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# THE EQUIPMENT OF THE WORKERS

AN ENQUIRY

BY THE

ST. PHILIP'S SETTLEMENT EDUCATION AND  
" ECONOMICS RESEARCH SOCIETY

INTO

THE ADEQUACY OF THE ADULT MANUAL  
WORKERS FOR THE DISCHARGE OF THEIR  
RESPONSIBILITIES AS HEADS OF  
HOUSEHOLDS, PRODUCERS  
AND CITIZENS



LONDON: GEORGE ALLEN & UNWIN LTD.  
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S2

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TO  
OUR COMRADE  
W. C. ANDERSON  
WHO LIVES YET  
AND WILL LIVE ALWAYS  
IN THE HEARTS OF  
THE WORKERS OF SHEFFIELD

420517



## NOTE

IN publishers' lists and elsewhere "The Equipment of the Workers" has been advertised as containing a preface by the President of the Board of Education. Such a preface was promised by Mr. Fisher, but he writes on April 1st, 1919:— "I am afraid that as things are, it is impossible for me to tackle it. I should not like to commit myself to print on important questions of present and future policy without careful thought and preparation and detailed study of your book and other recent publications. While I am very loth to disappoint the St. Philip's Settlement Research Society, I feel sure you will believe me when I say that my multifarious duties here leave me no leisure either for study or composition."

The Society has decided that a pilot inferior in standing to the President of the Board of Education is not worth having! This volume, therefore, is left to make its own way out to sea.



## COMPILERS' PREFACE

THE enquiry which has produced this volume was commenced in the autumn of 1916 by five of us who, desirous of a revolutionary reconstruction of society, believed that this could be effected only through such a "Great Education" as that outlined in our Introduction. As the work went on, we secured the co-operation of many other men and women who shared this view. In the autumn of 1917, a meeting was called of all those who were accumulating material, and it was then without a dissentient decided that the five of us who had pioneered the investigation should continue to organize it and later on edit the results. It was unfortunately not practicable to circulate the voluminous MS., TS. or proofs among a large number of collaborators so as to get their criticisms and embody them in the published volume. A final general meeting was, however, held early in 1919, and those present then decided to accept what might be called an indirect responsibility for the volume as a whole, but obviously without becoming, either generally or individually, accountable for any particular point of view or statement. The few of us who have organized the enquiry and drafted the manuscript have a more direct responsibility. It is not our desire to repudiate it. We refrain from underlining our five names only because to do so would be to give ourselves an illegitimate importance. This volume has arisen out of the collaboration of a number of people, some of whom, according to commercial standards, have contributed much; some, little. But the story of the widow's mite is a reminder that there are methods of measurement subtler than those employed in business offices. And we have accordingly reached the conclusion that the only decent democratic thing to do is to give a mere list of all those who have assisted in the collection of the data and the writing up of the results<sup>1</sup>:—

<sup>1</sup> We are a little conscience-stricken at not including in the list of "helpers" all those University Tutorial Class and W.E.A. students and others who copied out questionnaire forms, wrote and typed and duplicated communications, etc.

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FLORENCE ALLSHORN, Church Worker.	EDWIN GREEN, Clerk.
E. DOROTHY ARNOLD, Church Worker.	OLIVE HARGREAVES, Unoccupied.
EDITH A. BACON, School-teacher.	ELLEN HARRISON, Sanitary Inspector.
ALBERT BALLARD, Engine-tenter.	JESSIE HIRST, School-teacher.
J. H. BINGHAM, Accountant.	G. MARY HOLDSWORTH, Housewife.
GWEN BROWN, Housewife.	MARTHA JOHNSON, School-teacher.
HENRY CECIL, Vicar.	SAM. KAYE, Collier.
A. J. CHAPPELL, Assistant Steelworks Engineer.	ARTHUR LOCKWOOD, Inspector of Colliery Requisites. <sup>2</sup>
N. H. CLARKE, Curate.	JOHN PLANT, Railwayman.
ADA DAVISON, Shop-assistant.	GRACE SKELTON, School-teacher.
ELIZABETH DAVISON, Shop-assistant.	FRANCES M. SMITH, School-teacher.
FRED E. DODSON, Cashier.	MABEL SMITH, M.I.R.C.
FLORENCE DODSON, Housewife.	NINA G. R. TAYLOR, School-teacher (ex-University Lecturer).
ARNOLD FREEMAN, Warden of a Settlement (ex-University Tutorial Class Lecturer). <sup>1</sup>	MARY E. THOMAS, School-teacher.
LAURA E. GIDDENS, School-teacher.	GEORGE W. WHITE, School-teacher.
MARGARET GILL, Housewife (ex-School-teacher). <sup>1</sup>	ALBERT WOOD, Fitter.
	MARY J. WRIGLEY, Warden of a Settlement.

The following men and women, without directly participating in the enquiry, have helped us in various ways and in various degrees. (They are in no way responsible for what appears in the book.)

Professor BOWLEY.  
CYRIL BURT.  
Rt. Hon. H. A. L. FISHER.  
Mrs. ARNOLD FREEMAN.  
Professor J. A. GREEN.  
Dr. F. H. HAYWARD.  
The late J. St. GEORGE HEATH.

ALBERT MANSBRIDGE.  
Mrs. MANSBRIDGE.  
T. W. QUINE.  
R. H. TAWNEY.  
GRAHAM WALLAS.  
A. E. ZIMMERN.

At the meeting held early in 1919, those present decided to form themselves into a permanent organization for localized research. By the invitation of those entrusted with the running of the Y.M.C.A. Settlement in St. Philip's, Sheffield,

<sup>1</sup> Since the enquiry was undertaken some of us have changed our jobs, and Margaret Gill has got married and become Margaret Henley.

<sup>2</sup> This is the technical description of Arthur Lockwood's job; he asks us to state the fact that he is a manual worker.

they further decided to make the Settlement their meeting-place and centre of investigation. The St. Philip's Settlement Education and Economics Research Society thus came into being. Although the Society was only in an ante-natal condition when the present volume was being compiled, it was agreed to put it on the market as a first publication.

During the next few years two volumes, supplementary to this, will be issued by the Society.

One of these, "The Education of the Workers"—to be called Volume I because it is logically the first of the trilogy—will be a historical study of the factors which have produced the existing educational equipment of the adult workers as portrayed in this volume. It will attempt to show why the workers are what they are by revealing the schooling which from 1850 onwards has been bestowed upon them in their childhood and adolescence.

Volume III, "The Environment of the Workers," will consider those agencies and influences, such as Work, Home, Church, Evening School, Reading, Public-house, Picture Palace, Music Hall, which are at the present time moulding the personalities of the adult workers. In it will be tabulated much of the information which in these pages is scattered throughout a number of personal studies.

Our enquiry has been confined to one section of the community—the manual working class. We have put upon the impregnable basis of statistical fact the existence among the workers of much that is altogether fine in intellect and character. We have equally demonstrated the existence of much that is deplorable from the point of view of those who want to see the workers in control of industry and politics. Some of our "anti-Labour" readers, eager to find support for their prejudices, will hold that we have revealed the inferiority of the poor. Let them wait. Perhaps when we have completed the present enquiry we shall investigate the educational equipment of other social strata consisting of people not so poor as the workers in material things. Would an investigation prove them to be richer in things of the spirit?

It is certainly not an indication of their spiritual wealth that in this enquiry—as in almost all sociological research, wherever undertaken—our difficulties were doubled and our results impoverished because we were too miserably poor to do things properly. But for the generosity of a few friends who insist upon remaining unknown, we should be unable to continue at all effectively with Volumes I and III. If rich people



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were really well-equipped educationally, it would be a hundred times as easy as it is to get funds for research or any other genuinely educational work.

By way of humanising the personal studies of which this volume mainly consists, we have labelled them with names, not with initials, but in no instance does a name belong to any individual of whom an account is given, nor are the names used selected upon any principle which could lead to identification. If we should happen to have used the name of a living person, the statement attached to the name has no reference to that person.

Y.M.C.A. SETTLEMENT,  
OXFORD STREET,  
ST. PHILIP'S,  
SHEFFIELD.

*Labour Day and St. Philip's Day, 1919.*

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# THE EQUIPMENT OF THE WORKERS

## CHAPTER I

### THE GREAT EDUCATION

AN INTRODUCTION DEALING MAINLY WITH THE EFFECTS OF  
THE WAR UPON THE WORKERS AND THE POSSIBILITIES OF  
LARGE SCHEMES OF ADULT EDUCATION.

#### § 1.

#### **What Are the Workers Going to Do now the War is Over?**

It is a platitude that such preparations as are being made for Reconstruction, not by the Government alone but by every organized body in the community, will prove practicable only in so far as they are based upon accurate anticipation of what will happen in the immediate future. Not less incontrovertible is it that, unless the preparations are adequate, there is a possibility—many are saying a “probability”—of what we will provisionally term “Labour Troubles” enormously more troublesome than any known in this country in recent times.

Would it not be statesmanship, therefore, if instead of wondering in whispers whether there will be a Revolution, we set about a courageous (and *public*) interrogation of the future? Are not the chances ahead too relevant to each of us personally for their exploration to be entrusted to those officially charged with that “secret plot” called the Peace-Book?

There are a hundred “unknowns” in the problem; nevertheless it is not entirely unsolvable. Those of us who have made the investigation with which this volume deals make no claim to a supernormal foreknowledge of the coming decade. But

## 2 THE EQUIPMENT OF THE WORKERS

an intimate study during the last two years of the thoughts and feelings of all sections of manual workers in a great industrial city has instructed us upon certain outstanding features of the after-War situation. We claim to know something of what the workers are capable of doing, and of what, later on, they are likely to do.

With enough investigators and thinkers turning their lamps upon the future, it will be possible to dispel, sufficiently for practical needs, the sable fog that increasingly baffles constructive enterprise. Moreover, the nation will summon up the strength to battle with the perils that threaten it, if only it sees clearly what they are.

### § 2.

#### The Root Causes of Unrest.

So radically has the War obliterated our memory of pre-War days, that it is necessary to remind ourselves that "Unrest" has been for many years the normal condition of society. Furthermore, the Unrest was not diminishing but increasing, and increasing not slowly, but with alarming swiftness.

The following figures are more emphatic than words:—

Year.	Number of Disputes Beginning in each Year.	Number of Workpeople Involved.
1904	355	87,208
1905	358	93,503
1906	486	217,773
1907	601	147,498
1908	399	295,507
1909	436	300,819
1910	531	515,165
1911	903	961,980
1912	857	1,463,281
1913	1,497	688,925
1914	836	423,000
[First seven months]		

But for the War, it seems certain that the last few years would have kindled conflagrations blazing higher than any known to the historians of the last hundred years.

Underlying all the superficial factors to which this Unrest was attributed may be discovered two correlated causes that

are fundamental. These two may be comprehensively called "Education" and "Poverty." As Education we here include not merely the preparatory instruction given during childhood in the class-room, but also the influence upon adolescents and adults of newspapers, magazines and books, kinemas, music halls and theatres, public-houses and clubs, study-circles, adult schools, university tutorial classes, etc., as well as the effects of participation in friendly society, trade-union and co-operative store and in local and national politics. By Poverty we mean not merely the sort of thing that can be measured and tabulated, but the whole complex of limitations which collectively enslave the worker; not merely the smallness of his wage and the wretchedness of his dwelling, but the compulsion to spend every hour of vigour in work offering a minimum of opportunity for self-expression, combined with the lack of humanizing outlets for energy in his leisure-time.

There was Unrest before the War because the workers began increasingly to feel (Education) that their environment constituted a prison (Poverty). They commenced to beat their wings against their cages (and even to use their beaks and claws a little) because something—call it "Evolution" or "Progress" or "Reform Acts" or "Education Acts" or "Socialists" or "Lloyd George" or anything else you will—set them gazing hungrily, through the bars that confined them, at the sky and the sun.

Had the community consisted exclusively of poor and "working class" people, the Unrest might well have resulted in a wholesome collective endeavour to intensify the happiness of life, not only by increasing the dividend of commodities wrested from nature, but also by such industrial and social arrangements as would give the fullest scope for self-expression as well as by such educational arrangements as would most effectively cultivate the individual power of service and enjoyment. Prejudicially to such developments, however, there existed in the country, not only the many who were poor, but the few who were rich; and what we have called the Education of the workers opened their eyes, not merely to their own Poverty, but equally to the comfort and superfluity of those whom in childhood, at week-day school and Sundayschool, they had been encouraged to regard as "above" them. They saw their material poverty—as the Fabian Society took good care they should—always in contrast with the material wealth of those better off. The pounds, shillings, and pence, that were so easily and constantly compared, inevitably came to be regarded, even by thinkers who knew

## 4 THE EQUIPMENT OF THE WORKERS

better, as the root of the social problem. It became a fashion to believe and state that all that was wanted was a redistribution of income so that the poor might have more material goods. And Unrest seemed to be fundamentally a materialistic revolt against the rich, dominated by motives of class-hostility.

Nevertheless, we would insist upon it that the essence of the Unrest is not, and never has been, class-feeling at all. "What is the matter with the poor is Poverty." Not a sense of inequality, but Poverty. And not material poverty alone, but a complicated network of circumscriptions. This Poverty would be galling to the workers, educated to the point that they have now reached, even if there were not a solitary capitalist-employer in England.

The workers were becoming querulous and insurgent before the War because there was a spiritual stirring within them for a life bigger than was bounded by twelve hours in a factory followed by supper and sleep in a slum.

Upon such a reading of Unrest the remaining sections of this Introduction are based.

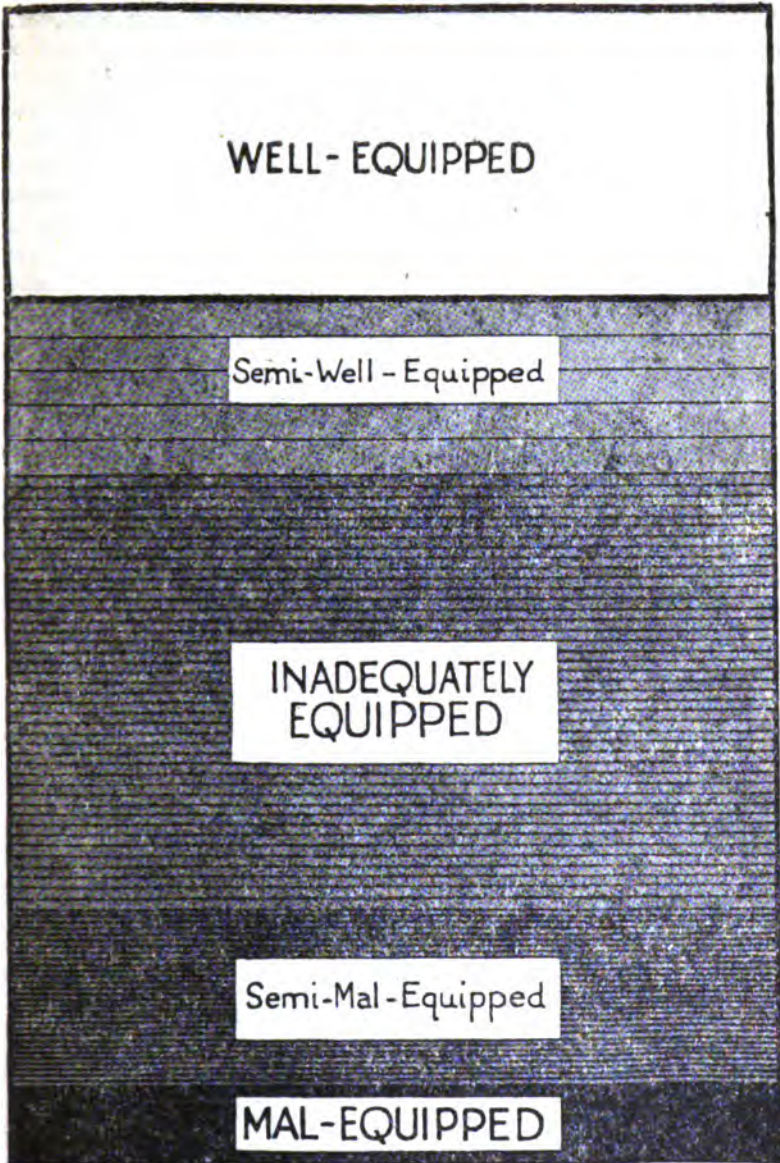
### § 3.

#### **The Facts Discovered by the Enquiry.**

Without anticipating details fully set forth in later chapters, we may state here the general conclusions reached through our enquiry into the Equipment of the Workers. We believe we have proved, with much the same certainty as that with which Booth and Rowntree established their statistics of material poverty in London and York, that of the male and female adult manual workers of Sheffield somewhere about one-quarter are "Well-equipped"; approaching three-quarters are "Inadequately-equipped"; somewhere about one-fifteenth are "Mal-equipped."<sup>1</sup>

The one-quarter of the working-class whom we call "Well-equipped" consists of men and women who have been awakened (by what cause does not matter) to the seriousness and the splendour of existence. They are active individuals; they can cope with life; they desire fine things; they live for noble ends.

<sup>1</sup> The exact statistics are given on p. 65, and the terms "Well-equipped," etc., are explained in detail on p. 57 et seq. For the purposes of the Introduction we have lumped men and women together. The enquiry did not, of course, bring out exactly the same results for each sex, but the results corresponded sufficiently to legitimize this joint reference.



**DIAGRAM ILLUSTRATIVE OF THE EQUIPMENT OF THE WORKERS.**

**[The marginal sub-divisions of the Inadequately-equipped Class are suggested by the shading, but it is not intended to indicate their relative size.]**



Mingling in them variously, according to their individualities, are intellectual, æsthetic and moral elements that give them a positive spiritual value to the community.

The two-thirds to three-quarters of the workers whom we call "Inadequately-equipped" are men and women whose distinguishing characteristic is that they are *asleep*. A fraction of them,<sup>1</sup> of course, are sufficiently awake to see something of what the Well-equipped see with clear vision. But the mass of them "let shameful slumber thrall them"; they muddle through life; they are spiritually inert; they desire to rest and be left alone; they do not live for any ends beyond immediate satisfactions; they are emphatically not "bad" people—though another fraction of them are marginal to the "Mal-equipped" class—but at present their value to the community is economic,<sup>2</sup> rather than spiritual, that of beasts of burden rather than that of free human beings.

The handful of "Mal-equipped" are those not fit for inclusion among the "Inadequately-equipped." / By deficiency or perversion, they are incapable of discharging reasonably the duties of man in society. Their existence (so long as their defects remain uncured) is a positive evil for the community.

#### § 4.

#### Applicability Outside Sheffield of the Results of the Enquiry.

These results, established for one town, must, by the nature of things, be roughly true of others. Speaking generally, the people of Sheffield are neither recognizably superior (as they are themselves inclined to believe) nor recognizably inferior (as those whom they call "foreigners" are inclined to allege) to those living elsewhere. Just as the dimensions which material poverty was found to assume in London and York are taken as generally applicable to other urban areas,<sup>3</sup> so may it be assumed

<sup>1</sup> In the diagram we have used for brevity the terms "Semi-well-equipped" and "Semi-mal-equipped." But the space allotted in the diagram to each marginal class must not be taken as any estimate of its relative size.

<sup>2</sup> And, during war, military, of course—Kanonenfutter, as the Germans say.

<sup>3</sup> On July 25, 1901, Mr. Booth wrote as follows to Mr. Rowntree:—

"DEAR MR. ROWNTREE,

"You know with what interest I have watched your investigation into the conditions of life at York, and in response to your question I certainly think that the slight difference in our methods ought in no way to prevent the possibility of a comparison being made between your results and mine. . .

that spiritual poverty is much the same in Leeds and London, in Luton and Lincoln, as it is in the town where it has been first investigated. In what way the results are applicable to predominantly rural districts need not concern us. Four-fifths of the workers of England live in industrialized urban areas. What we discovered, therefore, of the workers of Sheffield, we shall not hesitate to state of the workers of England.

## § 5.

**The Effects of the War upon the Women Workers.**

When the War broke out, there were in Sheffield well over a hundred thousand women belonging to the manual-working class. What has the War meant to them? What has been the effect upon them of being engulfed along with the rest of us in an event so immense that all the immensities of history look small in comparison with it? How deeply has this thing bitten into their natures? Has it really stirred them—all this war-talk and war-news and raids and darkening and waiting in queues and limitations of food and drink and appeals to patriotism and meeting new people and all the rest of it? What has it meant to the many who have had considerable increase of (real) income? What has it meant to the many whose income has declined? In what ways, to what extent, does their entry into new occupations and their political emancipation mean the "awakening" of women? What alchemy has been worked in the hearts of those wives and mothers (in three working-class homes out of four) who for two, three, four, or five years have been separated from husbands and sons? What will be the emotions reigning in the souls of the ten thousand Sheffield women who have lost their "man" for ever?

The greatest risk we run in trying to answer these questions is that of exaggeration. The tendency is to postulate a veritable metamorphosis of the collective soul of the workers. But if one talks to an individual working-woman, no matter how overwhelming may have been her war-time experiences, one usually comes to reflect that she is much what she was before this all happened. Her being is presumably not much more changed

"... Our totals may be correctly compared, and the comparison, as you have shown, is very close. At this I am not surprised. I have indeed long thought that other cities, similarly tested, would show a percentage of poverty not differing greatly from that existing in London. Your most valuable enquiry confirms me in this opinion."

by these impacts than that of any one of us is by the great personal disasters and triumphs that fall to our lot. How far does falling in love, marriage, having children, losing a dear one, suffering illness, affect the individual? It modifies our natures in varying ways, according to the "personal equation" and the circumstances of the case, but we remain through all but the most terrific experiences much the same after the event as before it. It seems to us probably true that the individual working-woman has not been much altered by the War. But the important point to keep in mind is that all women have at one and the same time been appreciably affected. The extent and character of the impression made by the War obviously differs in each case. Generalization tends to be either disputable or platitudinous. The statements we make are not in themselves of much value. But as parts of an attempt to visualize the total effect of the War upon the whole of the workers, the following facts assume a certain significance.

(1) The Well-equipped women (about one-fourth of the whole) were "effective" before the War began. They will be considerably more "effective" now the War is over. They tend to see the War—as they have been told to see it—as a struggle between Good and Evil. They desired, no doubt, to see the overthrow of an Evil Civilization in Germany. But they are not less determined to see the enthronement of a Good Civilization in England. The Well-equipped women are, we are confident, more socialistic and more revolutionary than they were previously, and at the same time more able, by reason of their deepened character and increased knowledge, to give effect to their aspirations. They will revolt against poverty, both material and spiritual, in constructive endeavours to enable themselves and their worse-equipped fellows to live like human beings.

(2) The two-thirds of the women who are Inadequately-equipped were asleep when the War began. Are they asleep now it is over? If being asleep means being indifferent to ideals and education and statesmanship, there is not much question that they are likely to be as lethargic in 1920 as in 1910. But being asleep may mean contentment with things as they are. In this sense the Inadequately-equipped women were asleep in 1910; in this sense, they are waking up to-day. Unlike the Well-equipped, they have in all probability not been made much better or worse than they were, either in character or in intellect; but they have become less satisfied. They have seen more of life, been given new ideas of their own importance, been shaken out of their old ways of thinking and

living and rendered less stable and amenable. They, too, will be in a sense more revolutionary, but they will not know what they want except vaguely and they will not make disciplined effort for reform.<sup>1</sup>

### § 6.

#### **The Effects of the War upon the Male Workers Exempt from Military Service.**

The male workers who remained at home number about two-thirds of all the male workers of Sheffield, some 70,000 out of upwards of 100,000. The bulk of them are men over military age, who would be for that reason less susceptible to the influences born of the War. A fraction of them are men rejected as medically unfit; a smaller fraction of them are skilled men, especially skilled engineers, of military age. Some at least of the medically unfit men, and also a relatively high proportion of the young skilled men, belong to the Well-equipped class and would be deeply stirred by the War. On the remainder, as on the older men, the influence would be less marked. Our judgment is that the War will have had less effect on the men remaining at home than on either the women or the men seeing service in the Army.

Nevertheless, the effect is by no means negligible. One of our number was requested in the summer of 1917 to act as Secretary to the Commission which enquired into Labour Unrest in Yorkshire and the East Midlands. A little experience convinced him that the methods adopted by the Commission (the interviewing of officials mainly) gave no clue to the realities of the Unrest and no measurement of its dimensions. He therefore undertook a personal enquiry into the feelings of the "rank and file" of three important groups of Sheffield workers: the skilled engineers, the railwaymen, and the colliers. Ten representatives of each of these groups were approached by random methods, which avoided any kind of selection, except that in the case of

<sup>1</sup> It is not necessary for the purposes of this Introduction to consider the effects of the War upon the Mal-equipped among the women or the men remaining at home or the men who have been to the Front. Our opinion, stated generally, is that the War has rendered them less desirable members of society than they were. In the schemes propounded for adult education in the concluding sections of the Introduction, the Mal-equipped are again omitted from consideration. This is not because we consider that education is the wrong method of dealing with them. We believe it is the only method of dealing with them. But the education they require is of variously specialized kinds that we have not the space to elaborate—even if we had the knowledge.

the railway workers an assortment of men of various grades was taken. Each of these thirty men was engaged in a long friendly conversation and asked to state frankly what he felt about Labour Unrest. From so circumscribed an enquiry statistical conclusions could not be reached. Nevertheless, the state of mind of these men is some indication of what their fellows were thinking in 1917 and are thinking now. We omit the conclusions of the report upon profiteering, War-bread, shortage of drink, etc., and quote only those passages relevant to the theme of this Introduction:—

(a) *The Colliers*.—"To a man the colliers are 'fed up' with the War, but eight out of the ten were decided that we ought to go on with it until the Germans were beaten. Two of them—certainly the most intelligent of the whole ten—thought the Government should at once make a vigorous attempt at peace by negotiation. One of the two remarked that 'the public ought to come in and stop this War.' The other affirmed that talk of revolution was quite common among workers. It is impossible to say on the basis of so small a sample how many these two represent. My impression is that even if the leaders are, or are becoming, pacifist and revolutionary, the rank and file (with fathers, brothers, and sons in the Army) 'think otherwise.' So long as the average collier is adequately supplied with bread and beer, agitators will find it difficult to shake his patriotism."

(b) *The Railwaymen*.—"All the ten were utterly sick of the War, but six of them were prepared to continue until we had carried it victoriously to the end. In spite of their provocations and in spite of a pretty general distrust of both the companies and the Government, these six seemed averse from any extreme measures for enforcing attention to their own grievances or for other larger purposes. On the other hand, one man remarked: 'The Government ought to try to make peace. They'll have to do it in the end. The greater part of the men in this station are of that opinion. They think we are just as much forward to-day as we shall be twelve months hence. . . . If there's a strike, it will be over the high cost of living and for peace negotiations.' Two others definitely shared his views.

"Four men presaged trouble ahead. The first would not venture to predict whether it would be before or after the War. The second said, 'No doubt the Unrest's real. If things don't alter there's certain to be trouble.' The third said (appreciatively) that revolutionary talk was unmistakably increasing. The fourth said: 'If trouble was to break out anywhere on the railways, I can tell you it would spread like wildfire

They're all ready for it. . . . And if the railways started it wouldn't take much to bring the miners out. . . . There's the Triple Alliance. If there isn't alteration *before* the War's over there'll be trouble.' "

(c) *The Skilled Engineers*.—"Six of the engineers were not 'pacifist'; one was, if such a thing is possible, neutral—or perhaps undecided; three were in favour of immediate negotiations for peace, etc. Only one pooh-poohed any talk of a Revolution. Among the other nine the debatable question was whether it would come during or after the War. I give the statements, for what they are worth, of the four who favour the earlier date: (1) 'Revolution is in the air, without a possible doubt. It'll be before the end of the War unless things alter greatly.' (2) 'The men want to have a complete revolution in the present system. . . . Everybody I've met up to now in the last few weeks has spoken that way. Russia has affected them. They're not so bothered about the War as about the Revolution. The workers will stop the War.' (3) 'They only want to tread on our corns just once and it's done. We shan't be as quiet as we were before. It'll be a general stoppage throughout the country.' (4) 'We shall have to have a Revolution before long—before the War comes to an end, if they don't stop it. They keep taking away our liberties. We shall all amalgamate and down tools.' "

We do not take too seriously these imperfect indications of working-class opinion. The workers were probably more irritated in 1917 than in 1918 or 1919, and therefore more disposed to braggadocio about a Revolution. Yet the warnings uttered by those prophetically-inclined colliers and railwaymen and engineers ought not to be merely dismissed and forgotten. They voice an immense resentment of the wage-earners against the governing classes and against things in general which has shown itself too palpably in various directions (e.g. in the police strike of 1913 and the strikes of 1919) for its existence to be in question. As we said at the commencement of this section, we do not believe that the men at home have been so greatly affected as the women or the men at the Front by the events of the last few years. Nevertheless they have been profoundly unsettled. And great sections of them are full of an anger—which, even supposing it vague and unreasonable, is a fact to be reckoned with—that has been bottled up for more than four years.

## § 7.

**The Effects of the War upon the Workers in the Army.**

Some forty thousand engineers, colliers, railwaymen, building operatives, labourers, shop-assistants, and other working men of Sheffield have been called upon to relinquish all that they loved, in order (so every advertisement-boarding has told them) that they might fight for "justice" and "honour" and "freedom." Hour after hour, day after day, month after month, they have been compelled to face death "for the ideals of civilization." Year after year they have been undergoing new experiences, "mixing up together," and, in their own way, thinking and talking. The workers who have been subject to such influences cannot but be radically changed by them.

Some ten thousand of them belong to the "Well-equipped" class, and these men are mostly returning with a savage determination to strive for a decent civilization in England as uncompromisingly as they have striven to drive German civilization out of France. These men will not merely "make trouble": they will be to a large extent prepared for the self-discipline necessary to get the information and skill required of those who are to lead the workers in the long series of struggles ahead of them.

Most of the Sheffielders who have been at the Front belong to the Indifferently-equipped class. Generally speaking, there is no doubt that the War has made little æsthetic, moral, or intellectual difference to them. They will come back with as little idealism, perhaps, as they possessed in 1914. But they will also come back far more embittered against the old routine of drudgery and the old environment of slum. And they will come back more detached from the existing order of things; less willing (and indeed less able) to accept the pre-war circle of ideas and ways; less docile in behaviour; more ambitious in outlook; vaguely but intensely feeling that they have a moral right to the England they were called upon to save.

It is of these men that the Rev. A. Herbert Gray, after eighteen months' experience in the Army, is speaking: "I find many people talking as if the camaraderie of the trenches between officers and men would of necessity solve labour troubles after the War. But there is an element of pathetic delusion in that expectation. What trench life has proved is that when officers and men are divorced from the artificial relationship of our industrial and commercial system, they discover each other as men, and arrive at a new appreciation of each other. It has

been found that they are capable of happy co-operation. But if, after the War, men are asked to accept the old relationship of commerce and industry, they will be more, and not less, likely to resent them, and to rebel. Tommy will come back having suffered untold things for his country, and he will have a sense that his country owes him more than it did in the old days. He will come back knowing that if he had not suffered, there could have been no security for land or capital or any home investments. . . . I hear men saying that they hope soldiers will come home having learnt to obey. Obey! they will obey less than before any authority that has not deserved and won their respect, for the iron of a mere system of discipline has bitten deep into their souls. There will be a new and firm strength of purpose behind the demand for drastic change." ("As Tommy Sees Us.")

## § 8.

**Summary of the Effects of the War upon the Workers.**

It is our conclusion that the Well-equipped men and women workers (about one-fourth of the whole) will be intelligently determined, beyond all possibility of statesmanlike denial, to achieve extremely far-reaching changes in the existing civilization; and that the Inadequately-equipped workers (comprising the bulk of the remainder), without knowing definitely what they want, and without much willingness for self-discipline and patient endeavour, will violently react against a continuance of the pre-War industrial and social order or of any approximation to it.

We do not regard the bulk of the Inadequately-equipped workers as capable of responsible and thoughtful participation in political and industrial affairs. This is one of the most serious aspects of the present situation. It looks as if the nation may have to pay an extremely high price for its criminal failure to educate its future citizens in the 'sixties, 'seventies, 'eighties, 'nineties, and recent years. All that can be done now is to attempt, without consideration of cost, to give to the mass of men and women in adult life what should have been their endowment in childhood and adolescence.

The Well-equipped workers, lacking though they may still be in knowledge of affairs and experience of administration, are both in numbers and quality powerful enough to control the immediate future of this country. (Proof of this is perhaps the most important result of our enquiry.)



Eight millions of workers, each of them effective in trade union, co-operative society, local and national politics; all of them—as our investigation partly reveals—increasingly homogeneous in their political and industrial purposes; these men and women will be the makers of English history from 1920 to 1950; upon a bridge made of their stalwart backs our children will cross from the shame and wretchedness of to-day to the Land in which the dreams of humanity are coming true.

### § 9.

#### **The False, Materialistic Solution.**

The national problem ahead of us before the War was to organize industry and social life in such a way as to remove the causes of Unrest. After the War we shall have to solve the same problem, but it will be a thousand times more formidable. How are we going to do it?

The orthodox (Fabian Society) solution of the problem, which even the capitalist Coalition Party finds itself compelled to accept, is a State redistribution of the national income in the direction of material equality. Both before and during the War, we have been slowly increasing the confiscation of the wealth of the rich (death duties, super-tax, excess profits tax, etc.) and slowly increasing the doles of wealth to the poor (school meals, old-age pensions, free or cheap medical attendance, etc.). Mr. Sidney Webb has spent his life in working out the details of such a programme. And Mr. Bernard Shaw often says, and seems to believe, that if this programme is carried to its logical conclusion, and material equality produced, we shall have arrived at the human millennium, and can then set about the breeding of the Superman.

Against this demand for equality of scope in material things we have none of the usual arguments to pit. It seems to us that on economic grounds no other condition will be finally practicable among civilized men, and that on ethical grounds no other condition is defensible. Yet we cannot but feel that Messrs. Webb and Shaw and their fellow-Fabians, in fixing their attention upon the equalizing of material conditions, are laying the emphasis on the wrong thing. Ultimately it is a philosophical question. The Fabian philosophy would appear to be that the sources of human life and progress reside ultimately in physical things like food, clothing, fuel and shelter; Fabians

contend, in the words of Bernard Shaw already quoted, that "What is the matter with the poor is poverty" (and by poverty *they* mean material poverty); and they have half convinced the community that the solution of Labour Unrest lies solely in a materialistic amelioration of the lot of the four-fifths of the nation who are poor.

Our own contention is that the ultimate sources of human life and progress are in spiritual things; that what is the matter with the poor (and the rich) is spiritual poverty; and that the fundamental solution of the problems ahead of us is education.

The antithesis is, of course, put too strongly. The Fabians, feeling intensely in the 'eighties the problem of downright physical poverty, concentrated their attention upon it, and have never given much thought to education. We ourselves are quite ready to admit the importance of the National Minimum of Wage or Leisure, but we say that if we seek first Education, all these other things will be added unto us.

The truth is that Fabianism is too successful. We gravely distrust the increasing readiness of politicians to fling *panem et circenses* at the workers. We see not a little truth in the old-fashioned argument against Socialism, that "if you give the poor more, they'll only abuse it." Has Mr. Shaw forgotten that he once called a critic a "fool" for protesting that it was false to probabilities to make Lickcheese in prosperity as big a scoundrel as Sartorius the plutocrat?

Is it not time the Labour Party recognized officially what every member of it knows privately, that we effect not a reform, but a demoralization, by the naked gift of extra money or extra leisure to people unfitted for its use? Those who deny the truth of this statement should make themselves better acquainted with the effects of the increased wages paid to certain sections of the workers during the War.<sup>1</sup> Or they should ask themselves whether the man or woman who spends all his small margin of leisure and money in unelevating gratifications is likely to make any better use of a large margin or be any the happier with it.

We admit that the minority of workers we have termed "Well-equipped" would greatly profit by more spare time for self-chosen activities and by more money for personal expenditure. We have no doubt that a considerable fraction of the Inadequately-equipped would also make reasonable use of improved circumstances. But it is not less certain that not

<sup>1</sup> A monograph upon this point would be a most valuable contribution to the science of social economics.

only the Mal-equipped, but a vast number of the Inadequately-equipped—in our judgment combining to make quite one-half of the workers—are not yet fit to make a worthy use of mere blank cheques of additional leisure and means. To the extent that they are given these things they will abuse them as disreputably as the similarly poor and destitute in spirit among the rich do now abuse their freedom and their possessions.

Social reforms of the wholesale, popular and indiscriminate kind that Mr. Lloyd George carried through so brilliantly before the War, and is bursting to carry through again after the War, are likely not only not to ease the national situation, but to render it doubly perilous.

### § 10.

#### **The True, Educational or Spiritual Solution.**

The right way to grapple with coming difficulties is to devote the whole of our energies to the education, i.e. the spiritualization, of the community—to realize, in fact, that Reconstruction is Education. What needs attention is not the material side of Poverty, but the spiritual. This does not mean that we must cease making such reforms as benefit men's bodies. All it means is that we should put education first in all our plans for Reconstruction, and that whenever we carry out a "social reform" we should adopt such means of building up and preserving men's bodies as will simultaneously refine their natures.

What the working-class housewife needs is not merely a house, but a house that inspires her in her work. What the wage-earner needs is not merely a wage, but an occupation that is an art. What the hungry child needs is not merely a gratuitous dinner, but a meal under civilizing conditions.<sup>1</sup> What the workers as a whole need is not reckless doles of leisure and remuneration (given in terror of the consequences of strikes), but a vast array

<sup>1</sup> If our personal experience is valid, free dinners are often served under conditions near the barbaric. "If this generation were wise," said Graham Wallas forty years ago, "it would spend on education not only more than any other generation has ever spent before, but more than any generation would ever need to spend again. It would fill the school buildings with the means not only of comfort, but even of the higher luxury; it would serve the associated meals on tables spread with flowers, in halls surrounded with beautiful pictures, or even, as John Milton proposed, filled with the sound of music; it would seriously propose to itself the ideal of Ibsen, that every child should be brought up as a nobleman. Unfortunately, this generation is not wise."—*Fabian Essays*.

of such outlets for their energy as will give them not fleeting pleasures, but the permanent thing called happiness.

The test of every social reform, no matter how infinitesimal, should be: "Does it educate?" If it does, it is good. If it does not, it is diabolical. There is no item of social betterment that cannot be made a spiritual force. And no social betterment betters anything if it does not, in its ultimate effect, better the human being in his inmost self.

By non-spiritualizing methods we can make a nation of wage-slaves or a nation of fighting men; but only by educational methods can we make a democracy.

Are the rich prepared for this programme? Themselves schooled by the War, will they give to the adult workers the education which they shamefully failed to lavish upon them in their childhood and adolescence? Are the rich ready to give, not merely money (it requires no intellect or character to give money), but *themselves*? Education worth the name can be given only through self-sacrifice, and if the possessing classes are not ready for the dedication of their lives to the service of the community, the Great Education for which we ask cannot be achieved.<sup>1</sup>

<sup>1</sup> This point cannot be overemphasized. Everywhere we find wealthy business men discussing—as if they were in business for that one purpose—what they shall do for their workers. Everywhere they are framing schemes for canteens and clubs and all the rest of it. In most cases it would be much better if the pseudo-Cadbury or Rowntree kept his money in his pockets, for the workers, knowing that the motives which prompt these benefactions are self-regarding, are merely stirred into bitterer resentment. Unless the employer is prepared to sacrifice himself for his employees, i.e. to do for them what the genuine minister or teacher will do for those he serves, he will be well-advised in the future to keep his benevolence to himself. (The true minister or teacher relies for support upon his personal influence; he puts himself on equality with his people or pupils; he does not make a fortune out of them; he lives to serve them.)

One of us once had an intimate talk with the virtual king of a large colliery and colliery village near Sheffield. This plutocrat complained, and seemingly believed, that he could find no way of "elevating" the colliers. He said he'd "tried giving them institutes—everything!" And we gathered that they were irresponsive to his every endeavour and sinfully went on their way as before, working, sleeping, eating and drinking. The housing and sanitary arrangements in this village—every stick and stone put up and owned by the Company—are so unspeakably vile that any refined, well-to-do person would rather destroy his own children than let them live under such conditions. Our friend had apparently persuaded himself that "if you give 'em decent houses, they turn 'em into pigsties." If this remark was true, it was merely a confession that he had not succeeded in doing the one and only important thing that he ought to have done: making better and happier the human beings under his control.

We are convinced that that gentleman's failure is mainly due to—what shall we call it?—the nineteenth-century way of looking at things. He does not mind playing the benevolent autocrat. What he will not do is to identify himself with the people for whose welfare he makes himself

But other things will happen. . . .

For let us face the facts. If we cannot achieve a Reconstruction by spirit force, we shall have a Revolution by brute force.

