? That applies to all of us. We shall all be just what we make ourselves be.

"If a boy makes a dollar he should save a part of it, and as he grows up to manhood he should always live within his means. Just because some of his fellows want to 'show off' and put on a 'big front' is no reason why he should do so.

"The best rule for success is to get some good job, get back of it, work hard at it, and save something out of the earnings, not forgetting to take good care of one's health. Success will be assured by following this rule.

"I have said many times that every worker is entitled to what I call a saving wage, a wage that will do

more than provide the mere necessities of life. I believe that the pay envelope at the close of the week or month should hold something more than enough to settle the accumulated bills for food, clothing, and shelter. I believe, as President Harding said, that 'The workman's lowest wage must be enough for comfort, enough to make his house a home, enough to insure that the struggle for existence shall not crowd out the things worth existing for.'

A saving wage
rather than a
living wage

"Many modern American employers have accepted the principle of the saving wage. They are realizing that the bulk of America's great buying power rests in the pay envelope of the American wage earner, and that the judicious spending of the worker is the source of prosperity for industry.

Every worker
is a potential
buyer

"But to make the saving wage a practical economic measure, the worker must do two things. He must work and earn, and he must save. The wage earner, who in return for his pay does an honest, thorough day's work, has found the rock upon which all ready thrift must be based. For the shirker has no place in American life. The man who accepts his wages and fails to deliver his full share of labor for it, soon will be without work or wage. He is recreant to his duty, to himself, his employer, and his community.

A full day's
work for sav-
ing wage

"The man who would have enough for himself and his must work steadily, spend judiciously, and save systematically. To-day the avenues of systematic saving—as well as of foolish spending—open on every side. To follow along the avenues of thrift and

A saving wage
provides
money to own
a home

avoid those of foolish spending is the wise policy for any boy or girl to adopt. The savings banks offer safety and profit to the individual who will take advantage of them. Opportunities are offered for thrift by the methods now so common which enable the average working man to acquire a home. There is no more stabilizing influence in community and national life, to my mind, than that of the ownership of a home. Life insurance also provides a sure and certain means of saving. Great fraternal organizations with their sick and death benefits give easy opportunities to the small saver, and at the same time they foster that spirit of brotherhood which is good for the human soul.

“Saving is not stinginess. Thrift is not parsimony. The individual who knows when and how to spend his money is the individual who knows when Thrift means and how to save his money. Thrift happiness means happiness now and in the future. It means happiness now because the thrifty man lives within his income. It means happiness in the future, for it provides the individual with the means of comfort when earning is no longer possible.

“The habit of thrift will help out during periods of unemployment which seem to come to us regardless of everything we have yet been able to do to keep all industrial and agricultural interests in a prosperous condition. This habit should begin with the first job and continue to the last.

“Unemployment must have been an old story when Joseph saw the simple meaning of Pharaoh’s dream. In these times of ours periods of slackness have succeeded periods of activity at more or less regular intervals. The seven lean kine of Pharaoh’s dream Jo-

Periods of depression follow periods of prosperity

seph took to mean seven years of famine. This would be regarded as a rather protracted period of depression under present conditions. But the important thing in the story of Joseph is not how long the periods of depression lasted. The important thing is the advice Pharaoh received from that wise young man. Joseph warned his king to lay aside from the seven fat years enough to bridge over the seven lean years. That advice, given about 3,000 years ago, is good and valid to-day.

"If every employer in America and every American worker had the prudence and the foresight to set aside a portion of his earnings in the good years to take care of the leaner times that always follow,—while we would still have unemployment, unemployment would not bring its unpleasantness and hardships.

"Human weakness is at the bottom of much of this evil of the man out of work. The fault is evenly distributed among us all—failure to provide out of good times for the lean times that come after. The worker, when work is plentiful and wages are high, is prone to spend too much and save too little. The business man, when business is brisk and profits are large, is apt to expand his plant as if boom times were to be with him permanently."

We need a balance wheel on industry

"We might take a lesson from nature," I suggested. "The squirrel knows by instinct that there are no nuts on the trees in the winter time, hence he gathers a supply together when they are plentiful, and stores them away to tide him over the lean months. Bees make honey only when flowers bloom, yet they must eat when the flowers are gone.

A lesson from nature

A hive full of honey will provide food for them during the winter months—although the bees take the precaution, which is not permitted in civilized human communities, of killing off all the idle drones before the lean season begins. If the man who keeps the bees takes too much honey away in the fall, the bees starve, and both the keeper of the bees and the bees suffer in the end.”

“The American Employer,” observed Secretary Davis, “has learned the business wisdom in the liberal wage. He knows that our millions of producers, if they are well paid, will create a rich market for the products of his industry. The employer has become further willing to pay his liberal wage because he knows he gets his money’s worth in the form of full production. On the other hand, the man at the bench or machine is willing to put forth his utmost efforts because he knows he will get the full worth of them in his pay envelope. This, in combination with the general goodwill and spirit of partnership that now pervades our industries, is so thoroughly understood as the basis of our phenomenal prosperity that no one would think of disturbing it.

One can not be prosperous without the other

“I remember reading a statement by Dr. Cooley in his publication on ‘My Life Work’ that expresses a new thought on the question of wages. He says:

“ ‘The conditions found in any industry affecting hours, wages, surroundings, and workmanship, are largely dependent upon the interest, the intelligence, and the cooperation of those engaged in it. *No one ever gets a dollar that he does*

An economic principle

not earn without some one earning a dollar that he does not get.' "

"But the porter, Mr. Wright, has run off with your suitcase of vocational plans and outlines. I don't carry my ideals around that way. He seems to think we have arrived. We must have been running by our stop-talk-and-listen signals."

YOU AND YOUR JOB

"The pursuit of happiness does not lie along the road of abolishing work, for work is the cornerstone of real happiness. It lies in the doing of the day's work with a zest and good-will, under the spur of encouragement and rewarded with the satisfaction of achievement.

"One of the outstanding characteristics of American business generally is the strict application of the men in charge of our various business enterprises to the work in hand; the hardest-working men in America are the responsible managers of business enterprises. They work long hours, they carry huge burdens, and they give themselves to their work with a completeness and an intensity which, in large measure, account for the marvelous results which American business achieves.

"Men who start out in life under a mantle of influence generally start out under a severe handicap. They have to do their job twice as well to get recognition for a job well done. Moreover, men who find themselves wrongly placed should not hesitate to change, but not because troubles come up and difficulties arise. They must be met and overcome. And in meeting and overcoming and conquering them will be found strength for the future. Select your work. Give the best that is in you. Let nothing stand in the way of your going on.

"The aristocracy of the future is not one of wealth or university education, but the aristocracy of the men who have done something for themselves and their fellow men.

CHARLES M. SCHWAB, Chairman
Board of Managers,
Bethlehem Steel Corporation

New York,
October 26, 1929.

CHAPTER VI

YOUR JOB AND YOUR EMPLOYER

"IT WAS not unusual for the Secretary of Labor to drop into the office for a quiet chat after a board meeting, as he had done on this afternoon.

"Well, what is it, Mr. Secretary?" I asked. "You seemed to have something on your mind all through the board meeting. I don't believe you know whether you have approved the vocational education plans for the Hawaiian Islands or not?"

"The trouble is this," he replied. "A man out in Chicago still has the notion that vocational education is just a clever conspiracy of the employers to exploit labor, a scheme for increasing profits and dividends by making labor more productive—for making industry and commerce and agriculture more profitable for those who own and operate our factories, and railroads and farms, rather than for the workers. There are a few who still think like that, you know, although most of them know better."

"I once heard an employer of several thousand men in coal mining say to a group of his employees, Mr. Secretary, that if the business did not pay fair dividends it could not pay fair wages."

"I have heard that, too, and I know what some one or two of his men may have been thinking while he was saying it. They may have been thinking that it worked both ways—that if the business did not pay

fair wages it could not pay fair dividends. Also, that if they increased their output, it might mean higher dividends without any increase in wages. You know that way of thinking. It is not very common to-day and is becoming less so, but one still encounters it. We are coming to realize that if a business does not pay dividends it is bound to fail in the end, and then the workers lose their jobs; but, also, of course, it is true that if the business does not pay fair wages, it fails just as certainly, and the owners lose their investment. In either case the workers lose their jobs and the owners lose their investment."

"The answer," I observed, "is that it is a mutual proposition—that this prosperity we talk about is a coöperative product. The worker prospers in fact only as, not at the expense of, his employer, and the employer only as the worker. In the long run, neither wages nor dividends can be paid out of capital investment. Both must be paid out of earnings."

Prosperity
must be mutual
for employer
and employee

"We have made it illegal in this country for any corporation to pay dividends out of the money that investors have paid into it. That is fraudulent practice and corporation heads have been sent to jail for doing it, as they ought to be always. And although it may not be illegal to pay wages out of capital rather than earnings, it is in the end just as disastrous to do so. Any concern that does it is on the broad way to bankruptcy, and the workers employed by such a concern had best begin to look around for new jobs. The worker should know that his pay envelope is filled from the earnings of the concern that employs him, and that

Dividends can
only be paid
from earnings

to keep this envelope filled he must himself be one of the earners."

"It seems to come to this, then," said the Secretary of Labor, "that no industry should be permitted to exist in America that does not reward its earners with a wage sufficient to maintain the American standard of living. If under competent management with efficient labor it can not do this, and at the same time pay fair dividends, something is hopelessly wrong with the industry."

"As I see it, Mr. Secretary, the owner as the employer invests his money, and the employee invests his labor in the business, and if dividends of fair wages and profit are not paid neither investment is a good one."

"Precisely so. A factory may be admirably planned. Its operation may be scientifically managed. But that alone will not insure prosperity. Some- Business is a joint enterprise
thing more is required, and that some-
thing more is the skill and loyalty of
the working force, of the men at the machines. Also skill and loyalty of the working force alone will not insure prosperity, without good management. It is so in a bank. Its officers may be the wisest and shrewdest of men. Their policy may be broad and far-seeing, but their bank can not operate successfully without a skilled, able, and efficient working force. Neither can an efficient working force without competent management insure success for the bank. And that is not all. Between those who direct and those who execute there must be harmony, goodwill and understanding.

"Just in proportion as we have that spirit of co-

operation among the 45,000,000 gainfully employed in America, and those who employ them, our country will prosper. The American worker and his employer must learn, if they do not already know it, that they are partners, and must work together in the spirit of partners. That will insure prosperity, and nothing else will. It is not enough that the manager shall be competent and the worker skilled. They must work together as partners participating in the profit of their joint enterprise.

The real partners are
Money, Labor,
and Brains

“And the coöperative spirit does not simply grow like ‘Topsy.’ It must be cultivated. On both sides there must be leaders to develop and foster it. A thousand things tend to break it down every day. The worker is naturally ambitious on his own account, and he may become discontented. He may look with envy at the chief who issues orders and draws a larger salary. That is human nature, and a spirit not of partnership but of bitterness may easily grow in such a man. It takes real leadership in those who manage a business to keep the respect and loyalty of the eager and intelligent people in their employ. But it is worth the trouble. Loyalty is the most valuable asset any business can have, and the most easily dissipated.

Coöperation
and loyalty

“So I am constantly preaching goodwill between employer and employee. I tell the ambitious workman to be patient, to bide his time, to await the opportunity that will start him on the way to become an employer on his own account, as every ambitious man wants to be. He can never realize that ambition un-

Goodwill between employer and employee

less he is faithful as a workman. You can not be good in the high places unless you have been good in the lower places. You can not win loyalty from those you expect to employ some day, unless you have given loyalty to those who gave you your chance in life.

“And I tell the employer that he must keep in mind the keen intelligence and ambition of those who are serving him. He should give them every chance to advance. After all, the employer must earn the loyalty he receives, just as the worker must earn his wages. Loyalty is not a free gift. It has to be won. An employer receives loyalty from his workers only as he keeps their respect, and their trust in his fairness. An employer must be loyal to his men, if he would win their loyal devotion to him. Where the worker feels that he is given a fair chance, he gives his loyalty in return freely. And with loyalty on both sides, you have the ideal condition—goodwill, and coöperation in a genuine partnership.”

“There are many occupations, Mr. Secretary, where the life or safety of the worker is endangered. What is the responsibility of employers in such cases? Do you believe that the worker is more important to industry than machines and materials?”

“His responsibility is a very serious one indeed. It is to make work safe for the worker in every occupation. I look forward to the day when American industry will be conducted without loss of life or limb as an occupational hazard—to the day when the worker will be as safe at his work as he is in his home, and our prosperity will come to us without exacting any ghastly toll of flesh and blood as its price. No prosperity is

Loyalty must
be earned

The human
factor in
industry

worth that price, and in fact nothing bought at that price is prosperity. It is only a hideous sham.

"Industry can not afford to leave all the risk and hazards of its business to its employees, and most states now have enacted compensation laws under which employers are required to pay a sum of money, usually in proportion to their pay roll, to the state to provide funds for helping those who may be disabled, the money being paid to the injured men on some basis determined by law, in weekly payments during the period of his disability.

Workmen's
compensation
laws

"These compensation laws also protect, as you know, the worker's family from absolute want and suffering through being deprived of the income of the head of the family."

"And don't forget, Mr. Secretary, that you are a Member of the Federal Board for Vocational Education, and that a worker who is injured so that he can not return to his old job is given assistance in getting some other job that he can do. This, as you know, is done under a joint program between the federal government and the states, in which the federal government contributes money to the states to be used for training the disabled worker for some other job which, after he has received this training, he can do as well as any one. This program is now in operation in nearly all of the states, and has been found to be a great boon to those who have been injured in either industrial or public accidents, or have become handicapped for work by reason of sickness."

Vocational re-
habilitation of
the disabled

"I know the program, but suppose the employer does not coöperate?"

"The employer can, it is true, make the program a success or a failure. If he insists that all of his employees shall be able-bodied, and refuses to employ disabled persons who have been re-trained, then he is doing his best to consign these men and women to that industrial 'scrap-heap' which we are trying our best to clean up."

"But why should he do that?"

"He may think that a man or woman who has lost a leg or an arm may be more likely to suffer a second accident, for one thing. Or he may have a notion that a man with only one hand is only half a man, since we are all supposed to have two hands. He doesn't take the trouble to find out that 'there is a job for every one'—a job which a man with one hand can do just as well as a man with two hands. He doesn't realize that a man or a woman who has been injured once, like the child who has burned a finger, will be more careful just on that account."

"I have accepted this whole program on faith, Mr. Wright, but does it really work out in practice as we have been saying for years it would do? Does the rehabilitated worker really do his work equally as well as his able-bodied fellow workers?"

"He does as well certainly and sometimes better, and his fellow workers are not called upon to help him out in any way—to carry the heavy loads or to show any favor.

"Of course, not all of those who are disabled can be trained to go back into the shop or factory where they may have been injured. For some, jobs in the home

or on the farm must be sought. One such case was found in a little town in Oklahoma. Mrs. Jimmie as the result of an illness had lost the use of her legs and could get about only in a wheel-chair. She tried needle work as a means of supporting herself and her parents. The amount she could earn with her needle was inadequate, and one day she read in the daily paper about what the state was doing for others who were also disabled. She wrote to the State Supervisor of Vocational Rehabilitation and asked for assistance. In response to her application the supervisor called for an interview to counsel with her on the kind of work a person with her disability, education, personality, and experience could do. In a letter written by Mrs. Jimmie, she tells of her experience in the interview, and of what happened afterward.

“ ‘He explained that my physical disability did not make me unable to do office work, but that it might prove a serious handicap in getting an employer to give me a position. He asked me what I believed my natural talent to be, and I told him writing.

