

taking servants without a testimonial were to be fined five pounds. A striker got a month's imprisonment and a fine of five pounds, a sum which appears to have been a blow at what might be left of the old trade unions. The justices were to hold rating sessions in which they were to fix the rate of wages in all employment, summer and winter, by day or year, with board or without board. Penalties were annexed to the giving of higher wages than the scale, the receiver was to have 21 days' imprisonment, and the contract was to be declared void. An assault upon a master was to receive a year's imprisonment or more, and artificers might be compelled to do harvest work. Single women between 12 and 40 years were compellable to work by the year, week or day, at the option of the hirer, and certain persons were allowed to take apprentices in husbandry. Town householders might have two apprentices, each for seven years, if they were children of artificers, and an artisan might have one apprentice, the son of a person who had no land. The number of apprentices to merchants was limited, and there had to be so many journeymen to so many apprentices. Persons refusing to be apprenticed, and those who ran away, were to be imprisoned.

The justices were to inquire periodically into the execution of the act, and were to revise their rates according to the cheapness or dearness of the necessaries of life. At least 13 of these assessments of wages, between the years 1563 and 1725, have been found. Inasmuch as they had done their work, the laborers' wages being reduced to a bare subsistence, the assessments appear to have been discontinued during the eighteenth century. Wages had become famine wages, and such wages became traditional.

The object of this Statute, 5 Eliz. cap. 4, was threefold—(1) to break up the combinations of laborers, (2) to supply the adequate machinery of control, and (3) by limiting the right of apprenticeship, to make the peasant laborer the residuum of all other labor, or, in other words, to forcibly increase the supply. The last was for the benefit of the landowners, or monopolists, who were the bulk of the upper classes.

The Stuart kings made the judge's patent run during the pleasure of the crown, and gave the judges abundant warnings that they would be ejected from office if they displeased author-

ity; hence the court of law, if the justices were slow to act under this Statute, could be relied upon to enforce it. One has but to recall "Bloody" Jeffries to realize this fact. Notwithstanding the injunctions of the Statute, the justices took no note of "the cheapness or dearness of provisions" in their assizes of wages, for their object was to get labor at starvation rates, and they did the best they knew how to effect their object; there was no appeal by the laborer from their decision.

When, in 1825, all labor laws were swept away, there was no debate in parliament, for the Statute of Elizabeth had done its work and had permanently degraded the peasant.

An American recently went to York, England, to investigate the condition of the working classes there. In that city of about 100,000 he found that, if a pauper be defined as one who by his own labor is unable to earn enough to clothe and feed himself, some 25 per cent. of the population of York are paupers. Under the same definition, some 30 per cent. of London's millions are paupers. The urban population of England in cities of over 100,000 amounts to some 26,000,000 or more, whence it follows that over 7,000,000 are paupers, as above defined. The machinery of the English poor laws enables the employer to shift the laborers' risk of disablement upon the ratepayers, whereas, in the middle ages, as shown above, the laborers were their own insurers through their guild lands and houses.

It will be noted that the theory underlying the many Statutes of Laborers is this: That it is more essential that the trade or commerce of the ruling or controlling classes should thrive than it is that the inalienable rights, lives and property of the working classes should be heeded or protected, even though virtual slavery be the lot of the working classes as a consequence. As has been remarked recently in another connection, this statute proceeded upon the assumption that "the rights and interests of the laboring man will be protected and cared for—not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country." The "Christian men" of Elizabeth's day, and after, who had control of the property interests of England, may have had some of the wisdom of the serpent, one is almost tempted to say an infinite amount of it, but they do not appear to have been

overburdened with the spirit of the Golden Rule or of the Sermon on the Mount. It was not in their days that the songs about "Merrie England" originated; the laborer had no song left in him.

R. W. BARKLEY.

New York City.

Thomas C. Platt, of New York, has again "consented" to be a candidate from his State for the United States senate. The situation reminds us of that in a Boston engine company in the old volunteer days when the members annually elected their foreman. In this particular company the foreman who belonged to the old school of "vets" would say to his men a few days before the date for making a choice: "It won't be necessary to hold an election, boys; I am willing to serve you for another year."—Boston Transcript.

"But," objected the visitor, "quite a number of your pupils have broken down and become imbeciles."

"True," replied the eminent educator, "but we confidently expect better things in the future. The bacillus of overstudy having now been identified and a serum for its destruction devised, we look for no further trouble of the kind you mention."—Life.

Wall Street Arithmetic:

10 mills make one trust,
10 trusts make one combine,
10 combines make one merger,
10 mergers make one magnate,
1 magnate makes all the money.

—The Boston Commercial Bulletin.