## § II.

### Towards a National Adult-Education Programme.

The proposals made in this section are put forward largely in the interests of the Inadequately-equipped workers, who amount to some two-thirds of the whole. It is a truth not yet grasped by educationists (because their noses are buried so deep in what they call "education") that we have to save the lost and not those who are already educationally well-equipped.<sup>1</sup> The W.E.A., for example, in but the feeblest realization of the aims of its founder, reaches out directly to no workers except those who belong to the Well-equipped class, and only to the best of these. Such men and women, as our enquiry shows, are already studying and acting for themselves; they have already a sense of the greatness of the Universe; left to themselves, they would "come out all right." It is good to assist a small section of the workers to speak and write and think, but to have a claim to its comprehensive title of "The Workers' Educational Association," the W.E.A. will have to

responsible. *The business man's power to educate his workpeople is in exact ratio to his capacity for service.* There are spiritual laws at work in this connexion as in every other.

<sup>1</sup> In any case, the *urgent* problem is "Can Thurson and Hallamsbury and Miss Robfrey and Miss Irebury and Miss Youngling and Mrs. Goodtop be saved?" (See the studies of these Inadequately-equipped workers in Chapter IX.)

We confess to an increasing detestation of the principle upon which—though it is expressly championed by no thinker worth arguing with—a considerable part of our education system is still based, that of helping the bright boy and neglecting the average or dull boy. In our view, the more uneducated and uneducable a person is, the more money and care should be bestowed upon him. This is the only decent and democratic way of regarding the matter—as obvious, one would have thought, as the claim of the sick person to special attention. The Education Committee of the Sheffield City Council contemplates the spending of large sums of money upon a scheme for "higher education," trade schools, etc., which, at a time when every elementary school is desperately in need of more funds, will do nothing whatever for the mass of Sheffield workers, and will merely assist a small number of "Well-equipped" boys and girls to become clerks, foremen, etc. We do not say that the promoters of this scheme have anti-democratic intentions; what we do say is that their proposals, taken as a whole, are on the old "ladder of education" lines. Education Committees at any rate have not yet learnt what is implied in Mr. Mansbridge's pregnant phrase—"The Highway of Education"!

undertake an altogether bigger and nobler task than it has yet attempted or, apparently, contemplated.

We make no pretence of having elaborated a "scheme of reform," either for the State or for the large organizations. The notes that follow are nothing but a few extremely general, tentative indications of the line which in our opinion Reconstruction must take in order to be effectual.<sup>1</sup> We hold that without public enterprise of this character upon a large scale, the increasing of wages and the reducing of hours will have seriously demoralizing and disturbing consequences.

We are not against raising wages and reducing hours. Rather we desire that wages should be progressively increased until no household has coming into it less than—shall we say?—£10 a week, and that hours should be progressively reduced until no wage-earner works (under economic compulsion) for more than—shall we say?—four hours a day. But we urge that it is insane to move in those directions without concurrently moving in the direction of enabling people to spend wisely their money and their time.

#### I. HOUSING.

It is recommended "*on educational grounds*," by the Committee of the Ministry of Reconstruction on Adult Education, that "the preparation of schemes of housing and town-planning should be accelerated." What is required is the rapid rehousing of the whole working-class population so that every family may have at least six living-rooms, a large garden surrounding the house, etc.<sup>2</sup>

#### 2. MEDICAL SERVICE.

"The healthy body is the product of the healthy mind." The way to make the nation healthy and to ensure the health of the next generation is to nationalize the medical service, thus enabling every doctor to be an agent in a great educational campaign for health. Medical men ought to be set free to teach people how to keep well, and to teach society what environment of houses, factories, schools, etc., it must establish in order to build up a fit population. Through such a medical service every individual would have brought home to him his responsibility for his own physical well-being and for that of the community.

<sup>1</sup> We hope to enter into more detail in a future volume.

<sup>2</sup> The student is requested to note how insistently the desire for better houses is voiced in the "Intensive Studies" in the later part of this volume.

## 3. THE DEMOCRATIC CONTROL OF INDUSTRY.

The superiority of State Socialism to the private ownership and administration of industry is that it educates the voters by giving them added responsibility. But viewed in this light, and apart from other considerations, Guild Socialism, in which the citizen-consumers, organized as the State, would own all industrial capital, and the actual producers, organized as a Trade Union or Guild, would directly manage each industry, is altogether superior to "Sidneywebbicalism." Every effort must be made to thrust the utmost responsibility practicable upon the rank and file of the workers, even if experimentation should result in loss of efficiency.<sup>1</sup> If it is true that the workers are children in their capacity for management, then, as with children, we must sacrifice everything to their education. The business man can do few greater services to the community than that of encouraging his employees towards industrial self-government.

## 4. THE PRESS.

Perhaps nothing is more important to the future well-being of society than the public control of the Press and its utilization for educational ends. And perhaps no problem is more difficult than that of discovering how to effect control without producing evils greater than those resulting from the present licence. The following attempt at a solution has been contributed to this Introduction by Dr. F. H. Hayward<sup>2</sup> :—

"The most feasible remedy (i.e. the remedy that seems most in keeping with British traditions as shown in the treatment of a kindred problem, that of denominational schools) is to take over publicly a part of every newspaper. We suggest the front page and the back page. These are to be *State* pages (i.e. pages which *responsible persons* only can employ, without hindrance or influence from the profit-making editors and managers.

"The front page will contain statements sent by the Government of the day or by any accredited representative of science, art, institutions, etc., or by any Person of Merit, i.e. one who has been awarded a distinction for ability or *bona fide* public service. (It is important to establish this class of Persons

<sup>1</sup> Your plutocratic employer sees no harm in allowing his incompetent son to fool about for years in his business in order that by the elimination of his more palpably dangerous defects he may achieve a safe mediocrity!

<sup>2</sup> In more ways than one this section stands in Dr. Hayward's debt. The reader should consult the Appendix to his book on *Professionalism and Originality*.

of Merit ; it might include workmen, teachers, etc., of exceptional skill, as well as holders of the Victoria Cross, University Degrees, etc.)

"The back page will have a different but equally important function. It should be devoted to advertisements (inserted free) of all cultural activities, such as good concerts, drama, lectures, meetings, etc., and to information as to opening of art galleries, museums, zoological gardens, etc. By rotation, the *Pros* and *Cons* of all great controversial topics should appear here ; perhaps also passages from standard literature, etc.

"A State subsidy should be paid for the use of the above two pages. The remaining pages will be at the disposal of the proprietors. The whole scheme should be organized by the Board of Education."

#### 5. THE CHURCHES.

We believe that the main reason why the Churches have so little influence upon the life of the nation is because, instead of witnessing to Everlasting Truth, they spend their energies in trying to be popular. "Where numbers are, there religion is not," says Emerson. In our view, it would be far better if the Churches ceased altogether to bother about "getting hold of people" and devoted themselves to delivering, as far as that is humanly possible, a message from the God Whom they exist to glorify. We should like to see the minister of religion set free to spend practically the whole of his time in visiting and in preparing perhaps not more than one address a week. At the same time we should like to see the religious service so transformed as to incorporate far more of the world's literature and music and art than at present. The Churches could yet lead the nation if they would have the sense to modernize their methods and the interpretation of their message, so that, without loss of spiritual force or dignity, they made themselves acceptable to the after-War race of men and women.

#### 6. THE SCHOOLS.

Far more could be done to "get at" the adults through the schools. Teaching staffs ought to be augmented so as to enable every school to be a social centre as well as an agency for classroom instruction. Parents could be attracted to social evenings, concerts, etc. The teachers, coming into contact with the fathers and mothers under these conditions, could get themselves invited to tea at the homes of their pupils, in the same subtle



way that a university tutorial class lecturer manages to do it. Such visiting would not only serve to intensify the interest of the parents in their children's welfare, but would incidentally educate them in numberless other directions.

At least once a week in every school there should be a splendidly produced celebration of a great personage or a great idea, at which parents should be pressed to attend.<sup>1</sup> Such celebrations (of which Empire Day and Shakespeare Day are the prototypes) would utilize all the resources of both sacred and secular literature and music and art, in order to give children and adults a reverence for such things as the League of Nations, Democracy, Agriculture, Freedom, Science, and for such men and women as Socrates, St. Francis, Joan of Arc, Cromwell, Goethe. For every celebration there should be a beautifully printed little handbook, like that prepared for the St. David's Day Celebration by the Welsh Board of Education, containing a statement of why that particular celebration is important, as well as a collection of the passages read, the songs sung, the pieces of music played, etc., at the ceremony.

Through the circulation of such handbooks, and by participation in the celebrations, the people of England would be educated in the most important things that a civilized people should know.

## 7. THE LIBRARIES.

Nothing has saddened us more in our enquiry than the poverty of the reading of the workers of Sheffield, including that of the Well-equipped, and nothing is more certain to us than that tens of thousands of men and women would read standard novels and other elevating books if only they were introduced to them. The libraries of Sheffield are notoriously unsatisfactory, but we are inclined to think that in every town methods must be found of taking books to people, instead of merely putting up a building and leaving people to enter it or not as they please.

<sup>1</sup> For elaboration of the celebration idea in schools, as well as for further consideration of the ways of enriching the religious service in church, see *The Spiritual Foundations of Reconstruction* by F. H. Hayward and Arnold Freeman (P. S. King & Son).

Increase of State publication is another of the suggestions that might have been developed in this section. The Home University Library is the kind of publication the State ought not to leave to private enterprise. If Mr. H. A. L. Fisher could edit that series as a private person, he could edit it equally well as Minister for Education.

## 8. CORRESPONDENCE COURSES.

It is a commentary on the effectiveness of our various official and voluntary educational organizations that almost the whole of a vast system of education by correspondence (much of it exceedingly important) should be left to commercial agencies.<sup>1</sup> For instance, any person of average intelligence unconsciously does all that a Pelman Course would teach him to do; but unfortunately for England, several millions of her citizens (including one hundred and fifty generals and admirals) do not possess average intelligence. These require Pelmanism, and they cannot take such education except by correspondence. Why isn't the Board of Education or the W.E.A. running Pelmanism—or rather, a big improvement upon it?<sup>2</sup> By correspondence, also, many kinds of subjects can be quite well taught and multitudes who cannot enjoy "the personal contact of the teacher can be reached."

## 9. PUBLIC-HOUSES.

It is essential for the "Great Education" that public-houses should be, not abolished, but run as social and educational centres. This can be effected only if the drink traffic is taken over by the State, the right sort of men and women installed as "publicans," and the sale of alcoholic drink obscured by emphasizing other forms of refreshment, as well as by giving prominence to games, music, reading, discussion, etc.

## 10. THE KINEMAS.

Though no other agency affects so universally the lives of English people, educationists have so far made no serious attempt to utilize the Kinema for educational ends. Yet it could be done without difficulty, without any hardship to the present owners of Kinemas, and with incalculable addition to the pleasure and profit which Kinema-goers derive from the films. The Board of Education should at once make a register of all films which can legitimately be considered "educational," including travel pictures, good novels, etc. It should then

<sup>1</sup> So far as we know, the only non-commercial agencies engaging in such work are the National Home Reading Union, the National Adult School Union and Ruskin College. These are all doing excellent service, but together they do not cover one-thousandth part of the field covered by the commercial agencies.

<sup>2</sup> There are immense possibilities in a really great educational course mapped out by experts and organized by the State. Something in the direction of what is wanted has been worked out by M. de Mengel, of the School of Eutrophics (102, Myddleton Road, N, 22),

insist that not less than one-half of every show in every picture palace should consist of educational films.

Something of the same sort could be done with the Music Halls and other forms of popular entertainment, e.g. the statutory inclusion of so much "classical" music.

## II. ADVERTISEMENTS.

We can never become a cultured community unless we take means to rescue ourselves from the stream of useless and untrue and unæsthetic ideas constantly being poured into our consciousness from every wall and vehicle. An example of the "dis-educational" effects of advertisement is the power of the writer of this section to disinter, after years of burial in his mind, scores of the unsavoury, false, and asinine announcements of a certain popular weekly paper. Instead of allowing a myriad betrayals of Beauty, Truth and Goodness to be ever impinging upon our minds, the Board of Education (or the Board of Culture or the Board of Fine Arts) should see to it that our spirits are fed with scientific facts, inspiring ideas and beautiful images. We gained considerably as a community by the prohibition of all newspaper placards. We should gain still more by the compulsory reduction of all other (commercial) advertisements to small dimensions—say to one square foot as a maximum—and by the limitation of the number of advertisements for each advertiser and for every area. In place of them, the State should post its *pro* and *con* statements on vital controversial matters; its wall-charts of astronomy, geology, biology, history, etc.; its reproductions of great pictures; its extracts from great literature.

Other forms of private advertisement should be similarly controlled. Other "outdoor" methods of educating the community (e.g. equipping parks with models of the solar system, the provision of sculpture<sup>1</sup>) should be devised.

<sup>1</sup> Upon few things could the nation more educationally spend its money than upon the embodiment in wood and metal and stone of the ideals to which it aspires, and upon statues of its great men and women (among whom royal personages, generals, and admirals make rare appearance). The unrelieved hideousness of Sheffield, not in Attercliffe and Brightside only but even more in its central parts, is intimately related with its failure to materialize any fine sculpture. Perhaps the most direct way of making the city beautiful would be by giving its 500,000 inhabitants some great glorious things in stone or bronze to look at.

## § 12.

**The Fellowship of Reconstruction.**

In the nineteenth century we worshipped the "brute-god Mammon." Has the War shamed us into the enthronement of a "Spirit God" in his place? If it has not, Reconstruction along the lines indicated obviously cannot take place. But let us suppose that great masses of people have been awakened by the War to a deeper desire for the spiritual things that unite us and to a loftier disregard for the material things that separate us. How are we to utilize this accumulating earnestness for the ends we have in view? How are we to "get together"? How are the forces of righteousness to be mobilized against the English representatives in politics and press and private life of the things England professedly set out to destroy in the War? What is the duty of every organization that claims to stand for an ideal?

In order to economize, that is to maximize, the power available for Reconstruction, it is essential that new ways of co-operation should be found between all the various agencies that exist for spiritual and educational ends (the churches, the schools, the universities, the libraries, the settlements, sections of the press, the W.E.A., the Y.M.C.A., the adult school movement, to a certain extent the trade union and co-operative movements, etc.). The difficulty in the way of mutual service is that each organization has its own point of view. It came into existence ten, twenty, fifty, a hundred or a thousand years ago for a special purpose, and it does not forget its past. Now, in so far as an organization has a function peculiar to itself and important to the community, it is obviously beneficial that it should continue to fulfil it. But what we are cursed with is a multiplicity of organizations encroaching upon one another's functions. For example, there are three or four places of worship in every village! Again, the spheres of influence of W.E.A., Y.M.C.A., and N.A.S.U. in social and educational work are in no way determined. The W.E.A. would be far more valuable if it were aware of and utilized the Y.M.C.A. Art Department. The Y.M.C.A. would be much less criticized by educationists if it made a large use of the Adult School Handbook. The N.A.S.U. would be far more effective if its members were steadily supplied with W.E.A. literature. Everywhere there is ignorance of what other organizations are doing, misunderstandings between official and official, duplica-

tion of effort, waste of opportunity. And yet, under it all, there is a genuine desire, known to everybody in touch with more than one body or movement, to "draw together."

How are we to arrive at such arrangements as will effect thoroughgoing co-operation and at the same time preserve the individuality and freedom of each participating organization? We must confess at the outset that we rather despair of schemes worked out in the offices of the various bodies concerned. These will inevitably tend to represent officialdom and headquarters rather than the democratic and local point of view. At best they will be artificial and external, superimposed rather than spontaneous. Nevertheless, as far as such arrangements can be attempted, we are all for trying them. Every experiment is valuable; and if it fails in its immediate purpose, it has its educational consequences.

There is, however, a far more effective way of linking together the various organizations. In every movement there are numbers of individuals who have the new point of view, who care less for their own organization than for the future of England and the World, who are indifferent to labels and creeds, but zealous for a rebuilding of the social structure along spiritual lines. These men and women ought to unite in an order of service. They ought to pledge themselves to work for the Reconstruction of England and the World in ways acceptable to every intelligent and noble-minded man or woman. And it ought to be their aim, not to leave their organization, but to permeate it with their idealism and utilize it for a greater purpose than that which gave it birth. Through such an esoteric fellowship, in which were united all the "friends of humanity," irrespective of creed or party, the various organizations would grow into one another naturally; there would come mutual understanding and service; the little ends of the particular movement would be forgotten in the service of the common good.

In order to give embodiment to such an aim—towards which numbers of earnest men and women in every organized movement were feeling their way—the Y.M.C.A. secretaries of Yorkshire founded in June, 1918, "The Fellowship of Reconstruction."

They desired not merely to make the Y.M.C.A. more serviceable, but to effect more intimate co-operation with other movements working in the same direction as themselves. After prolonged thought and discussion they came to see that a Fellowship pledging its members to nothing except the dedication of their lives to Reconstruction would effect what they had in view. The purpose of the Fellowship which they established was accordingly declared to be—

"TO UNITE THOSE PLEDGING THEMSELVES TO WORK FOR SUCH A RECONSTRUCTION OF THEIR OWN COUNTRY AND OF THE WORLD AS WILL EFFECT THE ESTABLISHMENT UPON EARTH OF THE KINGDOM OF GOD."

By way of amplification, the following statement of principles was given :—

"NONE OF US CAN FORECAST HOW MEN AND WOMEN WILL LIVE IN WHATEVER UTOPIA LIES BEYOND THE WAR AND BEYOND THE SEQUENT YEARS OF RECOVERY ; BUT WE ALL RECOGNIZE AS AXIOMS OF THE SOUL CERTAIN GREAT PRINCIPLES BY WHICH RECONSTRUCTION MUST BE GOVERNED IN ORDER THAT IT MAY EFFECT THE ENDS WE SEEK. THE LIFE OF THE COMMUNITY MUST BE DRAWN FROM THE SELF-SACRIFICE AND THE CO-OPERATION OF ALL THE HUMAN BEINGS THAT COMPOSE IT ; IN EVERY POLITICAL, ECONOMIC AND SOCIAL ARRANGEMENT, THE PUBLIC INTEREST MUST OVERRULE THE PRIVATE ; THE MATERIAL AND THE SPIRITUAL RESOURCES OF THE NATION MUST BE UTILIZED FOR THE COMMON GOOD. SOCIETY SHOULD LAVISH UPON ALL ITS IMMATURE MEMBERS AN EDUCATION SUFFICIENT TO EQUIP THEM FOR LIVING OUT THE VERY BEST THAT IS IN THEM. FOR EVERY FAMILY A BEAUTIFUL HOME-LIFE SHOULD BE MADE POSSIBLE. INSISTING, WHERE NECESSARY, BY EDUCATIONAL METHODS, THE COMMUNITY MUST REQUIRE FROM EVERY ONE OF ITS ADULT MEMBERS AN ADEQUATE SHARE OF THE SOCIALLY NECESSARY TOIL, BUT IT MUST GIVE THEM CONDITIONS AS PLEASANT AS NATURE WILL ALLOW AMID WHICH TO LABOUR AND SECURE TO THEM AMPLE LEISURE FOR ACTIVITIES CHOSEN BY THEMSELVES. THE TEACHINGS OF CHRISTIANITY MUST BE APPLIED TO EVERY PHASE OF RECONSTRUCTION. THERE WOULD THUS GRADUALLY RESULT A SUBSTANTIAL EQUALITY IN MATERIAL THINGS AND SOCIAL STATUS AS WELL AS THE FULLEST PRACTICABLE FREEDOM FOR SELF-EXPRESSION. IN SUCH A COMMUNITY, MEN AND WOMEN PHYSICALLY BEAUTIFUL, HIGHLY CULTURED, SELF-CONTROLLED AND SOCIALLY MINDED, MIGHT HOPE TO LIVE WHAT JESUS CHRIST MAGNIFICENTLY TERMED 'THE LIFE THAT IS LIFE INDEED.'

"THE EXTENT TO WHICH EACH NATION CAN THUS RE-MAKE ITSELF WILL BE CLOSELY CONDITIONED BY THE INTERNATIONAL ARRANGEMENTS IN WHICH IT BECOMES INVOLVED. THE FELLOWSHIP INSISTS THAT THE RECONSTRUCTION OF THE WORLD SHALL BE BASED UPON THE SAME FUNDAMENTAL PRINCIPLES WHICH IT DESIRES TO SEE APPLIED TO NATIONAL RECONSTRUCTION."

The freedom of the individual member was safeguarded by the following declaration :—

*"The Fellowship makes no attempt to dictate to its members*

*the details of a programme of Reconstruction : on the contrary, it insists that upon every member lies the responsibility of independent thinking upon each particular problem. The function of the Fellowship is to inspire its members with a vision of the Kingdom of God. The duty of the individual member is to speed the coming of that Kingdom in the way that commends itself to the Spirit of Truth within him."*

We understand that neither the wording of the "purpose" nor the "statement" of principles need be regarded as final. Upon that provision, could not this Fellowship be made the nucleus for the co-operation of all educational and spiritual movements in the work of Reconstruction? Accidentally, as it were, it has been inaugurated by the Y.M.C.A. and is gaining adherents in that movement. But its members must be drawn from every movement if it is to achieve its ends.<sup>1</sup> Could it include in its ranks all the men and women who are in earnest about things, its power would become considerable enough to carry through the Great Education for which this Introduction is a plea.

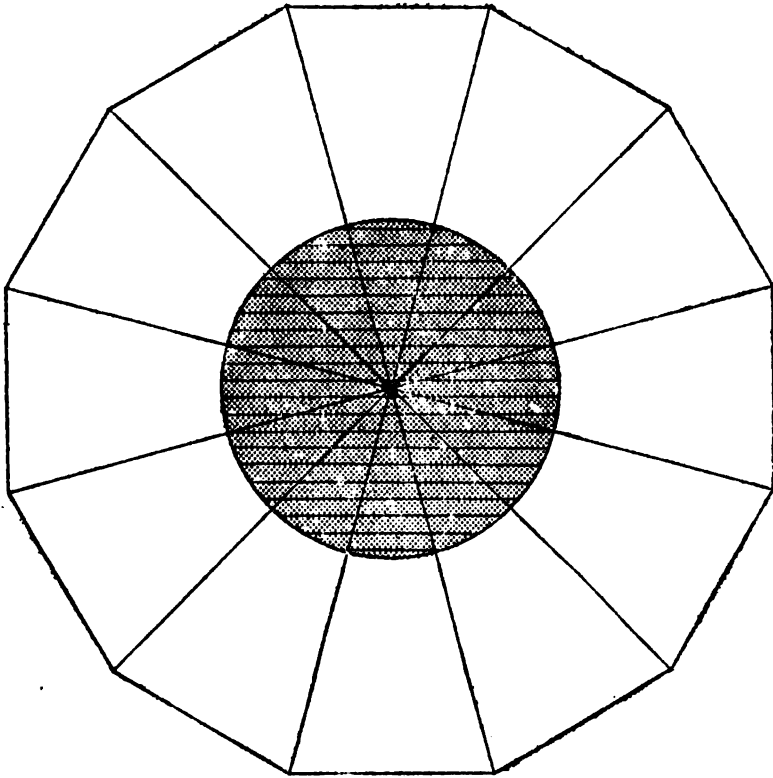
### § 13.

#### **The True Way to Revolutionize England.**

Though we should personally prefer all the waste and chaos of a brute-force Revolution to a continuance of nineteenth-centuryism, we see no hope for Reconstruction along the lines of strike and riot and revolt. It is only by putting new ideas into people's heads and new virtues into their hearts that civilization can be fundamentally and permanently improved. However wearisome the reiteration, we insist again that education alone will avail us, that Education is Reconstruction, the only Reconstruction. We have already suggested ways in which the State and other large organizations could participate in the task. In this closing section we outline a method by which the Great Education might be initiated, the new spirit kindled, and England stirred to a splendour of achievement beyond all she has yet accomplished.

Let us suppose that a branch of the Fellowship of Reconstruction is started in Sheffield and that a little group of men and women living therein are determined to "work for such a Reconstruction of their own city as will effect the establishment in it of the Kingdom of God." The men at the Front have been

<sup>1</sup> See the accompanying diagram. The symbol adopted by the Fellowship expresses this same idea.



**DIAGRAM TO ILLUSTRATE THE PURPOSE OF THE FELLOWSHIP OF  
RECONSTRUCTION.**

(The triangles represent the various organizations; the inner circle the Fellowship.)

“Though originating in the Y.M.C.A., the Fellowship will not be fulfilling the purpose of its founders unless it comes to include the adherents of other bodies. The intention is to unite such organizations in a fellowship of service central to them all by bringing their active members into personal association.”—Extract from the initial leaflet of the Fellowship of Reconstruction;



called upon to make a sacrifice of everything: possessions, dear ones, life itself. We will imagine that the group we visualize has something of that same spirit—for unless we carry on into the struggle for civilization the same courage and energy that have been displayed in the War, we shall never achieve what we desire.

Our proposal is that each member of the group should make himself (or herself) personally responsible for a small section of Sheffield, certainly not more than thirty households, perhaps only ten. That area would become his "parish." He would not "visit" those living there in the role of a superior person, but go among them as an equal and a servant. He would try to make himself the friend of every man, woman and child of his "parishioners." He would endeavour to help them in their difficulties, to assist them in making their homes beautiful, to advise them about their children's education, to put them in touch with agencies that would be serviceable to them. He would aim at discovering some hopeful individual interest in each one in order to lead him or her along that line into relationship with Beauty, Truth and Goodness. He would not urge them to join the particular church or party that he himself fancied (though he would not shrink from the candid statement of his own views), but would encourage them to get into contact with any influence that they felt to be helpful.<sup>1</sup> He would preach only one dogma, and that one dogma he would repeat and explain and illustrate until the tiniest children in his "parish" realized its transcendent significance. He would preach the Coming of the Kingdom of God. He would tell them that the War was "God's" way of ending the old order of poverty and dirt and disease and vice and ignorance and misery, and that now "God" intends to give us in their place comfort and cleanliness and health and virtue and freedom and knowledge and happiness. (To atheists he would say "the gods" or talk about "evolution"; we do not stop over trifles.) He would insist that Reconstruction means Reconstruction: the construction over again of everything not serviceable to men who are setting their faces towards the Holy City of Mankind. He would encourage in the hearts of his parishioners a longing for a Sheffield along whose streets it would be a joy to walk. He would plead with them to spend their time, their money and themselves in the endeavour to bring it into being.<sup>2</sup>

<sup>1</sup> If he were an Anglican, he would feel a whimsical delight in persuading people to go to a Nonconformist place of worship!

<sup>2</sup> We by no means contemplate merely the "visiting" of poor people by others "in a better station of life." It is true we regard it as desirable

We conceive of an increasing area of the town being "appropriated" as more and more sympathizers (largely drawn from those visited) were inspired to throw themselves into the work. We believe that as the idea "caught on," many ministers of religion, social workers and others would participate in such a scheme, even if it meant that they ceased visiting for their own particular purposes. It is indispensable to the carrying out of such a project that—just as Cromwell rejected all but godly men for his New Model Army—only such helpers should be accepted as have the right attitude and outlook. (This it is that makes it all-important that every visitor should be a member of the Fellowship of Reconstruction.)

Essential to achievement is the regular meeting together of the members of the Fellowship to enjoy social intercourse one with another, to discharge the necessary business, to exchange ideas, and to restore their souls.

for a big employer to "visit" in the alums of Tinsley, but we regard it as not less desirable that a small employee should visit in the residential areas of Fulwood. (Dalson (p. 135) or Mrs. Stappell (p. 218) is as capable of showing the average Sheffield magnate the road to salvation as the Well-equipped employer is to help the Inadequately-equipped worker in the same direction.) What we have to aim at is the abolition of all class barriers, and one of the most educational things for every one of us is to make links with people differently placed from ourselves. Its effect in this direction is the most fruitful consequence of the "Allotment Movement." Still more fruitful in a similar way would be the conscription of every able-bodied male for a period of service in the coal-mines. The university tutorial class would be enormously more valuable if it were not so exclusively composed of workers and minor professionals.

## CHAPTER II

### THE METHOD OF INVESTIGATION

To discover the extent of the "equipment" of the adult manual workers of Sheffield was the purpose of the enquiry. In order that the student may rate our discoveries at their true worth, it is essential that he should be familiarized with the methods by which they were achieved. This preliminary chapter concerns itself with a statement of those methods and an analysis of their legitimacy.

The latest Census returns inform us that on the 3rd day of April in the year 1911 there were living in the County Borough of Sheffield 454,632 persons. For the year 1917, in the early part of which the enquiry was commenced, precise statistics of population were not available. By natural increase, the 454,632 of 1911 would probably have become half a million<sup>1</sup>; the extension of the boundaries of the city so as to engirdle the Tinsley area added in 1912 upwards of 5,000 to the inhabitants of Sheffield; and though perhaps some 40,000 men between the ages of eighteen and forty-one had been abstracted from the city for military service, the influx of male and still more of female workers must have amounted probably to more than this number. In 1917 the total population of Sheffield was probably somewhat over 500,000.

For the purposes of this enquiry, no course was open but to base ourselves upon the 1911 statistics. They are the only ones that are reliable even in the mass. They are the only ones that provide us with the details of social stratification, employment, age-grouping, etc., which were indispensable to the only methods of investigation we could adopt.

In certain phases of the enquiry it became essential to allow for changes in the social and industrial, sex and age distribution of the population; in such cases we were at pains to safeguard ourselves. For the most part, however, the methods

<sup>1</sup> In 1901 the population was 409,070.

of research were such as to make the error introduced by the use of six-year-old figures statistically negligible. We believe that when he reaches the end of this chapter the student will be as convinced of that as we are ourselves.

Out of the total population of the city, we were concerned with none but the adult manual workers. At the outset, therefore, we were obliged to define what we intended to call an "adult" and what we intended to call "a manual worker."

We decided to treat as an "adult" any person of eighteen or over at the time when he or she should become the subject of investigation. In so doing we merely accepted for what may be called a "zero-point" the age at which the present sentiment of the community differentiates its immature from its mature members. (At the age of eighteen, for example, the boy or girl worker ceases to be a "young person" within the meaning of the Factory and Shops and Public Health legislation; at eighteen again, the youth was at first eligible and then legally liable for military service; up to eighteen, the recent Education Act has now made education in due course compulsory for the mass of the population.) The all-important stage of growth called "adolescence"—though strictly defined, it is "early adolescence"—lasts from puberty to about eighteen.

We decided to treat as a "manual worker" any person commonly recognized as such. The male manual workers are that race of beings who soil their hands and their clothing by handling tools, manufacturing machinery, fetching and carrying materials; they use the muscles of the hands, the arms, the legs and the body; their work, as a rule, is routine drudgery, making little demand upon mind or heart. With these male manual workers we desire to include their womenfolk in the homes and also those women who are doing work similar to that of the men. From those who might perhaps legitimately be designated "workers" we exclude only the clerks<sup>1</sup> and

<sup>1</sup> The workers proper do not regard the clerk as one of themselves. From a private letter written to one of us by a clerk in a Tutorial Class, we extract the following remarks, made without any thought of their being used in the present connexion:—

"My experience is that the working men look suspiciously at the man 'in the office.' The clerk may only be one of the great army of 'pen-pushers,' but it makes no difference; the working man will fight shy of him. He considers him as belonging to the 'governing class' and in close contact with the 'master.' I find, in my experience, working men who may be earning far more than I may be, who address me as 'Sir,' simply because they suspiciously think I am on the same platform as the master. I have often wondered and endeavoured to find out why the worker thinks this, and I have come to the conclusion that he feels that the clerk is in the i/s

other "minor professionals," soiling their fingers with ink and not with oil or dirt, and doing office work that exhausts the mind rather than the muscles. It is, perhaps, necessary to say that we also exclude all those in a managerial capacity, from foremen upwards. The enquiry was thus designed to cover all those individuals referred to by the rich as "the workers," "the toilers," "the masses," "the common people," "the lower classes," "the poor," "the proletariat," "Labour," and "they" or "them." The "lower middle" (or mainly ex-manual-worker) class, embracing clerks, teachers, subordinate managers, journalists, etc., were excluded in order that the investigation might be confined to a reasonably homogeneous section of the population.

In the year 1911 there were in round numbers 174,000 persons under the age of eighteen. About one quarter of the remainder, so far as we can estimate, did not belong to the class of manual workers.<sup>1</sup> Making the first deduction from the total population, we get 281,000 men and women over eighteen; making the second, we get 211,000 "adult manual workers" whose equipment we set ourselves to investigate. The second of the appended charts gives a graphical idea of these limits.

The "workers" are, however, homogeneous only in certain broad characteristics. To discover their equipment it was clearly essential to take into account the various sections into which natural or social causes divide them. Those differentia may be taken as four: the two natural ones of sex and age; the two man-made ones of social stratum and industrial occupation. To be satisfactory, the enquiry must consider the equipment of women as well as that of men; of both men and women at various age-periods; of both men and women, at all ages, living under varying social conditions; and, finally, of both men and women, variously aged and variously placed socially, working at all kinds of different occupations. Men and women; young, middle-aged and old; destitute, poor and relatively well-off; factory hands, building operatives, railwaymen, miners, domestic servants, housewives—somehow we had to *the know class*, that the clerk deals with the governor's correspondence and that he leans towards his master's ideas.

"The worker is quick to find out upon which platform we stand. He can locate me by the pale face and the flabby hand, and probably the 'codfish-eye.'"

It is not always easy to say whether a worker should be taken with the "rank and file" or with "the bosses." Where we have been in doubt, we have excluded such an individual from our purview. The small shop-keeper has been treated as a worker. The shop-assistant living in working-class quarters has been treated as a worker.

<sup>1</sup> See p. 36.





set on foot an enquiry which would satisfactorily discover the mental and moral quality of the workers classified according to any of these fundamental groupings.

Obviously, the only way in which we could make the research was to pick out from each class representatives whose equipment could be taken as approximately that of a large number of their fellows.<sup>1</sup> If the reader will keep one eye upon the appended charts for the next few pages, it will be easy for him to follow the methods by which the representatives were selected.

1. SEX.—Of the total population in 1911, the males of all ages and all social classes numbered 224,303 and the females 230,329. Making the necessary deductions for those under eighteen and those not of the working class, we were called upon to investigate 104,000 men and 107,000 women. To bother with the slight numerical superiority of the women over the men would have been to introduce complications without appreciably affecting the final results of the enquiry. We decided, therefore, to investigate an equal number of representatives of each sex, 408 for the men and 408 for the women. (The reasons for taking this figure are explained upon pp. 39-40.)

2. AGE.—We decided to call any worker under twenty-five but not under eighteen "Young"; of twenty-five and over but under fifty-five "Middle-aged"; of fifty-five and over "Old." Of "Young" people of all social classes there were, in 1911, 26,590 men and 28,721 women; of "Middle-aged" people there were 91,581 men and 91,315 women; of "Old" people there were 19,854 men and 22,833 women. As already stated, we did not deem it necessary to give the women a few more representatives than the men. In providing for representation according to age, therefore, we gave to each age-group of either sex the same number of representatives. The mean of the numbers of "Young" men and women is 27,656; the mean of the numbers of "Middle-aged" men and women is 91,448; the mean of the numbers of "Old" men and women is 21,344. The reduction of each of these groups by one-fourth on account of the non-worker class left us with 21,000 "Young"; 69,000 "Middle-aged"; 16,000 "Old" (each figure stated to the nearest thousand). Thus the representation for the age-groups in each sex had to stand in the ratio of 21 : 69 : 16. We decided to give 81 of the 408 representatives to the "Young" in each sex, 266 to the "Middle-aged," and 61

<sup>1</sup> The legitimacy of this mode of procedure, from the point of view of statistical science, is considered on p. 65.



to the "Old"—those numbers standing to one another as nearly as possible in the correct ratio. (Pages 39 and 40 will explain why these particular numbers were adopted.)

3. SOCIAL STRATUM.—The size of house which a man and his family occupy is the only clue available to the social stratum to which he belongs, or, at any rate, the only one that existing statistics made it possible to use. And for our purpose, which did not depend upon any nice social grouping, it is adequate.

In Sheffield, in 1911, 1,234 men, women and children were living in one room or in less than one room per family; 12,874 in tenements of two rooms per family; 74,975, in three rooms; 109,527, in four rooms; 132,238, in five rooms. During the War, Sheffield had become still more overcrowded than it was in 1914, and the number of smaller tenements would have increased. Partly to cover this change and partly because the one- and two-roomed tenements formed very small groups, we decided to lump together the one, two and three-roomed tenements for the purposes of the investigation under the general heading of "Tenements of three rooms and under."

A certain percentage of the five-roomed houses, but not in Sheffield a very large one, is occupied by the non-manual workers. Against this deduction we have to set an addition for the fraction of the workers who live in six-roomed houses. No statistics exist for this or any other town enabling us to state with accuracy what the subtraction or what the addition should be. We have reckoned that roughly the error in the one direction compensates for the error in the other. The workers living in tenements of more than five rooms have been lumped in with their less distinguished fellows.

(The entire section of the population living not in "private families" but in institutions—sick, mentally afflicted, destitute, criminal and others, with the nurses and other officials in attendance upon them—was omitted from the enquiry.)

In round numbers, therefore, we were called upon to secure the representation of 90,000 members of the working class living in three rooms or less per family; of 110,000 workers living in four rooms per family; and of 130,000 workers living in five rooms or more per family. Making the necessary deductions for the non-adults, we had to represent 55,000 men and women living in three rooms or fewer; 68,000 in four rooms; and 80,000 in five rooms or more. For each sex we had to represent 28,000 in three rooms or fewer; 34,000 in four rooms; 40,000 in five rooms or more. We decided to give 112 representatives

to those living in the smallest tenements; 136 to those living in the tenements of intermediate size; and 160 to those in the larger tenements. (The reasons for taking these particular figures, rather than any others in the same ratio, are given on pp. 39 and 40.)

4. OCCUPATION. (a) *Male Workers*.—The tenth category of occupations into which the "Census of Occupations and Industries" divides the population covers all those engaged upon the manufacture of "Metals, Machines, Implements and Conveyances"; of these metal-manipulating workers there were in 1911 no fewer than 67,000 in this city; even after making full deduction for the non-adult and non-manual workers among these, they number more than one-half of the total adult male workers.

These men (during the War of course making munitions) are the heart of the town. It is their work that makes Sheffield Sheffield. The 4,000 railwaymen and the 5,000 carmen in the city exist to bring their materials and machinery and carry away their manufactures; the 10,000 building operatives exist to build the factories in which they work and the houses in which they sleep; the 9,000 males supplying food, drink and tobacco exist to cater for their bodily needs.<sup>1</sup> Beyond these groups, the only other large homogeneous sections which the Census returns enable us to pick out are the 6,000 men engaged in the coal and shale mines and the 4,000 who are (or were) "Messengers, Porters, Watchmen (not Railway or Government)."

(b) *Female Workers*.—In 1911 there were 178,670 "females" of ten years and upwards, of whom, in the delightfully male terminology of the compilers of the Census, 128,925 were "unoccupied" (i.e. at home). Of these, 36,893 were unmarried; 80,324 were married; 11,708 were widowed. Despite all the inroads upon domesticity made by the War, it is certain that the overwhelming majority of women were in 1917, though to a markedly less degree than in 1911, still in their homes. If we estimate the number of working women with whom this enquiry is concerned at 107,000, it is safe to say that over 90,000 were in 1917 still "unoccupied" at home. Of other large homogeneous groups of women workers, there were, in 1911, 12,000 in all forms of indoor domestic service; 9,000 in "Tools, Dies, etc.; Arms; Misc. Metal Trades"; 6,000 concerned with "Food, Tobacco, Drink and Lodging"; and 3,000 engaged in

<sup>1</sup> The numbers have been put in round thousands to avoid a pseudo-accurate appearance. In every case the Census figures include a fringe of non-workers.

dressmaking. During the War it is certain—though the particulars are uncertain—that the 9,000 engaged in factory work greatly increased in number; certain also that the proportion of domestic servants somewhat declined.

We at first decided to give representation proportionate to its size to each of the main groups of workers, classified according to occupation. So considerable, however, has been the shifting during the War, and so difficult is it to forecast what the ultimate re-grouping will be, that we decided to abandon all attempt at specific representation of the workers in this direction. As a matter of fact, provided it be large enough and legitimately selected, a sample chosen on the basis of sex, age and tenement is statistically sufficient for obtaining the general results which were all that we modestly proposed to obtain.

A "sample" thus selected is approximately representative of the manual workers of Sheffield. We dipped, as it were, a giant hand among the swarming thousands of the city and picked up a few hundreds of them who were representative of the whole 200,000. We believe that within certain mathematically definable limits—to be presently stated—we can say to the student: "If you will observe these, at work, at home, at leisure, upon this Brobdingnagian palm of ours; if you will go on to see to what extent these few are equipped; then you will gain an accurate insight into the extent to which the whole of the adult workers of Sheffield are equipped." But before the student can accept fully the legitimacy of our methods, he must be still further "properly argued with." We go on to explain how, having decided upon the broad features of the sample, we set about securing our "victims."