Mrs. Jimmie's
story of how
she became re-
habilitated

When I showed him some of my stories, he seemed favorably impressed and suggested that I take a course in short-story writing and made arrangements with a correspondence school to furnish me a course. The department also furnished all my supplies and employed a local teacher of English as a tutor to instruct me in higher technical English.

“ ‘After finishing the twenty-second lesson of the forty-lesson course, I succeeded in selling one of my stories to The Naden News, published at Detroit, Michigan, and now have a contract to furnish this paper

one short story or installment of a serial length each month for six months.' The Naden News became her employer when it accepted her stories, and that solved her problem.

"Coming back to our industrial partnership of capital and labor, we have to take account of another great partner in all modern industrial undertakings. The Census of Manufacturers shows that more than 35,700,000 horsepower were consumed along with the 8,000,000 man power in the production of \$62,000,000,000 of products. One horsepower is equivalent to about eight man power, and if we assume that all the wage-earners were using their physical energies in doing useful work, such as lifting castings in a foundry, or unloading of wheat at an elevator, we can estimate this man power as being equivalent to about three per cent of the total power used in productive work.

"We are thus living in an age of power. In olden days man used his hands and simple tools, such as the axe, saw, chisel, and hoe to do his work. Then he began to use the ox, the horse, and the camel. To-day he is using water power and the energy derived from burning gas, coal, wood, and oil to do his work for him.

"His job is becoming more and more one of handling tools, of operating machinery, and of keeping it in repair, while the power-driven machine does the work. This is true not only of big industry, but also on the farm and in the home. We may then say that power has become a very big factor in our industrial partnership."

"And as I see the picture," I continued, "there is one other interested party in this partnership—the

consumer—so we have at least four ‘partners’ coöperating in the manufacture of the things we use—capital, labor, power, and the consumer. The employer invests his capital and gets his pay in dividends; the employee invests his labor and gets paid in wages; nature invests her natural resources—which are the source of all power—and asks for and gets no return, resigning her share of the profits to be divided among the other partners; and, finally, the consumer invests his purchasing power—which directs labor and capital into those lines of activity adapted to the needs of the community—and gets paid in the satisfaction of using or consuming a well manufactured article at a minimum cost. And the interesting thing is that each individual may engage in different partnerships in different capacities. He may be a wage-earner in one partnership, an employer through the investment of savings in another partnership, and he is, of course, a consumer in innumerable other partnerships. In these varying capacities he receives a share of the profits in one or more undertakings, wages in another, and as a consumer the benefits of the utilization of power in all lines of productive work.

The four partners—labor, capital, power, and the consumer

“Under our modern system of production two of these partners are brought into a close coöperative relationship with one another—the employer with his capital and the worker who brings his labor and skill into the enterprise. To insure success these partners must be interested in the enterprise and satisfied with the conditions under which they are coöperating.

“Evidence of friction in the partnership may take various forms—lack of discipline, waste of material,

absenteeism, and, in general, evidence that a spirit of coöperation prevails will be found in the character of the work done both as to quality and quantity. Where an employer wishes to stimulate interest of his workers he can take steps to Stimulating
interest arouse their job pride; he can appeal to their ambition to get ahead on their jobs; he can stimulate friendly competition; and he can create a feeling of fair treatment. In these ways he can arouse their curiosity and foster their self-respect.

“And there is something for the employee to foster on his own part. Each side must give. It is a question which should give first. My philosophy is that the employee should not wait or expect to be induced to work; he should be the one to give first, and the first thing to give is a full day’s work.

“It seems to me that when a person is employed for a job the two sides make an oral contract. The employee agrees to give every day a certain number of hours of work, and the employer agrees to pay him a certain number of dollars for it. The employee has no more right to take time off from the agreed number of hours than the employer would have to pay less than the agreed number of dollars.”

“That from the Director of Vocational Education certainly shows that he sees both sides of the situation. One often hears of rebellion against the time-clock. But the employer in a large plant has to have a time-clock for the very reason that without it some workers would not live up to their oral contract.”

“We must not judge the whole body of workers by such, however,” I replied. And if there is a class who take advantage of the good conditions that prevail

to-day, they are the very ones who need to learn coöperation.

“We know that coöperation is largely a matter of right thinking. That man you spoke of out in Chicago was not thinking right. If the worker does not think it is a part of his duty to help out the other fellow he will not do it, and he can always devise an alibi of some sort to offer as an excuse—as, for example, that he didn’t think his help was needed; that he tried it once and was given a ‘cold shoulder’; that he was too busy with his own troubles; that he believed in sticking to his own job, and letting the other fellow stick to his; or any one of a thousand other false excuses.

Coöperation

“The benefits of coöperation are quite obvious. I am reminded of the two Missouri mules who learned the benefit of coöperation by bitter experience:

“Two Missouri mules—say, get this dope,
Were tied together with a piece of rope.
Said one to the other, “You come my way,
While I take a nibble at this new-mown hay.”
“I won’t,” said the other, “you come with me,
For I, too, have some hay, you see!”
So they got nowhere, just stomped the dirt.
And, Oh, by golly! how that rope did hurt.

“Then, they faced about, these stubborn mules,
And said, “We’re nothing but two human fools,
Let’s pull together; I’ll go your way,
Then you come mine, and we’ll both eat hay.”
And they ate their hay, and they liked it, too
And they swore to be comrades, ever true.
And as the sun went down, they were heard to bray
“This is the end of a perfect day.” ’ ’ ’—*Anonymous*.

"But I have been doing most of the talking, Mr. Secretary, trying to indicate some of the employer's responsibilities in this partnership. What shall we say of the worker's responsibilities to his boss?"

"The boss," observed the Secretary of Labor, "is clearly entitled to the best that the worker can give in the way of work, to prompt attendance, to good behavior, to loyal support, and to faithful observance of the rules and regulations of the business. On occasion when necessary the worker should be willing to work over-
time, and he should always be ready with suggestions for improving methods of work."

The boss is entitled to the best

"The world's greatest automobile manufacturer," I remarked, "would likely add neatness, cleanliness, and orderliness, since he believes that these characteristics have a great effect on the mind. He believes that the man who keeps himself clean and his tools in good working order will do good work. But do not let me interrupt your thinking."

"We have been thinking of the adult worker," continued the Secretary of Labor. "Fulfilling his responsibilities in this industrial partnership is particularly difficult for the very young worker. So few of the jobs he can get can ever lead to anything. Juniors taken into progressive industrial organizations who have established a policy of promoting from within may have a good chance for advancement, but even in these cases employers may demand exceptional attributes in applicants, and these young job-hunters may not be able to measure up to the requirements."

"Then the young job-hunter may have attributes of his own that make it difficult for him to fit in. I know

of one red-haired boy of fifteen who came back from four successive jobs with the announcement that he 'had a fight with the boss.' By good luck the counselor in this case was able to fit Mike in. He found a place in a little one-horse factory where Mike could be a bit of a boss himself and Mike seemed to get on with himself thereafter better than he had been able to get on with his employers before. In two years he rose to a pay-envelope of \$18 a week.

"I once examined a number of employment 'follow-up' cards to see why young boys so frequently failed to enter into, or be taken into, this partnership with their employers—why they changed jobs so frequently. Some of the reasons given

Why some
fail

by the boys or their employers were 'Late in getting to work,' 'Didn't like the work,' 'Had too little to do,' 'Stayed away to go to a ball game,' 'Loafed on the job,' 'Too slow,' 'Tried to steal a check,' 'Wages too low,' 'Unreliable,' 'Thinks he knows it all,' 'Wanted a job where I could work up,' 'Had trouble with other boys,' 'Could not do the work,' 'Poor health.' "

"Is it always the fault of the boys and girls?"

"By no means. Parents clearly have a lot to do with the way their children conduct themselves when they get their first job. Habits of quar-

Who is to
blame?

reling and of loud talking at home, of untruthfulness, of dishonesty, of carelessness in dress, of uncleanness, of indifference to work, of loafing around poolrooms or other places of amusement, and of lack of respect for the other fellow's property can often be traced right back to the home."

"Some of these wrong habits," I added, "are formed also in school where our boys and girls spend a large

portion of the day while they are growing up, and some of them are formed on the job, as a result of failure on the part of the employer to safeguard the young worker, or as a result of contact with workmen on the job who themselves have formed wrong habits.

Home, school,
and working
environment
influence habits

"I remember one case where a fine looking man of thirty attended one of my conferences on foremen training. We will call him 'Shorty.' He was a first-class foreman. He had a good head on him and had gained the respect of other foremen. One day the manager visited my conference and after the meeting was over told me how Shorty came to be a foreman. Shorty's father had previously worked in the same industry, but he had two weaknesses which kept him from getting ahead—drinking and gambling. While neither of these habits were generally regarded as wrong or degrading by many people in that community, trouble came because both were practiced to excess. One night in a card game and probably while under the influence of liquor, Shorty's father was shot and died as a result of a row over the cards.

'Shorty,' his
job, and his
employer

" 'We had long had our eye on Shorty,' said the manager, 'for we knew he had ability which we could use in our business, and yet he was following in the footsteps of his father. He was a good worker, learned rapidly, and was a leader among other young men. One day I called him in for a talk. I said to him, "Shorty, your father lost out because of his drinking and gambling. You are following in his footsteps. We like you and we can see a good place for you in our organization, but we have no place for the kind

of a life you are heading toward. If you will cut out drinking and gambling we can use you and we would like to do so—take your choice and let me know."

"Several days later Shorty came in and said, "I've decided I want to take advantage of your opportunity. I've cut them out from now on."

"Well, that was several years ago. First, we made him an assistant foreman and later because of his ability and loyalty we made him a general foreman, and he has kept his word. Our confidence in him and judgment of his ability have been justified."

"This story was told me almost ten years ago and lately I learned that Shorty is a superintendent directing the work of several hundred men."

"That is what I meant," observed the Secretary, "by saying parents and employers have a responsibility for the habits of young workers. Perhaps if the same steps had been taken with the father when he was younger, he might too have made as good a citizen as his son, and another one of our human resources would have been saved from the 'scrap-heap.'"

"In the case of Shorty the employer not only gained a good workman and leader in his business, but the community and country gained a good citizen."

"Are loafers and ne'er-do-wells generally born so, or are they made so by accident of environment and associates?"

"The extent to which they are one or the other is perhaps an open question," continued the Secretary of Labor, "and it is perhaps largely a matter of terminology. But my faith in youth is unbounded. The wrong kind of home environment, evil associates, lack of any sort of employment or responsibility while they are

We have faith
in the American youth

growing up into manhood and womanhood, and lack of opportunity to learn how to do the things they would like to do, generally have more to do with making them go wrong, I think, than any inherited tendencies.

"I recently read an article in 'School and Society' by Dr. Gilbert J. Raynor, Principal of the Alexander Hamilton High School in Brooklyn, in which he said:

"'In this school not more than 50 per cent of our entering pupils are qualified to do successfully anything that can be honestly called high school work. Many, probably most of them, are more or less manually minded and would enjoy and succeed in a vocational type of education. Our compulsory education law forces these pupils into our high schools, where they find little that interests them. * * * Their distastes for school lead many into truancy, and truancy is an early step to crime.'

"The school has a great responsibility for the habits as well as for the education of youth. We are organizing many different kinds of schools to give youth its opportunity to work and get an education. One of these is the part-time school to which young workers come for a part of their working day and get help in adjusting themselves to their work, to their employer, and to their fellow employees."

The school has a responsibility for pupil habits

"The question is sometimes asked," I interrupted, "is youth being penalized by being compelled to attend these part-time schools? Not long ago certain employers in the city of Chicago, who were compelled to release children between the ages of fourteen and eight-

Is youth being penalized through part-time schools?

een to attend school for four hours per week, brought suit against the state, questioning the validity of the law. The counsel speaking for the employers, addressing the court, was reported as having said: 'Your Honor, will you penalize the working boys and girls in the city of Chicago by compelling them to go to school for four hours a week, and let the bum on the street loaf around out of employment?'

" 'What do you mean,' said the Judge, 'by implying that these working boys and girls who are compelled to attend a part-time school are being penalized? It is the bum on the street who is permitted to loaf and who has not the advantage of an education that fits him for wage-earning that is being penalized.'

"That illustrates the point exactly. Neither youth, parent, nor employer is the loser by attendance at these schools. They all gain where the The Opportunity School does its part, and gives these young workers what they need. It is their *Opportunity School*. But what would you say, Mr. Secretary, is the worker's opportunity in industry to-day?"

"In a life of active work and participation in affairs extending over forty years, Mr. Wright, I have witnessed a good many changes in American industrial and social conditions. The industry revolution of change in industry is always on. But through all those changes I have seen one thing remain as fixed as ever. That is Opportunity. I will tell you why.

"Conditions in our mills and shops and factories are, it is true, vastly different to-day from what they were twenty-five years ago, or especially when industry first became organized on a large scale. As I look back on that day

Industrial
management
then and now

I would say that opportunity then was in fact not so well assured as it is to-day. Management and men were a very long way apart. The human factor in industry was not fairly recognized. The old personal contact of employer and worker which had obtained when they worked side by side as master and apprentice had already broken down. It was employer's organizations dealing with labor's organizations, and this was done through committees and delegations. Every act was an organization act. The individual was unrecognized under these conditions. Unless he had one of the few high offices in his organization, he had little chance to show what was in him—what he could do.

“All industry was then run through the operation of delegated authority. The worker and his employer never really knew each other. And this naturally bred suspicion and hostility. **The cause of labor difficulties** As a result industry was in a state of constant turmoil. The two camps, of workers and of employers, were forever at war with each other. Strikes of a serious nature were frequent. And this continued for some years, until wiser heads on both sides discovered what was the matter.

“They saw that what was lacking was the old personal contact, the old man-to-man relationship between the worker and the heads of the concern. **Personnel management** Employers here and there began to set up means of restoring that lost personal contact, and to-day hardly a business enterprise of any large scope is without its personnel board, or some system for opening the path for any worker straight to the

president's office, if necessary, for a man-to-man discussion of human problems.

"This new spirit has only to manifest itself to be seized upon by the worker as eagerly as by the manager. Neither side wanted to go on with everlasting warfare. Sensible men hate fighting. They want to work; they want to get on. They want employment to be steady. They want business to be prosperous. As a result of this, to-day a wholly new idea pervades American industry.

"We never have known a time when employer and employee worked together in such genuine partnership. American industry has never experienced an era of such goodwill and harmony between manager and men as we have to-day. Strikes and discords have never been fewer. The country has never been so filled with general contentment.

"This generally prevailing harmony, this smoothness of operation in most of our industries, has undoubtedly played a great part in bringing about the prosperity we now have enjoyed for several years. And because it is now pretty thoroughly understood to be responsible for much of our prosperity, I think that American industry means to preserve this new spirit of harmony and make it a permanent thing.

"Such have been its broad benefits to the country as a whole. In my estimation its benefit to the individual has been almost revolutionary. Where the individual man was lost in his own organization twenty-five years ago, he now steps forth into the light. His employer has a chance to find him and see what he is. And the individual worker has his chance to stand forth and 'show his stuff.' That means

Man-to-man
relationship

opportunity. It is the great gift that this new idea in industry has brought about—this idea of renewing the man-to-man relationship.

“Both employer and worker have discovered the broader benefits of this new partnership. Employers are now striving not only to deal in a *The new*
personal manner with their workers in *partnership*
such matters as wages, working conditions, and hours, but also it is true that those questions once handled by committees and groups, with everlasting misunderstanding and discord, are now in the main being ironed out around a table in a friendly manner.

“The worker and his boss have found that they are simply two business men, who prosper best when they settle between them, as business men should, all matters at issue. But the new relationship has opened up far more than this. In getting into closer personal touch with his men, the employer has found that his workers are men of *ideas*.