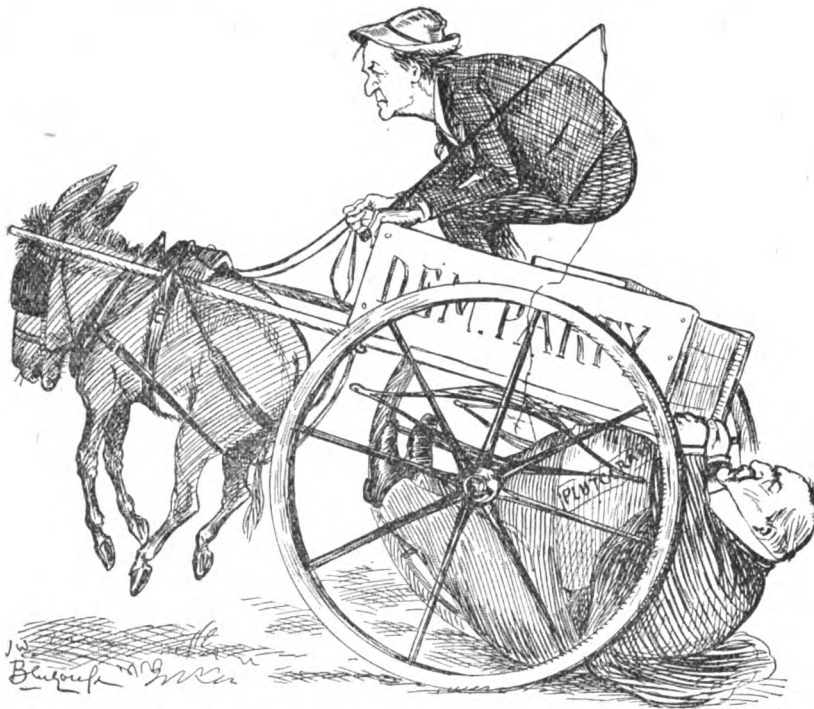
BOOK NOTICES.

THE STRENGTH OF THE PEOPLE.

This is the title of a book by Mrs. Helen Bosanquet, published by Macmillan. It has been attracting much attention in England, mainly, I think, because it indicates something of a coming reaction against the false idea that people can be truly developed by efforts from without. The author is opposed to all the present-day social movements that nurse people as objects of charity.

The strength of the people, she argues, is not developed by doing things to or for people in the ways of socialistic legislation. Independence she recognizes as necessary for the "perfection of individual character." Independence and the preservation of the family are the main causes for which she pleads.

The book would be a strong one if it emphasized the abolition of privilege and the securing of equal rights, if it brought out the fact that justice is the necessary foundation of that independence in the individual and the family which the author so much desires. Without this foundation of justice we cannot but do the things that she laments. Good people feel that they must do something; so until we can agree to get down to the fundamental proposition, we shall go lumbering along with our multiplicity of poor laws, and labor laws, and restraining laws, and education laws, and charity organizations, and slum settle-



“WHIP BEHIND!”

Bryan—For some reason or other this animal doesn't seem to be effectively getting anywhere!

ments, and all the various forms of anxious benevolence.

By and by, when more good people feel sick at the results—like Mrs. Bosanquet and Herbert Spencer and President Elliot—then perhaps, after these tedious experiences, we shall awake to the truth of Henry George's saying, and find that we have been all along trying to do everything for people but the one first essential thing, namely, to “get off their backs.”
J. H. DILLARD.

Ernest Crosby's instructive military satire, “Capt. Jinks, Hero” (Vol. IV, p. 816), has brought to the author many letters showing its beneficent effect upon the morals of young readers. We quote one of these letters, which is now making the rounds of the press. From the father of a youthful reader of “Capt. Jinks” and addressed to Mr. Crosby, it runs as follows:

My 12-year-old son, much interested in military matters, was following the newspaper accounts of the subjection of the Filipinos with avidity and enthusiasm, played soldier with his companions, uniformed and with fife and drum, or spent his spare time reading popular war and Indian story books designed for boys until “Capt. Jinks, Hero,” came in his way. He read the book a second time, and, after asking me a few questions seemingly suggested to his mind by Capt. Jinks's adventures, he recommended the book to some of his martial young friends and lost further interest in his military amusements. The boys dropped out one by one until finally there were none left to represent war in our neighborhood. The glamour and glory of war are not at present in his line; he will say but little about it, but, when induced to talk, shows plainly that his sympathies

and thoughts are leading him in another direction.

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NOTICE is hereby given that a petition for the pardon of George Damagala, who was convicted of manslaughter and sentenced to 12 years in the penitentiary at the February term of the Criminal Court of Cook County in 1899, will be presented to the State Board of Pardons at the January term of said Board, in 1903.
MORTON A. MERGENTHEIM,
833 Unity Building, Chicago, Ill.