There are two methods by which we could have filled up the groups: one of them as scientifically wrong as the other is scientifically right. We might have gathered particulars concerning workers to whom one or other of us had a pre-enquiry access; we might have worked through philanthropic gentlemen and ladies who were in contact with certain sections of workers at a club, a mission, an infirmary, a place of worship, a settlement. But such a method of selection would produce entirely worthless results. The workers thus selected would not be in any sense "representative" of what is popularly called "the average run of workers"; they would "represent" nothing but the little coteries to which they belonged.

The right way of securing "victims," to which at immense cost of time and labour we rigidly adhered, is to get hold of

your workers by some "neutral" or "accidental" or "random" method of approach. The very best way is to go from door to door, taking care not to go persistently at one time of the day when certain kinds of workers tend to be out or in,<sup>1</sup> and taking care, whenever you break into a house, to include the result of the visit, however unsatisfactory, in your return. More than three-quarters of both the men and the women investigated were secured by street-work. The remainder were all secured by methods equally neutral: a number by a school-teacher of the variously conditioned men he had taught and grown up with; a number by working men and women of their work-mates or their neighbours; a number by church-visitors taking the whole of a street in their area; and so on. Upon every form that was filled up we insisted that the "Helper" should state the "Mode of Approach" in order that we might reject any returns which we did not consider to be legitimate. We believe that in this direction, therefore, no less than in the others, the sample is reliable.

We decided to consider only 408 cases of men and 408 cases of women because we found it impossible to undertake more. Few people possess the requisite tact, courage and intelligence for the kind of visiting that was required. In war-time we found it exceedingly difficult to discover suitable helpers for such work, and, as a matter of fact, a single highly-skilled male investigator visited more than three-quarters of the men, and a single highly-skilled woman investigator more than three-quarters of the women. From the point of view of the results, this single-handedness is an advantage. It means that for the bulk of

<sup>1</sup> E.g. when the public-houses are open. Fortunately (so far as the enquiry was concerned) the public-houses were mostly closed during the time we were investigating. Two other points may be conveniently mentioned here. (i) Without attempting to apportion them in any way, we drew our cases from every area of working-class Sheffield. (ii) The abstraction of some tens of thousands of men for the Army does not appreciably invalidate our results. The proportion of these was smaller in 1917 (when we were getting the facts) than it became later. Those left behind included not merely men over military age and "young" men just under military age, but also skilled engineers and medically unfit between eighteen and forty-one. The number of "Well-equipped" would perhaps be relatively higher among the skilled engineers than among a similar number of workers picked out at random. The medically unfit, i.e. the medically unfit for the Army—in spite of the fact that a certain number of wasters would be among them—are, we think, pretty much like the medically fit as regards "equipment." Thus theoretically the net result would be perhaps to make the whole of the workers appear somewhat better equipped than they are. As a matter of fact, in a sample  $\frac{1}{15}$  the size of the total, we were working with numbers too small to register such a difference. (It might be mentioned that we came across a fair number of men discharged from the Army; these were, of course, included in the enquiry.)

the cases in each sex there was—so far as the investigator's mind remained constant from day to day and hour to hour—one scale of values in determining the factors by which the equipment had to be judged.

We decided, after consultation with Professor Bowley<sup>1</sup>—whose counsel has been of immense help to us throughout our task—that a smaller number than 408 cases would not yield us results of scientific value. But the number 408, selected in the way indicated, is sufficient for the general purpose we had in view. Having discussed to what extent these 408 men and these 408 women are equipped for their life-work, we can apply the results—within certain mathematically known margins of error—to the whole of the workers of the town. What those limits are, we shall indicate at the point where we set out the results and explain their quantitative validity.<sup>1</sup>

There is, of course, no magic in the number 408. We were obliged, in our sample, to make the numbers in the various sub-groups of age and social stratum stand roughly in the same numerical relation to one another as the larger classes which they represented. For the reasons already assigned, we wanted to get somewhere about 400 in all. Four hundred and eight happened to be the total resulting from the most satisfactory manipulation of the figures in the sub-groups that we could achieve.

Having decided upon the numerical features of the sample required and the methods of securing representatives, we set about the elaboration of a Questionnaire with which to work.

We required the completed Questionnaire to indicate certain "External Data" indispensable for placing the case in one of the pre-determined categories in the sample. We required it also, of course, to present "Personal Data" by which we should be able to estimate the extent of the individual's equipment. This is the Questionnaire which we used:—

<sup>1</sup> pp. 64 and 65.

**STRICTLY PRIVATE**

*Name of Helper* .....

*Address* .....

*X's Full Name* .....

*Exact Address* .....

*Sex* ..... *Age* .....

*Married, Widower or Widow, Single* .....

*Exact Occupation* .....

*Size of Tenement Occupied by Family* .....

*Precise Mode of Helper's Approach to X* .....

**I. EDUCATIONAL IDEAS.**

1. *What does X think of the W.E.A.?*
2. *Does X attend any Classes, Lectures, etc.?*
3. *What does he think about the education of his children?*
4. *How does he regard the University?*
5. *What is X's opinion of education in general?*
6. *Other information under I.*

**II. LEISURE.**

1. *How does X spend evenings?*
2. *How does X spend free afternoons?*
3. *How does X spend Sundays?*
4. *How does X spend annual holiday?*
5. *What are X's hobbies?*
6. *What are X's chief amusements and pleasures?*
7. *Is X keen on garden or allotment?*
8. *Other data under II.*

**III. MUSICAL TASTES.****IV. ÆSTHETIC FEELINGS.**

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### V. SOCIAL AND RELIGIOUS ACTIVITIES.

1. *Is X a member of a Trade Union ?*
2. *Is X a keen member ?*
3. *Is X a member of a " Co-op. " ?*
4. *Is X a true Co-operator ?*
5. *Is X a member of a Provident or Friendly Society ?*
6. *Is X a member of any other Club or Society ?*
7. *Is X a member of a religious or similar organization ?*
8. *What is the value of X's membership ?*
9. *What is the nature of X's relations with the other members of the family ?*
10. *Note any points that would serve to indicate X's goodness or badness.*
11. *What is your personal impression of X ?*
12. *Other data under V.*

### VI. READING.

### VII. HOME.

### VIII. POLITICAL IDEAS.

*(With a view to indicating X's fitness for local and national citizenship.)*

### IX. ROOT DESIRES.

1. *What is X's ambition ?*
2. *What would X do if a millionaire ?*
3. *What would X like to do in old age ?*

### X. OTHER DATA.

To guide the Helper in his work, he was personally instructed in the dark art of investigation and provided with "Confidential Instructions," from which we extract the following items<sup>1</sup>:—

### STRICTLY PRIVATE

#### A. THE PURPOSE OF THE ENQUIRY.

"Let us call by the name X the person about whom you are getting the information, and assume, for the moment, that X is a married man.

We want data sufficient to enable us to make reasonably certain of X's "Educational Equipment" or "Degree of Culture" or "Mental and Moral Unfoldment."

You MUST get us sufficient facts for this purpose, and the more facts you ascertain, the more accurate will be the whole of the work."

#### B. THE METHOD OF PROCEDURE.

"We will assume you are getting your information by calling as a stranger at X's house. Go as a W.E.A. missionary and make one of your objects that of winning X for the W.E.A. Take pamphlets, and perhaps you might take some sweets for the youngsters, etc. Talk boldly about the W.E.A.; make the most of your social enthusiasm; let them know that you are "out" to help the working people to win a greater life; sympathize with the sufferings of the poor. As far as you can do it sincerely, identify yourself with X. Somehow, at any rate, win his ear sufficiently to set his tongue wagging, and then your first and hardest task is achieved. . . ." [*As a matter of fact, we altogether exaggerated this difficulty. We found the pamphlets useful but the sweets quite unnecessary. There was scarcely a home we entered in which we did not make at any rate a passing friendship with the inmates.*]

"By acting as a W.E.A. Missionary and by standing upon your social sympathy with X, and by tactfully avoiding controversy and emphasizing agreement, you can get X to give you the information you require—either in answer to specific questions or during general conversation."

<sup>1</sup> The passages extracted are such as will assist the student to estimate the value of our returns.



## C. THE QUESTIONNAIRE.

## (i) "External" Data.

"Your return is not of the slightest use unless it gives us the name of X, his address, *the size of his tenement*, his age, his exact occupation, and the mode of your approach to him. . . ."

"4. *Age*. Don't be inquisitorial in ascertaining a victim's age. If you can't get it precisely, state "Young" (i.e. 18 to 25), "Middle-aged" (i.e. 25 to 55), "Old" (over 55)."<sup>1</sup>

"7. *Size of Tenement*. You will often be able to put down the size of the tenement without particular enquiry; but you must make certain—this is exceedingly important—how many rooms are occupied by the family in which X lives. (Size of tenement=number of rooms occupied by one family, counting as a room the kitchen, but *not* the scullery, landing, lobby, closet, bathroom, warehouse, office or shop.)<sup>2</sup>

8. *Mode of Approach*. If you have "got at" X by calling as a stranger at his house, state this fact as "House-to-house enquiry." If he is a neighbour, put "Neighbour." Whatever may be your mode of access to X, explain it so that we can understand it."

(ii) *Personal Data*.

"There are nine separate heads upon which we want information concerning X. Each of these heads is printed in capitals and preceded by a Roman numeral in your Questionnaire. A few subordinate heads are mentioned to prompt your imagination. For the most part, however, we leave it to you to ask the questions you feel most appropriate. We quite understand that you cannot give every detail of information we suggest, but under each of the *main heads* you **MUST** get *sufficient information to enable us to decide on X's condition in that respect*.

Let us consider each of the heads in turn:—

## I. EDUCATIONAL OPINIONS.

Your introduction of yourself as a W.E.A. missionary will make it easy to get at X's views on education. Tell him about the W.E.A., and ask him whether he thinks it of any use, what he should like it to do, etc.

<sup>1</sup> Doubtless a few errors were made in statements both of age and size of tenement, but these would tend to cancel out and would not appreciably affect results.

<sup>2</sup> This instruction is of course in keeping with the principle of the 1911 census.

Make a special effort to find out X's attitude towards the education of his children. Does he think their education all worthless? Is his criticism based on any solid thought or feeling?

Does he want to take them away from school as soon as possible? Or does he see the value of education and desire to give his children all he can?

## II. LEISURE.

If you can get him on to his favourite hobby, he will answer all your queries under this head. Don't put questions too abruptly or directly. *Let him talk*, and one by one you will get most of the points you want. If you can *see* his garden, put down your opinion of its condition, etc.

Make sure of the trustworthiness of his wife's or neighbour's statement that he is "always at the public-house," etc.

## III. MUSICAL TASTES.

Note what musical instruments there are in the house, whether X plays any of them, whether he likes listening; if there is any music, have a look at it; if there is a gramophone, look at the records and jot down what they are; find out if X takes the family to concerts or to hear the band in the park. Does he sing in a choir? Etc., etc. What are X's favourite songs?

## IV. ÆSTHETIC FEELINGS.

These you can judge to some extent by the condition of the home—though for this the woman is mainly responsible (furniture, pictures, floor covering, curtains, tablecloth). Partly by X's dress, perhaps. By his hobbies and pleasures. By his views on things. Does he think Sheffield is a beautiful city? Does he love the moors? Does he go to the Mappin Art Gallery? Etc., etc.

## V. RELIGIOUS AND SOCIAL ACTIVITIES.

Poor people are often extraordinarily good-hearted. For example, you will find a family with nothing to spare voluntarily taking care of an abandoned child of

some one else's. If you can give evidence of any deeds, large or small, of that character, you will help us more than in any other way to judge X's true culture. On the other hand, you may run across evidence of X's viciousness. While you are in the house, you will perhaps get an idea of what sort of a man X is from seeing the way in which he treats his wife and children.

It is most important that you should put down your personal impression of X after seeing and talking with him. State it as honestly and fully as you can.

#### VI. READING.

What X reads is one of the most important direct tests as to what X is. If there is a private collection of books, make sure they are X's, that he reads them, etc. Find out in conversation what reading he most likes—what kind of books or papers. If he borrows books, find out what he borrows and how he chooses his books.

#### VII. HOME.

Note down your personal impressions of the atmosphere of X's home. Is it really a *home*? Is there love, and sweetness and purity? Is it merely a sleeping and feeding place?

Note also the material conditions of the home: the poverty—the cleanliness—the orderliness—the state of walls, furniture, floor, table, ornaments, etc., and the appearance of the members of the household.

#### VIII. POLITICAL IDEAS.

It is not unlikely that you will fall into political discussion with X. If you do, tell us what his ideas are *worth*. Does he get all his ideas from *John Bull*, etc.? Does he think for himself? Does he really care a straw about politics?

#### IX. ROOT DESIRES.

It is not essential to get answers to the three questions we have asked under this head. At the same time, the information would be very valuable.

## X. OTHER DATA.

Under this head, put down any facts that you regard as important or supplementary, e.g. some striking fact about X's career that may transpire, your own feeling that you don't quite know what to make of this case, etc."

(iii) *Further Notes on the Questionnaire.*

"The hints so far given have assumed a house-to-house visit and a married man as the subject of investigation. It does not seem to be necessary to indicate in detail all the changes that must be made in applying the Questionnaire under conditions other than house-visiting or to people in other sex and age categories.

If you approach X as a workmate, tell us in detail your personal impression of him as a man and a worker ; but also you might go to see him in his house ; and mind you don't forget to fill in "Size of Tenement."

In filling up Questionnaires for lady X's, it is urgent to get very full information about those things in which a working-woman's personality expresses itself, e.g. the Home, Co-operation, Church Membership, Relations with husband (or parents), children (or brothers and sisters), etc."

## D. FRIENDLY COUNSEL.

"5. Take the greatest pains to return accurate information. If you feel any of your facts are questionable, say so. Leave a space blank rather than fill it in with doubtful data.

6. State the source of your information. If you are not merely recording what X himself says, let us know who says it or if it is your own impression, etc."

"12. Take a rough notebook with you on your visit of enquiry. If X is friendly, he or she may not object to your jotting down his or her opinion on the W.E.A., etc., while in the house. But, generally speaking, the right place to make your notes is *outside* the house. Make your notes *at once* ; you will find your impressions rapidly fade. It is especially important to make one set of notes before entering upon a second enquiry.

13. If possible, don't let a night's sleep intervene between making your rough notes and filling up your Questionnaire. Your rough notes won't go into full details ; but with the help of them, your recent impressions will enable you to make very

full statements on the Questionnaire. But the longer you wait, the less accurate and ample will your statements be."

"15. Beware of putting answers into X's mouth and then recording them as his. Let X state his own opinions. Don't prompt him more than you can possibly help."

"20. Learn the Questionnaire by heart, so that when you enter a house you know exactly *all* the points on which you require information.

21. Our enquiry is worthless unless our X's are truly representative. They must not be specially selected in any way. They must be chosen at random. This means that your method of approach to X must always be strictly **NEUTRAL**. You must not take as an X your friend or a fellow trade-unionist or any member of any organization as such. You must only select people whose acquaintance you make *in an accidental or neutral way*, i.e. by proximity of residence (neighbour), by proximity of work (workmate), or by approach as a stranger (house-to-house enquiry or chance familiarity in the street, etc.). If you propose a mode of approach other than one of these four, you must first notify us.

22. If you once break into a house with the purpose of getting the facts about an X living in it, you **MUST** get those facts, even if you have to return fifty times. If you neglect homes because the data are difficult to get, you will be returning us a dishonest sample. If you can't anyhow get the facts, after you have once entered a house, put in the Questionnaire the address, and send it in blank with a statement giving the reasons of your failure to get the information."

"30. Expand as much as you possibly can your personal impression of X.

It is best to make this final estimate of X after filling in all the other details and after reading the information through as a whole."

"33. Later on, we shall attempt to sort out all the cases into these three classes:—

Class I: Well-equipped (educationally) for Home, Work, Leisure, Citizenship, Life, etc.

Class II: Indifferently-equipped for Home, Work, Leisure, Citizenship, Life, etc.

Class III: Ill-equipped for Home, Work, Leisure, Citizenship, Life, etc.

If you are absolutely certain that your X belongs to one of these classes, please state "Well-equipped," "Indifferently-equipped" or "Ill-equipped" on your form, under "Other

Data." If you are not quite sure whether an X should be classed under "Well-equipped," put "? Well-equipped?" or "I am not quite sure whether to say 'Well-equipped,' etc. Similarly with a case you are not quite sure of allocating under "Ill-equipped."

*Note i.*—We want Class I ("Well-equipped") to be a rather small and exclusive class consisting only of those workers who really can be called reasonably well-educated. A worker in this class would read good literature; have an active and well-informed interest in politics; be keen on Trade Union, Co-operative Society, Church or Socialist Club; live in a really pleasant home; understand the value of education; show signs of æsthetic sense; have elevated "root desires"; make a good Tutorial Class Student or W.E.A. worker. He would be awake, spiritually rich, emancipated, intelligent, kind, earnest, and blessed with a social outlook.

*Note ii.*—Again, we intend Class III ("Ill-equipped") to be rather small and exclusive. Call an "Ill-equipped" worker one who takes no interest at all in politics; who reads nothing of any value; whose root desires are contemptible; whose amusements are mainly Football, Picture Palace, Music Hall and Public-house; who is indifferent to Trade Union, Club and Church; whose home is discreditable; whose desire of education is nil; who is, on the whole, fast asleep; blind to Truth and Beauty and Goodness; enslaved; spiritually destitute; selfish.

Put in this class both the workers who are exceedingly ignorant and stupid as well as those who are morally defective.

*Note iii.*—Among the "Indifferently-equipped" put all those who, *without any question*, belong neither to the "Well-equipped" nor the "Ill-equipped."

Probably you will find yourself putting most of your X's in Class II. But if you have a marginal case—one which you think *might* perhaps go in Class I or Class III, be scrupulous to mark it "? Well-equipped?" or "? Ill-equipped?" or "Between I and II" or "Between II and III," as we have already advised."

As a sample of the sort of thing our returns were, we have picked up the first completed Questionnaire for a man that came to hand. The statements are word for word those actually given, nothing being altered except the name and address of both helper and X.

**STRICTLY PRIVATE**

*Name of Helper.*—Peter Freeman.

*Address.*—15, Farnover Place, Brightside.

*X's Full Name.*—James Allerly.

*Exact Address.*—2H 4C Brightside Park Road.

*Sex.*—M. *Age.*—42-44.

*Married, Widower or Widowed, Single.*—M.

*Exact Occupation.*—Steel-dresser.

*Size of Tenement Occupied by Family.*—5.

*Precise Mode of Helper's Approach to X.*—Neighbour.

## I. EDUCATIONAL IDEAS.

1. *What does X think of the W.E.A.?*—Never heard of it.
2. *Does X attend any Classes, Lectures, etc.?*—No.
3. *What does X think about the education of his children?*—Little.
4. *How does X regard the University?*—Nothing about it.
5. *What is X's opinion of education in general?*
6. *Other information under I.*

Children attend most irregularly and leave as early as possible in order to get to work. To him money is of more importance than education.

## II. LEISURE.

1. *How does X spend evenings?*—In streets, at public, or the picture palaces.
2. *How does X spend free afternoons?*—Public and streets.
3. *How does X spend Sundays?*
4. *How does X spend annual holiday?*—Never known him have one.
5. *What are X's hobbies?*—None.
6. *What are X's chief amusements and pleasures?*
7. *Is X keen on garden or allotment?*—No.
8. *Other data under II.*

## III. MUSICAL TASTES.

Nil.

## IV. ÆSTHETIC FEELINGS.

Nil. Rarely you see him with a collar on. Scarf twisted round his neck.

## V. RELIGIOUS AND SOCIAL ACTIVITIES.

1. *Is X a member of a Trade Union?*—Yes.
2. *Is X a keen member?*—No.
3. *Is X a member of a Co-operative Society?*—Yes.
4. *Is X a true Co-operator?*
5. *Is X a member of a Provident or Friendly Society?*—Yes.
6. *Is X a member of any other Club or Society?*—No.
7. *Is X a member of a religious or similar organisation?*—No.
8. *What is the value of X's membership?*
9. *What is the nature of X's relations with other members of the family?*  
—Rather strained at times.
10. *Note any points that would serve to indicate X's goodness or badness.*
11. *What is your personal impression of X?*
12. *Other data under V.*  
Never attends a place of worship. Wife and children the same.

## VI. READING.

Never reads a book. Evening Special and Racing papers the only ones. When he has it, has a shilling or two on a horse.

## VII. HOME.

A meagre one. Only the barest of necessaries, but nothing that can be dispensed with. His wife does her best.

## VIII. POLITICAL IDEAS.

*(With a view to indicating X's fitness for local and national citizenship.)*  
A Socialist for what he thinks he will get out of it. Would stand and listen at street corners to street "orators" and believe what they tell him. Would go to a meeting if he thought there was likely to be some "fun," and would take his share in it.

## IX. ROOT DESIRES.

1. *What is X's ambition?*—Has none.
2. *What would X do if a millionaire?*
3. *What would X like to do in old age?*—No thought for the future.

## X. OTHER DATA.

Not a bad-hearted man when out with his companions, but not fair to his wife. Might give her more money and then they would be much more comfortable, but instead spends too much on drink and gambling.



## CHAPTER III

### CLASSIFICATION

To classify the representatives secured by the investigation it became necessary to devise a method of differentiating them. Had we been considering "Physical Equipment" we could have employed tests known to medical men and decided with reasonable accuracy which were "first-class lives," which were "second-class lives," and so on. "Physical Equipment," as an insurance society would interpret it, is a more or less palpable and measurable fact. But the equipment which we were called upon to measure would seem unsusceptible of measurement; it is something the very nature of which eludes comprehension.

When we say that A is better than B at simple addition, we are making a limited statement which is easily followed and easily proved. But what do we mean when we say—as we are constantly by implication doing—that A is a better human being than B? How was Socrates "better" than the Athenians who forced him to drink the hemlock? How was he better than the friends who counselled him to escape? Which is "better"—the slovenly, absent-minded, ineffectual University don or his practical and charming ignoramus of a wife? In what ways was the child whom Jesus Christ set as an example in the midst of His disciples "better" than they? How shall we decide—can we decide?—in what order of merit (so to speak) to place Mr. Asquith, Mr. Bottomley, the Rev. R. J. Campbell, Mr. G. K. Chesterton, Mr. Lloyd George, Sir Douglas Haig, the King, Sir Thomas Lipton, Sir Oliver Lodge, Viscount Northcliffe, Mr. Bernard Shaw, and Mr. H. G. Wells? Let the reader mentally or actually put "1" against the "best" of these men; "2" against the "second-best"; and so on through the whole twelve of them. Upon what principle is he forming his queue?

How were we to arrange in order of fundamental merit the 816 men and women we picked out of the streets of Sheffield?

At the outset we confess candidly that the classification we have adopted depends upon two unsupported hypotheses, each unfortunately running counter to certain widely held views. To many adherents of one or other of the great religions, human beings must all be regarded as either "saved" or "lost," either "sheep" or "goats," either "white" or "black." On the other hand, there are great and perhaps increasing numbers of people who look upon each individual as a conglomeration of innumerable elements without a unifying reality: these would declare that as between A and B it may be possible to compare a single factor in their make-up; but they would deny the practicability either now or at any time of classifying A and B *as a whole*. The former view sees human beings as segregated into two mutually exclusive masses. The latter sees one vast multitude, unarranged and unarrangeable.

With no desire to trespass into theology or philosophy, we are obliged to state that in our view a human being is not either white *or* black, nor an incoherent patchwork of white *and* black. We contend that every human being—to develop the colour metaphor—has his own individual shade of *brown*. And to revert to the other figure of speech, we visualize human beings not as two confronting masses, nor yet as one confused multitude, but as standing shoulder to shoulder in a line,<sup>1</sup> placed in order according to the degree of the basic unifying reality resident in each.<sup>2</sup> It is the man's fundamental self, the quality of the

<sup>1</sup> We thus assume also that men and women stand in this line, or, in other words, that it is possible to compare, in this fundamental respect, a man with a woman.

<sup>2</sup> Cf. Maeterlinck, *The Life of the Bee*: "I know of no other creature that has thus been fashioned to produce this strange fluid, which we call thought, intelligence, understanding, reason, soul, spirit, cerebral power, virtue, goodness, justice, knowledge; for it has a thousand names, though only one essence. To this essence all things within us are sacrificed. Our muscles, our health, the agility of our limbs, the equilibrium of our animal functions, the tranquillity of our life—all these feel the ever-increasing weight of its preponderance. It is the most precious, most difficult state to which matter can be raised. Flame, heat, light, even life, and the instinct more subtle than life, and most of the intangible forces which crowned the world before our coming, have paled at the contact of the new effluence. Whither it will lead us we know not, or what it will do with us, or become in our hands. All this will be revealed when at last it shall reign in the plenitude of its powers."

Cf. also Bernard Shaw, Syllabus of Lecture given at the King's Hall on October 27, 1916: "Life must be conceived politically not as a fixed and gratuitous attribute of certain bodies, but as a power of which the supply varies in quantity and quality, and can be controlled by public action. Health and disease, vitality and mortality, mean not only a greater or less quantity of life, but a higher or lower quality of it. By a higher quality is meant higher in the ascent of evolution. Cancer is a very vigorous mode of life; but we call it lower than the life of a human brain, which it destroys.

life that is in him, the spiritual nature that subtly communicates itself to his fellows, the thing that he is in the evolutionary scale, the man as he appears in "the eye of God." We believe that as an actual fact in Nature every man has his *value*, and that theoretically—to say the least of it—it is feasible to classify men according to the values they possess.<sup>1</sup>

Supposing these assumptions to be correct, "placing" is possible. The problem we had to solve was to find practicable methods of doing it. "I have myself," says Bernard Shaw,<sup>2</sup> "been tested with contrivances designed to ascertain how quickly I can respond to a sensory stimulus, or how long I can distinguish between two colours when they are being substituted for one another with increasing rapidity. The inferences from these tests vary from the simplest statement of the result to a certificate classing you with a Fuegian or with Shakespear or Plato: that is to say, from cautious fact to extravagant romance; but if these contrivances be taken with various tests used in the Army and other public services, they will appear as part of a growing body of anthropometric devices ranging from the shoemaker's rule to attempts at psychometric machines. These machines should not be passed over lightly because some of them are obviously cranky, and none have superseded the experienced college tutor who tells an undergraduate what honours it is worth his while to read for in view of his natural capacity. But tutorial measurement is founded upon a degree of intimacy and familiarity which is not practicable for general purposes."

The scientific way of making this enquiry of ours would be—perhaps some day will be—to use "anthropometric devices" on a sufficiently large and properly selected sample of workers. The best way of making it at the present time would be to pick out a sample of workers *every one of whom* was known with at least that "degree of intimacy and familiarity" that the tutor possesses of the undergraduate. This could be done by elaborate organization, and we sincerely hope that other and abler

The existence of cancer shows that it is possible for life, when operating at a high level, to slip down to a lower level and ruin its previous work. Death itself does not put an end to life: it substitutes the life of a million maggots for the life of one man. Fundamentally, the business of the politician is to keep life operating at the highest possible level and climbing to still higher ones. In other words, the Highest Quality of the Greatest Number."

<sup>1</sup> We incline to the belief that physiologists will ultimately discover that the physical body of the "coarse" man is in some way more coarse or less refined than that of the "refined" man.

<sup>2</sup> Preface to the (1918) *Education Year Book*.

investigators will accomplish it and supersede our amateurish methods. Situated as we were, however, we were obliged to resort to clumsier devices, involving larger possibilities of error.

The only method found practicable in the majority of cases was to base our estimate of the individual upon the data provided by a single brief interview. In this interview, nevertheless, we believe that we ascertained enough data concerning "X" to throw him with rough accuracy into one or other of the three classes presently to be specified.

What we did was to discover by every available means the individual's *spiritual affiliations*. His æsthetic sense would be revealed in his appearance, the condition of his house, his way of speaking about music and other things; his intelligence would be indicated by the way in which he talked and by the knowledge he possessed on politics and other serious matters; his "love of goodness" would be shown by his attitude towards his wife and children, the way in which he spent his leisure, and the interest which he showed in various features of his environment. It is our conviction that an approximately accurate diagnosis can be made in almost every case by studying "symptoms" of this kind.<sup>1</sup> To get at the reality you do not want to have before you the Recording Angel's detailed list of a man's virtues and vices; you need not know how many of the Ten Commandments he has broken, or whether he has risen in a crisis to some act of magnanimity. The real man is the man in ordinary life, as he reveals himself in his everyday love of Beauty, Truth and Goodness, in his home, his work, his leisure. What he is *in general* determines his conduct on particular occasions. We accept Emerson's verdict: "A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light, which all may read but himself. Concealment avails him nothing; boasting nothing. There is confession in the glances of our eyes, in our smiles, in our salutations, in the grasp of hands."

Our investigators worked with a wide experience and with considerable skill. We believe that in ninety-five cases out of a hundred they amassed sufficient information, and interpreted it with sufficient accuracy, to enable us to place "X" correctly.

If the student doubts the feasibility of such "placing," let him talk to the first working-man he encounters, with the conscious intention of finding out what we were seeking for. He

<sup>1</sup> Certain individuals, we are prepared to admit, elude such methods and would reveal themselves on longer acquaintance as quite different from what they are on first encounter. But these do not number five in a hundred, perhaps not one in a hundred.

will be surprised to discover how speedily he begins to form an estimate from the man's face, bearing, speech, clothes, and knowledge of what he essentially is. Let him chat with the man for a quarter of an hour, sympathizing with his ideas, and skilfully turning the conversation on to amusements, education, reading, politics, etc., and he will have an impression which is perhaps as accurate as anything he could get in a lifetime.<sup>1</sup> Let him go to see the man's home, observe his relations with his wife and children, note the condition of the walls, floor, table, etc., and he will have external evidence to intensify the impression already gained.

The task was made easier, and the results more certain, by the fact that we were studying only one broadly homogeneous section of the population. It would have been beyond our powers to make a comparative estimate of the equipment of representatives drawn from the ranks of the possessing rich, the middle-class, and the property-less workers. *The indices by which we could read the hidden reality would be different in each class.* One thinks well of a worker if he can talk about Sherlock Holmes, for that character is not much known among the poor. But we would pass the fact by as providing no test whatever of the capacity or elevation of one of the well-to-do. Again, to institute comparisons between back-to-back houses and those based upon servants and nursemaids, with a view to discovering ultimate facts about those responsible for each, would be a task for a Superman. It is, moreover, easier to discover the truth about the workers than about those in other classes. Just as the worker's home is open to the street, so would his nature seem bare to the enquirer. He is not concealed by grounds, motor-cars, servants, clothes, and conventionalities. He does not hide his feelings and ideas by the adoption of smooth ways of speech and behaviour. One must undo wrapping after wrapping to get at the real man in a bishop or a duke, a businessman or a professional. But the worker's soul is, to our thinking, more accessible. Living in the eye of his neighbours,

<sup>1</sup> As a matter of fact, we all do this sub-consciously, with astounding swiftness and accuracy. "All human intercourse is a seeing of reflections. I meet a stranger in a railway carriage. The cadence of his first word tells me he is English, and comes from Yorkshire. . . . His second sentence records that he is a politician and a faint inflexion in the way he pronounces *The Times* reveals his party. In his next remarks I see reflected a whole world of experiences. The books he has read, the people he has met, the influences that have played upon him and made him the man he is—these are all registered there by a pen which lets nothing pass and whose writing can never be blotted out. . . . Whether we like it or not, we live in glass-houses. The mind, the memory, the soul is simply a vast chamber panelled with looking-glass" (Henry Drummond: *The Changed Life*).

enjoying a minimum of privacy, he has not learnt to disguise his nature. What he truly is, is written in staring characters in himself and in the things about him.

To decide upon the manner of classifying the returns and naming the classes was a task that tormented us from the moment we began the enquiry. It worries us still, for we are not sure that we might not even yet, after still more discussion and reflection and memorandum-writing, hit upon a "more excellent way." We at first decided to have five classes: I, "The Best"; II, "The Middling"; III, "The Worst"; and intermediate classes for the cases marginal to I and II and to II and III. We abandoned this project partly because the use of smaller groups would gravely detract from the statistical results of the enquiry; but mainly because we found by experiment that such intermediate classes tended to correspond not with any actual sections of working-class equipment so much as with inadequacy of data in some of the returns.<sup>1</sup> It seemed wisest to do what is indicated in the Instructions to Helpers: have a small and exclusive class for the best of the workers, a small and exclusive class for the worst, and an intermediate, vaguely defined, and unscientifically large and inclusive class for those not definitely superior and inferior.

It seemed best to name these three classes the "Well-equipped," the "Inadequately-equipped," and the "Mal-equipped."<sup>2</sup> These terms are unimaginative enough for a thesis for a doctorate. They do not appeal to us as much as "Those Living Finely," "Those Living Indifferently," and "Those Living Basely," or the "Spiritually Rich," the "Spiritually Poor," and the "Spiritually Destitute," or many others which with reluctance we rejected. From our point of view, however, there is much virtue in your "Equipped." In particular it calls up the idea of Education<sup>3</sup> simultaneously with the idea of Life—for which Education ought to equip people. Its derivatives, moreover, will more readily assume the connotations we thrust upon them than would a term having a specialized significance because of its usual employment in other connexions.<sup>4</sup>

<sup>1</sup> When we came to the final placing, a number of inadequate returns were cast on one side.

<sup>2</sup> We have coined the third term. "Ill-equipped" literally means the same thing as "Mal-equipped," but we want a suggestion of positive deficiency or falsity which is conveyed by the prefix "Mal" and not by the prefix "Ill."

<sup>3</sup> The only way to speak of a man's "educatedness" is to use the periphrasis "educational equipment."

<sup>4</sup> In Part I of this enquiry (to be published subsequently) we shall be

Into Class I, "The Well-equipped,"<sup>1</sup> we determined to place those who, without any question, were far above the average in equipment. The man or woman in this class might not unreasonably be regarded as "magnanimous" in the literal sense of the word<sup>2</sup> and not merely in relation to his or her fellow-workers. Class I includes those who are more or less free from the prison of the flesh; those who are reasonably able to cope with life; those who try to devote themselves to great purposes; those who have some sense of Beauty, Truth and Goodness; those (in the old phrase) who try to "glorify God"; those (in the new phrase) who are "educated." These are the "effectives" among the workers—the spearhead of Labour. From their ranks come those who undertake active work in the trade-union and co-operative movements and in local and national politics; those who speak to and for Labour; those who despair daily over the stupidity and indifference and unresponsiveness of their fellows, but never cease to give their lives for them. Most of the men, and almost all the women in Class I, however, are neither organizers nor educators. They live and work in obscurity; nevertheless their ideals are for the most part those which the more energetic spirits are endeavouring to make operative. They can be relied on by those undertaking the more public work; each one of them influences his or her little circle of "Inadequately-equipped" workers in the direction of sanity and social endeavour. Class I is Labour in the best sense of the word, and in the union between it and Class I in the ranks of the well-to-do lies the hope of an England worth inhabiting.

The worker in Class I has a home that is pleasant to enter, both because of the cleanliness and taste apparent in its ordering

showing, from a historical point of view, how far the recognized educational agencies, during the period in which the present adult workers have grown up, have equipped the workers for life. This Part attempts to show the results of that educational effort or neglect. Part III will deal with the equipment being provided by all the agencies (whether called "educational" or not) affecting the adult workers to-day. Part IV will suggest what educational effort is needful in order that the adult workers in general may become better equipped than they are. There is perhaps no series of terms except those connected with the word "equip" that would give the whole enquiry the desired unity of both nomenclature and application.

<sup>1</sup> The student must amplify and correct the impressions derived from the descriptions in the text by studying the examples of each class given in the subsequent chapters. At the same time, he must realize in studying those statements that fragments of information are omitted (by the compulsions of literary production) which have contributed to our decision in placing him.

It is a thousand pities that so magnificent a coin as this word has been clipped and debased. We urgently need a term which shall give us in English the equivalent of the Greek *μεγαλόψυχος*.

and because of the condition of the children, the relations between the members of the family, and the general atmosphere of goodwill, refinement, and even culture. (In the main, of course, domestic arrangements are the woman's affair—they are indeed the best clue to her ability and character<sup>1</sup>—but we have generally found that the first-rate male worker lives in a first-rate home.) As regards the industrial capacity of the men and also of those women who are out wage-earning, we did not in this preliminary enquiry obtain much information. Had we done so, we believe we should have found that in most cases the man in this class was an efficient and trustworthy workman, and often, though not by any means always, high-skilled. The best sort of workman is almost always keen on his trade union; his wife is almost always keen on—or at any rate, a loyal member of—the co-operative store. Pretty generally the man, and sometimes the woman, is interested and well-informed in local and national politics, reading the less trifling parts of the newspapers and perhaps literature on social questions. In their leisure moments, husband and wife like to be at home, doing what they can to make things comfortable and pleasant, looking after the children, reading,<sup>2</sup> having music, and enjoying one another's company; they will go walks with the youngsters on Thursday or Saturday afternoon<sup>3</sup> or on Sunday. They will go fairly often to a concert, sometimes to "the pictures," rarely to the music hall, and in most cases scarcely at all to the public-house. The man is often the possessor of a "garden"<sup>4</sup> (as allotments are called in Sheffield); gets about to trade union, political and other meetings; and is active as a rule outside his house, either for his own self-culture or for more altruistic purposes. The woman's life is pretty well bounded by the home. If she has a hobby, it is often some kind of needlework. She is more likely than the man to be doing some sort of church or

<sup>1</sup> Speaking roughly, we put a woman in Class I if her home was excellent and she manifested positive moral, intellectual and æsthetic qualities. We did not necessarily expect her to be well-informed in politics, etc., or "well-educated" (in the narrower sense of the word).

<sup>2</sup> Nothing has astonished us more in this enquiry than the indiscriminate character of the reading even of the best of the workers. A "well-equipped" man, unless he is a very well-equipped man, seems to read almost anything that is put into his hands, and to know little of the glorious literature (present no less than past) which is perhaps the thing for which English people have most cause to be patriotic. "What the Workers Read" will be one of the sections in our forthcoming Volume III.

<sup>3</sup> On Thursday, in Sheffield, the shop-assistants get their half-day; on Saturday, the operatives.

<sup>4</sup> This was true before the Fellowship of Allotment Holders grew to its present enormous size.



chapel work, but neither man nor woman as a rule attends any place of worship.<sup>1</sup>

Most workers in this class approximately satisfy this description. But each worker, especially among the best of them, has his own individuality; we have not hesitated to put a man in this class merely because he chose to devote himself to (say) trade-unionism to the neglect of his home, or because, in his love of reading poetry, he failed to inform himself upon politics. Rising as far as we could above our private prejudices, we considered the individual *as a whole*, endeavouring to allocate him—so to speak—to the class into which God meant him to go.<sup>2</sup>

The student will comprehend our categories more precisely if we analyse the composition of Class III before that of Class II.

Into Class III, the "Mal-equipped," we have put all those who without question are far below the average in character or in intelligence—or, as we usually found the case, in both. The man or woman in this class is to be regarded as a failure, not merely in relation to his or her fellow-workers, but positively. The Class III individual fails not as a man who has ideals but betrays them, but as one who aspires to nothing except the satisfaction of his own desires. Wherever an "X" had any serious interest in life, or revealed any sign of greatness of soul—however inferior he might be in other respects—we excluded him from Class III. In stupidity or in ignorance or in base cleverness, those in this class live for ends of their own, in vicious ways that pollute the lives of others. These are the "rotters," the "wastrels," the "Yahoos." From their loins come the intellectually feeble and the morally depraved children that sap all the best energies of the school-mistress; the millionaire or the manual worker who desires sexual gratification can have it from the women of this class on easy terms; the middle-class lady who used to think that the unemployed were all morally unemployable, would have found in the men of this class plenty of support for her theory. Could all the members of Class III be segregated but plentifully supplied with whatever material goods they demanded, it looks as if in twelve months they would drink, gamble, lie, steal, murder and rot themselves to extinction. Were Sheffield freed of their presence, many

<sup>1</sup> Non-attendance at church signifies nothing as to the equipment of a worker. Regarded by itself, attendance means nothing more than that he is not a member of Class III,—not always even that.