“He has found that it pays to recognize and capitalize the experience, inventive genius, and thinking ability of his employees. To carry out *It pays to*
this principle he encourages suggestions *‘swap’ ideas*
and ideas from his employees on the theory that—

“If you have a dollar,
 And I have a dollar,
And we ‘swap.’
 Now you have my dollar,
And I have yours,
 Neither of us is better off.

“If you have an idea,
 And I have an idea,

And we 'swap.'

Then you have two ideas,

And I have two ideas,

Both of us are richer than before.

"What you gave you have.

What you get I did not lose.

It pays to 'swap' ideas, but

It does not pay to 'swap' dollars."

"Now every wise employer is after those ideas. I know any number of business enterprises where the men at the head make a systematic effort to collect those ideas from their workers. They do all they can to encourage invention. They offer prizes for new suggestions that will improve business. The worker who thinks of some new economy in manufacture, some better way of handling material, some new improvement to an old machine, is liberally paid for his idea. All this means opening to the worker new doors of opportunity.

"But the truth about opportunity is that it doesn't exist entirely in the world outside; it exists largely, one might almost say entirely, within the man himself. Ideas mean opportunity. Alertness of mind means opportunity. In lunchrooms and restaurants all over the country you may hang your coat and hat on a hook that locks with a key which you keep in your pocket. The man who invented that simple contrivance has made a mint of money from it—and he got it out of his head—the foundation of all opportunity. You can count such things by the thousand all about you. You don't *find* opportunity, you *make* or *invent* it.

“But the point is, ideas and thoughts and suggestions and inventions from the worker have a chance for recognition to-day such, I believe, as they never had before. I laugh when men complain to me that business and industry are so organized to-day that opportunities for the mere, lone individual no longer exist. The workers of this country are better educated than those of any other. Year by year they acquire more intelligence, skill, and ability to think for themselves. So long as that goes on we need have no fear for loss of opportunity. And conditions have never been more favorable than now for its development. The world has never sought new ideas as it seeks them to-day. It has never been quicker to find the right idea, and reward it handsomely when found.

“To-day every job, no matter what it is, is an opportunity. Industry is now so scientifically run that the manager’s eye is on every worker. In this day of scientific precision, it is necessary to watch for every particle of waste and eliminate it as far as possible. It is necessary to get the most out of every machine and out of every man. In my early days a man who was good on his job had a natural pride in his work, but that was his only reward. To-day management is keen to spot such a man. It is quick to recognize his higher value, and to put him in higher positions where that higher value may be turned to account with due reward to himself. A man need not be an Edison, a great inventive genius, to find opportunity.”

Opportunity
knocks at your
door to-day

Ability, loyalty
and willingness
to work are
recognized by
industry to-day

“And, Mr. Secretary, I am sure you will agree with

me that there is further always before every working man the opportunity to develop that which is better worth while on all accounts, than great riches—his own character. In a day when prosperity is as general as it is to-day, when we see good

The development of character is another opportunity

fortune all about us, every man is naturally desirous to reap rich and quick rewards, so that he may keep pace with his fellows and even surpass them. Some are fortunate. Conditions favor them. On the other hand, conditions may be such that the worthiest man may have a long while to wait for what he considers his just deserts. What Solomon wrote many centuries ago is as true to-day as it was then—"The race is not always to the swift, nor the battle to the strong; but time and change happeneth to us all." That fits us

now. A man may be favored with what we call luck, or he may go along without it. But one opportunity is forever before him—development of the character to accept his lot, whatever it is, and patience to wait for his turn. In the meantime he has a reward that can not be taken from him—the consciousness of work well done, of duties efficiently discharged, and of a character that brings him the respect of his fellowman."

The consciousness of good work well done

"We are gradually learning in America that employer and employee must stand or fall together," continued the Secretary; "that one can not long prosper at the expense of the other. Employer and employee are joined together like the Siamese twins who died some time ago in Chicago. Only one of them was ill, but both died, for they were so vitally connected, so closely allied, that they were literally part

of each other. So it is with employer and employee. If one gains, both must gain. If one loses, both must lose. If one dies, both must die."

"It seems to come to this then, my friend, that your job is to work for and with your employer as well as yourself, and his is to work for and with you. But it is getting very late for men of such regular habits as you and I. We have both been talking overtime, and as talking is part of our job, I suppose we may say that we have been working overtime and without pay—as we were just saying, every good worker should be willing to do once in a while. But I must be going."

"If you cannot serve, you cannot earn;
If you cannot earn, you cannot buy;
If you cannot buy, industry is paralyzed."

YOU AND YOUR JOB

One foundation upon which good business and strong security markets now rest is the higher purchasing power of the workers. If we make no organized effort to train and adjust men to new jobs when they lose their old ones, we are jeopardizing this purchasing power and inviting future business depression.

I see no reason why public schools and colleges, either general or vocational, should be limited to teaching young people. It may have been true in the old days that the main business of education was to prepare the young for their life work. Now, however, we face the problem of teaching many older men and women new and strange lines of work, owing to the changes that are being wrought in industry. Also if we would see the greatest progress in these new industries, we must properly train workmen for them. This can be done through vocational training and guidance.

The future prosperity of business and industry in this country depends upon keeping labor fully employed. When we consider that the iron and steel industry, the greatest in the country, requires only one-half as many men to produce the same amount of finished products as it did fifteen years ago, and that the automobile business requires only one-third as many, we marvel that we have not now a more serious unemployment situation than exists. If the use of machinery were not increasing, our present vocational training and employment agency system might be able to cope with the situation. We are dealing, however, not with a static condition, but with one which will become more intense as time goes on.

ROGER W. BABSON,
Babson Finance Company.

Babson Park, Florida.

February 7, 1930.

CHAPTER VII

YOUR JOB AND YOUR HOME

"I PROPOSE a walk and talk," said the Secretary, as we were driving along Rock Creek toward his home. "We all ride too much—hobbies, and trains, and street cars and autos. Now the trouble with most jobs," he said, after we had parked the car, and started out for a tramp, "is that they take you away from home."

"So you are going to ride your hobby into the woods," I observed.

"They didn't use to do that," he continued. "One used to work at home. Now one leaves home to work. That is an entirely new thing in the world. Much of our pleasure also is taken away from home—more so than ever before. We think that it is natural for man, as for animals, to have a home—to have a place to go to when he wants to rest, to sleep, to think, to dream—a place where all the loved ones may get together. But more and more we are working and playing away from home. We educate our children away from home—from the kindergarten through the university. Now what of the home itself? Is this working and playing and educating away from home tending to make the home a less important institution in our social system?"

"The home, as I see it," I replied, "is not an institution at all in the sense that the factory, the theatre, and the school are institutions. The home is organic,

not artificial. It is as different from an institution as a human being is from a machine. We live in the home—wherever we work—and living is something more than working or playing or studying. The family unit of father, mother, and children is organic, and all the relationships and influences of the home are organic. Those influences are not confined within the four walls of the house in which we happen to live. We take them with us into the factory or wherever we go. We do not leave home to work—we take the home along with us. So I should say in answer to your question—which has been often asked—that the job which takes you into the factory is only extending the influence of the home into the factory, not weakening or breaking down that influence.

“We read much to-day about the independence of youth, and how the growing child should be given freedom to grow without parental restraint. The influence You are the head of a family, Mr. Davis, of the home as well as Secretary of Labor. Do you believe that times have changed, and parents should no longer undertake to give guidance, help, and advice to their children, as they grow up into manhood and womanhood?”

“No; whatever my own shortcomings, I still have great respect for ‘dear old Dad’ in general, and I, for my part, do not believe that modern youth has gone so far astray as many seem to think. Our youth may have their heads temporarily turned by the preaching of a superficial psychology of individualism. We parents have our limitations, of course, and we want our children to rise above them, but in the end where ‘Dad’ has been a real ‘Dad’ to them, the limitations

don't count, and his boys and girls will honor, respect, and obey him to-day just as they always have.

"Several years ago I returned to Wales where I was born. One day I had the great privilege of an informal talk with David Lloyd George, War Premier of Great Britain, as a fellow Welshman. We had been discussing great men, and at a venture I asked him whom he thought to have been the greatest of men. He replied that he had always felt great respect for Abraham Lincoln, and when I asked him to give me his reasons for preferring our backwoods rail-splitting President, he said: 'Well, he freed the slaves, he saved the Union, he showed a quality of mercy to his enemies exhibited by few other men in public life. For these, and many other reasons, I believe him to have been one of the greatest men that ever lived.'

A talk with
David Lloyd
George

"'But,' he continued, 'you have been a poor boy and you have worked in many walks of life. You are now Secretary of Labor for your country, and you must have met many great men. Whom of all the men you have ever known do you consider to have been the greatest?'

The greatest
man who ever
lived—my
father

"'For me the greatest man I have ever known,' I replied, 'was one who could neither read nor write.'

"'Who was that man?' he asked.

"'My father,' I replied.

"'Why, what did he ever do?' asked Lloyd George.

"'He was the father of seven children. He worked and struggled to bring me up as an honest, truthful, loving son, with a clean, healthy body, and with a wholesome love for my God and my country.'

“‘He was a strong disciplinarian, believing in obedience to his wishes and commands. There was little or no foolishness in his make-up. He was never known as a teacher, yet he taught me by example. He always paid his debts to others; he was willing to work for all he received, and the truth was regarded by him as something to be made a habit on the part of his children. All these stand out before me with a vivid recollection, and yet one other quality seems to over-shadow all others, and that was his undying respect for my mother. To me he was the greatest man that ever lived. To him I owe my success in getting ahead from job to job as I worked my way up from an iron puddler to a place in the President’s Cabinet.’

Honest, truthful, willing worker and teacher

“And when I see my father again, I will bow the knee before him and tell him I believe he is the wisest man I have ever known—for the one reason, in addition to all the others enumerated in the above conversation, that he brought me to the United States.

“I remember, too, the first time I came here. My good Welsh father had left his little house to us alone. It cost him a pang to leave the old country, and the scenes and the life where he and his forebears for ages had lived. No man can uproot himself without that pang from old habits and ancient memories. But we were tired of a life of such meager means and uncertain future, and my father went on ahead to America where the labor of a man was better rewarded and where life presented unlimited possibilities of expansion and

‘Earning for home’ is an incentive to work

progress; an opportunity to earn and have a home with all its comforts.

“My father took with him to America the ancient virtues of his race—skill, integrity, the capacity for hard work, mastery of his trade, and a yearning to make life better for his wife and for the children in his home. Because the working of iron was his trade, he went straight to the center of iron manufacture in the new country, western Pennsylvania and Ohio, and eventually settled in the town of Sharon in Pennsylvania as a likely place to begin his new life in a new world—and when he was ready for us, we were sent for—my mother, five sons and one daughter.

“I remember how we made the journey. At this moment, as Secretary of Labor of the United States, and charged with the administration of my Government’s Immigration Service, I am able to walk on the top deck of a ship. When I made this westward voyage for the first time, my mother, my brothers, my sister, and I came over in the depths of the ship—in the steerage. We were confined within the four walls of our room—four families of us, and six in each of the other families, if I remember correctly. We landed at the old Castle Garden. We children temporarily scattered and were lost, and my mother lost track of some of her possessions—most prized of all being a feather bed. At last, we managed to get together and board the right train from New York, and after a day and a night in the dusty travel of those days, we landed in the arms of my father. Then we all began to work to secure the three necessities of a home—food, clothing, and shelter.

“The home means many other things, but the ‘full

dinner pail' is a first essential for any home. It means the husband has a job where he earns something more than a living. It means that the family can live as a family should live; that, for one thing, the children can stay in school and get an education; that the wife will not be forced to leave her home and children to go to work; that the family can have a home of their own and not be crowded into a two- or three-room tenement; and best of all for the family, for the husband's employer, and for the groceryman, the doctor, and the countless numbers of merchants who have things to sell, the full dinner pail means that the family will have 'purchasing power'—money to buy the things that others work to make.

"Those are some of the things that a 'full dinner pail' means to the home," said the Secretary, as his memory carried his thoughts back to his old home in Sharon. And, then, after a pause, he added, "I can speak from experience, as I have known what the 'empty dinner pail' means to hard-working families, and I have known the joys that come to those families when the dinner pail is filled once more."

"Far-sighted business men, Mr. Secretary, are now beginning to realize that prosperity can exist only where we have the 'full dinner pail.' As a result of this prosperity, every family can have 'servants' in the home—not the butlers, maids, and cooks, but efficient mechanical servants.

"We 'push the button' and our home is flooded with light. To sweep the floor, and to do the washing and ironing—again we push the button, and our willing servant, electricity, does the work. Mechanical servants filter our

The full dinner
pail and the
home

Mechanical
servants in the
home

water and bring it into the home where it is needed, and other servants—wood, coal, gas, or electricity—heat it for us.

“When we go to church, to the theater, or to work, our automobile takes us there and back at a much faster rate and in much greater comfort than used to be possible for anybody—even for the comparatively few well-to-do individuals who would order James to bring the carriage around. A friend of mine told me he had thirty-five such servants waiting on him in his home, and that was probably an under count. We simply can’t keep track of them all, and they are increasing in number and efficiency every day. They are all the result of a ‘full-dinner-pail’ wage earned on our jobs.

“These servants never take a day off, never grumble, and are always ready day and night to do our bidding. We push the button, turn the faucet or spigot, and stand around enjoying life while they do the work.

“If the ‘family job’ earns a ‘full-dinner-pail’ wage there will be some time for leisure. Time to go fishing, riding in the country, or for other forms of recreation. Here, again, we need our trusty servant, the automobile, and the family depends upon surplus earnings over what it takes to provide food, clothing, and shelter, for the purchasing power to employ this servant. The ‘full dinner pail’ and recreation

“If work is steady and wages fair, the family can have many of these mechanical servants around the home; and if the worker can buy these things then the employer can sell them and prosper; taxes can be paid for more public parks, better streets, paved high-

ways, better schools, and public improvements of many kinds—all of which affect the family life.

“These things all devolve upon the ‘full dinner pail’ for the industrial worker and upon the maintenance of good prices for the products produced by the farmer. In my boyhood days we used to have ‘speaking programs’ on Friday afternoons in the little old country schoolhouse. One of our teachers insisted upon our learning verses for these occasions. She was a wonderful teacher—with a glass eye that seemed always to be turned in my direction. For one of these Friday afternoons she had me learn a verse which seems to me to illustrate the importance of the ‘full dinner pail.’ It ran as follows:

‘For the want of a nail the shoe was lost,
For the want of a shoe the horse was lost,
For the want of a horse the rider was lost,
For the want of a rider the general was lost,
For the want of a general the battle was lost,
For the loss of the battle the country was lost,
And all for the want of a horseshoe nail.’

“For the want of a ‘full dinner pail’ a worker’s purchasing power is lost. Since he can not buy—the groceryman is unable to order from the jobber or the wholesaler. The wholesaler can not order from the manufacturer unless he can sell to the jobber. The manufacturer is unable to continue making a product which he can not sell and shuts down with the result that the worker loses his job, all because of the ‘want’ of a full dinner pail. But that is not all, when industry shuts down taxes are decreased, schools suffer, and the whole community is affected. Finally, the home is sold or taken on foreclosure of the mortgage and the

family moves away to start all over again. Truly, the 'full dinner pail' has an important bearing on the home, the community, the country, and the industry."

"And we must not forget," observed the Secretary, "that the woman in the home has quite as much to do with the full dinner pail as the man. She may not work for wages, although many now do, but many husbands turn over the biggest part of their earnings to their wives to spend for the family. In most homes, although both must work, the husbands are the earners and the wives the spend-ers. We are told that women spend eighty-five per cent of their husbands' incomes. This means that the woman in the home must be a business woman as well as a worker.

"For more than fifty years I was under the care of one such woman, my mother, and I never had a pay day that she did not receive a part of my earnings.

"I am proud to record that my mother was a wonderful woman. She raised a large family, and she baked, scrubbed, and ironed for us all. It did not matter whether we lived in a company house rented for three dollars and fifty cents a month, or the finer home of later years, she was always the same. Day after day she worked tirelessly, and she sang at her work. She looked after our material interests, our morals, and our religious training. She spoke no words that were not kind, whether she was speaking of one in high authority or of the humblest citizen in the community. She had learned to be content and happy in whatsoever condition she found herself, and she never begrudged the happiness of others. Born in a foreign

land, she was proud of the opportunity to become an American citizen. Her thought when she came through Castle Garden had been, America is the place for my children, and this continued to be her inspiration all her life.

“Millions of mothers are doing for their children what my mother did for me. Can we fully appreciate all that they do while we have them with us? After they are gone we always realize what we have lost, but it is too late then to make any recompense. The time to show our appreciation is past.

Have we always paid our mothers full wages—in love and affection?

And so I say to any young man who may be living away from his mother, and who may have been so much absorbed in his own affairs that he has fallen into the habit of not writing home very often, to change that habit, and begin at once with a long letter home to be followed by others at frequent intervals. He will never regret doing that and will warm his mother's heart and make life more cheerful for her as well as for himself.

“What the world owes to woman, and especially to woman as a mother, would require more than a brief discussion to do the subject justice.

“Women have always played their part—especially mothers. It used to be said that this is a man's world, but this was true only in the sense that men were more selfish. Under primitive conditions they have been willing and able to exploit for their own profit the labor of women. Women were the first tillers of the soil. While the men went forth to war, or to hunt, or fish, or perhaps only to sleep in the sun,

Women have always responded to every emergency

women sowed the seeds that ripened into golden grain, and in modern times, as in every other period, women in the home and out of it have been doing their full share of the world's work, and have responded to every emergency. During the World War they did men's work in the fields and factories in addition to their own, and rendered invaluable services at the front. No sacrifice was too great for them to make—not for the glory of the fight, but for the protection of the home. Their war service was, as their service in peace times always is, a service of unselfish devotion.”

“But to come back to more material things,” I interrupted, “I think you said that the woman in the home is, so to speak, the buyer for Man, Wife & Co., or, as you put it, the spender of the family income. Suppose we examine her accounts. What does she buy with this income?”

“Well, you see it's this way,” he answered, “food, clothing, and shelter take two-thirds of the income, as she portions it out; the balance, or one-third, goes for fuel, light and the other things, and out of it must come any savings for old age and for ‘rainy’ days.”

Women in the home spend 85 per cent of the family income

What all of us would like to know is, how could the average family out of its average income increase these savings?”

“That is nearly always possible,” I remarked, “at least theoretically, and undoubtedly the woman in the home, judged by the highest standards of thrift, is not in every case the best conceivable financial manager. She probably gets more for her money than most men would do, and wastes less, but even so she

buys foolishly sometimes and buys some things that might be made more cheaply and perhaps better in the home. Of course, with modern machinery much of the work which was done in the homes of our fathers and grandfathers can now be done at less expense in the factory. My own mother used to knit socks, mittens, and scarfs out of wool which she spun on her own spinning wheel. She made clothes for the family, gathered and canned the fruit for the table, cured the breakfast bacon and the ham for the family's daily 'ham and eggs,' and baked the bread—all for a family of ten. Much of this work is now organized on a quantity production basis and best done outside the home by machines. It is good economy sometimes to buy these things rather than continue the primitive and wasteful methods of producing them in the home."

"Isn't there a danger that we may go too far in depending upon the factory and the delicatessen store for the things we eat and wear?" asked the Secretary of Labor.

"Of course one must exercise good judgment in this as in everything else," I replied. "One can and some do go too far, but mothers are fast becoming good business managers in the home, which means that they are learning what things can still best be done in the home, and how to do those things.

"In our schools girls are taught vocational home economics or home making. If they are efficient in these things the husband will have a better chance to succeed on his job as a wage earner or as a producer on the farm.

The old-fashioned mother

Need for teaching home making

"You know the story of the experienced widower who, having determined upon a second venture into matrimony, proposed to the woman of his choice that she become the superintendent of the can-opening department in his home.

"Furthermore, I am old-fashioned enough," I added, "to believe in more of the old-fashioned homes. Many girls and women have gone into industry—about one-sixth of all those who work for wages are girls and women—
 Mother has a full-sized job in the home
 and many are justified in doing so. They have not yet taken on the responsibilities of managing a home or necessity may have called them forth from the home to help keep it going. Their husbands may be ill; they may be widows with children to support as well as themselves; or for other reasons they may have found it necessary to become the wage earning head of the family. We should honor these workers, but where such conditions do not exist, the home will be better if the wife and mother can be free to make it a real home more or less of the old-fashioned sort, and the job of managing such a home is big enough to command the respect of any woman."

"We may say then," observed the Secretary, "that the home environment is largely determined by what the husband earns, and what the mother does. If the husband can earn but little, children are born in poverty, in squalid homes without sanitary living conditions. The mother must, in some cases, work and scrimp, and save to provide food for her children and even go without the food and care which will insure to her unborn babe the inheritance of good health which is every child's
 Dad's job affects the home environment

birthright. After the children are born, their food, clothing, education, and social standing all depend largely on 'Dad's job.' That job is a subject often discussed in the family circle; sometimes with the fear that it may be lost because of old age, poor health, or hard times, and many times pride keeps members of the family from telling others of their troubles.

"During the recent 'Arms Conference' in Washington when all the world wanted to know in advance what Charles Evans Hughes intended to say in his speech, a prominent member of the conference said to my five-year-old boy, 'What do you talk about in your home, Son?' The boy replied, 'That is our family's business.' He meant that the home and fireside of the family is the sacred place where we discuss intimate matters not open to the public.

"Sometimes the family job has been lost, possibly through sickness, and the family conclave meets to determine which one shall step into the harness of the breadwinner.

"To protect children from being sent to work too young, we have minimum age and wage laws in the states. We also have in the Department of Labor at Washington the Children's Bureau, which is interested in protecting young workers.

"But in some cases, unfortunately, the family actually needs the help of the children to keep it going and to keep the 'wolf away from the door.' "

"We have recognized that need of child labor under certain conditions," I added. "A little more than half of the states now permit children within certain ages, usually 14 to 18, to go to work, but require that they shall come

Two million
young people
go to work
each year

to a part-time school for four to eight hours a week. These states have legislated on the theory that it is a good thing for all boys and girls in these ages, whatever the needs of the family may be, to keep in touch with school. The law not only compels the parents to send these working boys and girls to the continuation school, but it also compels the employer to let the boys and girls off for this attendance. In many ways these are real 'opportunity schools.'

"A friend recently told me of one of these cases. Molly's father had been ill and out of work for over a year. His savings were gone. Her mother was needed to look after four younger brothers and sisters. So Molly had to get a job. She was not yet through her school and had had no sort of vocational training, but she went to the Placement Bureau and explained the situation to the man in charge. He advised her to go to a certain office where, as he knew, she might be given employment at office work which did not require special training. Molly was given the job at twelve dollars a week, and then came back to the continuation school where she was given an opportunity to learn how to do other things at which people worked in the same office. As time went on and as Molly's sense of responsibility for helping to support her home spurred her to greater effort in school and on the job, her services were recognized by her employer and she began to earn more. Each raise in the weekly wage was a boon to her mother striving to make ends meet."

Molly's job
and her
home

Helping to
support the
home

"She drove the wolf away from the door, which saved the family, but what of Molly herself and her

education? Were her best interests sacrificed?" asked the Secretary of Labor.

"That is the second chapter to the story," I explained, "one well worth hearing. Molly found that she could continue her education under the conditions imposed upon her. She found that many of the experiences to be gained only on the job have as great an educational value as things learned from books. She took advantage of these experiences, and the continuation school gave her in addition what she needed of more formal training. So that the job, far from being a calamity, proved to be really an opportunity, since it provided precisely the practical experience needed to supplement the school training. Then her father recovered and Molly was relieved of the family burden, more sensible, and more capable of making her 'boy friend' a good wife than she might have been had she not been called upon to become the family support, and in the end a more capable mother for her own children."

"And when Molly married she probably had a greater appreciation of some of her husband's difficulties as a wage earner, don't you think?" remarked Secretary Davis, as I paused a moment in my part of the conversation.

"Undoubtedly she had," I replied. "Wives sometimes fail to realize that conditions in the home may determine the success or failure of man on the job. A friend once said to me that he knew of one mill superintendent who undoubtedly would have become an important executive of a large corporation but for the reason that he was known around the mill as a man who continually lost his

Learning and
earning

Trouble at
home

temper and had difficulty with the foremen and men under him. My friend had visited this man's home and found, as he believed, the principal cause of this man's trouble in the continual nagging about small things at home. This nagging put him in a bad humor before leaving home in the morning and when he came to the mill he passed his ill-humor on to the foremen and executives with whom he was associated. His wife did not realize what she was doing, or that she was in any way responsible for his lack of complete success.

"My friend had himself at one time prepared a training program for a large corporation, and as the general manager was turning over the pages of the program, he came upon a page showing a series of conferences

Why some men fail to get ahead on their jobs

for the wives of foremen and executives. 'You will probably smile at this,' remarked the maker of the program. 'No,' said the manager, 'I realize the importance of that training. You will recall that not long ago one of the men who had a very good position with this company lost his job mainly because of his home influence.' As it happened, the maker of the program had often visited the home of this man and knew the truth of the situation to which the general manager referred. He knew that 'trouble at home' is bound to mean trouble on the job. In this particular case the wife had an excitable temperament and a habit of quarreling with anyone who disagreed with her. Early morning 'family spats' were of frequent occurrence, and the husband would come to work after a 'mental whipping' at home, in no condition to do his best work. As he listened to the instructions of his 'boss' his mind would

More trouble at home

be on his troubles at home, and the result was that he lost his job.

“Not long ago Dr. Hayes of the Vocational Service for Juniors in New York City told me the interesting story of Snub-nosed Sue—of her Snub-nosed job and her home. As the story was told Sue and her job to me it seems that one of the officers of the Service had stopped in the antique section of a big department store. She was looking at a rare tapestry when the young woman in charge of the section swept up to her and held out a perfectly manicured hand.

“‘If it isn’t Mrs. A!’ said the girl. ‘And don’t you remember me? Don’t you remember Snub-nosed Sue?’

“To be sure Mrs. A remembered Snub-nosed Sue, who twelve years before, as the eldest of eight children of an impoverished pickle-vender, was the despair of a certain East Side settlement house. The old story —a large family, a small income She was not bad, but she had an amount of energy that found no vent in the underwear factory where her father put

her to work at the earliest moment allowed by the law. It was Mrs. A who discovered in Sue a talent for drawing, and obtained for her a scholarship that gave her a course in design at high school. Sue took to it ravenously, and afterward earned special tuition for herself. ‘Acres of Diamonds’ may be an undeveloped talent Then somehow the committee lost sight of her.

“‘You Snub-nosed Sue?’ said Mrs. A. ‘But you’ve a French accent. And a perfect nose.’

“‘A beauty expert in Paris did that,’ said the girl. ‘Yes, I went to Paris. A lady who liked my designing took me with her, and I worked over there. How I did work! I was always meaning to write to you, but

I thought, "I'll wait till I'm a success." Her job and I draw a pretty good salary here. I'm her home educating the children, and I've got mother in a nice apartment uptown. My father died. I always say that but for the opportunity you gave me I'd still be Snub-nosed Sue, poking ribbons through holes in that underwear factory.' "

"When the father and husband have been lost," declared the Secretary, "some way out must be found for the family. Finding a job for one or more members of the family may be the best solution in many cases, but as you know I am particularly interested myself in the Mooseheart way of dealing with many cases. We have proved at Mooseheart that the loss of the father should not necessarily mean the break-up of the family. Whatever re- mains of home ties, of home family life, we bring to Mooseheart as a unit, and we have set our faces once and for all time against the separation of families. No child of Mooseheart shall be torn from mother and brothers and sisters and farmed out in a foster home far from loved ones, separated perhaps forever from all that home and family mean. Whatever God in his wisdom may permit to remain of any family, we of the Moose preserve intact. The cornerstone of a nation is its sound morals. The Moose has always defended the sanctity of the home. We have contended that only through the homes can come true prosperity to the nation. Mooseheart's men and women of to-morrow will help to build a greater nation."

Her job and
her home

The Moose-
heart way

Keeping the
family to-
gether

"We seem to agree," I remarked, "that the best influence in any home should be the love of a mother. It

is in a large measure this love and interest which makes it possible for us to succeed in our work."

"For that very reason," continued the Secretary, "I am a firm believer in 'Mother's Day.' It always brings to me a flood of recollections of ~~What we owe~~ her courage and spirit of sacrifice which ~~to our mothers~~ her love for her children prompted. These recollections are among the sweetest things in life to me. They return to me more vividly year by year. It is with deep sorrow that I see any instances of a tendency among some of our younger generation to grow away from their parents, for I know that in such cases both parents and children will lose much of the best in life. The son or daughter who is ashamed of his parents because, with the spirit of youth, the child has outstripped the old folks in worldly knowledge or worldly goods, is facing a tragic later life.

"I have come in contact with some men, educated men, well-to-do in the world, who have neglected their mothers. After I have talked to them some of them have gone home to kiss their mothers for the first time in years. It is a sad commentary on human nature that any man should come to be ashamed of and neglectful of the mother who gave him life. It is deserving of the condemnation of all good Americans, for no man who fails to love and respect his mother can make a good American citizen. The child who loses its deep affection for its mother can contribute little to the greatness of our country in the future.

"My own faith in modern motherhood is based very largely on what my own mother did for me. I can still see her back in the old home across the sea, doing the house work with a song on her lips, and never

failing in her tender care of her children. One of the most charming recollections of my boyhood in this country is that of my mother standing at our gate with a lamp in her hands, sending one boy out in the early morning darkness, to his work, and at the same time welcoming another boy home. My brother was on the day shift and I on the night, which meant that he left home as I was leaving the mills, about half past two in the morning. On dark nights—and they were all dark at that hour—my mother, thinking my little brother afraid, would go with him to the gate and, holding an old-fashioned lamp high in her hands, would sing some Welsh song while he trudged out toward the mills and until he got within the radius of the glare from the stacks as they belched forth the furnace flames. And as he passed from the light of the old oil burner into the greater light from the mills, I walked wearily out from that reflection and was guided home by my mother's lamp and song on her lips.

“Happy is the race that sings, and the Welsh are singers. After the tiring labor in the mills we still had joy that found its voice in song. When I was six years old I joined a singing society. The whole land of Wales reëchoes with the folk songs of a people who sing because they must.

“The memory of my mother singing has made my whole life sweet. When blue days came for me, and hardship almost forced me to despair, I turned my thoughts to her, singing as she rocked a cradle, and from her spirit my own heart took hope again.

“Those of us who had watchful mothers can appreci-

ate the words of that beautiful poem * by Margaret Widdemer:

“ ‘She always leaned to watch for us
Anxious if we were late,
In winter by the window,
In summer by the gate.

“ ‘And though we mocked her tenderly
Who took such foolish care,
The long road home would seem more safe
Because she waited there.

“ ‘Her thoughts were all so full of us
She never could forget,
And I think that where she is
She must be watching yet.

“ ‘Waiting till we come home to her,
Anxious if we are late,
Watching from Heaven’s window
Leaning from Heaven’s gate.’ ”

* From *Cross Currents* by Margaret Widdemer, copyright 1921, by Harcourt, Brace and Company, Inc.