<sup>2</sup> There has been small room in this enquiry for indulgence in personal prejudice. The five men and women who have organized and edited—to say nothing of the 28 who have helped—agree, as far as they can themselves make out, in nothing except a belief in education.

thousands of policemen, Poor Law officers, medical men, social workers and others engaged in combating disease,<sup>1</sup> dirt, destitution, vice and crime would have little or nothing to do. There would become available for making the city a Utopia, money and enterprise altogether beyond the present conceptions of the most violently progressive member of the Town Council.<sup>2</sup>

The male workers of this class are usually, but not always, found doing very low-skilled work; they preponderate among the "casuals" and the "regularly unemployed," of whom in pre-War days Sheffield probably possessed several thousands. Not a few of both the male and the female members of this class find other ways of earning a living than by working for it. The homes—the holes—in which Class III children are brought up are both spiritually, and also, as a rule, materially, deplorable. Class III mothers and wives lack the will or even the desire to make the home decent.<sup>3</sup> Their leisure, of which they have, or did have, plenty, is spent by the "Mal-equipped" in sleeping, sexual vice, drinking, gambling, loafing, watching football matches, looking at the "pictures," and going to music halls. They take no interest in trade union or co-operative store, though for some ignoble reason they may be members of one or the other. They know nothing and care nothing about politics (though there are ways of interesting them at election times!). They read the papers for racing news, sex filth, etc. They go to church only if they happen to get married properly.<sup>4</sup>

<sup>1</sup> Bernard Shaw's dictum that "the sound body is the product of the sound mind" is perhaps only true within certain limits. But it is certainly a fact that the mind that feeds constantly upon bestial thoughts in time rots the physical vehicle that it operates. It is often possible to detect this rottenness in the very face and form and bearing of the members of Class III.

<sup>2</sup> Without being as yet able to give statistics, we believe that the Mal-equipped preponderate in the 13,000 of the population living in two-roomed and in the 75,000 living in three-roomed (back-to-back) tenements which might perhaps be regarded as forming "slums." But it is risky to argue from size of tenement to quality of equipment, and it certainly cannot be done upon the basis of so limited an enquiry as ours.

<sup>3</sup> In addition to these ordinarily Mal-equipped men and women we ran across not a few who were Mal-equipped in the sense of being "not all there."

<sup>4</sup> We regret to say that we found a relatively large number of young men falling into this class, more by far than the total number of young men (as compared with the total number of "middle-aged" or "old") would warrant. This may have been partly accidental, for with so small a subclass, statistical statements can be made only within wide limits. But we believe that on the whole the result is one that a larger enquiry would endorse. An education which ends at twelve or fourteen leaves the boy subject during the infinitely plastic period of adolescence to the influences of an environment devoid of educational elements and in many respects thoroughly

Into Class II, the Inadequately-equipped, we put all those whom we did not feel constrained to include in Class I or Class III. The two outer classes, as already indicated, tend to be small and exclusive; this intermediate class is large and comprehensive, containing all those midway between the "Well-equipped" and the "Mal-equipped," many who are marginal to the one class or the other, and some unplaceable individuals whom we put here because they had too much Class I in them to go into Class III and too much Class III in them to go into Class I.<sup>1</sup> Nevertheless, although Class II is somewhat artificially determined, and does in fact include heterogeneous elements, the bulk of the workers embraced in it form a tolerably homogeneous mass. Even stripped of its marginal Class I and Class III cases, and of those hybrids who had Class I virtues and Class III vices, it remains by far the largest group of both men and women. Class II has in fact the best claim to be considered as "the Workers." If there is such a thing as an "ordinary" or an "average" or a "typical" worker, he belongs to Class II. We would politely request middle-class writers in future to visualize a male member of this class when they refer to "the man in the street." These in their scores of thousands in Sheffield, and in their millions upon millions in the whole country, are the real "masses," the real "poor," the real "people." The members of Class I may think for them, talk to them, organize them and lead them, but with them, so far as numbers

demoralizing; the result is that he arrives at manhood inadequate for the duties of adult life. In many cases, we incline to believe, he will improve somewhat in middle-age, so as later on, perhaps, to fall into Class II. But in his case, as in that of the "old" man, who might in the past have been more effective than at present, our business was to consider what *is* and not what has been, or will be.

<sup>1</sup> It is convenient, no doubt, to differentiate between the Love of Beauty and the Love of Truth and the Love of Goodness. But the practice has set going a mode of thinking which is to our minds radically unsound. Educationists and others (for example, Mr. Edmond Holmes in *What Is and What Might Be*, and Mr. Clutton Brock in *The Ultimate Beliefs*) are encouraging the view that the Love of Beauty is a distinct thing, the Love of Truth a distinct thing, and the Love of Goodness a distinct thing. But psychologically and practically it is just as impossible to particularize any activity of the spirit as revealing a Love of Beauty alone or a Love of Truth alone or a Love of Goodness alone, as it is philosophically to separate the mysteries we call Beauty, Truth and Goodness. Man is one, he is a Beauty-Truth-Goodness Unity, and in every thought and action all three aspects of him are correlated and operative. We allow ourselves this palaver in order to introduce and emphasize our confession that in some individuals there is apparently no correlation between the æsthetic, the intellectual and the moral sense. Many "geniuses" admittedly fall into this category. But we have also unearthed a few men and women who are not geniuses, whom we have been obliged to classify in the unscientific way indicated in the text.

go, in the democratic trade union and co-operative society, in the democratic local and national political election, is the ultimate numerical decision upon policy. Class III without question have a pernicious effect upon them, and what is worse, upon their children. But even living as they do in close contact with Class III households, they manage to live their own lives and to keep quite as free as the "average" member of the well-to-do classes from vice and crime. What distinguishes them, or "indistinguishes" them, so to speak, is their lack of positive qualities of any kind. Our investigators find themselves able to recall with ease the Class I and Class III cases which they visited; but they find that those in Class II have faded from their minds. We can statistically justify the poetic instinct of Edward Carpenter, when, perhaps after a walk through the streets of Sheffield, he cried to the workers in that best-loved of their songs, "Will you sleep on?"<sup>1</sup> The great mass of the workers are indeed asleep. (Unless the War has awakened them!)

The man of Class II is most generally a low-skilled or semi-skilled worker, but of course there are numbers of high-skilled and unskilled men whose mental and moral qualities bring them within Class II limits.

The married woman is usually at home, though often she will go out charring, etc.; the unmarried or widowed woman is at some not particularly skilled occupation. The homes in which the children of the Inadequately-equipped are being in their turn inadequately equipped vary from something pleasant and wholesome to something filthy and unsavoury; we do not like to talk about an "average" home, but if the reader likes to think of it, he may picture one that lies between these two extremes. The man in this class is in all probability a member of a trade union, but takes little interest in it and never turns up at meetings unless there is "something big on." The woman possibly trades with the co-operative store, but not because she is interested in the co-operative movement. The man can no doubt talk a bit about politics; when he has read all the news, he may read something of political matters in his evening or Sunday paper; but he is "not bothered wi' it." The woman is still less "bothered wi' it." It is our honest belief that neither the man nor—still more certainly—the woman in Class II<sup>2</sup>

<sup>1</sup> Subsequent to the writing of this note Edward Carpenter has stated to one of our number that this guess is not far from being correct.

<sup>2</sup> Least of all the women over thirty. Without pretending to be statistical, we have a very strong impression that the working-class woman in middle-age is, as a rule, less well-equipped (mentally at any rate) than she was in youth.

can in any genuine sense of the word be called "fit to vote." The picture palace and the public-house rival one another as the favourite resort of the Inadequately-equipped males. Other modes of spending leisure adopted in varying degrees by the men of Class II are gardening, walking, cycling, fishing, reading (mostly the papers), watching football matches, going to the music hall and gambling. Their household work (prolonged by intervals of gossip) as a rule leaves the women with time for little amusement, beyond visiting the conveniently near public-house or its increasingly successful rival in their affections, the picture palace. Few of the members of this class have any active connection with church or chapel.

Having decided upon these categories, we delegated the task of "placing" the workers investigated to the male investigator who secured returns for three-quarters of the men and for one-tenth of the women. His first-hand investigation of the cases, and his long experience in many kinds of educational, economic and social work admirably fitted him for the task; and it was felt that consistency of placing could be achieved only if one judgment (i.e. one scale of values) was operative throughout. The bulk of the cases—because of the convenience of the pre-arranged categories—fell easily enough into one class or the other.<sup>1</sup>

A certain percentage of the cases assigned to Class I should no doubt have been put in Class II and vice versa; similarly with Classes II and III. But such errors tend to cancel out. The substantial accuracy of the placing is, to say the least of it, as much beyond question as that of university examiners who define in rigid classes students whose work stands at every degree of quality.<sup>2</sup>

In tabular form the results of the enquiry are as follows:—

	Well-equipped.	Indifferently-equipped.	Mal-equipped.
Men .. .. .	96	280	32
Women .. .. .	92	290	26
Total men and women.. ..	188	570	58

<sup>1</sup> A fraction of the cases were so marginal (so to speak) that it was not possible to be certain of their accurate assignment.

<sup>2</sup> Professor Bowley, after reading Chapters II and III, wrote to us: "I think that an examiner would not be able to make so good a defence of his methods. . . . I have nothing to suggest by way of alteration."

These figures relate, of course, only to the sample of 408 men and 408 women that we made the basis of the investigation. In applying them to the 200,000 men and women workers of Sheffield, it is necessary so to state the results as to allow for the errors introduced by the process of sampling.<sup>1</sup> Thus safeguarded, the statistical results of the enquiry should be written :—

MEN.

Class.	Percentage.	Referred to as—	Numbers in Sheffield.*
Well-equipped ..	From 19 to 28	"About one-quarter"	From 20,000 to 30,000
Inadequately-equipped	From 64 to 75	"Approaching three-quarters"; "Some two-thirds," etc.	From 67,000 to 76,000
Mal-equipped.. ..	From 5 to 11	"About one-twelfth"	From 5,000 to 11,000

WOMEN.

Class.	Percentage.	Referred to as—	Numbers in Sheffield.
Well-equipped ..	From 18 to 27	"About one-quarter"	From 19,000 to 29,000
Inadequately-equipped	From 67 to 75	"Approaching three-quarters"; "More than two-thirds," etc.	From 71,000 to 80,000
Mal-equipped.. ..	From 4 to 9	"About one-fifteenth"	From 4,000 to 10,000

MEN AND WOMEN.

Class.	Percentage.	Referred to as—	Numbers in Sheffield.
Well-equipped ..	From 20 to 26	"About one-quarter"	From 42,000 to 55,000
Inadequately-equipped	From 67 to 73	"Approaching three-quarters"	From 141,000 to 154,000
Mal-equipped.. ..	From 5 to 8	"About one-fifteenth"	From 11,000 to 17,000

<sup>1</sup> Upon Professor Bowley's advice, we have adopted as the measure of reliability twice that known to statisticians as the "standard deviation."

The standard deviation appropriate to the estimate is  $\sqrt{\frac{m}{n} \cdot \frac{n-m}{n} \cdot n}$ , where  $n$  is the whole number in the sample (408 or 816 in this case),  $m$  the number in the particular group under consideration. The chance of the true proportion differing from the estimate by more than twice the standard deviation is only 1 in 22. (The student desiring more light upon the statistical interpretation of an enquiry of this kind should consult *Livelihood and Poverty*, by Bowley and Burnett-Hurst, chapter vi).

<sup>2</sup> The numbers (stated to the nearest thousand) are based upon the 1911 Census figures (Chapter II, p. 32). By reason of population changes in the last seven years, a relatively very small number plus (+) must be understood in each case. We do not know the facts accurately enough to make the calculation of the additional fragments worth attempting.

Chapters IV, V, and VI consist of a number of "Extensive Studies" (reproduced from the completed questionnaires) of representatives of each of the three classes into which, according to their Equipment, we have divided the workers.

## CHAPTER IV

### EXTENSIVE STUDIES OF THE WELL-EQUIPPED

#### PART I: MEN

IN an investigation of 408 representatives of the men workers of Sheffield, it was found that 96, representing about one-quarter of all the men workers in the city, were Well-equipped in the sense indicated upon pp. 58 to 60. Below are given skeleton descriptions of 30 of the cases investigated.<sup>1</sup>

#### 1. MARRATIN: aged 22: *silver-worker*<sup>2</sup>: 5 rooms:—

An effective trade-unionist.—A keen politician (Labour): "Has read a lot of Dickens, Ruskin and Wells; had seen some of Shaw's plays.—Loves the country.—Fond of music.—Not a member of any

<sup>1</sup> As far as practicable—in order to avoid, as it were, a second refraction—we have, throughout these statements, quoted (in double inverted commas) the helper's own words. Some of the cases are marginal to I and II or to II and III; students will no doubt be inclined to query in certain cases the accuracy of our placing; but they must remember that all the points upon the form could not be transmitted to these statements. (The reproduction of many odd fragmentary answers to questions would have made the descriptions impracticably long. Certain personal points would have betrayed the identity of an X; e.g. one Well-equipped woman was an active member of the Theosophical Society, but we might almost as well have given her name and address as say so. We need scarcely say that the names used are not those of the persons investigated.) If there are any "general readers" of this volume and they find the statements too jejune and boring, they can skip them and get on to the more elaborate descriptions in the later chapters of the book. But we do not recommend this course to the student of social problems. The Equipment of the Workers has a quantitative side as well as a qualitative. The student will sense the latter best by perusing the concluding chapters of the volume, but he will best sense the former by studying these notes. If the "general reader" finds the statements dry, let him remember that each one represents what the Australians call a "flesh and blood" man or woman, and that each in its turn stands for hundreds like it.

<sup>2</sup> The occupations of both men and women are not designated either precisely or, indeed, consistently. Our helpers found it impossible to get sufficient particulars to enable us to classify all jobs, as we intended, under such headings as "high-skilled," "semi-skilled," "low-skilled."



church.—Very superior home.—Two of his remarks were: 'In Sheffield they give you not a home, but accommodation,' and 'It is better to build a dam than a cathedral.' "

2. BARRIE: *aged 23: labourer: 2 rooms:—*

Enthusiastic for education.—Well-informed and keen on politics; a Socialist; wants a Revolution, though not of the violent sort.—An eager trade-unionist.—Not a member of any church and not at all complimentary to the churches in his conversation.—Excellent relationship between him and his wife and youngsters.—Had read some Dickens and some articles of H. G. Wells.—Goes occasionally to picture palace or music hall.—"Really alive to things: talked with real spirit: trustworthy, genuine, kindhearted."

3. HECKER: *aged 24: cutter: 4 rooms:—*

Keen on trade-unionism and co-operation: doesn't think much of the university or the churches.—"A clear-headed, fully-convinced Socialist."—Had read several of Blatchford's books and one or two of H. G. Wells.—"His eyes gleamed when I told him of the books at the W.E.A. House he could go and read."—Attends the I.L.P. Meetings in Barker's Pool on Sunday evenings.

4. RECKETTS: *aged 24: skilled metal-worker: 4 rooms:—*

Had been in a University Tutorial Class for three years.—"We talked about Thoreau, Richard Jefferies, etc.; tremendous treat to talk to him; I realized what wonderful things these Tutorial Classes are."—Keen on trade-unionism, etc.—Attends no church.

5. SLEEMAN: *aged 30: turner: 5 rooms:—*

Makes a hobby of woodwork; took classes in it at evening school.—Hates living in St. Philip's; says the locality is so bad physically and morally for his children.—Reads Blatchford's books, *Labour Leader*, *Herald*, etc.—Denounced the churches for their hypocrisy.

6. HEWSUM: *aged 34: time-keeper: 5 rooms:—*

Adult School man—trade-unionist—co-operator.—Likes lectures and debates.—Well-informed on both local and national politics.—Likes Dickens, Scott, Brontë, Tennyson.—"He has educated himself by reading and study and observation."

7. HENDER: *aged 35: saw-maker: 5 rooms:—*

"A rather fine-looking chap and a very fine, sensible, plain-spoken, capable, self-respecting man; a sort of ideal practical worker; extremely keen on practical mechanical work."—"He spent half-an-hour telling me tales of the genuine goodness of his employer; he said he could write a book about his kindness; he was at his previous firm fifteen years, at this eight; he said the other was hell, this was heaven."

8. HATCHARD: *aged 38: railwayman: 5 rooms:—*

"Has followed Mr. Fisher's Bill with intelligence: says his branch of the National Union of Railwaymen is very keen on the question."—In his leisure, gardens, goes long walks, attends debates and reads.—Has studied "psychology," and is now wading through a very tough work on human anatomy.—Very keen on trade-unionism and co-operation.—"Is a Socialist, but has sensible ideas of reform; has suffered a good deal of petty persecution, but sticks to his principles." Attends Ethical Society.—"His wife and he are comrades."—"He is making a valiant effort to educate himself, but is frequently too tired at night, so gets disheartened."

9. HEBWORTH: *aged 40: cutler: 4 rooms:—*

"Very down on the workers for being so ignorant and spiritless; complained of the way they let him down as a shop-steward, how they were afraid of meeting the 'gaffers,' etc."—"Said of the churches: 'I think they do more harm than good; the gaffers all go to 'em.'"—Does no reading worth speaking of.—First-rate home.—"My opinion of him improved rapidly into respect as I heard him marshalling facts and figures and proving his practical intelligence."—"At one time used to go to every political meeting he could, but now not so keen; Labour rather than Socialist."

10. STRUTIER: *aged 40: skilled engineer: 5 rooms:—*

"Told me (as several others had done) how the workers had been asked to subscribe to the university and laughed at the idea that it was of any use to the workers."—Occasionally visited music hall and picture palace; he used to go to theatre once a week; went to the 'pub' for a talk.—"Intelligent.—Doesn't believe in the churches or theological Christianity; said churches were not Social and Labour enough."—"Read books as well as papers; had seen one or two of Bernard Shaw's plays, e.g. 'Man and Superman'; not much on social problems; no Wells; no Webb; had read a good deal of Blatchford."—Active trade-unionist.—"Practically a Socialist in politics, but did not like 'extremists' and was doubtful of the practicability of Socialism; said the Russian Revolution would spread to England; spoke of how we'd all lost our liberties in this country and how the Government always took the line of repression instead of friendly conciliation."

11. THORINGTON: *aged 42: steel-melter: 3 rooms:—*

*University:* "one of the best institutions possible."—"Has definite fixed ideas regarding the value of education."—Spends evenings in "reading and a drink afterwards."—Extremely interested in books dealing with social problems: "Any book which deals with the uplifting of mankind is welcome."—Enthusiastic co-operator, trade-unionist and friendly society member.—"Takes a great interest in politics; at election times works very hard for his candidate;

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is present at all meetings and ready to ask questions; can tell you who was in power and what men held offices for many years gone by."—His ambition is "to see the working-man lifted above his present conditions."—An Atheist.

### 12. EDDINGTON: *aged 43: silver-worker: 5 rooms:—*

"Thinks a good education is far before riches."—Spends his spare time in reading good literature, attending classes and walking.—Fond of music, especially sacred pieces like "The Messiah."—Likes visiting the Museums and Art Galleries of the town.—Sundayschool Superintendent.—Speaks occasionally at P.S.A. Meetings.—Teetotalter, non-smoker, not in a trade union, keen co-operator.—"Takes a great interest in politics, but not a leading part."—"A man willing to deny himself pleasure to help others."

### 13. MARK: *aged 44: stoker: 5 rooms:—*

"A man who feels that he could have been in a better position if his father would have kept him at school longer; he had to take the job that brought in the most money when he was twelve years old."—"He keeps his children at school as long as he can, but has to bow to the necessity of a low wage; he arranges for their attendance at evening school and gives them opportunities for study at home by providing what they want."—*Ambition*: "To get his family out into the world so that they may get on."—A keen trade-unionist.—A co-operator for shopping purposes.—A Socialist.—Not a member of any church.

### 14. STANNERS: *aged 45: engine-driver in works: 5 rooms:—*

"Attended evening school for two or three years."—Trade-unionist, co-operator.—"At election times he will attend a meeting of his own party, but not that of the opposite one; there would be no changing him from the views he has—need I say a Liberal?"—Non-smoker, teetotalter, devotes himself to his Wesleyan Chapel.

### 15. HEWITSON: *aged 45: shunter: 4 rooms:—*

"Although only a shunter and earning low wages, his children never missed day school except through illness; most of them left at thirteen (but they had reached Standard VI or VII) in order that more money should come into the house; two of his sons attend evening classes."—"There has been a large family and he was always willing to stay at home at nights and help his wife; e.g. he would wash the floor while his wife black-leaded, knowing she had plenty to do."—His hobbies are gardening and reading.—Trade-unionist, though not keen.—A true co-operator.—"Takes a great interest in politics; inclined to Socialism."—"His children attend a place of worship, but he never bothers."

16. HAYESLEIGH: *aged 47: collier: 3 rooms:—*

Had knocked about everywhere "to get experience."—Likes music hall, picture palace and public-house; "Said to me: 'This is the difference between a music hall and a "pub."':—If you go into a "pub." with £1, you may come out with only 10s.; if you go into a music hall, you come out with 19s. 6d.'"—"Really fond of his work; finds a pleasure in keeping his bank straight; boasts he can cobble and do many other odd jobs as well as anyone."—Keen on his union, believes in co-operation, but said that was his wife's business, and 'you mustn't have too many gaffers at home.'—Talked well on politics.—No church.—Likes books, especially on history, but not novels; reads papers mainly.—"A chap I took to; a man who stood on his own feet; a good face with no irregularities or weaknesses in it; not cultured, but a genuine worker of the kind workers ought to be."

17. STEBBING: *aged 47: steel turner: 4 rooms:—*

"Fond of a day's walk into Derbyshire with one or two more, calling at some 'pub.' on the road for a drink of beer and some bread and cheese."—Fond of fishing, cycling and card-playing.—Loves music; can sing and play well.—A great reader; Dickens is his favourite author.—Often visits the museums and picture galleries.—"Attends all political meetings of all shades"; takes a great interest in politics.—Keen trade-unionist; deals with the 'co-op.'—"Never attends a place of worship."

18. BELLEW: *aged 50: cutler: 4 rooms:—*

Delighted with the appointment of Mr. Fisher as Minister for Education.—Spends Sundays and holidays fishing.—Walks a very long distance to his allotment.—"I was quite astonished at the interior of this house; nice cover on sideboard; several quite elegant bits of furniture; piano in the front room; it showed what could be done!"—Bellew "complained that he had to go a mile and half for a bath and talked about the need for a bath in every house."—Does not attend any place of worship.—Very keen trade-unionist and co-operator.—"Talked with real intelligence about politics; said Socialism was not practical enough; Anderson too extreme; keen on Labour members; called himself 'an Independent.'"—"Doesn't read much nowadays, but had clearly read some of Dickens in past and a good deal of trashy stuff; no Shakespeare, no poetry; only reads papers now."—"Wife a most refined personage."

19. DEVON: *aged 50: carter: 5 rooms:—*

Has taken evening classes in woodwork and general subjects.—Devoted worker for his Baptist Chapel, but, in contrast to many earnest Baptists, likes a play and does not mind going to the public-house.—Talked about Gilbert and Sullivan's operas.—Recited with real feeling some of Cowper's poetry; admired Burns; very fond of Silas K. Hocking's tales.—"Had been 'through all the Chairs at the Druids.'"

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### 20. SEVENTY: aged 50: steel-worker: 4 rooms:—

Went to evening classes to get more education: kept his little girl at school till she was sixteen.—Spends all his spare time at home reading, especially historical and religious works.—Trade-unionist and co-operator, though not very 'keen.'—Little interest in politics.—“One whom all respect and who would do all he could to assist others; having known him all these years I have never known him speak ill of anyone.”—An earnest Roman Catholic.

### 21. NEWSRING: aged 50: electrician: 3 rooms:—

“Previously in Royal Navy for twenty-seven years; was at bombardment of Alexandria; among those who went to rescue Gordon.”—“I loved him, more, I think, than any other chap I've met up to the present; such a fine face, such a good carriage, such a glorious spirit.—The best home I've seen so far; piano; good pictures; good ornaments; spotlessly clean; beautiful relationship between him and his wife.”—Trade-unionist, co-operator.—Not a churchgoer.—“Most workers say 'I think,' or 'I hope, there will be a Revolution in this country'; he said: '*I am afraid* there will be a Revolution'!”

### 22. LONDON: aged 52: skilled worker: 4 rooms:—

Gives practically all his leisure to his duties as honorary secretary of his trade union.—A keen co-operator.—His chief amusements and pleasures are “music, nature, and reading.”—“He is a keen Labour man; he dislikes with intensity *John Bull*; he is grieved over the actions of Ramsay Macdonald; he was once a strong Tory, but he gave up Toryism when he found the Tory theories clashing with the trade-union theories; he is a Socialist, but does not like ranters.”—“He loves his fellow-men and works for them without any hopes or thoughts of benefiting himself; he is unselfish, and not as some, selfishly unselfish; he told me that owing to his status among his fellow-workers and his keenness for trade-unionism he could, if out of work, only rely on getting work in two shops in the whole of Sheffield.”—Attends no church.

### 23. RUSK: aged 52: collier: 5 rooms:—

Values highly the education of his children.—His chief pleasures are reading at home and walking into the country.—Teetotaler and non-smoker.—“A deeply religious man and has attended the same chapel since childhood; a Sundayschool teacher and a hard worker in the interests of the children.”—“Reads a great deal, books of every description, especially those of a religious character.”—“Clean and comfortable home; a loving family.”—Co-operator.—Keen trade-unionist.—Takes no great interest in politics.

### 24. PAINT: aged 63: cutter: 4 rooms:—

Spends evenings reading the daily papers and gardening.—Spends free afternoons taking long tramps over the moors.—Spends annual

holidays at the seaside, choosing spots where he knows the scenery will be fine, the walks good and the fishing satisfactory.—Spends Sundays attending church (usually three times a day).—Passionately fond of music, especially classical music, sacred music and old-fashioned songs.—“He cannot find time for reading other than his newspaper; he swears by the [Sheffield] *Daily Telegraph*; does not care for novels; rather fond of reading descriptions of towns in holiday guides; he will occasionally read a book of adventure; very interested in any historical book; one luxury of the year he allows himself in *Bibby's Annual*.”—“X is proud of his home and all his interests centre round it.”

25. HARDINGBURY: aged 65: retired policeman: 5 rooms:—

“Practically all free time spent in garden; he is keen on flowers as well as on vegetables; is a bit of an authority, and loves the flowers for their own sake.”—Attends church at least once every Sunday.—“Finds pleasure in doing church work as far as able.”—“Reads very little; taste for travels; not modern novels, but would probably enjoy novels that demanded some thought.”—“Thoughtful in his political ideas; distrusts agitators; dislikes violent change; probably always votes Conservative.”—“Didn't know about W.E.A.; not particularly keen on it; not in favour of raising school age; no objection to half-time employment under good conditions.”—Deals with the ‘co-op.’—Excellent home.

26. BONDING: aged 70: retired file-worker: 5 rooms:—

Intensely interested in W.E.A.—When well on in middle age taught himself to play two musical instruments.—Keen on trade-unionism and co-operation.—An ardent Radical in politics.—Attends no place of worship, “but believes in Christianity and the churches, and played me hymn-tunes.”—“Reads everything; gets books from the library, including some on social problems.”—Superior home; “quite an elegant front room.”—“Magnificent face, really noble and intellectual.”

27. MORDITT: aged 71: wire-drawer: 4 rooms:—

“In the recreation ground a room has been made out of part of the shed; there is a fireplace and chairs; none but old people are allowed in; every morning and evening from a dozen to fifteen men may be found there; he is one of them; they have the daily papers, one or two picture papers and a Bible; one or two read the news, the others listen, and then they talk matters over; I suppose the War has been won in the little room many times over.”—Trade-unionist, co-operator, churchgoer; well-read, especially in the Bible; little interest in politics; “a man respected by all who know him.”

28. COOPSON: aged 74: shoemaker: 5 rooms:—

Mostly works from morn till night; spends his evenings in his workshop.—Chapel on Sundays.—“Has always taken a great interest

in politics ; a Whig of the old school ; in his eyes Mr. Gladstone was the greatest politician who ever lived ; even now works on polling-day to the best of his ability.—A great co-operator.—“ Most of his spare time is taken up in reading books and newspapers.”—“ A man respected by all who know him.”

29. CLIFFING : *aged 75 : cutter and small shopkeeper : 4 rooms :—*

Extremely fond of woodwork and other similar hobbies.—Devoted to his garden.—For forty years in the choir of the little Free Church which he largely supports.—“ A fine old fellow ; very like Dr. Clifford in face and not at all unlike him in spirit.”—Provides at his home for three relatives.—Cannot properly read or write.

30. JACKSTONE : *aged 78 : cutter : 3 rooms :—*

“ A magnificent old chap ; a man with the soul leaping out of his eyes ; it was a privilege to talk to him.”—An ardent dissenter and Radical ; “ talked a lot about Gladstone and the great days of the past.”—Boasted of the many thousand members of his trade union.—Among others of Shakespeare’s plays had read “ Hamlet.”—Beautiful home in the spiritual sense.—“ Recited to me the North-country rhyme about going to service :—

‘ Some go to have a walk,  
Some go to have a talk,  
Some go to wink and nod,  
Some few go to worship God.’ ”

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## PART II : WOMEN

In an investigation of 408 representatives of the women workers of Sheffield, it was found that 92, representing about one-quarter of all the women workers in the city, were Well-equipped in the sense indicated upon pp. 58 to 60 Below are given skeleton descriptions of 30 of the cases investigated.

1. MISS MAUGH : *aged 18 : shop-girl : 5 rooms :—*

“ Had heard of the W.E.A., but never thought about it as being for women ; she now and then goes to a lecture ; says that it is now more than ever urgent for all children to get well educated.”—Very

fond of books and has read a great deal; not particularly fond of Scott, Thackeray or Dickens; reads mostly lighter fiction.—Regular attendant at chapel and a Sundayschool teacher.—Plays well on the piano, “good taste in choice of music.”—She has real æsthetic feeling.—Her chief pleasures are reading, sewing, and walking.—“Not given much thought to politics, but has imbibed many ideas from her parents.”—“Quite above ordinary; gentle manner; good ideas; thoughtful and sympathetic disposition.”

2. MISS LINGHEAD: *aged 19: housework: 4 rooms:—*

“A general favourite” in her family.—Does all the housework; “cleanliness and comfort, with delicate touches here and there, are the characteristics of her home.”—*Evenings*: “Needlework, reading, walks.”—*Afternoons*: “Walks with anyone’s baby.”—*Sundays*: “Church, visits, walks.”—*Annual holiday*: “A family visit to the seaside.”—*Hobbies*: Painting and music.—*Chief pleasures*: “Tending babies, playing the piano and gardening.”—“She has cultivated a taste for the Charles Garvice class of literature, but could be brought to love good healthy books.”—She has no political ideas.

3. MISS ALPIN: *aged 20: dressmaker: 5 rooms:—*

“Well-educated herself and a believer in education.”—“Often goes to lectures and concerts in town.”—Plays tennis in the summer; goes walks in the winter.—Exceedingly fond of good music; plays the piano herself; fond of light reading, modern novels and poetry (e.g. Tennyson).—Devout church member.—“Not at all interested in politics; says she’s too young to bother yet.”

4. MRS. ABLEWHITE: *aged 21: housewife: 5 rooms:—*

“Keen on children having as good education as possible.”—“Keen on Suffrage; wants to see it extended; not an active worker but a thinker.”—Does not deal with the co-operative store.—Does not go to any church.—“A well-educated girl, interested in many things, and clever in the house.”—A good pianist and a moderately good singer.—“Likes books; reads all she can; no decided preference.”—“Nice house; well furnished; tone in house very good.”

5. MRS. BROM: *aged 23: housewife: rooms:—*

“Has been to one or two W.E.A. meetings and is interested; said she wanted education (for everybody) to include many subjects not yet taught in elementary schools.”—Thoroughly interested in political questions, though not very well informed; “a woman not satisfied with things as they are and anxious to be in any movement for improving the condition of society.”—A co-operator and keen on trade-unionism.—Goes to church and takes a Sundayschool class.—Her chief pleasures are music and books, walking and fancy needlework.—“Nice, comfortable home.”—“Anxious to learn how to play her part in life; one who would not spare herself in serving others.”



6. MISS CAP: *aged 24: grinder: 4 rooms:—*

"A very delicate girl who has to work hard when she really ought to have a sheltered life under healthy circumstances: she sticks to her work and will not give in until she is forced; she never seems to have had a good time, but she is always cheerful.—In her small leisure she reads, does fancy work, goes to the 'pictures' sometimes, shops, and goes for walks."—"She seems very fond of the other members of the family and never tires of helping them; she seems to be the one that the others call on to do things for them."—A very earnest and consistent church member.—Intelligent, but not interested in politics.—*Ambition*: "To live in the country where she might keep well."—"What would she like to do in her old age?": "Rest quietly at home."

7. MISS JENKS: *aged 26: book-binder: 5 rooms:—*

"Goes to evening classes."—"Attends church."—"Teaches at Sunday-school."—"Goes to concerts."—"Does not read very much."—"Fond of gardening, walking and doing embroidery and crochet-work."—"She and her mother are really *friends*, apart from their relationship."—"She takes a thoughtful view of political questions and seems capable of forming her own opinions."—*Ambition*: "To marry and have a home of her own."—"In her old age she would like to live in the country in her own house, and have a garden."

8. MRS. HORSEMAN: *aged 26: charwoman: 2 rooms:—*

She thinks everybody should have the chance of a good education; she does not know enough to express herself on politics, but she is quite capable of voting sensibly.—Gossiping and gardening are her two main recreations.—Reads only newspapers and penny magazines.—Member of a co-operative store.—Not an attendant at any place of worship.—"She is house-proud and keeps her house exceptionally clean; she delights in tinkering and adding to the comforts of her home; given opportunities and money she would make a clever, capable, home-keeping woman."—"She is a good neighbour, much respected by those around her; when in need, her neighbours come to her and find her ready with heart and hand; she is improvidently generous."

9. MRS. CALLISTER: *aged 27: housewife: 5 rooms:—*

Sometimes goes to A.S.E. lectures, interested in W.E.A., thinks schooling for children should be extended and improved.—"Reads a great deal; likes a good novel; fond of Marie Corelli, Mrs. Humphry Ward, Joseph Conrad and Dickens; also Labour and Socialist literature which her husband brings into the house."—Spends most of her leisure at home (in needlework and reading), but goes out occasionally for walks, visits to picture palace and tennis.—Not much æsthetic sense, but can play a bit on the piano.—Deals with 'co-op.'—Attends no church.—A good wife and mother.—"A Socialist who is not content with mere ownership of mines, railways, etc., but wants democratic management; very keen on local government."

10. MRS. CHESTERSHIRE: *aged 27: housewife: 6 rooms:—*

"Intends to give her child the very best education possible; would like the university to be open for poor children; enthusiastic for Mr. Fisher's new Bill and hopes it will be passed in full."—"Very keen on suffrage; knows little about politics, but is already taking more interest and will vote sensibly."—"Well read and intelligent; anxious to do all she can to make the communal life better; she is very delicate, and is thrown back on reading and studying things out for herself, but is quite capable of much self-education."—"She reads a great deal; fond of Marie Corelli and can find a good moral meaning in all her books; likes Dickens and Scott and Thackeray."—*Home*: "Beautiful furniture; well kept and clean; bathroom; piano; plenty of fresh air and large garden."

11. MRS. YEATMAN: *aged 27: housewife: 4 rooms:—*

"Interested in local and national politics, especially housing problems; thinks there should be a bath and a separate lavatory for every house."—"Has read a great many books, mostly novels, but now has no time for reading."—"Keen on music; wishes she were able to afford a piano."—"Goes to chapel when her housework makes it possible."—Deals with the co-operative store.—Her home is "much better than the ordinary; a refined look about the whole place; it was wash-day and the clothes were beautifully clean."—"An ideal mother."—"A happy and loving family."

12. MRS. BUTTERCUP: *aged 28: housewife: 5 rooms:—*

"Very fond of books; has read a great deal on child life, including Herbert Spencer's *Education*"—*Home*: Comfortable and clean; "she is not satisfied with the sort of houses put up in Sheffield and thinks there should be women architects; is glad the kitchen is on the sunny side and gets more fresh air and sun than the parlour."—"Is fond of music, but has no chance to hear much good music."—*Politics*: "Has not thought much about the subject."—"Extremely intelligent."—"Not a co-operator.—Not a churchgoer."—"Would like to know more about the W.E.A.; gave a warm invitation for a future visit."

13. MRS. JESTY: *aged 29: housewife: 5 rooms:—*

"A very sensible and thoughtful woman, thoroughly capable, kind and genial; extremely happy with her husband and children; makes all the garments for her children; keeps her home spotlessly clean; has shown great kindness to several of her neighbours during their confinement."—Reads the daily paper and has also been reading a history of the War.—Possesses a piano and plays simple pieces on it.—Often goes walks with her husband and children.—Fond of crocheting and fancy work.—Visits a picture palace "very occasionally."—"Not much interested in politics."—*Ambition*: "To bring up her children respectably and to give them a fair start in life."

14. MRS. DOROTHY: *aged 30: munition worker: 3 rooms:—*

"Hopes her son may go to the university and is working and saving in order that he may have the best possible education."—"Delighted that women have the vote; thinks it should not be given to any adult persons under thirty; says it should be used only by thinking people."—*Evenings*: Cleaning and baking.—*Sundays*: "Too tired for anything."—"Absolutely no time but to work and sleep."—"Beautifully furnished and artistic home; a palace among slums."—"A very capable woman with strong ideas."

15. MRS. LILLEYSON: *aged 32: housewife: 4 rooms:—*

Says she loves opera and classical music.—Has read most of Dickens's novels and some of Shakespeare's plays.—Keeps her house excellently.—Talks well about political questions.

16. MRS. HEACHAM: *aged 34: housewife: 3 rooms:—*

"Wants to join W.E.A.—Heard Mr. Fisher at the Ethical Society and follows his Bill with interest."—Fond of country walks, picture palaces, reading and music; plays the piano herself, reads quite good books.—"A really co-operative co-operator."—"Has received the news of having a vote with joy."—*Ambition*: "To help her husband forward and accompany him intelligently and give her children the best education she can."—A very clean, comfortable home, nicely furnished; plenty of standard novels, etc.—"A wide-awake woman, who manages her house well, but is not confined between its four walls."

17. MRS. RANCE: *aged 34: housewife: 5 rooms:—*

"Determined her child shall have the very best education possible and has already saved money for this object; thinks education is not what it should be and would like children to stay at school until they are much older" (husband occasionally goes to W.E.A. meetings).—"Fond of good music; wishes she had the money and time to go to good concerts."—"Has read all sorts of books, is fond of Dickens, and is a member of a circulating library."—A very well-informed and eager co-operator.—"A Socialist; has followed with interest the Bill for Women's Suffrage and hopes women will be helped by classes to understand how important the vote may become; fears women do not think much about the subject."—"The home is refined, not over-furnished; a few good pictures and plenty of books about."—"She feels the War has spoiled their home-life for the present, and she longs for the day when they can get out of Sheffield dirt and live in the country again, where nature brings a sense of beauty into their lives."

18. MRS. OLBRIGHT: *aged 35: housewife: 5 rooms:—*

"A bright, capable wife and mother, full of energy; she seems to have all the energy of the family bottled up in herself."—"The

home is really a home; the house is clean and well-kept, but the children are considered first; the house is kept airy; windows open; child sleeps in pram outside."—"Has just bought a whole set of *Cassell's Family Doctor* and seems to have read intelligently the subjects she required to know; no other books were visible."—"Is very fond of music; has bought a piano for her children and wants them all to learn."—Deals with the co-operative store.—Goes to church irregularly.—"Does not want to be troubled with 'any politics'; thinks that a woman has enough to do to take care of her home and children; has never thought that women could better their home conditions by legislation; certain things *are* and we must cheerfully make the best of them, is her creed."

19. MRS. WILKESWELL: aged 36: housewife: 5 rooms:—

"X has eleven children and has to cook, wash, bake and mend for all; she is not able to pay for any assistance, therefore is kept very busy; her husband's work keeps him out till late at night, so that she cannot get help from him."—"The relationship with her children is very, very happy; it is a treat to see them chatter to her, all trying to say something of what has happened at school, etc."—"A clean, well-managed house."—"Whenever I am in the district I call to see X; have seen her under all conditions; never once have I heard a word of complaint; always a smile, never a cross word to the children."

20. MRS. VOOST: aged 44: housewife: 4 rooms:—

"Up-to-date on Women's Suffrage; wants better houses, cleaner streets, better education, better conditions for children, etc.; good knowledge of national affairs."—"Socialist meetings take the place in her life that the churches do in other lives."—"A good reader, mainly Socialistic literature."—"Likes music; got a piano."—*Home*: "Well-furnished and comfortable; children very nice and well-dressed and well-spoken."—"An intelligent and awakened woman, able to express her opinions well; has had a very meagre education, but is doing all she can to help her children."

21. MRS. JOLLYBOY: aged 48: housewife: 3 rooms:—

"Is very keen on the education of her children, but has had to draw them away from school to begin work as soon as possible."—"Has no grasp whatever of political questions.—*Chief pleasure*: "A book, and the children in bed!"—She reads a great many penny papers and a church magazine every month, the principal excitement of which is the continued story; she also reads the Bible a lot, especially the Old Testament stories.—An earnest churchwoman; "she appreciates the rest and quietness of the evening service at the Mission; says she sits at the back and listens and rests."—"Has been absolutely ground down by poverty; life now is one struggle against dirt; the house is in a particularly insanitary bit of street."—"Has

had a tremendous struggle to keep ends meeting, but has won through and is not the least embittered."—"Has never missed paying the rent, although at one time almost everything in the house was in pawn."—"Very fond of her husband and children; her eldest daughter speaks with great affection of her."—"Makes most of the children's clothes herself; has a very sane point of view about things; ambitious for her family."—"Very fond of flowers and animals and wants to retire into the country."