YOU AND YOUR JOB

Education at public expense must concern itself with the elements of citizenship. And whatever else is desirable in the citizen, one thing is essential for public welfare: the only safe citizen is the man who has a job in which he can take pride and from which he can derive a decent livelihood in return for an honest day's work. The more jobs properly filled, the better able the body politic to carry the load of those who can not or will not work. The man without a job, because he can give nothing that is worth paying for, is not only a load for others to carry, but a menace to public welfare in that he is the prey of those who seek to undermine the foundations on which our country rests.

JAMES E. RUSSELL,
Dean Emeritus of Teachers
College, Columbia University.

New York City,
December, 1929.

CHAPTER VIII

YOUR JOB AND YOUR COUNTRY

"WE HAVE taken a wide range in our talks," observed Secretary Davis, who, following a Board meeting, had dropped into the office for one of our conversations, "about why we work at all; why we work at one particular job rather than another; how we find our own particular job, and train for it, and earn our first dollar in it; about the industrial partnerships of worker and employer; and the family partnership of husband, wife, and children. But there is a larger partnership than these, one which embraces all others—the partnership of citizenship in our democracy. We are all members of this larger partnership, and it imposes serious responsibilities upon each of us."

"That, I take it, Mr. Secretary, is what Commodore Stephen Decatur had in mind when he uttered those stirring words, 'Our country! In her intercourse with foreign nations may she always be in the right, but our country right or wrong.' How many of our boys and girls appreciate the conditions under which those words were spoken?"

"Many do not," he replied. "More than a hundred years have passed since the day when this patriotic American inspired his companions to stick together and work for the common good at a time when there was still much confusion and difference of opinion among them.

"But this pledge to support our country right or wrong has seemed to some a pernicious doctrine. The argument runs that since at the time of the War of the Revolution Patrick Henry, for example, was a citizen of England, he should therefore, according to this doctrine, and whether England was right or wrong, have given her his unswerving support in her oppression of the colonies. A sufficient answer to that might be that Henry did not recognize England as his country, simply because England set up claims to be so. But true loyalty means precisely the opposite of that. It means always a devotion which will not tolerate wrong, because wrong is in fact never for the best interests of any country. Loyalty means fighting the wrong, with the firm purpose of making one's country right, because no country can prosper in the wrong. 'If wrong, set her right; if right, keep her right.'

"We, of course, know that there was one essential difference in the form of the English government of that day and the kind of government A government which the thirteen colonies were trying of the people to establish for themselves. England was a monarchy with power vested in the King. In America, Patrick Henry and his fellow patriots were risking their liberty, their wealth, and their lives to create a government 'of the people, by the people, and for the people.' This democracy was their country—not simply a property of the British crown—and to it they proposed to be loyal at all costs.

"The principle of democracy on which our country was founded is the heritage of every one of us and one of our responsibilities is to main- Your job and tain this heritage. That is one job which your country

we never lose—the job of being a good citizen, which means among other things being a good worker at our own particular bread-and-butter job, whatever that may be. A man without a job becomes a good listener to the dissatisfied agitator seeking to undermine the very foundation of our government.”

“Yes, Mr. Secretary, and the man working at his bread-and-butter job may feel that he is contributing to the country’s prosperity, since that prosperity reflects the prosperity of every worker, every individual business, every factory, every store, and every bank within it. ‘One for all
and all for
one’”

A single failure anywhere hurts the whole country. It must be ‘One for all and all for one.’

“As one walks the streets in any city one sees men digging ditches for new water mains, laying brick in the walls of new buildings, perhaps riveting the iron and steel framework in new skyscrapers, or operating street-cars; one sees messenger boys carrying telegrams, girls working in offices and stores, and business men at their desks scanning the day’s reports of sales; and when one drives through the country one sees farmers working to produce the things we need to eat and wear. Each individual worker is fitted into this ever-changing picture of our civilization.”

“Each has his work to do, and in doing it well he is being a good citizen, and is deserving of all honor,” observed Secretary Davis. “But this very diversity and minute specialization of labor present new problems which must be solved. Coöperation becomes more difficult even as it becomes more necessary. In proportion as our work becomes specialized, and we become more dependent upon others, the possibility is

increased of a conflict of interests—more apparent than real—between groups of workers, between employers and employees, between workers and employers, between producers and consumers. This conflict of interest is a constant menace to good citizenship, because good citizenship must be built upon coöperative effort in the common interests of all.

“This conflict of interests frequently resolves itself into a question of wages to be paid for work done. The Great Preacher himself tells of a labor dispute of this character in His parable of the workers in the vineyard, when those who had agreed to work for a full day for a penny murmured against the master of the household because he paid the same wage to those who had labored only from the eleventh hour. Here we have the basic difficulty encountered to-day in determining what a man shall be paid for his labor, and the dispute over the inequality of wages.

“This very problem becomes increasingly difficult as industries and employments become more highly specialized. When a single family, working on the land, produced its own food and clothing and other necessities, there was little room for dispute over wages.

There was no opportunity for a strike of textile factory workers, in the days when spinning and weaving were home employments and every farmhouse had its spinning wheel and loom. In those days the worker could strike only against himself. In the course of time special skill or special inclination led one individual, adept at fashioning clothing, to depend upon others to raise his food while they became dependent upon him

What shall the
worker be
paid?

The problems
of labor have
grown more
complex

for special services. The special skill of another in weaving enabled him to take over the task of weaving from his neighbors who were enabled to abandon the loom and devote themselves to work for which they were better fitted. Thus each began to serve the others.

“As a result, the individual lost some measure of independence and came to rely more upon others to supply many of his wants. In more recent times our economic system has become more complex, as the introduction of machinery has led to the concentration of single industries under control of large corporations. Our interdependence has developed to such a degree that any interruption of labor on the part of a single group may affect the country as a whole.

“When men began to delegate to others the supplying of certain needs it was assumed that each would continue to provide for the others within his particular field of labor; that the weaver would work the loom which the farmer had abandoned; the miller, harnessing water power and undertaking to grind the grain of the farmer, would keep the mill at work to supply the farmer with flour. With the division of labor vastly more extensive, to-day the implied responsibility of each of us to work for others is even more binding than it was under more primitive conditions. To-day, more than ever before, every worker of every craft, and every industrial manager is responsible to society as a whole for the orderly conduct of his labor. He owes it to his country to continue producing his product as long as others continue to produce for him the things which he needs. Unless we recognize and fulfil this obligation, industrial progress, which is de-

We work for
others while
they work for
us

pendent upon specialized production, must cease, and society must be forced back upon more primitive and less effective methods of production."

"It comes to this then, Mr. Secretary, that we have developed an elaborate market economy—the worker produces not for his own consumption but for the market. Through the mechanism of the market the products of labor are exchanged. In effect the farmer raises wheat and exchanges it with the shoemaker for shoes, the garment worker for ready-made clothing, and the miller for flour. Shall we say that the farmer exchanges a certain number of hours of work with the shoemaker, the garment maker, and the miller?"

"That would be equivalent to saying that one hour of work done by a farmer is equal in value to one hour of work by a carpenter, a lawyer, or a doctor, or any one else—that the value of work can be measured simply in units of time, without regard to the character of the work done. We know that value is not in fact measured that way on the world's markets, and that very different values are put upon hours of different kinds of work."

"Back on the farm, as I remember it, Mr. Davis, one man was supposed to be about as good as another. Of course, we knew that some men were better than others, and worth more, but we did not try to measure those differences very accurately in exchanging labor. When harvest or threshing time came my father would loan me to a neighbor to help harvest his wheat. When it came time for my father to harvest his own crop, the neighbor would return the favor. No money was exchanged. For my two days' work the neighbor would

work two days for my father. Two days' work was equal to two days' work, and men were supposed to be of about equal value for work."

"Those times are passing," remarked Secretary Davis. "Even on the farm, money is generally used as a medium of exchange for work, and when we consider the highly differentiated employments of industry, we find that each job has its own exchange value in money—its own wage rate. For one hour's work a carpenter may get \$1.25, a bricklayer \$1.50, a common laborer \$.75, the president of a large corporation perhaps a \$100 or more—and then there are the professional men—doctors, lawyers, engineers, artists—whose pay may not be regulated by hours at all.

"We have said that each shall do that which he can do best. If there is a plentiful supply of workers who can do the job, then wages are lowered. *Who gets the accordingly. The carpenter gets more higher wage?* than the common laborer because he can do things the common laborer can not do. The president of the large corporation must be a man of unusual capacity and leadership ability. Of the kind he must be there are not many available—hence he gets a higher wage. This is the law of the market. We do not exchange hours of work as being of equal value one hour with another. We use money as a medium of exchange, and what an hour is really worth in the market is determined by demand for and supply of that particular kind of hour—whether it is the hour of a farmer, or a carpenter, or corporation manager. This is not the whole story of course, since competition is not entirely free in the market, but the law of demand and supply is nevertheless fundamental.

“This law, in fact, interferes with many well-meant programs of reform. It interferes, for example, with the program of compulsory arbitration of labor disputes. Wherever compulsory arbitration has been tried it has proved a failure. Strikes and lockouts have been with us since the first dim dawn of man, are with us to-day, and probably will always be with us, so long as mankind is subject to the desires of human nature. So long as employers seek to impose unbearable conditions on their workers, and so long as workers endeavor to obtain more from industry than they are entitled to—just so long will we have labor problems. The remedy lies not in governmental interference, between worker and manager, but in direct negotiation and mutual understanding.

“The real remedy lies in education. The law of the market can not interfere with that program. Education of workers in the difficulties and hazards of industrial management, and education of employers in the difficulties, ambitions, and problems of the men who work. We are making progress in this sort of education. The day of master and servant is gone forever from American industry. With the passing of that day we trust that we are leaving behind the period of discord and strife, of misunderstanding and force in our country's industries, and are approaching an era of goodwill—an era in which men and management in industry will be guided by the Golden Rule—‘All things whatsoever ye would that men should do to you, do ye even so to them.’

“We like to think that we are growing nearer this goal every day. We know that there is a constantly increasing tendency among management and workers

to develop a better understanding of each other's problems. They are coming to know that they are not enemies but partners, mutually dependent upon the industry which they serve for a livelihood, and owing a duty to each other, to their industry, and to the public which that industry serves. They are realizing that they have mutual interests, and that they can progress only through mutual goodwill and mutual understanding."

"We are told that the wealth of the United States is around \$400,000,000,000. How was this wealth created?" I asked of the Secretary of Labor. "Did those pioneer immigrants coming to our America from other countries bring it with them?"

What is the source of all wealth?

"They brought very little," he replied. "Most of them were very poor. They had little money and their only wealth was in their willingness to work, to save, and to build for the future—for their own posterity. Even to-day this is true.

"The wealth we have was created from the rich natural resources of our country, and by the hard work of our fathers and mothers who came here to establish their homes. Every year we are adding to this wealth by hard work and by utilizing more and more of our natural resources.

"When the early colonists came here from Europe, they found rich virgin soil for farming; forests from which they could work out building materials; minerals of all kinds in the ground; and a plentiful supply of water power in many parts of the country.

The country's natural resources

"Most certainly these natural resources will not last

forever, and the pity of it is that we wait until they are largely devastated before we take Need for con- steps to conserve them. We have wasted servation our forests, coal, iron, and soil, and we have given so little attention to keeping the land fertile that soils in many parts of the country must even now depend on the use of fertilizers to produce as well as they did when first cultivated."

"How can we best conserve the iron," I asked. "We certainly need it to build ships, machinery, buildings, and many other things. Should we stop using it?"

"Much of the iron, Mr. Director, is shipped out of our country. When we sell ordinary foundry iron we get about one cent a pound for it. This We should sell same pound of iron made into steel bil- more skill and lets is worth a little less than two cents. brains

If we would manufacture the pound of iron into watch springs we would get several thousands of dollars for our labor. In this way we would save iron and sell labor. We should conserve these natural resources so that our children and their children's children will have what they will certainly need."

"That is where the whole country needs to take a hand. It is not a problem that can be solved by the individual. The government can provide A problem for for replanting our forests, conserving government our oil, and coal deposits, and in many ways do what the individual would be powerless to do."

"And with respect to our human resources—what would be your policy for conserving them?"

"Our human resources," replied Secretary Davis, "comprise 120,000,000 people. We are told that 45,-

000,000 of them work at gainful occupations. Many of those who work are not able to earn as much as they might be enabled to do because they have never been educated and trained to do the thing they could do best. In our country we look to the local, state and federal governments to provide the opportunity for education. In the last twenty-five years we have begun to believe that an education which only teaches us how to live, how to enjoy the finer things of life, and that does not teach us how to earn a living, is incomplete—is unbalanced.

Conservation
through educa-
tion

“If everyone were taught how to do the things which he could do best, then we should be conserving our human resources, by preventing the intolerable waste of misfit employments—the waste of working at somebody else’s job rather than at your own particular job.

“There are also groups of people who are unfortunate. Some of them become disabled by disease or accident and are unable to work as they once worked.

Conservation
by vocational
rehabilitation

“Our country has made a noble beginning in trying to conserve these human resources, but our present efforts are not sufficient. Although there is an enrollment of more than 1,000,000 in our vocational schools, there ought to be several million taking advantage of this opportunity.

“When vocational education has become universal, I look to see an America richer and more prosperous than ever. Not only more prosperous, but happier. Not only happier, but richer in mind. Every one of us will be a more fruitful producer because we shall be more skilled producers.”

“There are two other groups whose human resources

the country needs to conserve, Mr. Secretary. I refer to those in 'poorhouses' and to those out of a job because they have become forty or fifty years of age."

"The poorhouse must go, Mr. Wright. It cannot be mended; it must be ended. It has lost its usefulness, if it ever had any. It is an offense to The poorhouse our national spirit and to the character must go of the American people. I am opposed, both in theory and in practice to town and county poorhouses as they exist in the United States.

"It is written somewhere in the sacred literature of the ancient Persians that he who makes two blades of grass grow where only one grew before has done more to win salvation than he who has uttered ten thousand prayers. How can a pauper win back his self-respect? May we not say as much for the person

who will show us how a man who has become a pauper can win back his self-respect and be once more a self-respecting member of his community? The American poorhouse is a failure from every angle. It destroys the self-respect of its inmates, and it usually destroys the whole of their usefulness. There is almost nothing that can be said in its favor, and there is an immense amount that can be said for its abolishment. I have heard people praise the brick and mortar, the shade trees, and the rosebushes of some of these institutions, and even the luxuriousness of their insides. But the important thing to consider is the worth or worthlessness of the poorhouse system itself, and when we consider this the evil is found to far outweigh any possible good. The inmates of these institutions may occasionally be well treated, but they are invariably found to have lost their self-respect, which is natural

enough since they have become dependents on the community, even when they are quite capable of earning their own living."

"What does our country owe to the man or woman above forty?" I inquired.

"We owe everything to men and women of mature age. It is often said that we are living in an age of young men. In America, at least, the statement is true. There has never been a period in history when the man along in years had a harder time to keep pace with the procession. I have heard older men say they have been ruthlessly swept aside, and it is easy sometimes to believe this, when we see employers foolishly dropping the men of forty or fifty from the pay rolls, as some of them do. The practice should be denounced. The young men and women of to-day must recognize the truth of this statement for all too soon they themselves will be forty and fifty years of age, and, I may add, it is bad for the country to retire a faithful worker at the very time of life when he is probably steadiest and most productive.

"In America we should not draw a hard and fast line between youth and age. A spirit of antagonism appears to have crept in between the older and the newer generations. Our younger people like to believe they are in revolt against old and tried customs, and our older people are too willing to believe they are 'old fogies' and without pep.