22. MISS ASHTONE: *aged 50: housewife: 4 rooms:—*

"Strong on Women's Suffrage; thinks women will improve both local and national affairs; says they will not spend money to no purpose; wants better houses and women to plan them."—"Thinks education ought to fit people better for the work they have to do."—"Loves Dickens and other good authors."—"Earnest and loyal churchworker."—"Does not deal with the co-operative society.—Keeps her home clean and orderly.—Fond of a visit to the 'pictures,' but likes to see a good film.

23. MRS. BURNGREAVE: *aged 52: housewife: 5 rooms:—*

"All three of her children did well at school"; she seems satisfied with the present state of education.—Extremely interested in modern political movements, keen on Women's Suffrage, said women should have more say in planning houses and streets.—Likes good books, which she borrows from the co-operative library.—Very fond of music; possesses a piano.—A co-operator and chapelgoer.—Occasionally visits the kinema.—"A homely mother, fond of her family, clever in the house."

24. MRS. TREE: *aged 56: steel-bundler: 5 rooms:—*

"All her children have profited by the elementary education they have had, and she wishes they could have had more; she says that no one can have too much education."—"Decided views on political things, both imperial and local; much interested in housing and temperance; not an active worker in any way, but quite thoughtful."—"Home is kept very nicely, considering it is all night work after a busy and hard day."—"Has no time for anything in her leisure but an occasional visit to the 'pictures.'"—Deals with the 'co-op.'—"Her ambition is to get her sons home and leave off working."—"She says that if she were a millionaire she would endow a hospital for wounded soldiers."

25. MRS. MUGGERIDGE: *aged 60: housewife: 5 rooms:—*

Intelligently interested in the education of her children; has fairly modern views on politics; great believer in the moralizing effect of Women's Suffrage upon political life; keen on housing.—"An intelligent, kind-hearted, refined woman; specially capable housewife; sensible views."—"Beautiful house, well kept; nice

garden, well stocked and well looked after."—Fond of books, garden, piano and walks.—A co-operator.—Not a churchgoer.

26. MRS. LANCE: *aged 70: housewife: 3 rooms:—*

"Says she has always been a believer in education and wishes people would value it more."—"Very keen on regular attendance at church, and thinks that the one bright spot in every week."—"Too hard-worked ever to have any leisure—sewing, mending, housework—a continual round."—"Very interested in music and could sit all day listening to organ in church; wishes she could go to Sunday concerts."—"Home is very small and poor; every evidence of limited means; street narrow; smoky workshops opposite; surroundings very depressing."—Splendid old woman; well-spoken, gentle, refined; clear-minded and intelligent."

27. MRS. SKILL: *aged 70: housewife: 3 rooms:—*

"This woman said: 'I learnt myself to read'; her reading consists mainly of the Bible and Spurgeon's *Daily Readings*, and she has to leave out the long words!"—"Beautiful relationship between her and other members of the family."—Very superior home.—One of her chief pleasures is "going to Wesley Hall on a Saturday evening to enjoy the concerts, etc."—"Not much in politics; against Votes for Women, except in the case of widows; didn't think women ought to mix in politics; said 'argies' (arguments) would lead to bitterness between husband and wife; and said she'd vote the same as her husband."

28. MRS. SOLES: *aged 71: housewife: 4 rooms:—*

"Thought education a very helpful thing and had done a great deal to make conditions of living better. Favoured still more education, but thought parents must be helped or they could not bear expense."—"Keen on everyday topics and can discuss them; quite prepared to do her share in political life; had a good knowledge of local government, including town council, guardians, education committee, and other public bodies; thinks women can help most of these."—"Position not so clear to her nationally; she thought women would probably be better employed in local than in national government."—"She deals with the 'co-op.,' "but has never taken any great interest in it."—"She attends church as far as she is able."—"Can't read much; now only struggles through the daily paper."—"A kindly old woman, intellectual and quite alert; struggling bravely against difficulties and sickness (husband very ill); but in spite of these, cheerful; education quite elementary, but plenty of shrewd common-sense and opinions well thought out."—"Devoted to her home."—"Always busy at home and hardly ever gets away from it now."—"Not had any holiday of any sort for four years."—*Home*: "Very small rooms and not much accommodation; barely furnished but

clean; not a convenient house; no bath, no garden, no privacy; big works near and not very healthy."—*Ambition for old age*: "To enjoy a small pension in a country cottage away from the din and bustle of town life."

29. MRS. MOLE: aged 72: housewife: 4 rooms:—

An intelligent and thoroughgoing believer in education (her son attends W.E.A. meetings).—"Not inclined to very progressive views, but in a general way Liberal, and wants to see more beautiful towns and less self-interest; appreciates public spirit and would support honourable men and women rather than party ones."—"Reads a good deal, though only slowly; fond of Edward Carpenter's books; likes history, biography, etc.; has read many of Dickens and Thackeray; doesn't care for Marie Corelli or Kipling."—*Home*: "Beautifully kept."—Deals with the 'stores.'—"Attends chapel as often as possible but is often held back by the weather."—Indifferent to music.—Loves the country.

30. MRS. JOHUN: aged 73: looks after lodgers and takes in washing: 3 rooms:—

In her only leisure-time (on Sundays) she goes to church, but often manages to find time to help one or other of her neighbours.—Reads as much as she can, mostly papers and church magazines.—"She intends to use her vote as soon as possible."—"Very keen-witted: a fund of ripe experience; full of sound common-sense."—Keeps her home in excellent condition. *Ambition*: "To live the remainder of her time in ——— Street; to live just where she is, but to have a little more comfort."

## CHAPTER V

### EXTENSIVE STUDIES OF THE INADEQUATELY-EQUIPPED

#### PART I: MEN

IN an investigation of 408 representatives of the men workers of Sheffield, it was found that 280, representing about two-thirds of all the men workers in the city, were Inadequately-equipped in the sense indicated upon pp. 62 to 64. Below are given skeleton descriptions of 50 of the cases investigated.

1. JUDD: *aged 19: boiler-firer: 5 rooms:—*

Not interested in the W.E.A. or education; spends his evenings at home or at a club or "nowhere particular."—Apathetic trade-unionist.—Keen mainly on sport.—Education rather better than that of the average workman.—Reads only newspapers.—Never thought about politics.—Does not go to church.

2. MORNINGTON: *aged 23: greengrocer: 5 rooms:—*

Doesn't want children to stay at school after fourteen.—Spends his evenings mostly at home, his free afternoons playing games and his Sundays "nowhere particular."—Reads newspapers and sometimes books, but not on social questions.—Trade-unionist; not a co-operator.—Nicely furnished and neat home.—Progressive (Labour) views on politics, but ill-informed.—"Content to live day by day."

3. BRONDESBURY: *aged 24: hammerman: 4 rooms:—*

"No intellectual attainments; interested in his own home and not much else."—Reads *John Bull* and the newspapers.—"Fair home in a none-too-clean neighbourhood; moderately well kept; child well cared for."—No definite views on industrial or political questions; trades with 'co-op.'; pretty keen trade-unionist.—Does not attend any church.—"No keen interests but plenty of capacity; could be led and would develop with opportunities."



4. CART: *aged 24: hand file-cutter: 5 rooms:—*

"I feel I managed to interest him in the W.E.A., and make him see what it was all about, but I doubt if he'll follow it up."—Fond of playing the piano to himself; goes now and then to picture palace and music hall; no reading worth the name.—*Homs*: 1' Nice, clean and sweet.—Apathetic trade-unionist.—Not a co-operator.—"Down on the churches; said Victoria Hall was a money-making concern."—Not interested in politics; didn't seem to know anything about Socialism, either by way of acceptance or opposition."—"Quite an amiable, nice, decent, good-natured fellow; not much spunk in him; not very intelligent; not coarse or vicious, but certainly not 'awake' or 'free' or 'spiritually rich.'"

5. CHAMP: *aged 24: labourer: 1 room:—*

No interest in education.—Keen on picture palace, music hall, etc.—Not in any trade union.—Attends no church.—Great on *John Bull*, etc.—"Thought Haldane a traitor, Lloyd George the most wonderful man that ever lived ('He was the only one that had the pluck to take on the Prime Minister's job and everything he did went click')."—"Is such a man fit to vote? All his glib opinions so obviously tags from the papers, and yet I suppose he must be called 'Interested in politics'?"—"No backbone in him; no stuffing; morally weak."

6. CREWEL: *aged 24: "on munitions": 4 rooms:—*

A Socialist who believes in a Revolution of blood.—"Said he was not a conscientious objector, because he believed in the use of force to clear out the rich, lock, stock and barrel."—Well-informed on political and economic questions.—"I doubt if he's spiritually rich, but he's most assuredly 'awake.'"

7. WOOL: *aged 24: electro-plate-worker: 3 rooms:—*

Adult School member, but apathetic.—Trade-unionist, but not interested.—Spends spare time at home.—Very limited education and no sticking power.—"Ill-health may explain a great deal."—Can't read a book through.—Never thinks about politics.—"For a young man very disappointing."

8. CANDLER: *aged 26: steel-worker: 3 rooms:—*

"Said 'education was all right if it helped a man financially'; said he'd had enough of education when he was at school and didn't want any more of it."—Chief pleasures are drinking at the public-house, etc., and watching football matches.—Likes ragtime music.—Not in any trade union or co-operative society.—"He told me he was what you might call a free-thinker all round (in politics and religion), but his free-thinking meant that his mind was free from all thinking."—"Fond of Charles Garvice, likes a 'love-tale'; said

he didn't care what it was,—'any blood-and-thunder story.'—  
 "He said he 'wasn't anything in politics; not interested at all,'  
 as a man might say he wasn't interested in conchology; but he said  
 at another time (and I think sincerely) that he would be 'for the  
 workers.'—“When I asked him what he'd do if he were a millionaire,  
 he said without hesitation that he'd go in for horse-racing and keep  
 horses of his own.”—“He was an intelligent-looking, well-built young  
 chap; it disturbed my instinctive impression of him when he, little  
 by little, voluntarily and shamelessly confessed his entire indifference  
 to every serious interest in life; he looked a clean-living and likeable  
 fellow; I couldn't but feel he was at heart a good chap.”

9. DASHTON: *aged 26: drop-stamper: 5 rooms:—*

Trade-unionist and co-operator.—Not a churchgoer.—Total  
 abstainer.—Keen on allotment [1917].—“Fond of music; his taste  
 is more for the light, frivolous kind; loves to hear his gramophone.”—  
 “Reads mostly newspapers (*Telegraph* and *Star*), also War books  
 and exciting novels.”—“Very loving to wife and children.”—*Hobby* :  
 Fishing.—Ignorant and apathetic about political questions; “views  
 Labour representatives with suspicion.”—His ambition is to better  
 his position and become a foreman, and he says if he were a millionaire  
 he wouldn't get up at 6 a.m.!

10. DEANON: *aged 26: buffer: 3 rooms:—*

Discharged from the Army (because he broke a blood-vessel)  
 without any pension; says he spits blood all the time; unable to  
 follow his previous trade.—Proud of his children's attainments at  
 school; said more ought to have a chance to use the university;  
 keen on the idea of the W.E.A.—Gets very little time and has very  
 little strength for anything beyond work and sleep; enjoys being  
 at home as much as anything; goes to a club in connexion with some  
 church, but “doesn't think much of churches.”—Keen on trade-  
 unionism and co-operation and moderately keen on politics.—“Said  
 he read anything from a blood to a sentimental love-tale; read the  
*Star* regularly; had read all Nat Gould's.”—“Home very dirty;  
 I felt they were distinctly better than their home, but perhaps with  
 three youngsters, low wage, etc., they find it hard to make the house  
 nice; or perhaps, like most Sheffields, they are less developed  
 æsthetically than in other ways.”—“Liked him, and on the whole  
 admired him as well as pitied him: a really decent fellow, terribly  
 and pathetically thwarted by circumstances: bodily affliction, low  
 wage, three kids, long hours, high price of bread, heavy rent, etc.;  
 he wasn't well educated, but it wouldn't take much to make him so;  
 his wife felt they had a compensation for their other troubles in their  
 marriage, and said she'd 'never had to get him from the public-  
 house'; he might become a really effective W.E.A. man if God would  
 give him a new blood-vessel, a living wage and a six-hour day.”

11. DUCKERING: *aged 26: caretaker: 6 rooms:—*

"Thinks that children learn quite enough at school; takes no interest in education."—Fond of picture palace and music hall.—Reads adventure stories and comic papers.—"There is a fine strip of garden belonging to the house, but it is neglected."—Not in any trade union; trades with 'co-op.'—No knowledge of politics at all.—Attends chapel once on a Sunday.—"A rather colourless man; wants to do as little as possible and does not do anything thoroughly; irresponsible, but has not character enough to do anything bad."

12. SINGBY: *aged 27: discharged soldier: 5 rooms:—*

Fond of music hall, picture palace, etc.—Trade-unionist and co-operator.—Only glances at paper now and then.—Hardly fit to vote.—Not a churchgoer, but said that it was a good thing that in the Army they made you go.—Could talk well and sensibly about things.—"I almost loved him; a good face; good features; something really manly and clean about him; he confessed to getting drunk early in our talk. . . . He spoke about trying to give it up, but I don't think that he has the strength to do it. He said: 'I'm just mad when I'm boozed. I'll pick up knives, anything. . . .'—It is a defect; he is fully conscious of it; and yet on the whole he's a good chap; I didn't feel he ought to be placed in the lowest class because of this."

13. LENMAN: *aged 29: "on munitions": 2 rooms:—*

Wants his child to have the best possible education.—Staunch Roman Catholic.—Likes to spend his leisure 'taking things easy.'—Very fond of music.—Trade-unionist; not a co-operator; not interested in politics.—"He is fond of reading and has read some very good novels and books; his favourite author is Dickens."—Clean and neat home.

14. AVREY: *aged 30: tool-maker: 4 rooms:—*

Chief amusement, pleasure and hobby, Dogs.—"Delights in reading about dogs, playing with them, dreaming of them, etc.; said he liked taking a dog ratting—the fiend!"—Fond of music, if not of good music.—Goes to a men's class on Sunday afternoons.—His total reading consists of dog papers, football news, War news.—No understanding of or interest in politics.

15. PANSTER: *aged 34: collier: 4 rooms:—*

In spite of his fondness for drinking and gambling, he is good at his work, and proud of his home—A Liberal in politics, but far from being well-informed—Trade-Unionist and co-operator without knowing anything of either trade-unionism or co-operation—Frequently goes to the picture-palace—Knows nothing whatever about literature, etc.—Goes to church occasionally.

16. FACTOR: *aged 35: skilled engineer: 3 rooms:—*

Goes to picture palace and music hall now and then.—Plays the banjo.—Member of the A.S.E.; not very keen.—"Says he's seen

so much unfriendliness come of politics that he doesn't bother with it; but he talked pretty sensibly about Revolution, etc.; a Conservative."—*Reading*: Said he liked *David Copperfield* the best of Dickens; great on Marie Corelli and Mrs. Someone-he-couldn't-remember-that-is-very-popular; 'not the Dick Turpin sort'; no poetry; no H. G. Wells; but had seen Shaw's 'You Never Can Tell' at the theatre."—Does not attend any church.—"Not quite good enough for Class I."

17. WHISTLER: aged 35: warehouseman: 4 rooms:—

"Said children ought to go to work at fourteen; 'didn't believe in this 'ere education up to eighteen that he'd read about'; 'parents wouldn't get no return from their children.'"—Likes music hall; picture palace not so much; sometimes a theatre.—Not in a union; a co-operator.—Goes to church.—Through an accident got brain fever as a small child; this has ruined his life for him.—"The Friends taught him to read a bit."—"A battered man who has done well against a sea of troubles."

18. COLT: aged 37: moulder: 4 rooms:—

"He thinks education is very valuable and his children are rarely absent from school."—Spends little time at home.—Fond of concerts, theatres, kinemas, club and public-house.—Very fond of music; can sing well and play the piano a little; often sings at public-houses.—Keen on trade-unionism and co-operation.—Fond of reading such books as Nat Gould's racing stories.—"Takes an interest in politics and during elections will go to meetings."—No church.

19. CROWN: aged 40: steel-worker: 4 rooms:—

"Discharged soldier, very bitter that he's come back to such a life as the worker's now is [3/5/17]."—Not overfond of picture palace and music hall, but fond of 'pub.'—Membership of trade union had lapsed.—Trades with 'co-op' but was sceptical of its genuineness; said they 'stuck a bit on to take it off again.'—Knew a little but not much about politics; not interested.—Reads only papers.—Home dirty and squalid.—"Said he went once a year to church; said what many of them say, that workers don't go to church because the churches don't help them."—"He's all right; not bad; nothing much in him."

20. GRANGE: aged 40: labourer: 5 rooms:—

Extremely keen on his trade union; "trade-unionism appears to be his main interest."—Co-operator.—"Fond of music hall and picture palace, but says that just now his hobby is being 'eciomical' and he saves threepence when he can."—*Home*: Dreary and untidy.—"I was treated to several most awful records on the most appalling gramophone God ever allowed to appear among men. ('Great War, Daddy,' and sentimental music-hally records)."—Reads only papers.—

"Not much on politics, but I would give him a vote; he said he wished the King could hear 'What did you do in the Great War, Daddy?'; it would make him feel ashamed. (Record relates how man served his country, got wounded, and then how country did nothing for him.)"—"I liked him very much; a clean-living, decent, kind-hearted sort of fellow, but lacking in force of intellect and in æsthetic appreciation."

21. MALLORY: *aged 41: cutler: 4 rooms:—*

Fond of music hall and picture palace.—Said he'd only been 'funny drunk' once in his life.—Liked music that went with a swing and said he'd prefer a trumpet to a harp in heaven.—Great on his friendly society; not so keen on his trade-unionism and co-operation.—Wife and he seemed 'truly married.'—Does not go to church.—Reads 'Special' and a Sunday paper; his favourite author is Henty.—Scarcely any interest in politics.—"A most lovable individual: very jolly, lively, laughing, open, kind, good-tempered, humble, decent, healthy; but he is certainly not aware of the serious things of life."

22. EARLSBY: *aged 42: turner: 5 rooms:—*

"Education does not bother him; he went to school until he was fourteen, and since then I don't think he has thought anything about it."—Spends most of his leisure at home.—Chief amusement is fishing.—Chief hobby is canaries.—Fond of a good concert.—Has an allotment.—Goes to church occasionally.—Not in any trade union.—Keen on co-operation.—"He and his wife are Darby and Joan."—Reads books of a sort as well as papers.—Takes no interest whatever in politics.

23. GRAND: *aged 43: on munitions: 3 rooms:—*

*Education of children:* Says he "'supposes his children'll have to go to work same as he did.'"—Co-operator, trade-unionist.—Attends no church.—Reads only papers.—Not interested in politics.—Said he liked music hall more than picture palace.—*Home:* "Not prepossessing."—"Quite a decent sort, but not very intelligent; if there is a 'typical' worker of the 'Asleep' or 'Indifferently-equipped' class, he might be it."

24. MISSENDEN: *aged 43: turner: 5 rooms:—*

Not enthusiastic about education; thinks an ordinary Council School education sufficient for a working man.—Spends his spare time on weekdays at home reading papers and occasionally a novel.—Likes a concert or a visit to museum or art gallery.—Spends Sundays at church, in connexion with which he takes an active part.—Co-operator; trade-unionist.—No interest in politics.—"A good citizen, quiet, hard-working, persevering, spends most of his time at home; company of wife quite sufficient."

25. KILDRUM : aged 44 : boiler-firer : 4 rooms :—

Recreation and amusements are club, public-house, picture palace, keeping fowls, cards, bowls and billiards.—Keen on trade union.—Deals with 'co-op.'—"On the best of terms with his family; ordinary working man's home; so long as there is a chair for him to sit in, he is satisfied, no matter how much noise his numerous children are making."—Reads only the evening paper.—"Takes very little interest in politics; would not go from Darnall to Sheffield to hear the Prime Minister."—Goes to church.—"I doubt if Kildrum has any real enemies; he is always smiling and has a good word for everybody; a hard-working man; he earns good money but takes little care of it."

26. BANKSTAND : aged 45 : wire-drawer : 3 rooms :—

Could talk pretty well about politics, but did not seem to know anything of H. A. L. Fisher [just appointed Minister of Education].—Fond of reading; "we talked about the *Christmas Carol*."—No trade union in his craft.—Not above average in interests and ways of spending leisure.—"Tremendous family: about a hundred and fifty children in a room about five feet by two; when I said what a lot there were, he said there were only half of them there."—"A solid, sensible, kindly, respectable fellow, but not one who could be put into Class I."

27. BORAM : aged 45 : labourer (discharged soldier) : 3 rooms :—

"Really in his slow way thought the W.E.A. a fine idea; complained that he had no time for study. I believe that the poor chap really felt his ignorance and had a genuine desire to get to know about things; he wished he understood 'them long words' (pointing to one or two in the leaflet I gave him)."—"Really interested in politics; but I don't think him really fit to vote."—In a union, but never attends any meetings.—Not a member of any church.—Fond of picture palace.—Reads only daily papers.

28. CALKINGTON : aged 45 : scrap-iron dealer : 3 rooms :—

We had a long chat; he was quite a decent, mediocre, nothing-in-him sort of fellow.—Used to go to picture palace a lot, but doesn't now, because it affects his eyes.—Reads a good deal; borrows books from his friend the publican; Garvice is one of his favourite authors, but he has read some of Dickens.—"Not much interested in politics, though he talked pretty sensibly about unrest and beer."—Trade-unionist.—Does not attend any place of worship.—Home not up to much.

29. CARL : aged 45 : steel-worker and shopkeeper : 3 rooms :—

No interest in W.E.A. or education.—"When I asked if he visited the picture palace or music hall, he replied that he 'varied 'em.'"—

Also visits the 'pub.'—Reads only the papers.—“ Possessed a most filthy little baby.”—“ He said he wasn't bothered much with politics, but liked to hear people talking.”

30. SAMPELL: *aged 45: labourer: 4 rooms:—*

“ Says he only just got into Standard IV when he left school.”—  
“ Joined his union because he was told it was a good thing to join ! ”  
—Not in the 'co-op.'—“ Said he was in four societies for insurance and worth more dead than alive.”—“ A paper issued in connection with the chapel he attends is his chief literature; he reads every page, and looks forward to its issue each month as one of the greatest of events; reads *Independent*; not interested in racing, football, etc.; no poetry, no decent novels, no decent books; sometimes looks at *John Bull*, but said he didn't think much of it—' it was always having sensations'; had just brought home a *Daily Mirror*.”—  
*Home*: FILTHY; mess and dirt; children's hands as black as my fountain pen.”—“ He said without hesitation or shame that he didn't know anything or care anything about politics.”

31. SHARRUP: *aged 45: labourer: 2 rooms:—*

“ He gets home about eight or nine and gets up at four and has a thirteen-hour day; his wife being dead, he has to be husband and wife both.”—“ Spends Sundays in housework and cooking.”—In a union without being much interested in it.—“ Says he never has read anything and doesn't care about reading; looks at the paper for ten minutes and 'that's enough.'”—Doesn't know or bother about politics.—  
“ I liked him; he seemed a good honest sort of fellow; nothing much in intelligence; the length of his working day and the housework on top of it made it impossible for him ever to give his higher nature a chance, even if he wanted to; he seemed crushed by things.”

32. PONDSBRIDGE: *aged 46: labourer: 5 rooms:—*

“ Attaches little value to education.”—Spends evenings at 'pictures' or at home.—Apathetic member of trade union; trades with 'co-op.' merely for the sake of the 'divi.'—Members of his household 'live together amiably.'—Attends no place of worship.—Reads newspapers and a few books of fiction.”—*Home*: “ Clean but poorly furnished.”—“ Takes no interest whatever in politics.”—*Ambition*: “ Has none.”—“ A man who lives to himself; has no friends and is rarely seen in the street.”—“ Something like a machine in his habits—work, home, bed.”

33. HIBBINGS: *aged 48: joiner: 5 rooms:—*

Never troubled over the education of his children, who frequently played truant.—Spends his little leisure mostly at home.—Deals with 'co-op.'; not in a union.—Never attends a place of worship,

nor do the children.—Reads a newspaper every day and some book of fiction about once a week.—*Homs*: Nice and clean.—Takes no interest whatever in politics.—“A hard-working man; fond of a pint of beer, but temperate; does not gamble, always looks after his home.”

34. BENTONLEY: *aged 50: file-cutter: 4 rooms:—*

“W.E.A. no good to the workers; not the sort of thing they wanted.”—“Has twice tried to take his son away from school before the proper age in order to get some money out of him.”—“Fond of reading the papers; the ‘Special’ appeared to be his Bible; doesn’t read about politics ‘unless a bit catches his eye.’”—“Though he goes to picture palace and his wife goes, *he* doesn’t take *her*!”—“Dirty and disreputable home, and he seemed the sort of man who would be indifferent to it and not do much to make it better,—but he wasn’t vicious in the more obvious ways.”

35. HARRISHIRE: *aged 50: skilled engineer: 5 rooms:—*

“Too much education for the worker’s child a bad thing, because they could not use it like the rich could and therefore it made them into rogues.”—Used to read technical books; now confines himself to *News of the World*, *John Bull* and other papers.—Would not say if he was in a trade union.—Eulogized co-operative society, though not himself a member.—“He seemed positively to retreat when politics were mentioned; called one prominent Alderman in Sheffield ‘king of Sheffield’; also eulogized a Conservative Councillor; said the Labour Party was an influence for good in Parliament.”—“Not a chap I should fall in love with; seemed very eloquent on some things and regarded himself as much cleverer at his work and therefore better than most of his fellow-workers; seemed rather suspicious all the time, and every time I ‘let him go’ would set about eulogizing himself.”

36. PARKLEY: *aged 50: concreter: 5 rooms:—*

*Education*: “Was sorry that his girl had to leave, but the family is large and the money does not go far.”—*Evenings*: “Works from 6 a.m. to 6 p.m.; rests.”—*Allotment*: “Would love to have one, but is so tired that he does not undertake one.”—Trade-unionist and co-operator.—“Thinks a good deal about politics; listens to other workmen; does not put forward his own opinions.”—Reads only newspapers.—Most pleasant home; wife and he very friendly.—Does not go to any place of worship.—“The man has evidently made a brave fight against odds; his sight is bad; he is undersized and looks a wreck; he is sticking to a hard job in order to keep his children well clothed and fed, and is doing his best for them whilst they are growing.”



37. BOTTER: *aged 51: collier: 5 rooms:—*

Sends his children to school only because he has to.—Spends his spare time loafing about the streets, drinking at the public-house and watching the 'pictures.'—Member of a fishing club.—In trade union; deals with 'the stores.'—Reads only newspapers (*News of the World*, *Lloyd's* or a sporting paper); "has never read a book through, unless it is *Ruff's Guide*."—"A typical collier's home; not attractive."—Not the faintest interest in things political.—Never attends any church.—"A hard-working man, but very ignorant; can be seen standing at a street corner with one or two of his children round him; he is kind to them and they are fond of him."

38. FORKS: *aged 53: engine-driver: 5 rooms:—*

"His children only go to school because compelled; has been in front of the Education Committee several times for their irregular attendance; they are kept at home to run errands, etc."—Spends his leisure at public-house and picture palace mainly; fond of cards, billiards and bowls.—Trade-unionist, member of friendly society, co-operator.—"Never attends a place of worship, nor do his children."—"Reads newspapers only; don't suppose he has ever read a book through."—Redeems what is otherwise a self-indulgent life by the work he does in connection with a local club and by his interest in politics; at election-times is heart and soul in it; works like a horse canvassing and fetching people up to the poll."

39. ASCHE: *aged 54: forgerman: 5 rooms:—*

"Sometimes goes to lectures, especially if illustrated with a lantern."—"Always saw that children attended school regularly, while he himself attended evening school two years in order to learn slide rule."—"Thinks if a child has knowledge of the three R's, that is enough."—Chief pleasure, the kinema.—Fond of home, walking, fishing, gardening.—"Fond of animals, especially dogs."—"Likes to hear a sentimental song, but would not pay anything to visit the Albert Hall to hear a first-rate concert."—Apathetic member of trade union, co-operative society and club.—Very friendly with other members of his family.—Well-furnished and tidy home.—"Never reads a book; buys a 'Special' to see if a certain horse has won, for he sometimes has a trifle on."—Takes no interest whatever in politics.

40. INGEL: *aged 54: bricklayer: 4 rooms:—*

"Sent his children to school because he was obliged; as soon as ever they could leave, they left."—*How does X spend evenings?* : "At the public-house chiefly."—Trade-unionist and co-operator.—On very good terms with his wife and children; ordinary home; moderately clean.—Never attends a place of worship.—"Reads only the football special."—Records his vote, but takes no further interest

in politics.—“ A hard-working man ; quiet and inoffensive ; in his way he is as happy as happy.”

41. SMITTESON : *aged 54 : shopkeeper : 3 rooms :—*

“ A foreign Jew who left his country forty years ago and has had no education at all.”—“ As far as he could, he discussed politics with real intelligence and interest ; very bitter against the old Russia (under which he had suffered) ; desirous of a Revolution here ; but I doubt if he's fit to vote, because of his limited information, etc.”—Patronizes picture palace, music hall and public-house.—“ Said churches were a ‘ damn nuisance ’ ; when I asked him if the synagogue was also a ‘ damn nuisance ’ he seemed at first inclined to agree, but then said it was ‘ different,’ and that in the synagogue it really was for religion, and they didn't talk politics, etc.”

42. SKIM : *aged 56 : wheelwright : 4 rooms :—*

“ As a boy he was a truant and his sons followed his example ; to him education is of no consequence.”—“ Of an evening he walks aimlessly about the streets or sits in a ‘ public.’ ”—“ Hobby is to have a few days with some other men at a little village fishing.”—“ No pride in himself ; a dog at his heels and a scarf round his neck and he is satisfied.”—Not in any union, but deals with ‘ co-op.’ and is member of a friendly society.—Never attends a place of worship.—*Home* : Poor and untidy.—Takes no interest whatever in politics.—“ I should say he has never read a book through in his life ; what he knows about the War or anything else is what he hears people say.”—“ A harmless man who is simply passing through life almost in the same way as an animal—meals, work, bed.”

43. KITTER : *aged 57 : engineer : 5 rooms :—*

“ His children always attended school regularly, but left as soon as possible.”—Dotes on his children ; always ready to join in their games and very fond of his home.—Trade-unionist and co-operator, but not keen on either.—Reads only the newspapers.—Takes scarcely any interest in politics.—Attends no church.

44. MARRIAGE : *aged 57 : packer : 3 rooms :—*

“ A man meant to be a Christian gentleman ; a fairly deep thinker ; strong feeling after religion ; cannot understand mysteries and cannot ‘ believe ’ ; all children brought up to go to a Sunday-school and chapel regularly.”—“ Drink has made him allow his wife to keep on with work to maintain standard of living from which neither of them can bear to descend.”—Fond of reading, gardening, music.—*Home* : “ Clean, beautifully kept ; meals surprisingly well served ; a sweet, clean atmosphere in conversation, voices refined and manners always pleasing and courteous.”—“ No great ideas as to the powers of the State to benefit the individual ; thinks co-opera-

tion often means tyranny; Conservative."—*What would X do a millionaire?*: "Probably get drunk, educate his children, set them up in business, travel all over his native land."—Not a trade-unionist, co-operator or churchgoer.

45. WAGG: *aged 57: labourer: 3 rooms:—*

"When I began to talk of education, he volunteered the remark: 'You couldn't have a better man than Fisher.'"—"Was fonder of (1) theatre than of (2) music hall or (3) picture palace; he went to (1) most, (2) less, and (3) rarely."—Miss Braddon is his favourite author, but his eyes are too bad to read much now.—"Goes to church occasionally."—"Said he had taken an interest in politics for thirty years (Conservative); bitterly against his own class; thought the workers were not fit to have anything to do with politics; said the workers were 'not to be trusted' and 'your own mates cut your throat,' etc."

46. FIELDRED: *aged 58: cutler: 3 rooms:—*

Said he hadn't bothered about the education of his children.—Trade-unionist, but not a co-operator.—Said he'd always held you can be good without going to church.—Reads only newspapers.—Fond of home; not often at 'pubs' and 'pictures.'—Had a beautifully-toned gramophone (costing eleven guineas) and put on one or two quite good records for me, but most of the records were vile; still, he evidently was able to appreciate good music.—"Said he was a Conservative; talked moderately and sensibly about Socialism; I think I would call him fit to vote."—"A really good sort of chap; insisted on my reading his son's letters home from the front; would have kept me there all night; but nothing much in him; certainly not 'emancipated.'"

47. ARTH: *aged 59: caretaker: lives by factory in house containing several rooms:—*

"No 'scholar'; had very little schooling and left school altogether at the age of eleven."—"Avowed proudly that he'd never been inside a picture palace."—In the past had read some of Dickens's novels.—Had been upwards of forty years with this firm.—Not a trade-unionist, not bothered with politics.—"A very decent sort of fellow, but not mentally alert or educated enough in general to be called 'Awake' (Class I)."

48. HAILEYBURY: *aged 59: steel-worker: 4 rooms:—*

"Simply idles his time by standing at the door or street corner and watching people go by."—"In years gone by, when there were singing-rooms at public-houses, he was a regular frequenter; the more noise, the better he liked it. I have seen him yelling until his face was as red as a lobster."—Reads only weekly and evening papers.—Member of trade union; never attends any church.—"Has no under-

standing of politics."—" Will remain at home for several weeks on the steady until some holiday arrives and he has what he calls a 'birth-day,' i.e. a good drinking bout."

49. BALSLEN: aged 60: wire-worker: 5 rooms:—

Separated from wife (" Faults on both sides; jealousy the chief cause").—" A very great reader: *Chambers' Magazine*, *Strand*, *Windsor*, and such books read every month; newspapers and books of fiction; can converse on almost every subject that is mentioned."—" Fond of picture palace and public-house; fond of good classical music, likes an opera; music-hall songs 'not in his line.'"—Member of trade union and friendly society, but not of 'co-op.'—Attends no place of worship.—Takes practically no interest in politics.

50. HAVEN: aged 60: bricklayer: 4 rooms:—

Very umbrageous over modern education: said we were teaching children to 'disrespect their parents, be badly-behaved, shout at crippled people,' etc.—Wife ill, so he has to do most of the housework and gets no time for outings.—Superior home.—Very keen on his union; deals at 'the stores.'—No time for churchgoing.—Can only write to the extent of signing his name; reads merely the politics in the newspapers.—" Told me he used to be a Conservative, but apparently the hardships inflicted by the War had made a Socialist of him.—At any rate he wanted the Russian Revolution to start over here, and he made bitter mock of the rich people coming round to tell him to economize in food, etc."

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## PART II: WOMEN

In an investigation of 408 representatives of the women workers of Sheffield, it was found that 290, representing more than two-thirds of all the women workers in the city, were Inadequately-equipped in the sense indicated upon pp. 62 to 64. Below are given skeleton descriptions of 50 of the cases investigated.

1. MISS HARPTON: aged 18: assistant in warehouse: 5 rooms:—

" Would really like to get more education if it did not involve trouble."—Fond of kinema.—" Big reader, but not of good books;

penny trash very popular."—"Can play the piano well and has good taste within certain limits."—"Teaches at a Sundayschool, but is really not interested in it."—"Rather a smart girl with decided abilities; kind and generous disposition; but no desire for personal improvement; indifferent to intellectual pursuits; in a few years' time her natural talents will have quite decayed and she will become the ordinary housewife with no outlook."

2. MISS JESSIE: *aged 18: tailor's machinist: 3 rooms:—*

Apathetic towards education and politics; thinks she has as much education as a working woman wants.—"Would like better conditions of work and more money, but has no definite views on how these will come."—"Reads cheap periodicals and newspapers; never reads 'heavy books' (meaning long ones); likes a short complete story."—Helps at home in her spare time.—Fond of the 'pictures.'—Never goes to a service.—"Not a very attractive girl; heavy and unhealthy looking; type of girl who will work without too much questioning and will take things as they are."—"She is working long hours and is physically jaded, which tells against any longing for mental improvement."

3. MISS TRANSOME: *aged 18: domestic servant: 3 rooms:—*

"Says many subjects you learn at school are no use afterwards (e.g. history, geography, literature!)."—"Has never been directed to any solid reading, but is very fond of light reading; thinks three-penny novels are 'all right' and 'pass the time on.'—Goes to 'pictures' and theatres occasionally, but never to lectures.—Likes music-hall songs.—Goes now and then to church.—Has no views on politics.—Not interested in the Women's Movement.—Helpful at home.—"Of average intelligence; but no particular outstanding merit."

4. MISS TINMAN: *aged 19: canteen assistant: 4 rooms:—*

No interest whatever in education or politics.—Divides her leisure time between home and picture palace.—Good-hearted, but quite indifferent to all serious things.

5. MISS FOWLING: *aged 21: waitress: 4 rooms:—*

Had never heard of the W.E.A. and was not interested in it; thinks education is a good thing, but says that "a girl already gets all she wants to help her through life and doesn't need as much as a boy."—"Crude ideas" on politics.—Sometimes goes to church on a Sunday.—Spends her scanty spare time either at home (mostly in sewing) or at the kinema.—Reads very little and only novelettes.—"A fairly bright girl; cute; looks after herself; developed particularly in this direction; fond of (physical) work but not mentally keen; has never developed her best side."

6. MRS. STORT: *aged 22: shop assistants: 5 rooms:—*

Sympathetic with idea of W.E.A.; thinks the university ought to be for the poor; wants education for children, because, she says, 'people work too long to carry on education after they leave school.'—"Thinks women will do very well in politics, particularly in housing, education, care of old people, oversight of picture palaces, etc.; nationally, believes we must magnify Empire; says our laws are the best in the world and others would be glad of them; she has fairly good ideas, but they are mostly on the surface; she seems to hear matters talked about and simply passes talk on."—"Not much inclination for reading and does not read standard literature; likes an exciting novel; fond of Conan Doyle and Garvice, *Strand*, *Tit-Bits*, etc."—Fond of the 'pictures,' occasionally visits a theatre.—Does not belong to a union.—Does not deal with the 'stores.'—Does not attend a place of worship.—"A fairly intelligent working girl; keener about money and pleasure than educational development; not a particularly good housewife."

7. MRS. ELTON: *aged 23: coal cartier: 2 rooms:—*

"House overcrowded; three separate families in four rooms, but home fairly clean."—"Smart, bright woman with good ideas; fond of books but not of a high quality."—"Goes to the 'pictures' a lot."—"Believes in votes for women, but has not much understanding of politics."

8. MRS. DAVVY: *aged 24: housewife: 3 rooms:—*

"Kind-hearted and homely woman; very clean and good appearance."—"Home was plainly furnished, but spotlessly clean and carefully looked after."—Leisure spent in gossip, seeing the 'pictures,' and reading the 'Special' and penny novelettes.—Had no understanding of politics at all.—"Didn't see why people worried about improvement in education and other things; so far as she could see, we were doing very well."

9. MRS. FRANKOLYN: *aged 24: housewife: 1 room (lodge, no children).*

"'Pictures' three times a week, music halls most other nights."—"Reading consists of anything she can get hold of to pass the time."—"Dislikes Women's Suffrage and does not want to be troubled; has no interest in local and not much in national affairs."—"Capacity and energy and no lack of keenness; well-dressed and nicely spoken; but not the slightest concern about deep things; fond of life and enjoying it."

10. MRS. GERALDINE: *aged 24: housewife: 3 rooms:—*

Had never thought about education at all; had never heard the word 'university'; can't read.—Is apparently devoid of musical and æsthetic feeling.—"Interested to hear that women have the

vote: will use hers when she is able."—"Has no vision"; bitter about the War; feels that she is "just a thing to be trampled on by rich folk."—"Home fairly clean."—"A kind and helpful mother."—"Rather a depressing sort of woman; hardly interested in anything beyond food."

11. MRS. STERNE: *aged 24: housewife: 3 rooms:—*

"Has lost all interest in life since her husband was killed in the War."—"Looks after children well; small, but clean and tidy home; acute struggle to keep respectable."—No signs of much æsthetic or intellectual activity.—No interest whatever in politics.

12. MRS. FOSSITT: *aged 25: housewife: 3 rooms:—*

"Objects to raising of school-leaving age—children often marry at seventeen and ought to be more use to parents between thirteen and seventeen."—"Home nice and well-kept, conditions round very depressing; in a court with little privacy and outlook on to ashbins; deplores having to live there and wants a better house with bath; children looked very well and happy."—"Fond of books, but no choice of authors; reads anything that comes along."—"Has strong views on housing, etc.; her interests have been quickened by being in a trade union."—Deals with 'co-op.'—Goes to no church.—"An intelligent woman, anxious to do her best."

13. MISS ALMAROYD: *aged 26: waitress: 5 rooms:—*

"Does her share in helping her mother with the house-work and younger children; fond of her home and her people, but glad to have work outside her home; only spends one or two evenings a week at home."—"She enjoys her present work and is well fitted for it."—Though she gets information about affairs from talking to people at the café, she has not much real knowledge of politics, but she has always wanted women to get the vote and is very glad now they have got it."—She likes going to picture palaces, music halls and, occasionally, theatres.—She wishes she could have a nice house and garden in the country and is very fond of animals.—She seems to read nothing in the way of books.—She goes to church occasionally.—"Very popular as a waitress."—"The same young business-men keep coming to her tables regularly; she is friendly with ladies and children, too; she has a pleasing manner and seems exceptionally quick and intelligent; she has been taken out to various kinds of evening entertainments and her knowledge of all that is 'going on' is wide apparently."

14. MRS. GOODTOP: *aged 27: housewife: 4 rooms:—*

"The house was dirty and poorly furnished."—"The woman looked ill and tired. She didn't appear to have the energy to look after her children or keep the house tidy. The children scarcely interested her, and she was cross and hard upon the boy of three, who was

afraid to speak."—"A very uneducated woman; no interest in anything; no understanding of anything."—"One of the sad cases where all keenness in life has gone; everything seemed 'hard luck' to her and the days to be endured rather than enjoyed."

15. MRS. HENNIKER (*War widow*): aged 27: housewife: 3 rooms:—

"Can neither read nor write"; "feels very sorely her own lack and thinks all should be encouraged to learn whilst young."—"Her home is comfortably furnished and well kept; but she is inadequately pensioned and there is very little prospect in the immediate future."—"She says she would like to get into better neighbourhood, as her children are deteriorating owing to conditions round about and low characters of children near."—"A woman who has been in much more comfortable circumstances and is making a brave struggle against adverse circumstances."—"She attends church regularly; a church visitor also calls frequently; she is much helped by this."—"She is a strong supporter of Women's Suffrage; she thinks a woman can understand her position and help to make laws to help women in such circumstances."—Her ambition is "to do the best for her children."

16. MRS. FLATANS: aged 29: housewife: 4 rooms:—

"Sends her children to school regularly; leaves everything else to the teachers; thinks that children should be taught more useful things; keeps her children clean, but does not worry much about their manners or games."—*Evenings*: "Sits and sews when she can; goes very occasionally to a picture palace."—*Free afternoons*: "Never has one."—*Sundays*: "Cooks a good dinner; often has to repair school clothes."—*Holiday*: "Has not had one for years."—"She seems to confine herself within the limits of home and is satisfied with it."—"Little to indicate any æsthetic feeling in the home, but it is clean and the children are quite nicely dressed when they go out."—"She seems to be always good-tempered, though five children all under twelve must be a handful."—"Knows nothing much about politics," but "talks intelligently on the housing problem; would like to design her own house and says she could make life easier and healthier by so doing."—"The woman has not 'gone under' in the bad conditions of her daily drudgery; if she can be so bright and cheerful and as tidy personally as she is under these circumstances, she would do well if placed differently."

17. MRS. ECKHOFF: aged 30: housewife: 4 rooms:—

"Didn't want to vote."—"No views on education or politics."—"Clean and tidy house; children nicely dressed and clean."—"Conditions at home mean continual struggle against small wages and difficulties of living, which take up all energy and capacity."



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18. MRS. BLOSSOMING: aged 32: housewife: 6 rooms:—

"Home was particularly clean and refined; children very well cared for."—"Indifferently-equipped; it was disappointing to find a woman in such a house with so small an outlook; interested in very few things" (not politics, nor literature, nor church).—"Seemed very dull until music was mentioned, when life came into her eyes."

19. MRS. LANESBURY: aged 32: housewife: 3 rooms:—

"She wants her children to learn as much as possible; would like them to continue in evening school to fit them for better posts."—She deals with a co-operative store.—She attends a mothers' meeting.—She reads the *Evening Telegraph* and *Star*, and the *Sunday Companion*.—Politics, literature, art and music do not interest her.—Her house is "clean and fairly tidy; a real home."—"There is real good feeling between her and every member of the household."—"During 1916 her husband has been earning a little more and X has bought the sewing-machine and many other oddments with the little extra she has had. She makes as much clothing for the children as possible."—"A very quiet, inoffensive person, trying to do the best she can under present circumstances."—"X was rather crowded in the living-room. A neighbour had not a wringing machine in her house. X said: 'Have mine. It will help to make your place look better, and I'll use it at times.'"

20. MRS. MILLETS: aged 32: housewife: 5 rooms:—

"X's opinion of education is that it is of very little use to a housewife."—*Evenings*: "Sewing for family or visiting friends."—*Free afternoons*: "Going out into the country with husband, either walking or cycling."—*Sundays*: "Attending Divine service and reading."—*Chief pleasures*: Cycling, sewing, tennis, walking, gardening.—Has a piano and likes listening to music.—"Reads light novels."—Her home is "kept very clean and neat, a real home, with an open door and a warm welcome for any who need its cheerful comfort."—"Takes all her ideas in politics from her husband."

21. MRS. OWLER: aged 33: housewife: 4 rooms:—

Spends her leisure at home, on allotment and occasionally at the 'pictures.'—Fond of music; reads very little.—"Did not know women had got the vote; husband said there would be some fun, but he should like to get his wife interested in politics; at present she has no ideas on the subject."—"Clean home; children well-dressed and well-behaved and full of life."—"An ordinary working-class person, interesting to talk to; clean and neat in appearance; would like to know more about education and gave a warm invitation to call and see them again; two hard-working folk of the class that is the backbone of England."

22. MRS. CHURN: *aged 34: housewife: 3 rooms.*—

“An admirable housewife and a good, sensible, kindly Christian woman; but shockingly ignorant in what education is supposed to give.”—Cannot read or write.—“Has not the ghost of an understanding of politics.”—“Ceased going to church when she moved; told me a tale of how she went to see her children dance, and the vicar shook hands with all the nicely-dressed people, but only nodded to her and the other poor people; this had evidently stuck!”

23. MRS. EVORAN: *aged 35: housewife: 4 rooms:—*

“Her children and husband are her world; a capable woman and a splendid wife; clean and neat in her appearance; loves sewing and knitting.”—“Thinks too much of her husband’s wants and is a slave to him. He does not care for his wife to interest herself in outside affairs.”—“Quite a happy home, with a narrow outlook.”—“Does not think women need votes.”—“Does not think children should go to school after thirteen.”—“Amazed to hear the university could be of value to her children.”—“Fond of music.”—“Interested in nature.”—“Goes to church occasionally.”—“Deals with the ‘co-op.’”—“Reads very little.”

24. MRS. STRANGE: *aged 35: housewife and shopkeeper: 4 rooms:—*

“Wants her children to have a good schooling; says children have never had so much done for them at schools as they have to-day; regards the university as a place for doctors and lawyers.”—Reads *Answers* and the evening paper.—Is of “a very nice, kind disposition”; “very happy indeed” in her relations with other members of the family; keeps her home comfortable and clean; “has taken a shop, which means a great deal of extra work for her, so that she can get more food, etc., for the children.”—“Politics, music, etc., outside her range of interests.”

25. MRS. GIBSONERS: *aged 36: housewife: 4 rooms:—*

“No views on politics or education or anything else; not easy to get any answers from; not at all interested and would not vote if she had the chance; no desire for anything; difficult to find any point to interest her.”—*Home*: “Below average of a poor neighbourhood.”—“A woman who seemed to be entirely devoid of intellectual power or aesthetic feeling, besides being indifferent to the upbringing of her children, etc.”

26. MRS. APPLESON: *aged 37: housewife: 5 rooms:—*

“Sees that her children attend school regularly but has no idea whether their education is adequate or not.”—“Pleased to get a vote and wants to understand things a bit more now, but does not know how to set about it with a family that is likely to grow.”—Goes to chapel every Sunday.—Trades with co-operative store.—Does no

reading.—*Homes*:—“Carefully kept but small; she hates the smallness of the house, wants more rooms and a bathroom; would like a little garden or space, to give more air rather than for cultivation.”—“A bright woman, ready to take up new ideas; particularly neat and nice in her dress.”

27. MRS. CRODD: *aged 37: housewife: 4 rooms:—*

“How can a poor woman become educated? There she was amid a sea of babies, husband, clothes, food and dirt. I believe this woman might have made a student had she been a man. When I invited her to come to the W.E.A. house, she said she'd have to bring her family (six children) with her!”—Her only interest outside her home is a Good Templars' Mission.—She deals with the co-operative society.—She *used to read* ‘all sorts of books’ (among them Dickens and Scott).—She knew little and cared less about politics.—Her home was dirty and squalid.

28. MRS. MORRYN: *aged 39: housewife: 4 rooms:—*

“A pleasant and well-spoken woman with good capacity.”—“Home nicely kept and well-furnished; making the best of a house in a poor neighbourhood.”—Fond of books and music but without much taste.—Often goes to the ‘pictures.’—No grasp of politics.—Not a co-operator.—Not a churchgoer.

29. MRS. WIN: *aged 39: housewife: 3 rooms:—*

“A regular vixen in the way she shouted at her children: seemed fond of her children but was most ignorant”; “untidy and dirty in appearance, ignorant and uncouth.”—“Two bedrooms for nine people; not much furniture; wall-paper as black as soot; clothes they were washing were the colour of blacklead; seven young children in such an atmosphere seemed terrible.”—“Does not know anything about politics.”—No elevating interests of any kind.

30. MRS. CALL: *aged 40: housewife: 5 rooms:—*

“Spends her evenings mostly at home; goes to theatres and ‘pictures’ occasionally.”—Sometimes helps her husband on his allotment.—Deals with the co-operative store.—Attends no place of worship.—“Very rarely reads anything; will pick newspaper up sometimes, and likes to know what is going on; has not read many books; says she has no time for reading and other things are more important.”—“Has given no thought to politics; only knows in a general way how we are governed and probably would vote as her husband wished or not at all; doesn't agree with women in politics or industry; conservative in her ideas and outlook; satisfied in a general way to let others (‘who know best’) legislate for her.”—“A good honest, hard-working woman, with plenty of sound experience, but little culture.”

## CLASS II : THE INADEQUATELY-EQUIPPED 103

### 31. MRS. ETCHER : *aged 41 : housewife : 5 rooms :—*

"Her hobbies are swimming, sewing, and music; does not seem particularly fond of books."—"Is very fond of classical music."—"A member of the Church of England, but not really consistent."—"A member of a co-operative society, but not much interested in the movement."—"She and her husband are very fond of each other, both full of fun."—"Her home is comfortable and clean, but rather untidy."—"She seems to be quite in touch with the chief ideas of the present time and follows the War news carefully."—"She has a very bright personality and strikes one as being very capable."

### 32. MRS. ERLING : *aged 42 : housewife : 1 room :—*

"Likes pretty things; is neat and clean in her own person; makes the room as attractive as possible with little ornaments, brightly coloured pictures, etc."—"A self-reliant, masterful woman, doing her best under difficult circumstances; doesn't mix much with the neighbours, but will do them a good turn if possible; has known better times than these; carefully brought up, but has fallen through drink and bad companionship."—"This woman has known much trouble; she wants to get higher and really appreciates the beauty of holiness; was at one time a faithful church member and still attends occasionally; but she has occasional relapses and probably drinks to drown her thoughts."—"She has little understanding of politics.—Her reading consists of cheap novels and occasional glances at the paper.

### 33. MRS. GROOVES : *aged 42 : housewife : 5 rooms :—*

"Keeps her children at school regularly but does not think much about what they are taught."—"Is so occupied with her house and family that she has no free time; an occasional walk, a few bits of gossip, seem to afford her relaxation."—"Likes to hear music; has a gramophone; children encouraged to sing at home."—"Deals at the 'co-op.'"—"Attends church "very occasionally."—"Never reads anything.—Has no understanding of politics."—"The children are a very happy, jolly little party; they are considerate towards each other; the mother encourages attendance at Sundayschool, band of hope, etc."—"A woman who is satisfied on the whole with her lot; who does not make a trouble of anything, has a fund of mother-wit, and makes it a point to 'keep smiling.'"

### 34. MRS. DAMIAN : *aged 44 : goes out washing, etc. : 3 rooms :—*

"Chief idea seems to be looking ahead to the time when the children can leave school and work; thinks they are too many years at school."—"Does her best for her children according to her idea, but seems to be constantly nagging and abusing them; says her husband is very selfish and never speaks well of him; is very quick to take up the case of her children against outsiders; this may indicate

goodness ; on the other hand, she does not seem to make any special effort to get her sick child well again. She seems a very indifferent mother, and yet her struggle for existence and her conditions of life almost (in my opinion) exonerate her entirely from blame."—"Her home is the kind of place one does not desire to stay in for a long period ; there is no attempt at orderliness and there is little cleanliness about it ; the two tiny bedrooms are hovels."—"Mrs. D. is usually doing washing until 7 p.m. ; has no free time at all ; Sunday is the only day she gets a bit of a rest, then she sends the children to Sunday-school out of the way."—"She occasionally looks at the *Star* ; her great hobby is gossiping ; she has only been to the 'pictures' once in her life."—"She likes the organ-grinder to come round ; she says 'it cheers me up a bit.'"—"She says she'll 'never worry through until she's old, the work and the children and the scrapping for food will kill her before then.'"—"If she had heaps of money, she'd like to give up taking in washing and 'sit down to a bit of something nice to eat.'"

**35. MRS. ALTERN :** *aged 45 : housewife and does washing and charing : 3 rooms :—*

"She is evidently fond of her home : it is clean and well kept and most houses in the neighbourhood are dirty and horrid ; she is evidently a good wife and mother."—Has never had time to get to know about politics ; but said it was 'only right' that women should have the vote.—Goes to church occasionally ; apparently does no reading ; goes to the 'pictures' fairly often.

**36. MRS. BARN :** *aged 45 : scrubber : 4 rooms :—*

Angry with the education authorities because they would not let her boy leave school to fill a vacancy her husband had found for him.—Said the churches were no use to the workers.—Never reads anything at all.—Has been a co-operator and says she means to be again (dropped out on moving).—Knows nothing about politics.—Her sole recreation is going to the picture palace every Monday.—"She volunteered the information that only one room of the house was habitable, and the poor thing said she'd given up trying to keep the home decent ; the landlord would do nothing and they couldn't find another house."—A good-hearted and even refined woman ; "I feel that she had a sense of cleanliness, if not of beauty ; but that it was dying in her own home for lack of nourishment."

**37. MRS. STRANGER :** *aged 47 : housewife : 4 rooms :—*

Sends her boy to the evening school ; says that if she was a millionaire she would like to send him to the university.—"As her husband is only a labourer, she has a very busy life, and seems to find her chief pleasure in 'getting cleaned early and sitting down with nothing to do.'"—Her home is "comfortably, but very sparse"

furnished; everywhere very clean."—She "has looked thoroughly well after her children and finds great pleasure in their progress."—She trades with the co-operative store, but takes no further interest in the movement.—She is "beginning to go to a place of worship regularly," now that her children are growing up.—She shows very little love of music or feeling for beauty.—"She thinks it right that she has a vote, but is afraid that she does not know enough about politics to use it."—Her present ambition is "to see her children get on."—Her ambition for her old age is to "just be comfortable."

38. MRS. ARROW: *aged 49: housewife: 4 rooms:—*

"She works from morning till night, spending all her time looking after the needs of her husband and her children."—"She is a devoted wife and mother."—"The children look as well-fed and well-clothed as could be expected."—"She seems very happy working for her children so long as the money from the wages goes round."—"She does not want to keep the children at school as long as possible, because of the present need for more money."—"She has never had the leisure, even if she had the intellect, to understand politics."—"She does not deal with the 'co-op.' but 'gets bits of things here and there.'"—"She has no leisure; occasionally her family insist on taking her to the 'pictures' or music hall, and this she enjoys greatly."—"She is quite smartly dressed when she has finished her work and has a certain appreciation of the beautiful."—She is a member of a church, "but not a very active one."—Her ambition is "to see all her children in good situations, earning good wages or happily married."

39. MRS. WINGMORE: *aged 49: housewife: 4 rooms:—*

Quite beyond her to understand anything about education or politics; cannot read or write; "thinks women should not meddle with politics; she, like most other women with whom I have talked, had no idea that she would soon in all probability be having a vote" [May, 1917].—Spends pretty well all her time at home; her only recreation appeared to be the picture-house 'down the road.'—*Home*: "Ordinary, middling."—"Liked her kind, honest, cheerful face, but she's certainly not one of the well-equipped."

40. MRS. ENTWELL: *aged 50: housewife: 4 rooms:—*

"Difficult to classify: from one standpoint an intellectual woman, but warped and narrowed."—"Good capacity, but turned to a channel which has crippled effort in any other direction. Obsessed with one idea: the world must turn again to religion (in a particular groove)." —An active member of an exclusive religious body.—"A woman of strong mind and decided views; very sincere, but very narrow; opinions strongly formed and not open to new ideas."—Reads "only in a confined area."—"Thinks politics 'not for women.'"—"Lovely home; artistic and well-arranged; spotlessly clean."

41. MRS. MURRFIELD: *aged 50: housewife and shopkeeper: 4 rooms:—*

"Likes her children to attend school regularly, but thinks they ought to begin to earn money when they are thirteen."—"Has a very keen judgment and reads the news with great interest; always seems to know what leading politicians say in their speeches."—"X gets up at 4.30 a.m. every day except Sunday and seems to be busy all the time; she has a family of five to see to, and gets up in the morning to set husband and sons off to work."—"In addition to her own work, she looks after a lonely old lady who lives a few doors off.—The house is rather dirty and very untidy, but the children are kept clean and nicely dressed.—She sometimes goes with her husband to the picture palace.—She is fond of popular comic songs on the gramophone.—She is not a co-operator.—She does not go to church.

42. MRS. FRANNICK: *aged 50: housewife and cleaner: 1 room:—*

"Doesn't know anything about the university, probably never heard of it."—"Cannot read.—Has no political ideas."—"Doesn't seem to have any ambition."—"In her old age she would like "to live in the town among shops with plenty of people near, in rather a larger house."—"She shows no sign of musical taste or artistic sense.—Her home is "untidy and not very clean."—"Very kind to her children."—"A kindly woman, bounded by the interests of her own family and her own street."

43. MRS. TURPIN: *aged 52: housewife: 4 rooms:—*

"Thinks Sheffield much behind other towns in its schools; those of her children educated here have not done as well as those educated elsewhere."—"Knows nothing at all about politics.—Not a co-operator.—Attends church regularly.—House rather poorly furnished, but clean.—"Children well cared for."—"A woman with peculiar views, quite different from Northern people!"

44. MRS. BURGERS: *aged 53: shopkeeper: 3 rooms:—*

"She uses the living-room as a bakehouse; on hottest day of summer must have a roaring fire, so there is no home comfort; the house is very dirty, dusty and neglected; she is too exhausted at the end of her work to clean her house."—"Only on Sundays does she have any spare time, and then she gets some fresh air: "feels she cannot be shut up in a church."—"She herself is clean and even refined, but all her energy is being sapped by her work."—"Wants her daughter to be a school-teacher.

45. MRS. SILKSKIN: *aged 56: housewife: 4 rooms:—*

Quite satisfied that the education her children are getting is better than she got, and thinks therefore there is no need for further improvement.—"Fond of reading, but doesn't know many good books."—"Very fond of country and goes out into it at every possible chance."—

Hardworking housewife; fond of her children; but home rather disappointing.—Not a churchgoer.—Not a co-operator.—“Has very little idea of politics, but seemed interested in Votes for Women.”

46. MRS. CASTELLING: *aged 58: housewife: 4 rooms:—*

“Likes her children to leave school as early as possible; regards the university as something that does not enter into her life; does not seem to regard education as very important.”—Spends her evenings “getting meals ready one after the other as her children come in from work.”—“Goes out shopping on her free afternoons; often does not go out at all.”—“On Sundays rests after getting dinner ready for her big family.”—*Annual holiday*: “Never has one.”—*Hobby*: “Does not seem to have one; talks most about her children and their doings.”—*Chief amusements and pleasures*: “The children’s friends come in and make some fun.”—“She has plenty to say, but her thoughts run in a very narrow groove and her energies are concentrated on her home.”—“She reads the evening paper occasionally and letters from her son at the front, but very little beside.”—*Home*: Not at all inviting; only the kitchen furnished at all comfortably; gingerbeer boxes used as seats in the front room; nothing really pretty or inviting to be seen about the house; tablecloth dirty; things not nicely arranged.—*Politics*: “No ideas.”—*Ambition*: “To have her son come back safely.”—*If a millionaire*: “She would give her children a good holiday.”—*In old age*: “She would like to have a quiet time with her children round her.”—“X is anxious to do her best for her family, but seems to have no idea how to do it.”

47. MRS. OLDING: *aged 59: housewife: 4 rooms:—*

“Quite satisfied with the education of her children; she and her husband are both unable to read, so she thinks her children have done well.”—She does not go to a place of worship.—She is not a co-operator.—“Had quite definite views on politics; welcomes Votes for Women and thinks women will rise to the chance; says women have work to do in their own line.”—Hers is “a very good working-class home, well kept and nicely furnished; the children are growing up well and respectable.”—“She is limited intellectually and æsthetically; she had scarcely any education and she has been all her life overshadowed with her duties as wife and mother.”

48. MRS. FINDON: *aged 61: domestic servant: 3 rooms:—*

“Thought children ought not to continue at school after fourteen—‘that’s too old!’”—“Apropos of politics, she said she didn’t want anything to increase rates, there had been too much tendency in that direction.”—“Good in a house, but always cleaning and always grumbling.”—Reads nothing.—Goes sometimes to the ‘pictures.’—“Plenty of shrewd common sense, but very defective in her knowledge of modern questions.”—Not a churchgoer and not a co-operator.



49. MRS. STUTTER: *aged 63: housewife: 4 rooms:—*

*Keen on education and politics: "will vote intelligently."—Spends all her time at home working (husband bedridden with disease); gets no holiday and no time to go to church as she used to do.—"Has read a good deal, mostly religious books; knows very little of good literature; reads what people lend her."—"A capable housewife; devotes herself to her husband ungrudgingly; has great common sense, but not much 'education.'"*

50. MRS. HARRY: *aged 66: hawker: 1 room:—*

*Home: "Dirty and untidy."—"Cannot read."—"A Roman Catholic, but never attends church: says she is too busy."—*Fitness for local and national citizenship*: "Very unfit."—*What would X like to do in old age?*: "Live still in the town, with plenty to eat and drink."—"She just lives from day to day."*

## CHAPTER VI

### EXTENSIVE STUDIES OF THE MAL-EQUIPPED

#### PART I: MEN

IN an investigation of 408 representatives of the men workers of Sheffield, it was found that 32, representing about one-twelfth of all the men workers in the city, were Mal-equipped in the sense indicated upon pp. 60 to 61. Below are given skeleton descriptions of 15 of the cases investigated.

1. HASKINS : *aged 22 : forgerman : 5 rooms :—*

*Education* : " No interest."—*Politics* : " No interest whatever."—*Chief amusements and pleasures* : " Sport."—*Musical tastes* : "None."—*Esthetic sense* : " None."—*House* : " Dirty and badly kept."—*Ambition* : " To get plenty of money and enjoy himself."—*Reading* : " None."—" Inclined to magnify physical pleasure and appetite ; not mentally alive at all."

2. RICK : *aged 23 : recently discharged from the Army : 4 rooms :—*

Entirely indifferent to education, politics, religion, and every other serious thing.—All his interests centre in public-house, picture palace, etc.—" His brother (who was there), a fine chap, thought very little of him, and chaffed him and joked about him ; the brother said that they lose all their morals in the Army and also all power of thinking ! Ricketts apathetically agreed. Green, spotty face and what seemed like a green, spotty soul."

3. FISKETT : *aged 24 : labourer : 4 rooms :—*

Said there was " too much talk about education ; men have to live, and that's more important ; too much interference with parents."—Spends his free time mostly in lounging about at home.—Not a trade-unionist nor a co-operator.—Belongs to no friendly society,

attends no church.—Never reads anything but papers.—Not a vestige of æsthetic feeling.—*Home* : “ Dirty and neglected ; not at all like a home ; too many young children to give mother a chance. Fond of his children, but indifferent to their personal appearance.”—No knowledge or understanding of politics.—“ One of the type of men who have always to be borne on others’ shoulders ; no initiative or capacity or ambition.”

4. WARTON : *aged 38 : forgerman : 5 rooms :—*

“ Thinks a lot of time is wasted on education.”—“ Has no sense of citizenship ; thinks we ought to do more as we like, except that capitalists should be taxed more to give poor men a chance to live.”—“ Relations with other members of his family not by any means cordial ; doesn’t spend too much time at home ; sees very little of his family.”—“ He earns about £7 a week and keeps at least £5 for himself, to spend and not to save ; in two days, as a rule, he is on the rocks.”—In his spare time he drinks, gambles, etc.

5. THUMMEL : *aged 40 : collier : 5 rooms :—*

“ I doubt if he knows what a university is.”—“ I should say he would be unable to give you the name of any member of the Cabinet, other than Lloyd George.”—“ Home to him is a place to have his meals and sleep in.”—Spends all his spare time in the public-house.

6. LANYARD : *aged 40 : on munitions : 2 rooms :—*

This man is earning plenty of money, but lives with his wife and five children in two small, filthy rooms.—Made the confession of not being interested in politics perfectly frankly and didn’t appear at all ashamed of it ; but said he always voted Conservative !—“ He simply doesn’t bother himself about anything that he ought to bother about,” but spends his time and money at public-house, picture palace, etc.

7. CARDINAL : *aged 42 : clipper : 4 rooms :—*

Hates having his children at school when they might be earning money.—Spends his free time at public-house, ‘ pictures,’ lounging about, sleeping, etc.—Says he was compelled to join his trade union ; says he is not in the ‘ co-op.’ because he can’t afford to pay the high prices they ask.—His reading consists mainly of *John Bull* and the *Sunday Pictorial*.—*Home* : “ Very unsatisfactory ; children look very poor and badly nourished.”—“ He believes employers are only anxious to secure more control of Government and local institutions for their own ends ; says ‘ it’s little use working men trying, as conditions are against them ! The best way is to get all you can and not trouble about politics.’ ”—“ Cardinal represents a type of man living in mean surroundings and satisfied with them.”—“ His ambition, if a millionaire, would be to have nothing to do and have plenty of tobacco and ‘ pictures ’ and beer.”

8. ALLSWORTHY : *aged 43 : steel-dresser : 5 rooms :—*

"Children attend school most irregularly and leave as early as possible in order to get to work ; to him money is of more importance than education."—Spends his spare time in the streets, the public-houses and the picture palaces.—Member of trade union and 'co-op.' but takes no interest in either.—Neither he nor any of his family attends a place of worship.—"Never looks at a book ; evening 'Special' and racing papers are his sole reading."—*Home* : "A meagre one ; only the barest of necessities ; his wife does her best ; instead of giving his wife sufficient money, he spends it in drink and gambling."—"A 'Socialist' for what he thinks he will get out of it ; would stand and listen at street corners to street orators and believe what they tell him ; would go to a meeting if he thought there was likely to be some fun, and would take his share in it."

9. CORKDALE : *aged 45 : labourer : 4 rooms :—*

Beyond him to understand education or politics!—Cannot read or write.—Goes to picture palace every evening and the 'pub' at other times!—Member of a trade union.—"Said to me : 'I'm a churchman born and bred, but I never go!'"

10. BLANDER : *aged 45 : drayman : 4 rooms :—*

Spends his leisure in sitting about at home and at public-house, etc.—No trade union, no 'co-op.,' no place of worship.—Does not understand politics.—Can neither read nor write.—"Harmless, useless, not far from being feeble-minded."

11. HAMMER : *aged 50 : cutler : 3 rooms :—*

*X's opinion of education* : "None : any more than he has an opinion of Hindostani."—Spends his evenings at the 'pub,' etc.—*Home* : "Very dirty ; swarms of dirty children ; dirty wife, much of his calibre."—Reads only the football and racing news in the papers.—No knowledge of or interest in politics.—"Looking at that stupid, animal-like face, I felt as if I were looking at the face of a stone-age man."

12. SCOFFELL : *aged 54 : warehouseman : 3 rooms :—*

"Is a most unintelligent man, so puts no value on education at all."—"Spends evenings and free afternoons in public-house or lounging about at home ; Sundays in same way ; best clothes often in pawn."—"In a trade union ; goes on strike when told to do so ; nothing beyond."—Reads only the papers.—"His ideas are all of the 'Down with the masters !' type ; every advantage is to be given to the 'poor working-man.'"—*Home* : "Clean and comfortable, but not one of the comforts is of his providing."—"Bullies his wife."—"Earns a good wage, which he spends mostly on himself."—"A good, steady man at his work, but his love of drink keeps them poor."

13. HOD : aged 54 : *greengrocer and hawker* : 5 rooms :—

"Left school in the fourth standard."—"His children have gone to school because compelled, but have always attended irregularly."—Spends his spare time in the streets and public-houses.—Chief pleasures are racing and gambling.—"Reads all the sporting papers he can buy."—*Home* : Poor and untidy.—"No political ideas whatever ; takes not the slightest interest in such things."—"His ambition is to obtain money without working for it."

14. BAZETT : aged 58 : *collier* : 5 rooms :—

Sends his children to school only because he is compelled ; they leave as soon as they can in order to earn money."—*How does X spend evenings, free afternoons, or Sundays?* : "Chiefly at public-house and loafing about the streets."—Apathetic member of co-operative store and trade union.—"Never goes near a place of worship."—"Has never read a book through in his life ; 'Special' and *Early Bird* are his chief papers, and those only for the betting news."—*Home* : Untidy, dirty and unsavoury.—No interest whatever in politics.—"Attends to his work, but spends his money chiefly on gambling and beer ; his sons go out selling 'specials,' which would be unnecessary if he gave up more money at home."

15. OCON : aged 58 : *joiner* : 3 rooms :—

"Said he'd given up the 'pub' since they'd raised the price of beer to sixpence and tried the 'pictures' instead—also very fond of the music hall."—Reads only the non-political parts of the papers.—*Home* : "Filthy ; thinks all children useless or a nuisance."—"He talked of politics as if they were vermin ; he really hated politics and politicians, not on principle, but because he seemed to regard them as enemies of his beer, etc."—"A man devoid of enlightenment, knowledge or social feeling."

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## PART II : WOMEN

In an investigation of 408 representatives of the women workers of Sheffield, it was found that 26, representing about one-fiftieth of all the women workers in the city, were Mal-equipped in the sense indicated upon pp. 60 to 61. Below are given skeleton descriptions of 15 of the cases investigated.

1. MRS. DONNINGTON: *aged 23: housewife: 3 rooms:—*

"Poor and miserable house, poorly furnished and badly kept."—  
 "Woman lower than her surroundings; slatternly, ignorant and  
 indifferent to what happened to her children."—Knows nothing about  
 politics and "wouldn't vote if she had a chance."

2. MRS. BLACKSTER: *aged 24: grinder: 5 rooms:—*

She has no interest in her home, which is "poor and badly kept."  
 —She is not a trade-unionist or co-operator.—She never goes to a  
 place of worship.—She reads nothing.—She appears to have no in-  
 terest in music or anything beautiful.—She is entirely without know-  
 ledge of politics.—"Coarse in ideas and upbringing; no desire, no  
 capacity; too weary and no vision."

3. MRS. MACDOUL: *aged 26: housewife: 4 rooms:—*

"Thinks that the school is a nuisance, as she cannot keep the eldest  
 child (aged eight and a half) to look after the others."—Neglects her  
 children, though she is not definitely unkind to them.—Her home is very  
 untidy and ill-cared for; as little is done as possible.—Fond of going off  
 to picture palaces, music halls, etc.—Reads novelettes.—*Political ideas:*  
 "Does not want to be troubled with anything outside her own life."

4. MRS. CLUNY: *aged 28: buffer and housewife: 4 rooms:—*

Her home is "untidy but fairly clean"; she is "a bad manager,  
 who frequently has to borrow from neighbours and just drags on  
 from day to day."—She has "four children, but thinks herself very  
 much to be pitied for having them; thinks it is 'bad luck'; all four  
 are delicate, probably through improper feeding, and one has died."—  
 She spends her evenings "standing at the door," likewise her after-  
 noons, likewise Sundays.—She cannot or does not read for herself  
 at all, but "revels in accounts of terrible newspaper scandals told her  
 by the neighbours."—"Very unfitted for citizenship; knows little of  
 what is going on outside her own immediate street."—"A shiftless,  
 good-natured, slatternly woman."

5. MRS. WOOLFORD: *aged 28: goes out washing: 3 rooms:—*

"For all practical purposes cannot read or write; one of the  
 very worst cases; hopeless case of indifference; very ill-equipped."—  
 "Lives alone in a house very poor and very badly kept in a court  
 in which there is no sunlight at all."—"No interest whatever in  
 local or national affairs or anything else of importance."—Spends  
 her evenings at 'pictures,' etc.

6. MRS. TUBBE: *aged 29: housewife: 4 rooms:—*

"A dirty, untidy woman; very slovenly; no idea of housework;  
 but quite intelligent and alert when answering questions: a woman  
 who does as little as she can."—*Homes:* "Dirty and neglected; poor

and dismal house; neighbourhood poor, but this house well below the average; no fresh air, smelly."—No understanding of politics, no serious interests, no trace of finer feelings.

7. MRS. HOSSFULL: *aged 34: housewife: 5 rooms:—*

*Home:* "Very dirty; neighbourhood good, but this house well below the average."—Children neglected.—"A woman without capacity for wifhood, motherhood, or citizenship; a woman with no contact with or knowledge of anything elevated."

8. MRS. PURRVISS: *aged 35: housewife: 3 rooms:—*

*Home:* "Poor, not much furniture, fairly clean, stuffy, low ceiling, no air, no sunshine, children delicate in appearance, surroundings hopeless, no possibility of making this a home."—"Ill-equipped, very much so; no natural capacity; one of those cases which seem hopeless. Religious, social and æsthetic feeling quite non-existent."—"No idea whatever as to the use of a vote or what citizenship means."—"Reads only the 'Special.'"—"Says 'they learn children a lot of soft at school.'"

9. MRS. BROOMER: *aged 38: shell-turner: 3 rooms:—*

Thinks education "is a fad of people who ought to have more sense and who ought not to be allowed to make it compulsory."—"Spends her evenings at picture palace, public-house and reading the evening paper.—Spends her afternoons in an occasional outing, a visit to the pawnshop sale held weekly, and cleaning up.—"Likes music with a 'catch' in it or a sentimental song with a lilt."—"Choice of ornaments, decorations and clothes shows a love of the garish and a desire to sparkle."—Her reading consists of 'The Sunshine Library,' revelations of scandals, Sunday and evening papers.—"The house is clean and wholesome, but evidently not an abode of peace and contentment."—"The household consists of the husband, wife, and one son, aged sixteen, who are all now munition workers; the total income now averages nearly £7 a week; the rent is 4s. 6d. a week; yet the woman protests they cannot save anything to speak of."—"A woman whose experience of life has made her look after herself; has had more than the average share of brain, but is not very conscientious or scrupulous!"

10. MRS. HARROLL: *aged 39: steel-bundler: 5 rooms:—*

"Particularly against any proposals for raising the school-age."—No æsthetic, intellectual or moral interests of any kind.—Fond of picture-show and public-house.—*Home:* "Badly furnished; dirty and neglected; children in neglected condition; rooms in disorder and smelly; no home-life in a true sense; neighbourhood rather poor and this house worse than average."—A woman "from whom nothing is to be hoped."

11. MRS. FREDDY : *aged 43 ½ housewife : 3 rooms :—*

"Hopelessly ignorant : cannot understand anything about politics."—*Home* : "One of the worst I've seen ; paper hangs in strips from the walls ; house in an awful state" ; "two bedrooms for nine people."—"She was very dirty and untidy in appearance ; seemed quite unfit to have the care of children ; crushed by circumstances and gave the impression that life had been one continual fight for existence."—"A case of hopeless poverty."

12. MRS. BANGOR : *aged 45 : housewife : 4 rooms :—*

"House very poor and dirty ; children looked weakly."—"An untidy woman ; of no capacity ; bitter through circumstances ; no kindly feelings to anyone."—"Quite incapable of forming a sound judgment about politics ; didn't understand what could be done through the vote."—"All her opinions were taken from *John Bull*, who was an oft-quoted authority."—"A hopeless case of indifference."

13. MRS. COTTESON : *aged 56 : housewife : hers is one of three families living in 4 rooms :—*

Home unsatisfactory in every way.—Not a 'bad' woman, but "servile, money-grubbing, always pleading poverty and of no capacity ; a woman for whom the environment has been too strong ; now past hope of redemption."

14. MRS. CRACKER : *aged 62 : hawker and housewife : 1 room :—*

Her "home" is "untidy and not very clean."—"She is an untidy woman with little idea of laying out her money well."—The relations between herself and her husband, to say the least of it, are not happy.—She cannot read.—She drinks heavily when she can.—"She has no ideas on politics except that she thinks food prices are shameful [autumn, 1917] ; thinks it a shame that poor people have to work so hard and have so little reward."

15. MRS. DRAB : *aged 62 : housewife : 4 rooms :—*

"Home dirty and neglected ; neighbourhood poor, but this house worse than others."—"Spends her time on the doorstep or goes out and lounges about instead of cleaning."—No trace of refinement or real womanhood.—Reads nothing.—"No interest whatever in politics or anything else of a serious kind."—"One of the most hopeless cases visited."



## CHAPTER VII

### THE INTENSIVE ENQUIRY.

CHAPTERS VIII, IX and X consist of "Intensive Studies" of representatives of each of the three classes into which, according to their equipment, we have divided the workers. It would not have been possible to get the required detail concerning men and women who were approached in the random way necessary in the preliminary phase of the enquiry. These studies were accordingly secured by merely requesting efficient helpers to fill up the following "Intensive Questionnaire" concerning any worker whom they knew intimately (as a work-mate, as a servant, as an attendant at a church, as a neighbour, etc.). The returns being completed, the cases were assigned to their proper classes. Effort was made to get a reasonable assortment of cases according to age and occupation, and also to degree of equipment within the limits of each class.<sup>1</sup>

<sup>1</sup> It is perhaps necessary to state that—except in the case of one or two well-equipped men and women, specified in the text—"X" was not aware of becoming the subject of investigation. The data required were accumulated largely from the helper's pre-enquiry knowledge, partly also from observation of X's home, etc., and partly from conversation designedly turned on to politics, literature, amusements, and so on. Direct questioning would have been an impracticable method of getting information; it was not attempted.

Even so, the enquiry is lamentably unscientific. The answer received to a question depends a good deal on how the interrogation is introduced; and even when it is discovered that the respondent 'knows' Arnold Bennett (for example), this may mean anything except that he is not entirely ignorant of that writer's existence. Nevertheless, we believe that in every study, despite innumerable inadequacies of detail, a sufficient total impression of the individual is given to enable the student to realize his adequacy for the various activities of life. Certain of the returns are meagre and unpenetrating; we were throughout dependent upon the voluntary help of people abnormally hard at work; it was therefore impossible to insist upon a satisfactory minimum in every case.

PRIVATE.

HELPER'S NAME :

ADDRESS :

DATE :

## I.—EXTERNAL DATA.

*X's Name.* }  
*X's Address.* } *Omit if preferred.*

*Sex :**Age :**Married, Widower or Single :**Occupation : (Exact description with details of conditions).**Size of Tenement :**Mode of Approach to X :*

## II.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR HOME-LIFE.

1. *How fond is he of his home ?*
2. *Does he like to spend evenings at home ?*
3. *Does the condition of the home indicate that he has a pride in it ?*
4. *Does he speak of his home with affection ?*
5. *Does he do anything about the home to make it more clean or comfortable or pleasant ?*
6. *How fond is he of wife and children (parents, brothers, sisters) ?*
7. *What sort of father does he make ?*
8. *What sort of husband (brother) ?*
9. *Does the condition of his children reflect credit on him ?*
10. *Does he talk to his wife about things and ideas ?*
11. *Does he want to keep his children at school as long as possible ?*
12. *Why does he like or dislike his home ?*
13. *Other data.*

<sup>1</sup> This questionnaire is "male." Mutatis mutandis, it is identical with that used for a female worker.

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### III.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR WAGE-EARNING WORK.