"The great fault here is that the older people have allowed themselves to grow old. It seems to me that this is one thing we must fight to-day. It is not this

revolt of youth we have to fear, so much as this willingness of our elders to sit back and be old."

"Many of us, Mr. Secretary, when we speak of serving our country think of serving it in time of war rather than in time of peace. That is a very false conception, is it not? We must have 'working' soldiers as well as 'fighting' soldiers."

Being soldiers
in time of
peace

"It certainly is a lopsided and false conception. The true patriot is the man who is willing not only to die for his country but also to live and work for it, and to devote himself to the task of making it bigger and better in every way. The surest way to insure the future of our country and its ideals is to build for the future by hard honest work, and in this respect the average worker is one of our great body of patriots in time of peace."

"There is still another way to serve our country," I suggested, "and that is by not becoming dependent upon society. If we learn to save a little of what we earn, and thus have enough put by to keep us from want when we are old, we shall not become a burden to our family or to the community in which we live."

"True enough," agreed the Secretary of Labor. "We need to save for the 'rainy' day and we need to save when we are young also so that we shall have something to invest in homes, and in property and undertakings which will produce an income. When our country gets into trouble we need a surplus wealth accumulated by savings. During the World War and in settling the accounts of war expenditures, the savings

In time of war
we bought Lib-
erty Bonds

of all of us were invested in Liberty Bonds and other government securities."

"Was all of the money invested in these securities a good investment?"

"Absolutely. It would have been a good investment even if the money were never paid back, because it meant victory instead of the devastation of defeat in the war, but every dollar borrowed has of course been already paid back, or will be paid back when the bonds become due."

"Where does the government get the funds to pay these bonds when they become due?" I asked.

"That is where the worker and his job comes into the picture," continued Secretary Davis. "The government is not in the business of making money. It gets its income through revenues and taxes almost entirely. Now, whenever times are bad and people in large numbers are out of a job, they do not buy for they have no money to spend. Much of the revenue of the government comes from an indi- Wages and
taxes rect tax on such things as tobacco, imported goods from other countries, and luxuries of various kinds, as well as from direct taxes on our income. If the 45,000,000 men and women wage earners do not have good jobs taxes become oppressively burdensome.

"In Germany after the World War ended the government had no money, and its workers were destitute. In this emergency the government resorted to the printing press which it kept going day and night running off millions and actually billions of paper marks, as you know, until the mark was not worth the paper on which it was printed.

"Now that the hard-working German people have gotten back on their feet and have begun to earn again, the government is rapidly becoming stabilized and its credit is once more established."

"It is clear to me," I interrupted, "that the country can not be prosperous unless the worker also is prosperous. We must be ready to work for our country not only in time of war but also in time of peace; and it is clear also that earning and saving must go hand in hand to insure this prosperity."

"That is true," continued the Secretary. "The quick recovery of our country from the effects of the recent war was insured beyond the shadow of a doubt by the ability of our people to do uncommonly well the two things that are essential to national or individual progress. As you say, the first of these two things is to produce wealth. The second is to save the wealth produced."

"We Americans are often called a wasteful, spend-thrift nation. For countries that stand as models of thrift we are usually directed to Germany and France. Yet why is it that America has so greatly outstripped these two model countries in general wealth and prosperity? It is not we who need to borrow from them; it is they who are among our heaviest debtors. To my mind the fact stands as proof that we are not so wanting in thrift as many would have us believe."

Are we a nation of spenders?

"We do spend money, many of our people, recklessly. Yet the financial strength of our country, and the fortunate condition of our people have never been equaled by any other people in history. The secret of this prosperity seems to me to lie in the fact that we

produce plentifully and that while many of us spend unwisely, the great majority of our people have formed the habit of saving. Wise expenditure is good economy.

“Sometimes I think we make the mistake of thinking of savings as composed entirely of money deposited in the bank. But the man who has had no Spending to
home for many years and builds one for save
himself and gradually pays for it, is not really spending that money. Such expenditure may be the best kind of saving. He may be not only saving his money, but using it at the same time for the benefit of himself and his family. Money so spent may be regarded as money saved. In this, too, we Americans have an excellent record. No other people are such builders as we. No other people have been so well housed or have lived a life richer in material comforts and in the mental enjoyments which are largely dependent upon such comforts. No! Mr. Wright, we can not be quite so wasteful after all.

“But, to think too much of our good fortune and success in these ways is unworthy of our higher ideals of what makes life worth living. We must not yield to the temptation to believe that all is well with us and that misfortune can never occur because of our material well-being. When we are prosperous is precisely the very time when the gospel of thrift should be preached energetically. Good times are the best times for saving. For it is then we have surplus earnings from which we can save, and thrift at such times particularly is the duty of us all, to ourselves, and to our country.”

“And what, Mr. Secretary, would you say, may the

worker fairly expect of his government in return for loyal devotion on the part of the worker?"

"The government of a country is bound to safeguard the worker in many ways. It can and should open the door of opportunity to him, protect his home, and safeguard his working conditions in many ways; it can prevent the exploitation of the worker himself and of his children by unscrupulous employers; it can eliminate disease and unhealthful working and living conditions; it can protect him from many of his own weaknesses, bad habits, and evil influences; it can guarantee him the right of free speech, of free thinking, and of free action—so long as he does not infringe on the equal rights of others; but, best of all, it can guarantee him the opportunity for a rounded-out education adapted to the needs of himself and his children. In turn, this balanced education on the part of its citizens becomes the balance wheel of the nation.

What the government can do for the worker

"A few days ago I read in one of the daily papers that President Hoover had arranged to call a national conference to make a study of the needs of our children. This is one line along which the nation should render service—especially for the working people. In the words of the poet:

'I think that saving a little child
And bringing him to his own,
Is a derved sight better business,
Than loafing around the throne.' *

"I am convinced that some of the best of the 'loafing around the throne' of which the poet speaks will be

* By John Hay. First published in volume entitled, "Jim Bludso of the Prairie Belle and Little Breeches." Boston, J. R. Osgood & Co., 1871.

done by the men and women who serve childhood. For it is in service to children that mankind renders its best service to mankind. In serving childhood we serve the future; we serve the whole hope of mankind for the continued development of the human race. It is in the childhood of to-day that the world must find its civilization of to-morrow, and whatever we do to aid to-day's childhood makes for a better world to-morrow and down through the ages."

"Specifically," I asked, "what are some of the ways in which the nation can protect childhood?"

"There are many ways. In the Department of Labor at Washington, we have a Children's Bureau. This Bureau is directed by law to investigate and report upon the welfare of children and child life—upon infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment and legislation. It is organized in four divisions—Maternity and Infancy, Child Hygiene, Industrial, and Social Service.

"The Bureau was organized in 1918, and has published various pamphlets on Infant and Child Care. From the standpoint of popularity in government publications it holds the record. I understand that more than eight million copies of these publications have been issued to those interested in the work it is doing.

"These are some of the things the government is doing for the whole country, and for the most part they are things which the individual fathers and mothers could not do for their children. In fact, some children need to be protected from the exploitation of their own parents. Others need to be protected from

the avarice of their employers, and still others from the greed of those who make money from pool-halls, and other places where children may spend their idle hours.

“The public schools, which in a way are part of our nation’s business, can also help by providing opportunities for children in playgrounds and other ways to keep them off of the streets, and out of unhealthful and undesirable places.”

“I think that we may go a step farther than we have gone, Mr. Secretary, in considering the worker’s contribution to our national prosperity. Not only does the unemployed man produce nothing, but also he consumes little. We need him as a consumer, and to make him a consumer we must make him a worker—that means helping him find that particular job which is his and not somebody else’s, and in which his success will therefore be assured. The pay envelope of the worker has become a great part of the economic power of the nation. The worker buys to-day practically everything that is sold. There is scarcely an article of commerce to be found in the home of an American millionaire which is not found also in the home of many a well-paid American mechanic. And that is as it should be. If we pay the American worker what he is worth, and by worth I mean the value of what he produces, he will make our country prosperous by consuming the products of shop and field.

The pay envelope is the economic power of the nation

“Also, we should not forget there are many men and women who serve their country in time of peace and in time of war in some public capacity. They do

not produce the things we eat and wear, but they are largely responsible for making it possible for those who do to be happy and prosperous."

"Their jobs, of course, are equally important with the work of others, Mr. Wright. I saw Calvin Coolidge leaving Washington for his home in Public New England, and I have been in that servants home. He served this nation as Vice President and President for eight years and served it well. It has been my good fortune also to see his successor, Herbert Hoover, taking the oath of office, a man who came from a little farm in Iowa—from a cross-roads town—just a wide, open space in the middle of the road. I saw him take the oath of office and assume control of the government of the United States. I saw him kiss that verse in Proverbs 'Where there is no vision the people perish. Happy is he who obeys the law.' What more eternally true saying could anyone select for high guidance on assuming the Presidency of the United States? The President of the United States and all those who work with him are servants of the people. If they do their work well the country will profit."

"So far in this chapter, Mr. Secretary, we have said nothing about the 'stranger at our gate'—the immigrant coming into our country to be- 'The stranger come one of us. He and his children at our gate' will have to work to live, and should look forward to becoming good citizens. What should our country do for him?"

"After 145 years of free and open immigration for all who met certain physical, mental, and moral requirements, we adopted a policy of restrictive immi-

gration. We felt that our first duty was to the American citizen and the immigrant already in the country, and when labor became congested in certain great industries into which immigrants naturally drifted, and wages in these industries were depressed, and opportunities for employment unfavorable, we adopted the policy of limiting the number of newcomers who might be permitted to enter each year. In other words, the economic welfare of our people native and foreign born was the motive prompting this action.

"The 'stranger at our gate,' if he has been legally admitted is entitled to the best that America can afford him, the fullest opportunity that this great country can give him. We should provide this opportunity by fostering his love of home and his respect for family life; by offering him the means of educating himself to understand what America is and means by actually taking him into Uncle Sam's great fraternity. He will never forget the smile on the face of the true American, because it is usually, if not always, a pleasing one.

"For the alien needs this sort of help. He needs to have the reasons why immigration to America was restricted explained. It was the great New England poet and philosopher, James Russell Lowell, who said:

'It was in making education not only common to all but in some sense compulsory on all that the destiny of the free republic of America was practically settled.' There can be no question that in education lies our best hope for the ultimate success of this great experiment in representative government.

"At the present time all of our records show plainly

Education for
the alien
worker

that there is something wrong, either in the alien who comes to America, or in the way America treats her alien population—probably some wrong on both sides. It is in the crowded centers of our great cities that the alien and also the native-born most frequently develop into undesirable citizens. Here the second generation—the sons and daughters of those who come to us from abroad—are sometimes exposed to an atmosphere of viciousness. The respect for home life, for family ties, which the alien brought to this country from his home, is sometimes lost. Often the parents fail to grasp the significance of American customs, institutions, and laws, and fail even to learn our language. As a result the children may be alienated from the family life, and find their way to the streets, where they learn their lessons in Americanism from the vilest elements of our population. The result is a wrecked family life, and without a stable united family, firm in its respect for the sanctity of home and marriage, we can not maintain a social structure that will promote American civilization. The alien who comes to America, however capable he may be mentally and strong physically, is often bewildered by the totally different conditions which he finds here. Everything is new and strange, and he clings to his old customs and his mother tongue tenaciously, as a matter of self-protection.

“Surely these conditions call for a remedy. America owes a duty to the ‘stranger at its gate’ who is admitted to this country. It, furthermore, owes a duty to itself in the present and in the days to come. We must provide means for helping the alien improve himself.

The tenement
evil

"Recently, I ran across in the 'Interpreter,' published by the Foreign Language Information Service, the 'Memoirs of a Steel Worker' por- The story of a Lithuanian worker traying the pathetic story of an aged Lithuanian immigrant. It recalled to my mind, in contrast, the history of my father's experience in this country.

"Here is what this Lithuanian worker in the steel mills had to say after a lifetime of effort in America:

" 'I am now a broken old man physically. The best years of my life were spent facing hell's fire in the steel blast furnaces of Pennsylvania. There I helped with muscle and at the cost of great weariness, to complete the work which nature started but failed to finish.

" 'As a reward for my efforts I am practically independent, in a material sense. My wife has gone to her just reward these many years past. Her body lies among these hills. Flowers will barely grow upon her grave. The dust that is in my lungs and which gives me and my friends no peace—because I cough continuously—also covers her grave.

" 'My children have grown up. They are educated and the education given them by America has taken them from me. I speak English only as an untaught alien can speak it. But my children know all the 'slang' phrases and they can even speak English with Negro, Irish, and Dutch dialects. They speak differently, they act differently, and when they come to visit me, they come alone. They do not explain why they do not bring their friends, but instinctively I sense the reason. They should not fear. I would not cause them any embarrassment. But they too look

upon their old father as an inferior, an alien, a 'roundhead,' a 'bohunk.'

" 'So my only consolation is my memory. And strange as it may seem, my experiences in America are not the ones that crowd my thoughts. No, it is the memory of my childhood days spent in far-away Lithuania.'

" 'Truly, my friend, this is a tragic incident in our importation of human beings. But there is another side. Nearly three score years ago an illiterate iron puddler left his home in Wales to seek opportunity in America. He was my father. Within a few years he brought his wife and their six small children to America. He, too, like the Lithuanian, went to work in the mills of Pennsylvania. To-day he sits down, within sight of the furnaces in which he worked, happy and contented in his own home, joyous in the knowledge that his family has had the advantages of American opportunity through his own efforts. Here is what he says:

" 'It is true that I am almost blind as a result of watching molten iron through the peephole of a puddler's furnace. But I am satisfied. Life has brought to me much of real happiness. I have acquired a competence and own my home. As I sit here on my front porch I can see the blazing stacks of the mills where for many years I earned a livelihood for me and mine. For more than fifty years I had my faithful wife by my side. Those blazing stacks remind me of the days when things were not so easy for us as they are now, when the wolf was at the door day after day. But we fought our way through, and deep in my heart I am

The story of
another
alien

grateful that my children, despite our earlier struggles, have grown up to be real Americans, and that one has been chosen to sit in the Cabinets of three Presidents of the United States as Secretary of Labor. To achieve these results we worked and saved when working and saving called for sacrifice. To make my children real Americans I stood for thirty years before the same furnace, wrestling with the unwieldy iron. But I know now that while I worked I was doing my part toward the development of the greatest period of progress the world has ever known—the age of steel. I know that my muscle and skill have gone into the building of those things which have made the America of to-day the greatest nation on earth. My only regret to-day is that I lacked the education which would have enabled me to take advantage of American opportunity more promptly. But as my children return to the old home they make me glad that my days of toil have brought forth fruit so abundantly. Through them, if in no other way, I can contribute my share to the progress of America.

“ ‘I take pride in my independence and I take pride even in the future which will be after I am gone. The flowers will grow on my grave for I have already made provision for the family lot in the cemetery. The money I earned not only paid for the care of the graves of myself and my helpmate, but it also provided for the lot. Life has been good to me; I am content. This is now my country. All that I have, all that I claim for me and mine I owe to the opportunity it gave me.’ ”

YOU AND YOUR JOB

“Keep your eyes observing, keep your minds alive to the great forces that are in operation in the world. Let the gray hairs grow on the outside of your skull, if they must, but do not let them grow on the inside.

“Keep your hearts warm and sensitive to human beings and their problems in the world. Let your arteries grow hard, if they must, with age, but keep your hearts tender as long as they beat at all.

“Keep your minds free from suspicion of the motives of the men and women who are working with you. For suspicion, like jealousy, is one of the curses of the human race.

“Do not emphasize the values of competition, but do emphasize the values of coöperation, because one means war and the other means peace. Competition cannot go on indefinitely. Always it leads either to destruction or coöperation.”

OWEN D. YOUNG, Chairman,
Board of Managers, General
Electric Co.

New York,
October 5, 1929.

CHAPTER IX

YOUR JOB AND YOURSELF

SOME days later I had occasion, or made occasion, to visit the Secretary of Labor in his office. It was after hours and we were free to talk without the pitiless interruptions of the telephone or of official routine. I remarked that I had been looking over some notes I had made on these talks of ours. "We have," I said, "talked about the job as something to be found, to be trained for, to be worked at; we have considered it in relation to the industrial partnership, in relation to the partnership of the family, and in relation to that larger partnership of citizenship. We have considered the job as presenting opportunities for achieving material advancement, and for rendering service in the community. We have been thinking of the world's work in terms of jobs. If the jobs are well done, the world's work, we have said, will be well done. But how about the worker himself? Does it follow that if the world's work is well done, all will be well with the workers? All this prosperity will not profit us anything if we must lose our own souls to gain it. We know that jobs, like machines, have a way of kicking back. We think we are operating this vast complex industrial machine for our own advantage, but sometimes the machine seems to be operating us. It determines when we shall get up in the morning, and largely determines our

every act during the day. The discipline of the job is as rigorous as the discipline of the army, and sometimes as ruthless in imposing sacrifices and risks to health and even to life. We are reducing some of these hazards of the job, but we have not by any means entirely eliminated them, and we shall never eliminate the discipline of the job. Can we be assured that the worker is benefited by this discipline, and not being made into a machine himself? We have been considering what the worker can do working at his job, but what is the job doing to the worker?"

"Working people have always taken chances, my friend," observed the Secretary. "When our early ancestors went 'down to the sea in ships' on a fisherman's job, they took the chance of the sea—the chance of the boat's being caught in a storm and of losing their lives. When the early pioneers moved into the forests, and wrested them from the Indians, they took the chance of getting 'scalped,' but they and their hardy wives did not hesitate to take this chance.

Working people have always taken chances

"The prospector who locates a claim and proceeds to dig his way into the mountain-side in the quest of gold, is taking chances in much the same way as the man working in a coal mine employing 500 men.

"The chances or hazards which working people have taken in the past," continued the Secretary of Labor, "can best be pictured in terms of actual conditions prevailing to-day in one of our smaller industrial cities. Among the men and women workers of that city will be found many whose hands have been mutilated by the amputation of fingers at the first joint, and others who are minus entire fingers. If you ask any of these the

history of the accident, almost invariably the reply will be, 'Oh! I lost that finger at the works when I was about fourteen years old.'

"In the factory referred to as 'the works' there were employed early in the present century scores of children, who operated presses for the manufacture of articles of tin—ketchup bottle tops, knobs or wheels for turning up the wicks of lamps and lanterns, and dozens of other small parts. The law forbade the employment of children under fourteen, but it was virtually ignored. Almost any child of twelve, or even younger, could get a 'job' in 'the works' at any time. They were paid on a piece-work basis. Work started at 7:00 A.M. and continued until 6:00 at night, with an hour for lunch. Many of these workers lived miles from the plant, and traveled long distances by street car. Some of them have told me that when they went home in the evening they avoided riding at the outer edge of the open summer street cars, because invariably they were so exhausted by their work that they fell asleep on the car and would have fallen out if they had not been seated in the center of the long benches.

"Only a few of the machines which they operated were equipped with the safety devices known as 'automatic feeders.' Nearly all of these child workers, boys and girls alike, fed the presses with their hands and operated the mechanism with their feet. Working at high speed, it was usually only a matter of a few weeks or months until the young worker would withdraw his fingers a moment too late as the heavy stamp came down—and a few minutes later the company doctor would be dressing what re-

mained of the crushed members. No wages were paid for the time of absence from work, and there was no compensation for the injury.

"Children in industry are one of our greatest problems. Once more the Supreme Court of the United States has found a federal law designed to bar immature children from factory employment unconstitutional. Criticism of the courts will not solve the problem. I am convinced that the American people will find a way to make effective their will so often expressed. Through state legislation, or other means, we shall be able to balk the conscienceless employer who would build his profits on the labor of children.

"Fortunately for the individual and for society the exploitation of children as industrial workers is, for the most part, a thing of the past—although there are still some sections of the country where it exists.

"All America is gradually awakening to the vital importance of the problem of child labor, and from one end of the country to the other, there are coming into existence organizations for the promotion of child welfare. Government has joined hands with private philanthropy in the work of saving children. Federal and state authorities are responding to the growing sentiment among the people that America must do its full duty by the coming generation. We are moving in the right direction. We must move more rapidly. I have often said, 'no man stands so straight as when he stoops to help a child.'

"There is an essential difference between men taking these chances on their own initiative when working alone, and those who are employed to work together in large numbers. The

Promotion of
child welfare

As one of the
gang

prospector works alone or with a single 'partner.' Both are their own bosses. They can use their own best judgment as to dangers and in many ways are 'masters of their own destinies.' The miner who works in a modern coal mine is one of a large number of men in 'gangs.' He does not work alone. He must obey orders and oftentimes these orders require him to take chances against his own better judgment or lose his job.

"It is not uncommon to see 5,000 and 10,000 or more men emerge from the gates of a factory. Each one is a part of the whole organization, and if each does not do his duty the lives of many or all of his fellow workmen may be endangered.

"Every few minutes of every day in the year there is a fatal accident of some kind in America—to be quite exact, every day in the year occur some sixty-eight deaths from industrial accidents and each year over a hundred thousand persons are permanently disabled. Think of the economic loss to the nation, and the sacrifice of individual happiness! Most of these accidents are avoidable, and would be avoided if we were as much concerned with human welfare as we are with making money. They are the penalty we pay for our carelessness, thoughtlessness, and neglect of the safety of the worker. So many are injured in one way or another that many workers have come to feel that the only safe place is the home."

"But that is where they are all wrong, Mr. Secretary. One-fourth of all fatal accidents in the United States happen in the home—from falls, burns, suffocations, fires, poisons and other causes—and the number

of fatal accidents to women working in the home, which is about 25,000 a year, is about equal to the total of industrial and street traffic accidents to women combined. Nevertheless, the number of industrial accidents is of course appallingly large. One out of fourteen workers in industry suffers a lost-time accident each year, and the economic cost of these accidents is of course very great. The National Safety Council reports an average annual loss of 72 days for each injured worker and the cost of industrial accidents in the United States

The cost of accidents

amounts in the aggregate to a thousand million dollars a year. In the end, if not immediately, this vast sum comes out of the workers' pay envelope. But even more startling is the fact that the cost of accidents from all causes exceeds three thousand million of dollars."

"And are other countries paying this price for carelessness and neglect?" asked the Secretary of Labor.

"The record," I replied, "shows 79 accidental deaths per 100,000 population in the United States, and less than half that number—36—in England and Wales; in Scotland 45; and in New Zealand 52. Our record is not one to be proud of, and it would appear that there is much room for improvement."

"Are employers indifferent, or are they making efforts to reduce this high rate?"

"Generally they are interested in reducing the rate, and are making effort to do so. One railroad company, for example, in the short period of five years, from 1920 to 1925, reduced the time lost from accidents per million man-hours by its employees while on duty, to only one-sixth of the

Accidents can be prevented

rate at the beginning of the period. Some have made even better records under 'no-accident' safety programs."

"What should we do, my friend, to reduce this frightful toll to a minimum?"

"There are three methods of procedure," I went on to say, "which involve (1) more effective protection against necessary hazards, (2) education of the worker, and (3) elimination of unnecessary hazards."

"What is the proportion of these industrial fatalities to deaths from all causes—from tuberculosis, heart disease, pneumonia, and all the other thousand and one diseases to which human flesh is heir along with accidents of all kinds?"

Six out of every hundred deaths are due to accidents

"The records show that more than six deaths out of every one hundred result from accidents and the discreditable part of it is that most of these accidents might have been prevented if proper care had been taken. Of these largely avoidable deaths from accident, one-fourth are from accidents of an industrial nature."

"It would seem," suggested the Secretary, "that our generation has been culpably heedless in this matter, but certainly something can be done to improve conditions for our children."

What is the remedy?

We can at least seek by means of instruction and legislation to lessen the evil. We can instruct our youth in methods of safety and give them some appreciation of the harrowing consequences, to their fellow workers and others as well as to themselves, of carelessness on the job, and we can promote legislation requiring the installation of standardized safety devices in in-

dustrial plants throughout the states. We can and should, so far as possible, do away with grade crossings on railway lines, so as to make it more difficult even for the fool speed maniac to kill and maim people indiscriminately on the public thoroughfare. We can remember when horses used to jog leisurely along the highways, and accidents were of relatively rare occurrence. We see autos go whizzing by at dangerous rates of speed, and accidents mount up into the thousands, with fatalities which make even modern warfare, with its highly perfected means of killing and mutilating, seem relatively safe. One of our safety-first problems, and it is perhaps a problem of general education, since everybody sooner or later drives a car, is to reduce this raging menace of the streets, and make conditions again safe for the sane and careful drivers and walkers, particularly as safe for our children on their way to school or the grocery, as in the days of horses.

“Every man, woman and child engaged in industry should be assured of his three score and ten years without suffering occupational disabilities. By systematic instruction and by legislation much can be done to save those who will not of their own initiative take the trouble to save themselves, as well as that much larger number who must work under conditions over which they have little control individually, and whose safety is entrusted to careless or indifferent employers.

The country's
duty to the
worker

“I hope that I may live to see the day when automobile traffic is so efficiently regulated that accidents will be of rare occurrence; when railroad transportation will not levy the wasteful toll of human life and

limb that it does to-day; and when the family of the American worker can bid him good-bye in the morning with assurance that he will return home in the evening, and not only with his pay envelope in his hand but with hands in which to hold it and in full possession of all his other members. This assurance can be given by the adoption of safety devices in his place of employment, and by the observance on his part of the simple rules of precaution. But then rules are not for the shop alone; they must be observed at all times, whether at work, at home or on the streets. If we all do our part, the annals of industrial labor in America will become distinguished for their lack of those sensational features which now so often provide large headlines for the daily press. We should work to this end in every possible way, and especially by teaching our children in their impressionable years both at home and in school and in the church, that safety should be considered one of the first concerns of daily life."

"You emphasize the importance of beginning with the children?" I inquired.

"Most certainly. I would have the lesson of care taught every day in school. I would include it in the school curriculum equally with arithmetic or grammar, or any of the other subjects we consider so necessary to success in life. A careless person, even though he may be an excellent mathematician or grammarian, is a menace, and a liability rather than an asset in any community.

"I have seen what it means to be turned out into the world disabled and jobless. When I was a young

Everybody's
problem

Safety in the
school curric-
ulum

iron puddler in the mills of Pittsburgh, The heart ap-
 I saw men brought home lifeless as a peal
 result of some accident. I saw women made widows
 and beggars by loss of the bread-winner. I saw whole
 families broken up, so that in after life brothers who
 had played together as children had become strangers
 to one another, ignorant of each other's existence or
 whereabouts. I saw children cast out to earn their
 bread without any preparation for wage-earning em-
 ployment. With these memories in mind I determined
 that should the opportunity ever come my way I would
 do something for such children. I determined that any
 good fortune to me should be shared with them. I
 wanted to see these innocent victims of accidents en-
 abled in some manner to turn the hopeless defeat of
 their fathers into a victory for themselves, for the
 under-privileged child is a poor asset for any country.

"I have told you many times the story of Moose-
 heart, in Illinois, where these children are now being
 taken care of and educated. There How Moose-
 young children may have their mothers heart helps
 with them. We have not only the chil- the families
 dren there; we have all that is left of the family. And
 all these little families make up the one big family of
 Mooseheart, housed in real homes, and getting a
 schooling better, I believe, than the schooling given in
 the best of our public schools. In addition to the usual
 mental and moral discipline of other schools, our chil-
 dren at Mooseheart are taught a useful trade. As a
 matter of course they are taught also to observe
 safety-first principles, and the obligations of the
 worker in serving the interests of his employer.

"At Moosehaven in Florida, on the other hand, you

can see the other end of the rough road of life. There we have a home for those whom I like to call 'old-young folks.' At Moosehaven we welcome those who might otherwise go to that hideous scrap-pile of worn human machinery—the poorhouse. We give them a home instead, and honor them for the work they have done in the world, for the brave fight they have made against the odds of life.

A home for
"old-young"
folks

"It has been said of this rebuilding of broken lives that it is like standing at the foot of a precipice and caring for those who have plunged over it. The question is asked, why is it not better to stand at the top and do our best to prevent these people from plunging over the precipice in the first place? That is precisely what we do with the children at Mooseheart. We save them from the plunge. At Moosehaven we aid and comfort those who were not reached in time. Both kinds of help are necessary under present conditions. But I think as time goes on and as we reach out and more adequately train children for their wage-earning employments, there will be fewer wrecks at the bottom of the rocks, because fewer will fall any more from the top.

An ounce of
prevention and
the pound of
cure

"In a practical, everyday way we teach these children the dangers of the machine or the tool they are to handle at their work. We make them alert to the perils in this or that mechanical process. We teach them respect for the cogs of wheels and the razor-edges of their tools. But more than this, we teach them *respect for their own fingers and arms and bodies*. After all, the most wonderful and valuable machine is the human

What one
school is do-
ing

body. It should be the first object of care and protection. And I believe that, if every child were properly taught, this terrible toll of accident in industry would be materially reduced.

“After all, machines don’t go out of their way to kill and maim. The machine that a man tends asks only to be treated with due respect, and too often the hurt man is one who has been the heed- Education and less man. You may have all the laws legislation you please to compel the use of safety devices, but if you have not taught the worker to be careful, all the safety devices in the world will not prevent him from killing or injuring himself. So I lay great stress on the importance of a proper training in this matter. The right kind of training for safety is as necessary as the passage of the right kind of laws for the prevention of accidents and deaths in industry.

“And one of the best safety devices in industry is not a mechanical contrivance at all. It is simply a good understanding between the worker Goodwill as a and his partner—the employer. Give safety device me a plant where the boss and the men are good friends, and respect each other, and I will show you a plant where accidents are few—either from the direct operation of machinery or from the carelessness of fellow workers. Fill men with the spirit of coöperation and fraternity, and they will take care of themselves and of their employer’s machines. Love of work leads to safety in work. I believe fully half the accidents in industry are the result of indifference and dislike of the job. The worker who is not in love with his job is likely to become careless of himself and of others. Make him contented and you will have taken a

long step in making him careful. Let him love his work, and he will be alert enough to see that nothing separates him from his job. A kindly boss makes a careful worker, and it works also the other way around—a careful worker makes a kindly boss.

“But accidents are not the only occupational hazards,” sighed the Secretary of Labor. “What shall we say of the hazards to health and of the diseases which seem to have an occupational origin?”

“Here again, as in the case of occupational accidents,” I went on to say, “it is largely a matter of taking proper precautions. Lead is *Your job and credited with being the chief poison your health* causing occupational sickness and death. One authority estimates that seven out of every eight cases of occupational poisoning must be attributed to lead, leaving only one case to be attributed to brass, arsenic, mercury, phosphorus, and wood alcohol.

“In general, where the job is one which causes the worker to inhale the dust, gas, or fumes from these metals and chemicals, it is regarded as being a hazardous job.

“There are also gases, vapors, and fumes—illuminating and carbonic acid gases and fumes and vapors of mineral acids, tar, creosote, and various other compounds—which are dangerous to the man on the job.”

“And what legal recourse has the worker in such cases?”

“All but four of the states now have workmen’s compensation laws of one kind or another. Under these laws employers pay into a state fund a certain percentage of their payroll. This fund is used to aid injured

Workmen’s
compensation
laws

workers until they can return to work. Where the injury or disease results in a permanent disability so that they can not return to their old jobs, another law, known as the Vocational Rehabilitation Law, provides for their training for some other job. Forty-four states and the District of Columbia have made this provision by law.”