1. *Is he physically fit ?*
2. *Is he doing the sort of work for which he is suited ? (Give reasons for your answer.)*
3. *Does he like his work ?*
4. *If not, what would he like to do instead ?*
5. *Do you regard him as an efficient worker ?*
6. *Is he regular ?*
7. *Punctual ?*
8. *Industrious ?*
9. *Capable of initiative, responsibility, etc. ?*
10. *Has he any vices (e.g. drinking, gambling, laziness) that militate against his industrial efficiency ?*
11. *Why is he a good or inferior worker ?*
12. *Other data.*

### IV.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR LOCAL CITIZENSHIP.

1. *At what does he estimate the population of Sheffield in 1917 ? [About 500,000.]*
2. *In 1817 ? [About 40,000.]*
3. *Does he know whether Sheffield was a manufacturing town in 1817 ?*
4. *To what political party does he belong ?*
5. *Why ? (Precise reasons.)*
6. *Does he know the representatives for his ward ?*
7. *Does he know the name of the lord mayor ?*
8. *Does he know the names of councillors, municipal officials, etc. ?*
9. *What is the extent of his interest in local politics ?*
10. *What reforms does he want carried out locally ?*
11. *What does he think of the University ?*
12. *Does he know of the local W.E.A. ? What does he think of the idea of the W.E.A. ?*
13. *Has he ever been in any other town or district ?*
14. *Does he like this place best to live in or would he choose another ?*
15. *Other data.*

V.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR NATIONAL CITIZENSHIP.

1. *How many M.P.'s for Sheffield does he say there are and what their names and political creeds?*
2. *What are his politics?*
3. *Why?*
4. *State the extent of his knowledge of—*
  - (a) *Battle of Hastings.*
  - (b) *Magna Carta.*
  - (c) *Industrial Revolution.*
  - (d) *French Revolution.*
  - (e) *Reform Act of 1832.*
  - (f) *Wolsey.*
  - (g) *Oliver Cromwell.*
  - (h) *James Watt.*
  - (i) *Napoleon.*
  - (j) *Robert Owen.*
  - (k) *Gladstone.*
5. *Does he think India a larger or smaller country than England?*
6. *At what does he put the population of England and Wales?*
7. *What does he term the chief industries of this country?*
8. *How many M.P.'s does he say there are?*
9. *(In each case try to say why his views are what they are.)*  
*What are his views on—*
  - (a) *Home Rule?*
  - (b) *House of Lords?*
  - (c) *Protection?*
  - (d) *Socialism?*
  - (e) *Votes for Women?*
  - (f) *Conscription?*
  - (g) *Russian Revolution?*
  - (h) *State Education?*
  - (i) *The Future of the Workers in England?*
  - (j) *The King?*
10. *What newspapers does he read?* [There are two morning papers in Sheffield :—the "Conservative" Daily Telegraph and the "Liberal" Independent; the evening papers are the "Conservative" Yorkshire Telegraph and Star ('The Star'), and the "Early Bird" (sporting). On Saturday a "Sports Special" (called 'The Green 'Un') is issued by the proprietors of the Daily Telegraph and the Telegraph and Star. There is also a "Conservative" Sheffield Weekly News and a "Liberal" Weekly Independent.]
11. *What parts of them?*
12. *How does he say the country is governed?*
13. *Other data.*

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### VI.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR TRADE UNION MEMBERSHIP.

1. *Of what T.U., if any, is he a member ?*
2. *When did he join ?*
3. *Why did he join ?*
4. *What does he know about Trade Unionism ?*
5. *Has he read Industrial Democracy ?*
6. *Has he read The World of Labour ?*
7. *Has he read any other books on T.U. or Labour questions ?*
8. *What does he think a T.U. is for ?*
9. *Does he know of—*
  - (a) *Francis Place ?*
  - (b) *The Chartists ?*
  - (c) *Sidney Webb ?*
  - (d) *G. D. H. Cole ?*
10. *Does he know the difference between a craft and an industrial union ?*
11. *What does he think of Guild Socialism or of T.U. control of Industry ?*
12. *Is he a regular attendant at T.U. meetings ?*
13. *Is he keen on his Union ?*
14. *What do you think of his effectiveness as a Unionist ?*
15. *Other data.*

### VII.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

1. *Does he deal with the ' Co-op. ' ?*
2. *Why ?*
3. *Does he take any extra-commercial interest in the movement ?*
4. *Does he attend any of the meetings ?*
5. *Does he vote at the elections ?*
6. *Does he know of—*
  - (a) *The Rochdale Pioneers ?*
  - (b) *The Christian Socialist ?*
  - (c) *Mrs. Webb ?*
  - (d) *G. J. Holyoake ?*
7. *Which, if any, ' Co-op. ' papers does he read ? To what extent ?*
8. *Other data.*

## VIII.—DATA REQUIRED TO INDICATE X'S ADEQUACY FOR THE 'RIGHT USE OF LEISURE.'

1. *What are his hobbies ?*
2. *How does he spend Saturday (Thursday) afternoon in winter ?*
3. *In summer ?*
4. *(In normal times) How does he spend Sundays or other free days in winter ?*
5. *In summer ?*
6. *How does he spend his evenings ? (Try to get a statement of how he spent each evening of an ordinary week.)*
7. *How does he spend his annual holiday ?*
8. *What would he do, if rich enough to do as he liked ?*
9. *How does he desire to spend his old age ?*
10. *Would he like to go "back to the land" ?*
11. *Other data.*

## IX.—DATA REQUIRED TO INDICATE X'S LOVE OF BEAUTY.

1. *Is he fond of music ?*
2. *What sort of music ?*
3. *Does he listen to the bands in the parks ?*
4. *Does he go to concerts ? What concerts ?*
5. *What are his favourite songs or hymns ?*
6. *Does he sing—individually or in a choir ?*
7. *Can he play any instrument ? How well ?*
8. *Is there a piano in the house ?*
9. *To what extent is it enjoyed ?*
10. *What kinds of music are played on it ?*
11. *Is there a gramophone in the house ?*
12. *What records does X most like ?*
13. *Who are his favourite musical composers ?*
14. *Is he a member of any musical society ?*
15. *Other data concerning X's attitude toward music.*
16. *Does the condition of his home indicate a Love of Beauty ?*
17. *Describe the pictures on the walls.*
18. *Describe the furniture.*
19. *Describe the floor.*
20. *Does X care about order and cleanliness in the home ?*
21. *Does X care about his own personal appearance and cleanliness ?*

22. *What sort of pictures does he like ?*
23. *Does he ever visit museums or art galleries ?*
24. *What is the most handsome building he knows ?*
25. *Has he a garden or allotment ?*
26. *Does he take a pride in it ?*
27. *Does he appreciate grand scenery (e.g. moors, stars, sunset, etc. ?)*
28. *Does he read poetry ? What ?*
29. *Can he name 6 plays of Shakespeare ?*
30. *Does he know who was or is—*
  - (a) *Beethoven ?*
  - (b) *Arnold Bennett ?*
  - (c) *Edward Carpenter ?* [Edward Carpenter's residence is not many miles from Sheffield.]
  - (d) *G. K. Chesterton ?*
  - (e) *Dante ?*
  - (f) *Dickens ?*
  - (g) *Goethe ?*
  - (h) *Masterlinch ?*
  - (i) *Milton ?*
  - (j) *William Morris ?*
  - (k) *Plato ?*
  - (l) *Raphael ?*
  - (m) *Ruskin ?*
  - (n) *Bernard Shaw ?*
  - (o) *R. L. Stevenson ?*
  - (p) *Sir A. Sullivan ?*
  - (q) *Tolstoy ?*
  - (r) *Turner ?*
  - (s) *Virgil ?*
  - (t) *H. G. Wells ?*
31. *Does he go to the " pictures " ? How often ?*
32. *What films does he prefer ?*
33. *What in your judgment is the degree and character of the influence of the picture palace on him ?*
34. *Does he go to the music hall ? How often ?*
35. *What does he like best at the music hall ?*
36. *In your opinion what is the degree and character of the influence of the music hall upon him ?*
37. *Does he ever go to the theatre ? How often ?*
38. *To see what sort of plays ?*
39. *Other data concerning his Love of Beauty.*

## X.—DATA REQUIRED TO INDICATE X'S LOVE OF TRUTH.

1. *What are the books in his home ?*
2. *To what extent are they read ?*
3. *Does he use a library ?*
4. *What books does he borrow ?*
5. *Does he choose his own books or let the librarian choose them ?*
6. *Does he spend his leisure in reading ?*
7. *What lectures or classes does he attend ?*
8. *What does he know of—*
  - (a) *Evolution ?*
  - (b) *Political Economy ?*
  - (c) *Scientific Research ?*
  - (d) *Any branch of science ?*
9. *Other data concerning X's attitude to scientific knowledge.*
10. *According to him, who were or are—*
  - (a) *Aristotle ?*
  - (b) *Columbus ?*
  - (c) *Darwin ?*
  - (d) *Edison ?*
  - (e) *Haeckel ?*
  - (f) *Herbert Spencer ?*
  - (g) *Huxley ?*
  - (h) *Sir Oliver Lodge ?*
  - (i) *Sir Isaac Newton ?*
11. *Does he show any signs of wanting to get at the Truth ?*
12. *Other data concerning X's Love of Truth.*

## XI.—DATA REQUIRED TO INDICATE X'S LOVE OF GOODNESS.

1. *Is he a member of any church, ethical society, philanthropic society, etc. ?*
2. *Is his membership active ? (Give particulars.)*
3. *Why does he belong to this body ?*
4. *Does he do any specifically social or altruistic work ?*
5. *Can he look back to any specific "awakening" or "conversion" at religious meetings, through reading a socialistic book, etc. ?*
6. *Does he strike you as being awakened to the seriousness and splendour of life ?*
7. *What is your personal impression of him ? (Enlarge as much as you possibly can.)*
8. *What, if any, is his ambition ?*
9. *From what does he get his greatest pleasure ?*
10. *What is his attitude towards women ?*



11. *Who is his favourite male character ("hero") in—*
  - ° (a) *History?*
  - (b) *Fiction?*
  - (c) *Real life to-day?*
12. *Who is his favourite female character ("heroine") in—*
  - (a) *History?*
  - (b) *Fiction?*
  - (c) *Real life to-day?*
13. *What does he think of the churches?*
14. *What does he think of Christianity?*
15. *What does he think of Jesus Christ?*
16. *How many disciples does he say there were?*
17. *How many can he name?*
18. *According to him who were—*
  - (a) *Isaiah?*
  - (b) *John the Baptist?*
  - (c) *Lazarus?*
  - (d) *Nicodemus?*
  - (e) *Paul?*
  - (f) *Pharaoh?*
  - (g) *Stephen?*
19. *How many gospels does he say there are?*
20. *According to him what are their names?*
21. *What are his opinions on—*
  - (a) *Free Will?*
  - (b) *Future Life?*
  - (c) *God?*
  - (d) *Religion?*
22. *Other data concerning his Love of Goodness (e.g. incidents illustrating his character).*

#### XII.—STATE HOW MUCH EDUCATION X RECEIVED.

(Give full and exact particulars.)

1. *What does X think of the value of his own schooling?*

#### XIII.—OTHER DATA CONCERNING X'S LIFE-HISTORY

(In so far as these are relevant to the educational ends of the questionnaire).

1. *Describe his ancestry and parentage.*
2. *Describe his (old) home and upbringing.*
3. *Describe his life and work during adolescence.*
4. *Describe his industrial life since he settled down.*
5. *Describe his adult industrial career.*
6. *Other data that would help us to understand what past influences have made him what he is*

CHAPTER VIII  
INTENSIVE STUDIES OF THE WELL-EQUIPPED

PART I: MEN

STUDIES of 8 well-equipped men workers, representing about one-fourth of all the men workers of Sheffield.<sup>1</sup>

HOPPPIT.

[Written directly for publication by the helper. Hence the absence of double inverted commas.]<sup>2</sup>

Aged 18; private in infantry regiment, previously skilled painter; lives with his mother, brother and sisters (father recently dead).

ADEQUACY FOR HOME-LIFE.

Hoppitt has a gentle, affectionate nature and is much attached to his home and family. His mother describes him as being "like a girl about the house." His ill-health and physical weakness partly account for his not mixing much with the rather rough lads of the district, which is somewhat notorious for gambling and hooliganism.

Hoppitt usually spends his evenings at home, reading, painting or working on models unless he is attending a lecture. He has always been dutiful and respectful to his parents. He was rather sensitive as

<sup>1</sup> The student should consult again the foot-note on p. 67. Much of what is there stated applies to the Intensive studies. We realize fully that these descriptions might have been made more readable had we not been under the necessity of suppressing all such details as would enable our X to be recognized by his acquaintances. Names, birth-places, exact ages and other details irrelevant to the ends of the enquiry have been falsified. Occasionally misleading details, similarly irrelevant, have been inserted. We believe that the wrong persons are much more likely than the *right ones* to see themselves in one of these studies; we recollect that no fewer than three Yorkshire schoolmasters threatened Dickens for having used themselves as originals for Squeers!

<sup>2</sup> Quotations from the helpers' notes are put in double inverted commas. His own words are put in single inverted commas.

regards his financial dependency on the workers of the family previous to his joining the Army. He has not yet been attracted by female society.

#### ADEQUACY FOR WAGE-EARNING WORK.

Hoppitt is small, slight, delicate constitutionally and lacks the physical strength to do heavy work. With improving health and skill, he hopes to engage in "decorating" work of a superior character. His studies at the Art School have a trade value and he would continue attendance at Evening Classes. He chose sign-writing and lettering as his occupation because of his love for art—drawing, painting, etc. He is very regular, punctual and industrious at his work; is liked by his employers and teachers on that account. He gets on well with fellow-workers. His character has developed a good deal during the last year and he is showing a power of initiative and originality. He is a total abstainer; gambling and sordid pleasures have no attraction for him. He has been in danger of overtaxing his physical strength (e.g. by attending extra voluntary classes) whilst at the school, in his eagerness to make progress in the art he loves.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He estimates the population of Sheffield in 1917 at 450,000. He pictures Sheffield in 1817 as a small town of narrow streets and mean buildings, almost the only industry being that of cutlery carried on in small workshops. 'The workmen of 100 years ago had certain advantages over those of to-day; for example, they had their own gardens and could get into the country easily.'

He knows the names of the lord mayor and of some of the councillors, including the representatives for his ward. He wants to see Sheffield clean and beautiful, with plenty of parks and open spaces, the beauty spots on the outskirts of the town to be kept clear of houses.

He knows of the University and has attended "open" Lectures there; he would like to be a regular student there if he could take a Diploma in Art.

He likes the idea of the W.E.A.; he knows very little about it, and has never been in a position to take part in its activities.

He has never been in any other town, except for a few weeks' visit to the Convalescent Home at Bridlington; he is now familiar with Ripon and its environs. He would like to live in the country in beautiful surroundings or by the sea, if he could have access to picture galleries and get to concerts now and then.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Hoppitt knows that there are five M.P.'s for Sheffield and he can name three with their political creeds. His father was Liberal-Labour

in politics; he himself has not yet evolved a definite political creed, but he seems inclined to go further than his father in the Labour-Socialist direction. His ideas are crude and undeveloped.

*The Reform Act of 1832* he knows merely by name. He knows the picturesque side of the *French Revolution* pretty well: the story of Marie Antoinette—the Diamond Necklace—Charlotte Corday—Robespierre—*Napoleon's* rapid rise to power and his Eastern campaigns appeal to him. The boy has a certain historic sense and the power of visualizing scenes in history.

He has the ordinary elementary-school history knowledge of the *Battle of Hastings*, *Magna Carta*, *Oliver Cromwell* and *Wolsey*.

*Gladstone* was a Liberal Prime Minister who died a few years ago; he was a Churchman and desired to give Home Rule to Ireland.

*Watt* discovered 'the value of steam-power in industry.'

*India* is 'an Empire, a collection of various nations in a great country, much bigger than England.'

He puts the population of England and Wales at 40,000,000.

The chief industries of England are coal mining, iron and steel manufacturing, agriculture and cotton-spinning. 'There are 600 M.P.'s.'

He has no special views about the *House of Lords* and does not understand *Protection*. He 'thinks it only fair that *Home Rule* should be given to Ireland.'

As to *Votes for Women*, 'people who are doing their share in keeping the country should have a voice in arranging the affairs of the nation.'

*Conscription*: 'Every one should be ready to do his part. If people have not sufficient patriotism to come forward voluntarily, they must be made to "do their bit."'

He has a young student's idea of *Socialism*.

The *Russian Revolution* 'was the natural revolt of an oppressed people struggling for freedom. The movement was misguided and the leaders lost opportunities.'

He feels the need for a wider and less utilitarian education, with a later leaving age and good Continuation Schools, where there would be opportunities for technical training.

The *Workers in Future* 'will want more leisure and freedom from drudgery—at least the best of them will desire this—so many lads care nothing for their work and putting one's best into it. They are all for pleasure.'

He is quite loyal to the *King*, and would not like to be without a 'Royal Family.'

He reads *The Evening Telegraph* and sometimes the *Daily Independent*; also one or more Sunday papers, such as the *Sunday Chronicle*.

He thinks the country is governed by Parliament and Ministers, notably by Lloyd George!

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

Opportunities have not arisen for him to belong to a trade union. He knows something of the outlines of trade-unionism, as his father belonged to the General Labourers' Union. He thinks that workmen should join the union appropriate to their trade, and thinks the union ought to help to develop real skill and craftsmanship in the workers. He has never studied the history and literature of trade-unionism.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He knows nothing of co-operation, except that some people deal at stores and have tickets and dividends. 'Holyoake was a politician who went about the country speaking and trying to uplift the people.'

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

He spends his spare time in painting and drawing (the former especially), making models such as aeroplanes. He is self-taught, and shows much patience and ingenuity in making the most of the scanty appliance and materials at his disposal. He has spent hours looking at models in shop-windows, so as to get ideas on how to make them. He has been handicapped by poverty. His models usually work well. Reading gives him great pleasure; he gets his books chiefly from the Free Library. He used to attend a "Friends' Class" on Sunday morning or afternoon, but his attendance gradually ceased after he was transferred to a new teacher and placed amongst "young men" older than himself and strangers to him. (This was due to war conditions.)

He visited the Mappin Art Gallery frequently and the Ruskin Museum less often (it is further from his home and he had no pocket money to spend on train fares). In fine weather, he liked to go to Norfolk Park to try his model aeroplanes, or on country walks, as far as his strength would allow. He was usually alone, because he had few congenial companions and he seemed content to enjoy the scenery and fresh air alone. (The last paragraph refers more especially to the six months of unemployment before going to the School of Art and to the holiday seasons when a student.)

## LOVE OF BEAUTY.

He likes concerts, especially when orchestral or choral music is given. He often went to hear the bands in the Parks.

He cannot sing or play any instrument. The piano in the house is the property of his married sister; it is used very little, and there is no gramophone.

His parents' house is simply and comfortably furnished; the small living room is much overcrowded, as it has been used to house the sister's piano and dresser since her War wedding.

The floor is covered with linoleum and a large rug. A treadle

sewing-machine is used by the mother to make underclothing for the whole family. She used to supplement her husband's small and irregular wages by her earnings from needlework.

The walls are decorated by family photographs, some "enlargements," and by his own paintings.

Hoppitt is neat and careful in his dress and scrupulously clean in his person. He does not care for gay clothes—e.g. fancy ties and socks, but was a little sensitive about wearing old patched clothes at school, until the matter was arranged. He best likes pictures of landscapes, historical scenes, rich colours, tropical seas, etc. (Colour and warmth appeal to him.)

Fountains Abbey and Ripon Minster (visited from camp) are the handsomest buildings he knows. He puts the Mappin Art Gallery third on his list. He really appreciates grand scenery—the sea at Bridlington, the cliffs at Flamborough, the moors at Ringinglowe and the dale country near Ripon. He loves open spaces and watching the sky and clouds—and the winds (this latter partly in connection with his model aeroplanes and fancy kites). The colour of stormy sunsets is a joy.

He has not read much poetry, except in schoolbooks. He knows the "Merchant of Venice" and "Julius Cæsar" as *Shakespeare's* plays.

*Milton* 'wrote "Paradise Lost," and was blind.'

*Morris* was 'a poet and artist.' (He knows of his designs.)

*Ruskin* was 'a writer and artist and founded the Ruskin Museum.'

*Stevenson* 'wrote *Treasure Island* and *Kidnapped*.' He has read *Dickens*—*Pickwick*, *Old Curiosity Shop*, and *David Copperfield*.

*Raphael* and *Turner* were artists. (Turner's pictures are much admired by him.)

*Beethoven* 'was a musician.'

*Sullivan* 'wrote the "Golden Legend" and several operas.'

*Carpenter* 'is an author who lives near Sheffield.' He knows nothing of Chesterton, Shaw, Wells, Arnold Bennett, Tolstoy, Maeterlinck, Goethe, Dante, Virgil and Plato.

He has been a few times only to the 'pictures' and the theatre. He occasionally had a free pass to the theatre when painting "curtains" and "scenery." (His poverty through unemployment has doubtless modified his pleasures.)

#### LOVE OF TRUTH.

He possesses very few books, and these are chiefly school prizes kept in a small cupboard with the family collection, but he uses the Free Library regularly. He likes best tales of adventure and books of travels, and sometimes old-fashioned novels, e.g. Lord Lytton. *Balantyne* and *Henty* used to be first favourites at age of sixteen (*Coral Island*); also *Robinson Crusoe*; then he advanced to *Scott* (*Quentin Durward*, *Ivanhoe*, *Waverley*), *Stevenson* (*Kidnapped* and *Treasure Island*), and *Stanley Weyman*, *Two Years before the Mast*, *Nansen's Travels*, *Scott and Peary's Voyages*, and *Livingstone's*

Travels. The Boy's Own Paper was read regularly, especially the sections on model-making, etc. More recently he has studied books on art.

He thinks *Evolution* has to do with the type of animal changing as time goes on. *Political Economy* is a subject on which he is blankly ignorant.

He realizes the value of scientific research, e.g. as to discoveries in motion (flying and movement by air have a fascination for him), wireless telegraphy and so on. He has worked hard at geometry at school and says he likes it almost the best of any subject he studies, and evidently he has an accurate, scientific turn of mind.

*Newton* 'was associated with the discovery of gravitation.'

He is doubtful as to the identity of *Lodge* and *Spencer*.

*Edison* 'invented the telephone and incandescent lamp.'

*Columbus* 'discovered America in the time of the Tudors.'

He knows nothing of *Aristotle*, *Hächel* and *Huxley*. He is wonderfully persevering and patient in his studies; he will take any amount of pains "to do the right thing in the right way." He is by no means a genius, but has distinct talent, and his quiet plodding work should gain a reward.

#### LOVE OF GOODNESS.

He used to attend a Church of England day school, and for a short time he went to a Church of England Sunday school. Then he became attached to a Sunday class at a branch school of the Society of Friends. He has not attended this class for a considerable time. He went to church occasionally on Sundays. His home is in a pariah where the Church shows little activity; "he has never been followed up," has no full membership of any religious body, and is very vague and uninstructed in "religion" as distinguished from "Bible history."

A chaplain at Ripon Camp is taking some interest in him and he is attending regularly the voluntary services in the camp. He often misses a church parade on account of his work.

Hoppitt has been "awakening" to the possibilities and responsibilities of life during the last year and a half; previously he was very young for his age. The mixing with even the War modicum of (unrepresentative) lads at school was good for him, and the rough-and-tumble of camp life has lessened his self-consciousness, though he has been "bruised" a bit in the process.

The lad is almost painfully shy and inarticulate, and at first sight by no means attractive. His steadfast character and good manners, however, seem to help him to friends wherever he goes. "The Hut lady" at Brocton Camp invited him to her own home, and let him spend his spare time in her garden sketching. His present "officer," who is a teacher of art in civil life, noticed the boy drawing in the Recreation Hut and is helping him with his sketching. He hopes, after the War, to earn his living by the pursuit of some technical

form of art such as designing or decorating. He finds his greatest pleasure in painting.

He is respectful to women ; he has a good mother, who has trained her children in good decent habits. The sex instinct is still dormant.

His heroes in history are Walter Raleigh and Francis Drake, and his favourite characters in fiction are *Ivanhoe* and *David Balfour* (Kidnapped). *Mary Queen of Scots* is his favourite heroine in history. *Beatty* and the late *Lord Kitchener* are his present-day heroes.

His religious ideas are unformed and he has lacked guidance and "leaning" to some definite creed. The family is decent, but unattached to any special place of worship.

He believes that *Jesus Christ* was God, because he was taught it as a fact in day school, but he does not *know* *Jesus Christ* as a matter of personal experience.

He knows the historical books of the Bible fairly well.

#### NOTES ON HOPPITT'S LIFE-HISTORY.

Hoppitt, though not born in Sheffield, has lived all his life in an industrial district in the centre of the town. His father was a rather rough type of man—an outdoor labourer. (The work and the wages in this occupation are irregular in winter. Also he used to drink a good deal ; the mother kept the home together somehow, by doing plain sewing and cleaning. She has been the "good influence" in the home.)

Hoppitt had the advantage of spending his whole school life at *one* day school, leaving at fourteen from Standard VI—a respectable position in view of the fact that he was out of school frequently owing to ill-health. At the age of fourteen he went to work as a packing-case-maker ; months later he developed pneumonia. Internal weakness followed on this illness and he was unable to lift heavy weights or to do laborious work, so he had to find new work. He had always been fond of painting and drawing, so he hoped to find a congenial sphere of labour in a letterer and sign-writer's workshop. He spent a year and a half at this occupation, acquiring considerable technical skill ; then his health broke down again. The heavy chemical atmosphere of the workshop was unhealthy and the internal trouble came on again. There followed a period of six months at home—a good deal of suffering and boredom through lack of regular occupation. Then he was sent to the School of Art by some one who took an interest in his paintings. It was thought that the rather ignorant, rough father would oppose this course, as attendance at the school brought in no wages. However, he appreciated the fact that the boy was too ill to be industrially employed, and "as you are good enough to get him this teaching we must make shift to keep him among hands."

He had rather a hard time for some weeks after joining the Army, struggling to carry out routine duties. His bad health brought him under the notice of the Medical Board—he was placed in a low category and has "light duty," which seems to be chiefly acting



as attendant at a Canteen or Recreation Hut. He does not regret joining the Army, but looks forward to returning to civil life as a wage-earner.

#### UNDERHILL.

Aged 22 ; skilled engineer ; lives with his parents and brothers.

#### ADEQUACY FOR HOME-LIFE.

He is very fond of his home and his parents and brothers, and has made various things in the house. "He would make a good husband and father."

#### ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit. He was apprenticed to his work and has followed up the theoretical side at evening classes. He likes his job. He is regular, punctual, industrious, efficient and capable of taking responsibility. He is "hoping eventually to have charge of the shop."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He estimated the present population of Sheffield at 500,000 and its population in 1817 at 50,000. He "thinks" that a century ago Sheffield was a manufacturing town.

He knows the name of a representative for his ward and those of a few councillors and officials, but his interest in local politics is "not very great ; he does not seem so far to have had much time for this." He would like to see reforms in "housing and lighting" carried out. He thinks the University "should get into closer touch with the people and be more open to the children of working-men." He does not want to leave Sheffield.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He knew four of the five M.P.'s for Sheffield, along with their political creeds :—"Anderson (Socialist), Roberts (Conservative), Fisher (Doubtful), Hope (Conservative)." He put the population of England and Wales at upwards of 40,000,000 ; named coal and iron as the chief British industries ; and guessed there were about 400 M.P.'s in Parliament.

He was almost ignorant of English history ; he had a vague understanding of the Industrial Revolution ; he had never heard of Robert Owen.

"He has Labour sympathies, but thinks the Liberals are safer. He is afraid of extreme men, who will, he thinks, run us into a mess and difficulties."

*Home Rule* : 'Ireland ought to have it ; Gladstone favoured it.'

*The House of Lords* : 'Not so bad now' ; he regards it as a 'check on wild schemes.'

*Protection* : He is against it,—'it helps the employer.'

*Votes for Women* : " He is glad they have the vote."

*Socialism* : " He is afraid of it; says there is too much State control now."

*Conscription* : " He dislikes it, but says it appears to be necessary."

*The Russian Revolution* : " He had hoped for better things from it; he says the Socialists have ruined it."

*State Education* : " He says it should be extended and greater facilities given for the children of working people."

*The Future of the Workers in England* : " He is hopeful of it, but afraid they may be led away on wild schemes."

*The King* : " He says he is no particular use but that we must have a figure-head."

He reads the Sheffield Independent, John Bull, and Tit-Bits.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He joined the A.S.E. "because he thought it his duty." He said that the object of a Trade Union was "to protect the workers against the selfish employer," and added that "not all employers are selfish." He has read no books on Trade Unionism, but has attended occasional lectures at the A.S.E. Hall. He knew nothing of Place or the Chartists, but had heard of Webb and Cole. "In a hazy kind of way" he knows the difference between a craft and an industrial union. He is "interested in Guild Socialism, but has not gone into it." He is no more than a moderately keen unionist, and attends meetings only now and then; but "as time goes on he will enter more into the spirit and work of his union."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

His household does not deal with a Co-operative Store and he takes no particular interest in the Co-operative Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Saturday Afternoons in Winter* : Football.

*Saturday Afternoons in Summer* : Walking.

*The Evenings of an Ordinary Week* :—

*Monday* : Visiting.

*Tuesday* : At home.

*Wednesday* : Singing lesson.

*Thursday* : ' Pictures.'

*Friday* : Choir practice.

*Saturday* : Walking.

He goes to the seaside for his annual holiday. He does not want to go "back to the land." His hobby is singing.

#### LOVE OF BEAUTY.

He is fond of music. He plays the piano indifferently, but can sing well both individually and in a choir. He goes frequently to concerts. He takes lessons in singing.

He is scrupulous about his personal appearance. He visits the local museums and art galleries occasionally. Westminster Abbey is the finest building he knows. He has a certain love of grand scenery.

He reads very little poetry and could name only a few plays of Shakespeare. He has "heard of" Beethoven, Carpenter, Chesterton, Dickens, Goethe, Milton, Ruskin, Shaw, Stevenson, Sullivan, Tolstoy, Wells, but has not even "heard of" Bennett, Dante, Maeterlinck, Plato, Virgil.

He goes to the 'pictures' once a fortnight and best likes historical and humorous films. He goes occasionally to the music-hall and likes "instrumentalist, conjuring, and variety turns." He goes "not very often" to the theatre; when he goes it is to hear a musical comedy, or, more rarely, a Shakespeare play.

#### LOVE OF TRUTH.

He has a few books of Dickens and other inferior writers in his home and a few technical works; they are "well read." From the library he borrows light literature. He has been to technical classes for his work.

*Political Economy*: "Has a slight general idea."

*Evolution*: "Knows the general theory, but nothing very exact."

*Scientific Research*: "No great knowledge outside his own interest in steel, etc." He knew that Columbus discovered America; said that Darwin was the man who taught we came from monkeys; described Lodge as a spiritualist, and Edison as the inventor of the phonograph and telephone.

"He has shown no anxiety to get at the Truth so far. His general outlook seems sound, and I should think that later on some awakening will come."

#### LOVE OF GOODNESS.

He is a member of the Church of England, sings in the choir at his place of worship, and "helps in small ways, usually on the social side." He belongs to the Anglican Church because "he was brought up to it from a boy and now thinks it the best religious body. His confirmation meant a great deal to him."

He thinks his own church "ought to help the workers more," and that the churches in general "might become a great influence in the country." He is well informed upon the Bible and has orthodox views upon religion.

"He is a typical careful working-man with some idea of "getting on." He has been brought up in the traditional home atmosphere, with narrow outlook. But with his growing interest in trade-unionism, together with his increased interest in his church and religion, he seems to be at the opening of an interesting and useful development. He seems to be the kind of man who, with encouragement, will develop into a useful member of society. He has ambitions; is a little selfish at present; but there is a growing sense of a wider responsibility."

## NOTES ON UNDERHILL'S LIFE-HISTORY.

He received the usual council school education and thinks it was good as far as it went.

## DALSON.

[Dalson has filled in an Intensive Questionnaire about himself, writing the answers as if about another person. Whenever it was not necessary to sacrifice them in the interest of conciseness and conscientiousness, his exact words (marked by inverted commas) have been preserved.]

Aged 27; engine tender in large works; lives in a six-roomed tenement with wife and one child.

## ADEQUACY FOR HOME-LIFE.

"He believes his home is the finest place in the world; he is very fond indeed of his wife and child." "A home of his own has been an almost life-long ideal to him, and the realization of that ideal naturally gives him a good deal of pleasure."

## ADEQUACY FOR WAGE-EARNING WORK.

["The engine-room in which he works contains five steam engines. It is his duty to keep them in action constantly under all circumstances (even during an air-raid); for one of them to be brought to a standstill without warning having been given throughout the works would probably have disastrous consequences. Still the work is pleasant as work goes; the room is comparatively clean and comfortable; the shifts are only of eight hours' duration and, with his sense of responsibility, his independence from foreman, gangers, and so forth, the opportunity of an occasional quiet read, etc., his job isn't a bad 'un.']

He is physically fit for the job he is doing. His training led up to this sort of work and in that sense he is doing that for which he is suited. He likes his work "within limits," but "would prefer some sort of 'social work.'" He is efficient, regular, punctual and industrious, "but there is no virtue in this, because he is compelled by force of circumstances to be so." He has no vices militating against his efficiency, "except laziness, which he attributes to having fraternized with University People and the 'Idle Rich'!" "It seems to me that Dalson is 'adequate' for wage-earning work—his whole life since leaving school at 13 years of age has been spent in mechanical work and he is pretty familiar with steam engineering, etc. It seems to me that his knowledge of machinery and general intelligence would serve him in good stead as regards finding employment. He is, however, in no sense a 'craftsman,' and has never really learned a trade."

## ADEQUACY FOR LOCAL CITIZENSHIP.

He estimates the population of Sheffield in 1917 at 500,000, and in 1817 at 30,000; he "believes" Sheffield was a manufacturing town in 1817. He voted Labour at the last Municipal Election, and asked for the reason, he says: "My word! If you had only left me about 100 pages to answer this!!" He knows the name of one of the three members for his ward; knows the name of the lord mayor; knows all or pretty nearly all the names of the town councillors and chief municipal officials. He is "deeply interested" in local politics; would like to "municipalize the gas-works, theatres, music-halls. He would reform the libraries and provide Sunday music in the parks, etc., etc., etc., etc." He thinks the University is "not exactly hopeless"; he thinks the local W.E.A. "will be all right if a 'ginger group' gets into power there." "He isn't familiar with many other towns; he may be said to like Sheffield—he has no particular desire to live anywhere else. There's no place like Sheffield!"

He intends to canvass for the Labour man at the next municipal election.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

He knows the names and politics of all of Sheffield's five members of Parliament; knows there are 670 members in all. He had no vote in 1910; intends to vote Socialist or Labour at the next election.

He knows a considerable amount about recent economic history, but rather little about general English history, e.g. "he knows Wolsey was a 'Cardinal' and that's about all"; he knows Oliver Cromwell, but couldn't date him to within fifty years. He knows that India is far larger than England; puts the population of England and Wales at 45,000,000; terms the chief industries of the country: "Cotton, Steel, Ceramics, Coal, Woollen Goods."

*Home Rule*: "Long overdue for Ireland, and he believes that Scotland and Wales ought also to have a sort of autonomy, and thus leave the National Parliament free to deal with the large questions common to us all."

*Protection*: "A Capitalist dodge to create monopolies for their own clique."

*Socialism*: "The only means of establishing the 'Kingdom of God' on earth."

*Votes for Women*: "Believes in the granting of the franchise to all adults over 21 years of age—irrespective of sex, social standing, and whether married or single."

*Conscription*: "An attempt to Prussianize Britain—we must abolish conscription after the War."

*House of Lords*: "Abolition."

*Russian Revolution*: "The Government ought to have given a heartier support to this movement; he is in hearty agreement with the revolutionaries."

*State Education* : "Believes in Fisher's Bill, but only as an instalment."

*The King* : "Ought to be superseded by a President."

He reads (thoroughly) the Daily News, the Sheffield Independent, the Herald, the Sunday Chronicle, and the New Statesman.

"He is taking an ever-increasing interest in national affairs. Whereas his earlier years of manhood were devoted to the Church and individual conversions—so to speak—he is now more interested in reforming the State—he believes a good deal of righteousness can be brought about by legislation; though legislation is not exactly the Alpha and Omega of his creed." "He thinks we shall soon have a 'Labour Government.'"

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

Has been for five years a Member of the "National Union of General Workers"; "he is in a Union because he believes in the workers organizing to obtain conditions of labour bearing some semblance of decency and justice." He is exceedingly well-informed upon Trade Union matters; has read numbers of books on Trade Unionism, including much of the Webbs' Industrial Democracy. He states that "he doesn't know a great deal about Guild Socialism; State Socialism seems to him the most practical, for the time being, at any rate."

"He has done a good deal of work as a trade unionist on the railway some years ago, and of late his interest in the Movement has been still keener. This year he is a delegate to the Congress of his Union, and in this capacity represents 1,000 members; he is a shop-steward and member of the Works Committee; he is always selected for any delegation work as the men's representative."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He believes in the Co-operative Movement "as an instalment of Socialism." He reads the *Wheatshaf* and the *Co-operative News*; tries to make new members; booms the Movement at every opportunity." "He is hoping to do a little work in support of the Co-operative candidate during the next election."

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

"He works on the "shift system" and this prevents him from systematic attendance at chapel or institute, etc.; he is never on leave on Sundays (i.e. for the whole of Sunday) except during his annual holiday. His hobbies are reading, gardening, walking in the country, theatre-going, and (occasionally) visiting a music hall. He spent his last three annual holidays thus:—1913: Walking tour through Lake District with a friend; 1915: at Bridlington with wife and child; 1916: at York with wife and child. Were he rich enough to do as he liked, he would "improve his education, travel, engage in social work."

## LOVE OF BEAUTY.

He is fond of music—"all sorts"; he often goes to listen to the bands in the parks; he sometimes gets to the Victoria Hall Saturday night concerts. His six favourite songs or hymns are:—When Wilt Thou Save the People? England, Arise!, Lead, Kindly Light!, Abide with Me, Sun of my Soul, Hail! Thou Once-despised Jesus!—"any decent glee-song; no ragtimes." He does not sing himself; asked if he could play any instrument, he replies: "The barrel-organ." There is no gramophone in the house; he intends purchasing a piano shortly for his little boy to learn upon. "He frequently attends the operas, having heard: Lily of Killarney, Tales of Hoffmann, Madame Butterfly, The Mikado, The Gondoliers, Carmen, Il Trovatore, Yeomen of the Guard, Patience, and enjoyed them. He loves to hear good music and is invariably 'moved' by it, but he does not 'understand' it in the real sense of that term."

Dalson maintains that the condition of his home indicates a Love of Beauty. "He has no loud or gaudy pictures, but on the other hand, he has no really good ones." He avers that "his furniture is—what shall we say?—'ordinary'; none you would call artistic." "There is lino on the floor. Dalson's home is clean and orderly, but the condition of it is hardly a correct indication of his 'love of beauty,' because in the first place his taste has altered very considerably since he first purchased the furniture, etc., and in the second place his income does not allow him to make his house such as he would<sup>1</sup>; but he makes the best of it."

Dalson is by no means indifferent to his personal cleanliness and is careful about his appearance. "Water colours" are the pictures he most likes. He visits the museums and art galleries of Sheffield about twice a year.

He takes real pride in his allotment, and in the little patch of garden attached to his house. He "very much" appreciates grand scenery, etc. "He thinks Sheffield is 'A Dirty Picture' with 'A Beautiful Frame'; in order to beautify it he would divide it into industrial and residential sections; the people (irrespective of social standing) should reside in the healthier and prettier section"; and he would also abolish smoke.

Asked for the poetry he has read, he replies:—"Tennyson, Shakespeare, Pope, Masefield, the Bible. These are about all up to the present time, but he's developing a sort of literary taste at present and has a longing to 'get at' Wordsworth, Shelley, and the others." Asked if he can name six plays of Shakespeare, he says he can name a dozen; "he has read pretty thoroughly The Merchant of Venice, Julius Caesar, The Tempest, Much Ado about Nothing." "Has read Birrell on Milton"; calls Stevenson a great novelist, and mentions

<sup>1</sup> Bernard Shaw will be annoyed if we omit to mention that he cautioned us to beware of judging the worker's Love of Beauty from the sort of furniture that present economic conditions thrust upon him.