Vocational re-
habilitation
law

“Both laws are essential,” remarked the Secretary of Labor, “but, of course, our fundamental problem is to reduce accidents and eliminate the causes of disease as far as possible. I would like to see posted on the walls of every workshop, so that every worker could see it, this warning sign, *‘Your country needs your product; your employer needs your skill; and your wife and children need their bread-winner.’* But in connection with what you were saying, I have observed that doctors work in unhealthy conditions without themselves getting sick. How do they do it?”

“Doctors and nurses are trained to take care of themselves. They know that if they do not, if they forget and become careless, some disease germ will ‘get them.’ The workers in industry, on the farm, in the office, and in the home should take the same precautions. Just as doctors and nurses must take chances, as they do in entering sickrooms from which all others, even friends and relatives, are barred, so the worker is sometimes called upon to endanger his life. Both must take precautions. Men who work in powder plants know that they are always ‘sitting on top of dynamite’ and those who go into coal mines know that mine gases will ‘get

Doctors don’t
forget

them if they don't watch out.' Watching out must be a regular part of their job.

"And from the standpoint of the job it is essential not only that the health of the workman shall be protected, but almost equally that the health of each member of his family also shall be assured. Illness in the home, as well as of the worker himself, reduces the efficiency of the worker by affecting his mental attitude.

"That is why industries now employ welfare workers—some of them are also professional nurses. These workers go into the homes and coöperate with the mothers and wives in improving the sanitary and hygienic conditions of the home. Industry has found that plenty of fresh air in the home, wholesome food, and cleanliness are good investments. It has found that where the bedding is aired and the bed made up properly so as to enable the worker to sleep soundly, where a garbage can is provided, and where the dinner pail is sterilized, the worker is better able to keep well, able to do better work, and if ill able more quickly to regain his health.

"These hazards of disease and poisoning are of course by no means limited to factories or industrial occupations. They are the hazards of Living as well as working is hazardous the farm or in the city. Only the other day a whole family in Chicago lost their lives, being overcome by gas escaping from an ice-machine, and instances of ptomaine poisoning from spoiled or contaminated food are of frequent occurrence. Ptomaine poisoning also has a way of getting the whole family and sometimes whole groups of families.

"Now what shall we say of our responsibility in all this?" I asked in conclusion.

"Clearly no higher responsibility rests upon the American citizen of to-day," he replied, "than that of insuring the well-being of future generations of workers. This responsibility is two-fold—to foster the high ideals of Americanism, and to provide a virile healthy next generation to continue the nation's march toward higher and better things, a generation endowed with physical strength, intellectual vigor, and moral courage.

"In our talk on 'Your Job and Yourself,' we have been considering the hazards of working. How about the hazards of leisure?" he inquired.

"Where I grew up on a Kansas farm," I went on to say, "anyone who was not out of bed and ready for work by day-light was considered to be *Use of leisure* lazy. If he quit work in the fields and *time* finished the chores before dark he also was considered lazy for not finding something more to do. I imagine that when you began work in the steel mills as an iron puddler eleven or twelve hours a day were not unusual, at least for the 'grown-ups.' To-day most occupations are on an eight-hour basis and some are down to six or seven hours with but five or five and one-half days of work each week for the worker. What can the worker do with his leisure time, is well worth discussing.

"It is a real hazard since the leisure time can be misspent in a thousand ways, but there are also thousands of ways in which it can be utilized to the advantage of the worker himself, of his family, and of the community in which he lives.

“Only about 25 per cent of us are farmers these days, and the number is decreasing year by year as we become more of a manufacturing country. Many of those who work in factories need fresh air, which is one thing the farmer gets a plenty of. After breathing the smoky or factory polluted air while we work, we need to use some of our leisure time in getting out where the air is good and pure.

Getting into
the open
places

“I once heard the story of an old lady who worked in the packing houses of Kansas City, and lived in a tumble-down ‘shanty’ made of old boxes and pieces of tin, located near the packing house where the air had an odor of its own particular variety, not altogether agreeable to the stranger. One day some one from the Ladies Aid Society found her and decided it would be no more than fair to spend some of the Society’s funds in making her happy for the rest of her life. So they bought a little cottage out on the edge of the city away from the packing houses and the stockyards, and moved the old lady into the new home fitted with all modern conveniences, and having a flower garden and a yard with trees, where she could sit and listen to the music of the birds and watch the bees gather the honey. Some months later they called upon her in her new home and asked her how she liked it. ‘Oh! it is beautiful,’ she replied. ‘The house, the garden, the flowers, and the trees are wonderful, but,’ and here she seemed to sigh, ‘the air don’t seem to be so nourishing.’

“Leisure time,” I continued, “is time available for acquiring a better education, for the enjoyment of music and art, for keeping

Leisure for
learning

chickens and a garden to help out on the grocery bill, for physical recreation and play in games of all kinds, for travel, and for getting acquainted with our friends.

"All of these things we need to do in moderation and preferably under some formulated plan—in recreation as in eating candy too much is not good for anyone.

"The principal hazard of leisure is that too much of it may lead to bad habits and associations which are not wholesome.

"It is coming to be understood that play is a necessary factor in our physical, mental, and moral development. In the interests of the race, each generation, being a debtor of the past and a trustee of the future, owes it to the young to provide facilities for play. Where a manufacturing company is simply a part of a community, its obligation in this respect is like that of any other portion of the community of similar importance. Where the manufacturing company is a dominant element in a community, its duty in providing opportunities for recreation is proportionally greater.

"The right kind of exercise and play promotes a good healthy appetite, and so among other things increases the capacity for work.

"Recreation also induces sleep and during the sleep, as we know, the building up processes go on which fatigue of body and brain make necessary.

"The problem is one of budgeting our time properly—some for working, some for mental recreation, some for physical recreation, some for good fellowship, and some for fulfilling our spiritual obligations, and withal remembering to take

some thought of and prepare for those periods of leisure which we may not elect to take of our own free choice, the 'rainy' day and old age, both of which are pretty sure to come.

"A man is not like a machine. When the farmer finishes his day's work he stops the tractor and leaves it in the field, idle and without motion until he returns the next morning. Man when he leaves the office, or the job calling for physical effort, requires a change of scenery, exercise, and recreation. He rests tired faculties and muscles fatigued with work, by exercising other faculties and muscles. If he does not do this he becomes 'one-sided' and even physically or mentally, or both physically and mentally, deformed. The machine stops because it is a dead thing, but the human mechanism must continue to function at all times, whether on or off the job and whether awake or asleep and just because it is different from the machine in being alive.

Man needs exercise of all his functions to be well balanced

"The right kind of recreation, taken in the right way and in proper amounts, is the best preparation for the next day's work. If, however, insufficient time is left for sleep, or if the same faculties and same muscles as are used on the job are used also in recreation the recreation will only add to the fatigue of work, and put one more out of condition to take up the tasks of the next day. A bookkeeper should do his 'daily dozen,' a laborer should have time to read and to rest his muscles, and the 'tired business man' should get away from the worries of the office. The mother of a large family needs a change from caring and working for her children

Our needs vary

within the four walls of her home. She too should have an eight-hour day. She needs to get out of her shop as well as father.

"Many churches are now giving more attention to the leisure time of their members, and the church atmosphere is wholesome for both youth and grown-ups. Many of the desires of those who work hard all day can be satisfied in social meetings, in gymnasiums, in reading rooms, and other activities sponsored by the church.

"In our large cities and to an increasing extent in country districts, evening schools are conducted for the benefit of those who want to do better on their job or continue their general education along some line. These schools are usually free and are prepared to offer instruction in all subjects for which a sufficient number can be enrolled."

"We may also say," interrupted Secretary Davis, "that recreation is vitally essential for the normal living of adults to counteract in some measure the treadmill routine of our machine age. It is of course necessary to the normal growth of children, physically, mentally, and morally. As our late President Harding said, 'The struggle for existence must not crowd out the things worth existing for.' Recreation, while it is one of the necessities of existence, is also one of those things worth existing for."

"Every man and woman should have a program of recreation, and, for the man engaged in industry or commerce especially, a program which will take him into the great out-doors and into the playgrounds of nature, and I am glad to see the automobile becoming

more and more a part of the home of workingmen, not as a substitute for a home, but a part of it. Out-door recreation makes better men and women—better husbands and wives, better parents.

“Recreation is of course absolutely necessary for the normal development of children. I am particularly convinced of that from experience or lack of experience, as you will, since as a child I experienced the need of recreation. Economic necessity sent me to work in the mills at an early age, and I know what a struggle life presents to the child whose earlier years are deprived of recreation.

Children require recreation and leisure time

“The child interests me, and I have in fact largely devoted my life to the welfare of children. The child is the hand of God recording on the universal pages of time the history of the human race. In children lies the future of the country, of civilization, of the race, and of the world of races, and this future will be bright or dark according as the opportunities, provided to those who are immediately to take up the burdens of life where we lay them down, are adequate or inadequate.

“My credo for children is as follows: I believe in directed play, and in teaching the child how to play. No child just learns to play by himself. He must be taught.

“I believe every child should have the opportunity to use a well-equipped playground, with My credo the necessary apparatus for our great national games of football and baseball, and for track and field events.

“I believe that every child should have the opportunity to visit, periodically, under proper direction,

a lake or river, to learn to swim, to dive, to manage a boat or a canoe.

"I believe every child should have available a site for camping out, for living in the open for a time, for getting into the woods, and becoming acquainted with the living and growing things of nature.

"I believe that America owes it to her childhood to provide permanent summer camps, where boys and girls of all ages, properly directed, may learn to know and love nature, its woods and the open country.

"I believe that every boy and girl is entitled to these things, not for five days a week, but every day in the week—not for a few months in the summer alone, but throughout the year.

"I believe that the vast area of open country within the territorial limits of the United States should be utilized to the utmost for the development of recreational resources.

"I believe that the responsibility for providing all of these rests with every American, with every American community, with each American state, and with the nation as a whole.

"Out-door recreation is nature's recreation and association with nature is association with God. Association with God produces godly, God-Playing in the fearing men and women. As out-door great out-doors recreation is the enjoyment of free fresh air, bright sunlight, and natural beauty, unconsciously it develops love of freedom, cultivates purity of thought, enlightens the heart, awakens appreciation of the joy of living according to natural laws. It teaches that the universe is the fulfillment and strict adherence to the principles of a plan, and that obedience to such princi-

ples is required of every man in every station of human life. Realization in a natural manner of the necessity for and propriety of such a plan, comprising the laws of God, together with the laws of society, will do much to clear the calendars of our juvenile courts, eliminate the tragedy of child delinquency, and insure the future of our civilization."

"We must all agree to that, Mr. Secretary. For myself, I never expect to cease being a child when it comes to play and recreation. It is the best safety valve against worry; it keeps your mind young and your heart in good condition.

"We are under the divine injunction to work for our daily bread, and nature decrees that we shall play also for the salvation of our body and soul.

"Animals play not because they are young, but they remain young because they play. We can learn more of a man's nature, his strengths, his weaknesses, his disposition, his general tendencies and his attitude toward life and his job through watching him during his leisure moments and noting the character of the recreation which he takes than we can by hours of questioning.

"If a man violates a law and is fined by the judge, the chances are he will suffer a loss of his self-respect. A 'bootlegger' who must evade and violate the laws to make money can not have much respect for the occupation he follows, even though he 'gets by' with it. Of course, there are hardened criminals and law violators who may frequently seem beyond the influence of the thing we call self-respect. They may indeed have lost it, and will not recover it so long as they persist in their course

of lawlessness. But the average law-abiding, hard-working citizen is self-respecting because of the respect which he has for his job."

"Does the respect which we have for our job in fact depend upon whether or not it is lawful, or, on the other hand, as many seem to think, upon whether or not it belongs to that class of work known as 'white collar' jobs?"

"I should say, Mr. Secretary, respect for our job depends first upon its character as being work in line with community welfare, and secondly, upon how well we are able to do it. If we can make a good living, and put by something for the future, on a job that is wholesome in its environment, that is honest work, and one for which we have been specially trained, I believe we shall experience a feeling of pride in and respect for our job. When we are taught to do something better than we have been able to do it before, our self-respect increases."

Respect for
our jobs is
necessary for
happiness in
work

"In the past few years, Mr. Wright, a great change has come over the American worker and his attitude toward vocational education. At first it was misunderstood. The worker feared it. He had an idea that vocational education would somehow rob him of his job. He thought it was going to put too many trained competitors in the field against him. Now, he knows better. He sees in vocational education his greatest friend. He knows it guarantees a steady stream of skilled intelligent workers, which is what both the employee and his employer want. The employer wants trained men. Vocational education sup-

The worker's
idea of voca-
tional educa-
tion

plies that training. That means that the employer gets his trained men and the trained man gets his job.

“Vocational education is one of those quiet revolutions that are making America a better nation. Now that its benefits are clearly seen, the wonder is that the proposal of vocational education should ever have stirred up any opposition whatever.

“Nor is it a new idea. One of the oldest of nations taught every child some trade that would enable him to earn a living as occasion might require after he left his father’s home. Not a new idea

Nevertheless, until a very few years ago we Americans allowed our boys and girls to grow up without any such training, and without learning how to do anything well.

“Our criminals go to prison and lose their self-respect chiefly for the reason that they never were taught a useful trade. Many a man has committed theft for the simple reason that stealing was the only job he knew how to do well. Men become hoboes, loafers, and bums for the same reason—because they haven’t learned how to be anything else. Who is to blame for the ‘loafer,’ the ‘hobo,’ and the ‘bum?’

“For years we have been making the mistake of believing that in educating our youth the head was the only thing to be trained. The Greeks were great physical culturists—believing that a sound mind could be only in a sound body. Also the Greeks were revolutionary and pioneers in education, and we should copy them in that at least. They would have approved vocational education.

“Most of our young people will have to work for a living—the great majority to work with their hands.

What a mistake we have been making, then, to send them to schools where their heads only were trained—in so far as it is possible to train the head independently of the hands.

“Germany never fell into this error. At the time when English and American fiction writers were picturing the ideal woman as one whose hands were so white and frail that she could do little more than fold them languidly, there was hardly a woman in the German Empire, even though the wife of a Prince or a Kaiser, who had not been thoroughly taught how to do every household task. It used to be said that there was not a woman in the German Empire able to bake better bread or finer cake than the wife of Prince Bismarck.

“I think that every American girl, whoever she is, should be taught to take care of a home with all that implies. She may start out in life in easy circumstances, but there is no telling when she may be forced to work in her own house as millions of other women do. Reverses come to the most fortunately situated, but if a man has been taught in his youth how to earn a living, rather than simply how to spend somebody else’s earnings, he can always find a job, earn his own keep, and so retain his self-respect. He will have nothing to fear from any adverse turn of fortune. In the words of the poet: *

“ ‘This is the gospel of labor—
Ring it, ye bells of the kirk
The Lord of Love came down from above
To live with the men who work;

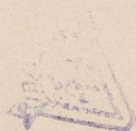
* From “The Toiling of Felix,” by Van Dyke. Reproduced by permission of Charles Scribner’s Sons, Pub.

This is the rose he planted,
Here in the thorn-cursed soil
Heaven is blest with perfect rest,
But the blessing of earth is toil.' "

THE PROPHET

"And I say that life is indeed darkness save when
there is urge,
And all urge is blind save when there is knowl-
edge,
And all knowledge is vain save when there is
work,
And all work is empty save when there is love,
And when you work with love you bind yourself
to yourself, and to one another, and to God."

KAHLIL GIBRAN.





34000/
2.