Dr. Jekyll and Mr. Hyde; calls Morris "poet, socialist, artist"; has read Ruskin's biography and most of his works; of Dickens has read *Nicholas Nickleby*, *David Copperfield*, *Oliver Twist*, *Tale of Two Cities*, *Old Curiosity Shop*, *Christmas Carol*"; "he thinks Raphael was a painter but he does not know for certain, and what's more, he doesn't care either"; he is "familiar with Turner through reading Ruskin"; he knows Beethoven was a German composer, and Sir Arthur Sullivan an English composer. Of G. K. Chesterton he has read *Manalive*, *Club of Queer Trades*, and "lots of his journalistic stuff," and his biography of Bernard Shaw; of that author he has read or seen: *Major Barbara*, *John Bull's Other Island*, *Doctor's Dilemma*, *Man and Superman*, *Shewing up of Blanco Posnet*, *Devil's Disciple*, *You Never Can Tell*, *Socialism and Superior Brains*, *Fabian Essays*, *The Unsocial Socialist*, *The Irrational Knot*, "lots of his essays, etc."; he has read "about a dozen" of H. G. Wells' books, and "about a score" of Arnold Bennett's; has heard Edward Carpenter lecture, and read *Towards Democracy* and *The Intermediate Sex*. He has "read a little" about Tolstoy, knows Maeterlinck is a Belgian poet and playwright, knows Goethe was a German poet; and says Virgil was a "Greek poet," "doesn't know whether Dante was a painter or a writer or both"; has read Plato's *Republic*.

He goes to the 'pictures' about six times a year and prefers films made from historical events or classical novels, "also films depicting good scenery"; the picture palace "has no great influence upon him." He goes to the music hall about once in six weeks and likes "decent humour," "good scenery," and "good singing"; he does not think the music hall has much influence upon him—"he goes when he feels tired or idle as a matter of easy entertainment." Whenever possible he goes to see a "good drama or opera," at the theatre.

#### LOVE OF TRUTH.

"He has quite a decent library and is gradually extending it on a plan laid down by Arnold Bennett in his book *Literary Taste*. He reads his books, thoroughly, and makes a synopsis of every one that lends itself to such treatment. He uses one of the branch public libraries, the book-box of his university tutorial class, and the library at the W.E.A. house, borrowing books on economics, volumes of essays and good modern novels. "The larger part of his leisure time is spent in this way." He attends a tutorial class as far as his shifts will allow; goes frequently to the meetings of the Ethical Society; goes to lectures at the W.E.A. house and the University.

*Evolution*: "He has read a good deal about it in an incidental way: Drummond, Schuster, Sir Oliver Lodge. The economists and others have introduced the subject to him, but he has not read Darwin's *Origin of Species*. Christian writers and lecturers such as Dr. Ballard, Rev. W. Bell, Rev. S. Chadwick of Cliffe College, and others, are also responsible for his conception of this subject. He could not give an accurate technical definition of the theory."



*Economics* : Says he knows "not much," but there are very few middle-class persons who know half as much as he does ; he has read Mrs. Fawcett, Hobson's *Industrial System*, Gide's *Political Economy*, Fabian Essays, Meredith's *Economic History*, "and also he has been bored by Professor Marshall." The following is the opening paragraph of one of his average tutorial class essays on the subject : ' Does a man get what he is worth ? '

"The present writer does not profess the ability to answer this question with technical correctness, or with that supposedly scientific accuracy for which the average economist is noted. He feels with Ruskin, Edward Carpenter, Shaw, Wells and others, that it is in the attempt to reduce some of these great human questions to the level of an ordinary dead science that the average economist fails. This does not mean that the professor of economics should be a moralist or even a reformer in every case. The scientist who looks at things as they are in the economic sphere, who discovers certain principles, observes the operation of various laws, and formulates certain theories therefrom, is doing a useful and necessary work. There are, however, economic problems in the solution of which the scientist has failed by under-stating the human element so to speak and over-emphasizing the purely scientific side. For this reason the writer is not prepared to guarantee that this essay shall conform strictly to accepted economic theory. He will go as far as he can with the economist, he will try to answer the question on orthodox lines. He may, however, come to a point at which he and the economist must part company."

*Scientific Research* : "He believes in scientific research in every branch of human knowledge ; he thinks the nation ought to set aside large sums of money and selected persons to experiment, investigate, inquire, and report upon all the sciences that concern the welfare of the people and not leave this great question to enthusiastic and truth-seeking individuals. Research of all kinds is a matter which concerns the whole of the people ; we need immensely more of it ; the State cannot be too generous or prodigal with its money in this direction."

Dalson "belonged to a Theological Class for two years ; also learned a little about logic in another class to which he belonged ; he studied botany later ; at present he is most interested in economics."

He has read a biography of Newton ; says Darwin "propounded evolution theory" ; knows something of Columbus, Edison, Huxley, and Spencer ; has read Lodge's *Mind and Matter* ; knows Aristotle was a "Greek philosopher," "but has read none of his works" ; calls Haeckel a "German philosopher," and has read none of his works.

#### LOVE OF GOODNESS.

He has done a good deal of local preaching for the Wesleyans, "but does not often hold forth now." "The fact of his working on

the shift system militates against his regular and active participation in church work." Asked why he belongs to the Wesleyan denomination he replies: "It's more or less of an accident; he has no great admiration for them and doesn't believe a quarter of what is taught from their pulpits." He vividly remembers his 'conversion' at about sixteen, and says: "This was a very real event to him and changed his whole outlook on life for about ten years." He avers that though his old religious convictions have largely broken down, his consciousness of the seriousness and splendour of life is increasing." His sincere ambition is "to lead his fellows to something higher and better than is their lot at present; to be the means of uplifting 'the masses.'

He says that "it is difficult to say from what he gets his greatest pleasure, but a good book, a good opera, an evening at home with the family, a quiet stroll in the country alone, are very pleasurable experiences to him."

To specify his 'attitude to women,' he mentions "the Ruskin idea as set forth in his lecture *Sesame and Lilies*; he believes that women are capable of greater sacrifices than men are."

*His favourite male character:*

In fiction: David Rosse ('The Eternal City').

In real life to-day: E. D. Morel.

*His favourite female character:*

In history: Florence Nightingale.

In fiction: Margaret Van Eyck (*The Cloister and the Hearth*).

In real life to-day: Margaret Macmillan.

"He is losing patience with the Churches; they are out of touch with modern life; their teaching is too individualistic altogether; the language of the pulpit is the language of our great grandfathers; they have no social gospel; Christianity and modern Churchianity are as far as the poles asunder; Christianity is—Socialism." "Jesus Christ is the greatest teacher who ever lived." "Theologically, he is inclined to the Unitarian point of view." Dalson's knowledge of the Bible is considerable.

*Free Will:* "There may be such a thing as Free Will, but he has his doubts"; "heredity and environment play a very big part in determining a man's character."

*Future Life:* "His views on this are changing very much, and are in fact so vague at present as to render a statement of them impossible."

*God:* "He has lost his old anthropomorphic conception, and is now coming to the opinion that the Something we call 'God' is still trying to realize himself through humanity."

*Religion:* "He has forsaken anything and everything in the nature of dogma or creed and regards religion more from the 'Ethical Society' point of view than from that of any particular church. (Such authors as Ruskin, Emerson, Carpenter, Shaw, Galsworthy, Wells, Masfield, Lodge and others have had a good deal of influence

on him in this connection.) In so far as he does believe in any creed, 'The Sermon on the Mount' is the best expression of it."

#### NOTES ON DALSON'S LIFE-HISTORY.

His father was a labourer with eight other children to bring up, and anxious that he should be 'earnin' summat' as soon as he could. At 11½ therefore he became a barber's boy on Friday night and all Saturday, earning 1s. 3d. a week. On leaving school at 13 he became an errand-boy for six months, earning first 5s., then 6s. a week. He next went to a firm as saw-lad, labourer, and joiner's machinist, with wages increasing from 7s. to 12s. per week. He was flung out of work at 18½ on account of bad trade, and then found work as an engine-cleaner on the railway at 15s. a week. Subsequently he became a loco-fireman. At twenty-four years of age he left this for his present job.

His parents were good and affectionate, but totally uneducated and quite indifferent to his education; he went to board school from the age of five to the age of 13 and thinks "not much" of the value of his schooling. He says he "learnt *something* about the three R's and that's about all." He says "he is afraid" that neither his home nor his upbringing were 'educational.' "He remembers suffering acutely from hunger during the Colliers' Strike about 20 years ago, and since then he has lived very near the 'Poverty line' (below rather than above) until this last six or seven years. Anything that may have influenced him in an educational sense has been rather accidental than purposeful so far as his upbringing is concerned. He lived in what was practically a slum district, and although his home was always scrupulously clean, it was always poverty stricken, having no good pictures, no bound books, no music, no garden, no bathroom."

"He was accepted as a 'Local Preacher' just before reaching the age of 19. About this time a friend took him in hand and taught him the rudiments of English Grammar; later he taught him from Meiklejohn's 'Larger Grammar'; then took him through Dr. Morrell's 'English Literature,' John Lightfoot's 'Logic,' and Gide's 'Political Economy'; this lasted about five years. Since then he has married, developed a sort of literary taste, joined a tutorial class, engaged in various sorts of social work, and become a pronounced Socialist."

"The thing above all others that has characterized the life of this particular X from the very beginning has been 'Poverty.' Always he has had to earn as much as he could without regard to his future welfare or culture or education or refinement. His meagre wages were always needed to subsidize the family income during his adolescence and early manhood.

*All real educational reform must have its foundation in the total abolition of poverty; men cannot develop their higher faculties to the full so long as they are eternally struggling with their more physical necessities.*"

## HERRINGBURY

[Written directly for publication by the helper.]

Aged 28; "on munitions," ex-porter; lives with wife and two children.

## ADEQUACY FOR HOME-LIFE.

Very fond of his home, his wife, and his two young children. House furnished and kept in much better style than is usual in his class. From time to time he purchases ornaments, bits of silver or small pieces of furniture and brings them home as a surprise for his wife, these being bought out of his pocket money. The couple bought furniture for the future home out of their joint savings before marriage, all being paid for, not the hire purchase system. Very proud of his children, anxious that they shall have everything of the best; is extravagant in that respect, e.g. has just paid £2 for a doll's pram for the elder girl. Sees special garments on rich children or in a shop window, demands same for child, e.g. modern rain-coat, goloshes, etc. A special sum of money he earned was dedicated to the child's good winter coat, and a doll that cost £1! Wants the child to have good education, not mix with rough children, and have work later on that will not be laborious or unpleasant. Inclined to give the child her will in everything, to the lack of the discipline that the wife knows to be necessary for her. A little autocratic in attitude towards wife and child, e.g. he forbade the wife to take the child to the Infant Welfare Centre as he had the erroneous idea that it was intended for the children of neglectful mothers. 'If our baby is ill, she is not going to mix with such low people, our own doctor can attend to her.' A little inclined to lay down the law on matters which would appear to be more the concern of his wife. Did not care for his wife to attend the special Hospital for Women as an out-patient. This was partly due to consideration for her natural shrinking from the publicity of the hospital. Has shown an unusually delicate consideration for his shy little wife in marital relations. Is thoughtful and considerate, e.g. recently when she returned from an exhausting visit to the out-patients' department, she found that he had blacked the grate, made a good fire, and was beginning to wash the kitchen floor that she might be spared fatigue. Wife understands him pretty well and is able to 'get round' his domineering ways, and has things very much her own way in the household. He is naturally hot-tempered and jealous; this has been curbed by training. His wife is insistent on good table manners, etc., she having been brought up in a more refined manner than Herringbury. He is very kind to parents and to wife's mother (see family history).

## ADEQUACY FOR WAGE-EARNING WORK.

Big in size but not strong. Suffers from periodic attacks of asthma. Likes regular work and is observant. Has brought intelligence to

bear on certain mechanical problems in his munitions work, e.g. difficulties in rigging, etc., and arranging machinery to stand strain. Is regular, punctual, industrious, and is liked by workmates. Has no vices to militate against his work. Very loyal to foreman and manager.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Knew the population of Sheffield in 1917. In 1817 "it was a much smaller town and did cutlery work chiefly." He is a Liberal, but not an active politician, belonging to no political society; but he always votes at elections. He knows the names of the lord mayor, of his own representatives, and of many of the members of the city council and of the chief officials of the corporation. The reform of the housing arrangements in the city appears to him to be an urgent matter. The University and the W.E.A. are mere names to him. He often visits Eyam where his mother and other relations now reside. He would not like to leave Sheffield.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He knows the names of all five of the Sheffield M.P.'s and their political creeds. He always gives his vote to the Liberal candidate, but might very likely vote "Labour" at the next election, if a Labour candidate offered himself for the division.

*Reform Act of 1832*: 'Extended voting power.'

*French Revolution*: 'Mentioned in history at school.' (This answer applies also to *Magna Carta* and the *Battle of Hastings*.)

*Industrial Revolution*: 'Introduction of machinery.'

*Gladstone*: 'Was a great Liberal leader and Prime Minister and was a religious man—a Churchman.'

*Napoleon*: 'A great French general—battle of Waterloo—died in captivity at St. Helena.'

*Robert Owen*: 'Never heard of him.'

*James Watt*: 'Discovered steam power.'

*Oliver Cromwell*: (School history.) 'Civil War enemy of Charles I.'

*Wolsey*: 'Cardinal and friend of Henry VIII and died in disgrace.'

Knows India is much larger than England.

Says population of England is 30,000,000 and its chief industries are agriculture, cotton, coal, and steel. There are, he says, about 600 M.P.'s.

He believes that Home Rule should be given to Ireland, but thinks that the Irish should be treated like other people, as regards conscription, taxation, etc.

*The House of Lords* has had too much power in the past.

*Protection*, he thinks, is a wrong principle, but in certain small matters that affect him personally he would like the 'help of Protection' (though he does not call it by that name).

*Votes for Women*: Thinks it is right, but has given little thought to the matter. Knows of the Suffragettes and Mrs. Pankhurst.

*Socialism* : Speaks somewhat contemptuously of it (very ignorant on the subject).

*Conscription* : Disliked idea, but now reconciled. Thinks 'each man should do his share.'

*Russian Revolution* : 'They have made a mess of things there, and injured the cause of the Allies.'

*State Education* : 'Is too autocratic and interferes too much with the rights of parents.' Believes in principle of "free education" by the State for the children of workers and all who will claim it.

*The Future of the Workers in England* : 'They will not put up with conditions as they have been in the past; there may be a great uprising.'

*The King* : Remembers his visits to Sheffield. Respects him and thinks he is doing his best for his country and his duty as he sees it.

He reads the Independent and the Star, and sometimes John Bull.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He joined a Labour Union on going to the munition works. Knows very little about Trade Unionism, but thinks it is useful in 'getting workers their rights.' Knows nothing of the history of Trade Unionism, except a little about the Chartists. Never heard of Francis Place, Sidney Webb, or G. D. H. Cole. Would go with the majority on Trade Union matters.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

Is not a co-operator and has no special interest in the Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

He has no allotment, but sometimes helps a friend; would like to have one; no time or energy to work one now. He occasionally goes fishing. He has a bicycle and goes country runs to Eyam (relatives), etc., (often accompanied by his wife) on Sundays and holidays. Spends annual holiday with relatives in the country, always accompanied by wife and child. Occasionally visits picture house or music hall (a slight increase in this since he did munition work—more money to spend). Evenings at home usually, reading evening paper, doing small repairs, etc., for house; walk with wife to Rivelin Valley or park (if band playing) or visiting friends.

#### LOVE OF BEAUTY.

Likes music of popular kind; clean taste. Goes to band in park sometimes. Only goes to a concert if in connection with some social gathering. There is no piano or musical instrument in the house. Does not care for gramophone. Very anxious to purchase piano for the elder child. (This desire is chiefly actuated by social ambition.) The condition of the house is creditable to husband and wife; both

take a pride in it. Wife has more knowledge and ambition in the housewifery domain. She was in good domestic service before marriage, and came from a home which, though poor, was good, and had excellent training. The walls are well covered with photographs of friends and relatives, prints of landscapes and sentimental subjects and almanacks. The living room is covered with linoleum, good fire-guard, dresser, comfortable elbow-chairs for husband and wife, and couch. Back kitchen, tiled, has only utilitarian fittings. The front bedroom used by the couple has a really good bedroom suite (pride of Mrs. H.'s heart), a railed cot for child, which she used from the beginning of her life; house properly supplied with bed and table linen (rather rare for workers). Second bedroom sufficiently furnished. Few books in home (chiefly prizes) fill three short shelves. Herringbury is always neat and tidy in appearance; he buys good suitable clothing and takes care of it. Encourages wife in like habits. He always dresses for the evening, changing from dirty working clothes, but likes to have tea in his shirt sleeves. He enjoys scenery of a homely, pastoral character, but would not appreciate great mountains, etc. Cannot name six plays of Shakespeare. Knows Milton was a poet and wrote "Paradise Lost." Knows Ruskin chiefly because of the Ruskin Museum. Has read 'Pickwick' and a few other of Dickens's books. Knows that Chesterton, Shaw, and Wells are writers. Knows nothing of Beethoven, Bennett, Turner, Stevenson, Morris, Raphael, Goethe, Virgil, Dante, etc.

#### LOVE OF TRUTH.

He does not use a library regularly, has occasionally made use of free library (branch near). Reads few books; wholesome character; adventure chiefly. Knows nothing of *Economics* (in theory). He has a hazy knowledge of *Evolution*. He is interested in astronomy. Would have studied if given some encouragement, but not keen enough to go to evening classes on his own account. *Darwin* and *Lodge* he knows to be scientists. *Edison* 'invented telephone.' *Columbus* 'discovered America.' *Aristotle* 'was a Greek,' and is associated in his mind with certain books on sexual matters displayed in shops in slum thoroughfares. (This is usual in a certain grade of society.) *Huxley* was 'a free-thinker and a scientist.' Never heard of *Haeckel* and *Herbert Spencer*. *Isaac Newton* 'a scientist' (remembers from school). Has sensible views on life and conduct, and expresses himself fairly well in sympathetic company.

#### LOVE OF GOODNESS.

Brought up in vague form of Dissent; no definite religious teaching. Round about the time of his marriage (five years ago) he was a member for two years of a Young Men's Bible Class (Church) and was Sick Visitor during part of the time. He attends Church fairly often. Has rather vague religious sense, but is certainly Christian. Never

admitted as a full "member" of any religious body. Has had no special "conversion" in broadest sense of the term. Strikes one as being still much undeveloped and narrow in ideas; sense of civic and national responsibility seems rather small. Judges matters almost entirely from the point of how they will affect his family and immediate surroundings. Always worked in small branch shop; has never come in contact with wide circle of men of different kinds of thought. New work appears to be developing him in this way, giving wider views; am not sure yet (too early) if it is likely to be an improvement in character—fear not.

Finds greatest pleasure in home and family; has naturally hot temper and jealous nature (e.g. as regards wife); always respectful to women, and never uses bad language. Has superior manner of speech. Did not see best of women in early youth and then attitude not so good—this before courting his wife. Does not now look upon women as men's equals economically, so to speak. (The entry of women into big East End munition works, where previously the foot of woman never trod, is having an effect, both good and evil, as regards the attitude of the male worker.) Herringbury has respect for all churches, and would accept orthodox ideas of Jesus Christ and His Message. He has never worked the question out for himself, and one could not say that religion is the dominating influence in his life. Since going to the works, he has frequently "worked through the week-end," i.e. Saturday to Monday morning straight on; even when not working on Sundays he is apt, if on night shift, to come home any time up to 11 a.m. too tired to go to church; hence church-going almost given up. He is not a pledged total abstainer, but hardly ever takes alcohol; an occasional glass at a wedding festivity makes him quite "excited." Smokes tobacco to a small extent. Enjoys an occasional game of cards or draughts, but does not gamble or bet. His increased wages have been spent on better and more expensive food (pinched previously); thinks he needs more. Has no idea (narrow view) of denying himself or his family any obtainable food for sake of country at present time [Spring, 1918]. Any money saved is kept in the house; has apparent mistrust of "War Loan"; patriotic appeal falls on deaf ears. I suggested Post Office Savings Bank, but so far no response. Has bought wife good clothing, toys for child, and has also paid off doctor's bill. Herringbury joined a better-class Sick and Divide Club as a lad; knew nothing then of Friendly Societies. Still pays to Club, objects to wife having to go to public house to pay contribution. (He himself is at work at the time of the payment.)

#### NOTES ON HERRINGBURY'S LIFE-HISTORY.

Father was a semi-skilled worker earning up to about 30s. weekly. He drank heavily and died in "Union" hospital after paralytic seizure. Never did much to help Herringbury's. Mother an indifferent character. Also liked drink. Lived in a small home, not attractive



or good for boy. Parents tried to get all his wages and "favoured" the other child, a daughter. Herringbury thankful to get home of his own for sake of comfort, if for nothing else. Used to allow mother 1s. weekly out of his 23s. weekly wage, up to the time of the child's birth. He attended a council school until age of 13 (full-time). Went to a shop as a boy helper straight from school; has been in same employment until spring of 1918, when he was sent by Military Tribunal to munition work. Sent to big firm as labourer with engineering repairs gang; fortunate in getting under good foreman and with decent work-mates. Is to be advanced to simple fitting work, as showing intelligent interest in work and a certain aptitude.

#### OSCAR.

Aged 33; grinder; unmarried; lives with father, brothers, and sisters; (mother dead).

#### ADEQUACY FOR HOME-LIFE.

Oscar is very fond of his home, does not a little to make it artistic, and is a good son and brother. "He treats his home as a *home* and not as a mere place of habitation."

#### ADEQUACY FOR WAGE-EARNING WORK.

"I don't think X is at all physically strong. . . . His narrow chest and sunken cheeks give me the impression of some secret disease lurking within. . . . One thing is positively certain—X never ought to be following the trade he is, constantly working amongst dust which is rapidly undermining his health—in fact, killing him."

*Is he doing the sort of work for which he is suited?* "No, decidedly not." He has strong interest and considerable ability in other directions; he does not like his work, "looks upon it as a means to an end," "and positively hates overtime." But "he has no fixed opinion as to what he would prefer instead."

In spite of his physical incapacity and distaste for his work, he is an exceptionally good workman—punctual, regular, industrious; never drinks and never gambles; a man who does his job conscientiously "because it is his nature to do justice to his work." He has plenty of initiative, but this does not show itself in his wage-earning.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Knew the population of Sheffield in 1917; had no idea of it in 1817; knew that a hundred years ago Sheffield was manufacturing cutlery. Knew the representatives for his ward, the lord mayor, and most of the chief local officials and councillors. His interest in local

politics is "very little." "He thinks that the present members of the city council are 'tame' and do not possess sufficient initiative to carry out reforms which are far-reaching." Thinks the workers should have access to the University, but that with working conditions as they are, this is impossible. He believes in the W.E.A., but is not a member. He likes Sheffield, but wishes it were not so hideously ugly.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He knows the names and creeds of all the five M.P.'s for Sheffield. "While he takes no definite stand with the Socialist party, his views are socialistic. He stands for Labour, and thinks that Conservative and Liberal parties are aloof from Labour." He thinks that Socialism is the ideal, but regrets that the people generally do not think sufficiently to embrace it. He thinks many workers cannot see far enough to convince them that the present system of living is bad."

He knows a fair amount of English history, though in a somewhat superficial and scrappy way. He knows roughly the relative sizes of England and India; knows the population of England and Wales; knows the chief industries of the country.

*Home Rule* : "He certainly favours Home Rule, and thinks Great Britain is responsible for the chaotic state in Ireland."

*The House of Lords* : "He thinks the bulk of the lords are 'idlers'; wants a reformed Second Chamber."

*Protection* : "He thinks Protection is bad because it fosters the racial spirit instead of internationalism."

*Votes for Women* : "He believes that women should have the vote, but regrets many are not capable of using it."

*Socialism* : "He is undoubtedly a Socialist, but regrets that human nature is not strong enough to bring it into force yet."

*Conscription* : "He hates Conscription, and looks upon it as the thin end of the wedge to force industrial conscription later."

*The Russian Revolution* : "He entirely agrees with the Revolution, and looks upon it as a great achievement by the Russian masses."

*State Education* : "He believes every child should have a good education at the expense of the State."

*The Future of the Workers in England* : "He thinks the workers must support the Trade Union and go for the control of industry, and believes this will eventually come about."

*The King* : "He refuses to sing 'God Save the King.'"

He reads regularly the Labour Leader and the Clarion. In daily papers he reads mainly the political news.

He thinks that at the present time we are not being governed, but 'bundled through.' "He holds that the present War is the result of the teaching of 'Britain for the British' and such like. He thinks we shall always have wars so long as we refuse to think in terms of internationalism."

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

He has been in a craft union for several years. He believes a Trade Union is "the most effective weapon the workers have if they will only use it sanely." He is not widely read or deeply interested in Trade Unionism; has never heard of Francis Place; knows very little of the Chartists; knows of the Webbs but has never read any of their books—or any other books on the Trade Union Movement; does not know Cole, but affirms that Trade Union control of industry should be the goal for all trade unionists." He would perhaps not be called a "keen" and still less a "revolutionary" member of his union, but in his own way he is very effective in influencing others in what seems to him to be the right direction.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He makes only a small proportion of his purchases at the 'Co-op.'; knows but little of its working and history; takes no active part in the movement. "He finds that the 'Co-op.' does not always answer his needs in articles in which he wants a bit of style, otherwise he does believe that the 'Co-op.' is an instrument for good, but should be greatly improved."

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

He spends all his longer periods of leisure, summer and winter (including most of his annual holiday), in rambling over the moors with a sketchbook. He is also extremely fond of music. At a recent opera week in Sheffield, he spent his evenings thus:—

*Monday*: "Stayed indoors to write letters."

*Tuesday*: "Opera."

*Wednesday*: "Visited a sick friend."

*Thursday*: "Opera."

*Friday*: "Opera."

; *Saturday and Sunday*: "Rambling in the country."

He wants to "die in harness"; does not want to go 'back to the land.' If rich enough to do as he liked, would perhaps ramble and travel. He immensely enjoyed a week he spent in Norway.

## LOVE OF BEAUTY.

He is extremely fond of first-rate music; goes frequently to hear the bands in the parks and to all the good concerts in the town, as well as to the opera when the chance comes. He possesses a piano-forte and can play excellently.

His own bedroom is certainly an indication that Oscar has a 'sense of beauty.' It contains among other things a number of his own quite creditable sketches. He is very fond of visiting historical buildings of all sorts. He goes occasionally to the municipal museums

and art galleries. He appreciates grand scenery "as very few workers do."

He does not read much poetry; but has, for example, read a few of Shakespeare's plays.

*Arnold Bennett*: "Believes he is a playwright."

*Beethoven and Sullivan*: 'Musical composers.'

*Bernard Shaw*: 'A playwright; author of *Man and Superman*

*Carpenter*: 'A local writer and Socialist with advanced views.

*Dante*: Author of *Dante's Inferno*.

*Dichens*: 'Nineteenth century novelist; a good writer in old English style.'

*G. K. Chesterton*: "Thought him a writer with Socialistic views."

*Goethe and Maeterlinck*: "Has heard of them as writers."

*H. G. Wells*: Novelist with Socialist views.

*Milton*: 'A blind poet, author of *Paradise Lost* and *Paradise Regained*.'

*Plato*: "Believes him to be a Greek philosopher."

*R. L. Stevenson*: A writer of prose with large sympathies for the poor.

*Raphael*: "He is not sure."

*Rushin*: An idealist, Socialist, and art writer.

*Tolstoy*: 'A Russian Nihilist and Socialist.'

*Turner*: "He thinks Turner was a painter."

*Virgil*: "No definite idea."

*William Morris*: 'Author of *News from Nowhere*; an idealistic Socialist.'

He rarely goes to the kinema; the films he prefers are those dealing with travel and scenery. Still more rarely does he go to the music hall; he likes best a "turn which displays art and beauty which is rather rare at music halls." He goes a great deal to the theatre in opera weeks.

#### LOVE OF TRUTH.

He is not a great reader; the books he gets from the library consist chiefly of musical compositions and books on travel. He attends odd lectures on things in which he is interested, but does not go to any classes.

*Political Economy*: "He has an elementary knowledge of political economy and is capable of reasoning things out more than the average worker."

*Evolution*: "X is inclined to believe in evolution. He has thought about the subject generally, but not studied it deeply."

*Scientific Research*: "He is familiar with it slightly, and entirely agrees that as a nation we should go in for it thoroughly."

*Any Branch of Science*: "I cannot say that X has any particular scientific knowledge other than a general outlook. He has no mastery of any particular scientific subject."

*Aristotle*: 'A Greek philosopher.'

*Columbus* : 'The man who discovered America.'

*Darwin* : 'The exponent of the theory of Evolution.'

*Edison* : 'An American scientist.'

*Haeckel and Huxley* : "Has heard their names, but that is all."

*Lodge* : 'A great scientist of the present day.'

*Newton* : 'The discoverer of the law of gravitation.'

*Spencer* : "He thinks he was a writer with atheistic views."

"Yes, he is keen after the Truth; but often has his doubts, like others. He is a person who suspends his judgment if he is not certain about a thing, and would rather not make a statement upon it until he knows definitely one way or the other."

#### LOVE OF GOODNESS.

His parents are Baptists; he used to go regularly with them to service and did a little active work in connection with the church; but now he has given up his church-work and spends most of his Sundays in the country. He thinks the churches are behind the times and need bringing up to date. He knows the Bible well. "He has no fixed views upon Christianity, but has many doubts. He is frank about the doubts and keeps an open mind." "He is prepared to accept the view that Jesus Christ lived, but is doubtful about the 'supernatural' side of the Gospel narratives." He is doubtful if we have free-will; he said he did not worry over whether there was a future life or not; he is beginning to look upon God rather as law than as a Personality; "he thinks that most religions possess some truth and no one particular sect can claim to have all the truth. He states that man is here to be happy and make the best of this life, and that is all the belief that is necessary."

"Oscar reasons things out for himself. He states that many parsons would not make so many foolish statements in the pulpit if the congregation had the liberty of publicly criticizing, as they have in debatable lectures. He thinks some parsons have got the idea they can say almost anything in the pulpit, whether it is the truth or not, because they know that no one in the congregation will dare to challenge their statements."

He cannot recall any specific 'awakening' or 'conversion'; he has gravitated to his present position. He is thoroughly awakened to the grandeur, especially to the beauty, of life; has no particular ambition; "condemns anything that would rob him of enjoying life to the full." He is an idealist who says that "the world wants more dreamers; it has been spoilt by the practical men." "X looks around and thinks that the slums and all the sordid conditions of labour are the result of so-called practical men who have no soul."

#### NOTES ON OSCAR'S LIFE-HISTORY.

He received the ordinary elementary school education. He thinks his schooling was not far from worthless. "He condemns the system

of cramming in vogue in his school days, and thinks that children should be taught to think for themselves and allowed to follow their natural bent."

His father is a non-skilled manual worker; his mother, until she died a few years back, went out charring to bring a little more into the home. The family have always been rather poverty-stricken. He entered upon his apprenticeship in his trade immediately upon leaving school and has always been in one kind of employment.

#### YOUNGSON.

[Youngson has written his own account of himself. Except where alteration has been necessary for conciseness or consecutiveness, his own words—marked by inverted commas—have been preserved.]

Aged 35; fitter; lives in a six-roomed tenement with wife and children.

#### ADEQUACY FOR HOME-LIFE.

[Youngson's house consists of a cellar kitchen, two living rooms, two bedrooms, and an attic; there is a small front garden, passage entrance to back door, and small garden in the rear. He says, characteristically, "I refused to pay increased rent of 1s. 3d. per week and in consequence have got notice to quit, but do not intend to do so."]

He is very fond of his wife, his children, and his home. He says he does "nothing in the cleaning line; leaves that to his wife; anything in the nature of repairs to household utensils or furniture, also repairs to boots, are done by me if possible at all." He says he does "occasionally" talk to his wife about things and ideas, but "the wife does not take any active interest in the matters that mostly appeal to me." "My idea is, if possible, to give the children as good an education as possible and a fair start in life."

"I like my home," he says, "simply because it is my home. After the day's work is done, especially in winter time, I very seldom have any desire to go out; I would far sooner stay in and read and have a smoke and be quite content. I make very few friends now. When I was in Middlesbrough, I was actively engaged in the trade union movement and spent very little time at home; on leaving there, I decided never again to take such an active part, as I consider it is only right that a man should spend some of his leisure with his wife and children. When a man takes an active part in trade unionism, there is a meeting here and one there, and it takes up most of his time, until eventually his wife complains, and I daresay is justified in so doing, of being neglected."

#### ADEQUACY FOR WAGE-EARNING WORK.

[Fitter engaged on plant maintenance. "Rate of wages good, one week's annual holiday with pay, also Bank Holidays with pay;

the foreman and engineers in charge are decent people to work under, and taking the place all round, speaking from 20 years' experience of workshops, one could go farther and fare worse. As regards the work we get, sometimes it is very hot on certain jobs, and at other times you may be working outside in the rain and cold, so we just have to take the good with the bad, with an occasional grumble over it." ]

Youngson is not physically fit; he suffers from heart trouble and an "old operation wound"; but he regards himself as suited to his work and he likes it. He claims to be regular, punctual, and industrious, but modestly refrains from stating whether he is "efficient." He claims also to be capable of undertaking responsibility, but says: "I have no desire for positions of responsibility; have had two chances of taking charge of jobs, but have refused as I have not considered it worth while."

Question 10 in this section is:—"*Has he any vices, e.g. drinking, gambling, laziness, that militate against his industrial efficiency?*" Young replies:—"I may say that I am not a teetotaler, but I never have a craving for drink; if I was out, and a friend suggested going in anywhere, I should go in for a drink, but if by myself would very seldom do so; in fact I can either do with or without it, and it would not matter to me if it was totally prohibited. Regarding gambling, I generally make one in a football sweep at the works, and might occasionally have a shilling on a horse in a big race, but I do not make a practice of it, and I do not spend 5s. a year in gambling on horses. I must admit to one vice and that is, smoking. I am very fond of a pipe or cigarettes."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He estimates the population of Sheffield at 500,000, but says, with excellent honesty, "I should not have known these figures if I had not seen them in the paper"; he has "no idea" what the population was in 1817.

"I do not belong to any Labour branch, but in the case of an election, either Municipal or Parliamentary, would vote Labour if a candidate were running; if not, I should not vote at all." [*Why?*] "Because in my opinion the people likeliest to know what the workers desire are those drawn from their own ranks; also, the interests of capitalists and the workers not being identical, they neither know nor care what the workers most desire."

He does not know much about local politics, excusing this ignorance by saying that he has been in Sheffield less than a year. He says he was well acquainted with them in Middlesbrough. He urges the need for housing and sanitary reforms and "the immediate abolition of old privy middens that I am surprised to find existing."

Says he has no special knowledge of the University, but thinks it "nicely situated." Knows nothing of the W.E.A.

He was born in Hull, lived in New Holland, Manchester, Middlesbrough, and twice in Sheffield. "Any town does for me so long as I am getting a decent living and able to provide for those dependent on me; it is a case of speaking well of the bridge that carries you safely over. Before my marriage I was sent out to work on jobs at different places for short times; I have been to Southport, Wigan, Warrington, Stockport, Heaton Mersey, Barnsley, Chester, Guide Bridge and several other places; of all the places I have been in, Chester appeals most to me."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Does not know the names of any Sheffield M.P.'s—"cannot say, being, as it were, a stranger."

He is Labour in politics. "I disagree entirely with the present constitution, and would abolish the House of Lords, repeal the Lansdowne Land Act, do away with leasehold, and above all, give the land to the people. I fail to see how a working man can support either a Tory or a Liberal candidate, whose interests are in my opinion directly opposed to those of the workers. For example: Does the rich man who drives, say, through the streets of Sheffield, care or even give a thought to the poor women and children with bad boots and clothes on? Does it trouble him if they are hungry and cold? Not a bit of it. That being so, he is not a proper man to represent them."

*The Reform Act of 1832*: "Franchise Bill of some sort; have heard of it, but have no special knowledge."

*French Revolution*: "Took place about 120 years ago on the fall of the Second Empire."

*Industrial Revolution*: "Took place about 100 years ago, on the advent of steam."

*Magna Carta*: "Granted by King John to his subjects."

*Battle of Hastings*: "William the Norman landed and defeated the English."

*Gladstone*: "Liberal Premier in Victoria's reign."

*Robert Owen*: "Have heard the name, but cannot say anything of him."

*Napoleon*: "The Corsican, rose to be Emperor of France."

*James Watt*: "Utilized steam as motive power."

*Oliver Cromwell*: "Created first Parliament and had King Charles executed."

*Wolsey*: "Cardinal, was very powerful in his day."

He knows India is far larger than England; he has "no idea" of the population of England and Wales; he terms the chief industries of England, mining, weaving, railways, and iron; he thinks there are about 600 M.P.'s.

*Home Rule*: "In favour of it."

*The House of Lords*: "Should be abolished; it is not right that



because of an accident of birth, they should sit there and mutilate and turn out reforms intended to benefit the people."

*Protection* : "Strongly against; in my opinion the consumer is bound to pay the tariff."

*Socialism* : "The only way for us."

*Votes for Women* : "In favour."

*Conscription* : "Against. I am much afraid it is a burden that will take some shaking off."

*The Russian Revolution* : "I am delighted to think that at last the people have thrown off their oppressors and that they have taken the land off the big landowners; in my opinion, the future of the workers of every country lies in ownership and cultivation of the land."

*State Education* : "A good thing."

*The Future of the Workers in England* : "Sure to be depression after the War, but I think the trials we are going through now will awaken them to the power they possess."

*The King* : "Have nothing against him personally, and look upon him merely as a figure-head who is paid £1,000 per day for nothing."

Reads "everything in the Herald and the Labour Leader; and the local news and the leading article" in the Sheffield Independent.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is a member of the Winding Enginemen and General Engineers Society. "I joined because I considered it my duty to do so; also to uphold and if possible better the conditions of hours and wages for all workers." Has read "a many books and pamphlets on the question," but few 'standard' works or none. He says the purpose of a Trade Union is "to uphold and to better the lot of the workers, obtain better wages and conditions, etc., etc." He has never heard of Francis Place; has "no special knowledge" of the Chartists; knows Sidney Webb is a "writer and reformer"; has not heard of G. D. H. Cole.

*Guild Socialism* : "I take it by this you refer to a particular branch of industry, say engineering, being run and controlled by the workers on Socialistic lines. Before this can be a success, the workers will have to be roused up from their present apathetic attitude. Personally I like the idea, and would like to see it put into operation."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

"I deal with the 'Co-op.' because by doing so I know we are supporting a movement whose employees work decent hours and are paid trade union rates of wages." Does not attend meetings or vote, as his wife is the member. Knows something of the Rochdale Pioneers, the Christian Socialists, and Mrs. Sidney Webb; does not know G. J. Holyoake. Reads the *Wheatseaf*.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

"In winter, if not at work, I usually go to bed on my free afternoons, as I have to rise every morning at 5 a.m. and work nearly every Sunday; in summer, I have a run out on the bike or take the children for a walk out in the country." If he has a free Sunday, he spends it at home. In the (winter) week previous to handing in the questionnaire, he spent his evenings thus:—

*Monday*: "Repaired wife's and children's boots."

*Tuesday*: "Went to Hillsbro' Kinema with wife and children."

*Wednesday*: "Stayed in and read Cutcliffe Hyne's Captain Kettle."

*Thursday*: "Went out to enquire about a vacant house."

*Friday*: "Appointment with Mr. Freeman at Davy's Cafe, Fargate."

*Saturday*: "Visited father and mother at home."

He spent the evenings of a week in summer thus:—

"*Sunday*: Arrived home at 6 p.m. having been at work all day; very tired; retired to rest at 8 p.m.

*Monday*: Stayed in and fixed a cog-wheel on wringing-machine that had worked loose, also soldered a bicycle lamp cistern that was leaking; read the Sheffield Independent, retired to rest at 9 p.m.

*Tuesday*: I went round to see branch secretary of trade union for a further supply of tickets for a concert which our Society is getting up for Soldiers on Saturday, July 13th. I found him not at home, so as I had my bike with me I decided to have a run on to Stocksbridge and call on him coming back. I had a nice spin and I had one of Nat Gould's books in my pocket entitled The Flyer, a racing yarn. I sat down for an hour near Wharncliffe Side and read a few chapters; whilst there, a man and his son, both strangers to me, stopped for a rest, and we got into conversation on bikes and runs generally. I left them and came homeward, called at the Middlewood Tavern and had a small whisky; stayed there five minutes; rode on, called on branch secretary, got the tickets off him, discussed the concert and sale of tickets with him for about 15 minutes, rode on home, and retired to rest 10.5 p.m.

*Wednesday night*: Weather unsettled, raining at 5.30. Thunder at 7.45. Read a lot more of the novel and wrote part of letter to you of my doings up to date. Retired to rest 8 p.m., having had a rough day at work.

*Thursday*: Went to Empire to see Revue Zig Zag with a work-mate; it is about four months ago since I was in the Empire. Very decent show. I enjoyed it.

*Friday*: Attended final Committee Meeting vs concert at Hotel, made all arrangements for stewards, etc., for Saturday. Financially looks like being a huge success.

*Saturday*: Attended concert and acted as door-keeper, taking tickets for balcony. Concert very successful, had a full house; I enclose programme of same.

I think that is all I can tell you of an eventful week."

In pre-War days he made a point of having his annual holiday at the seaside with his wife and children; he used to send them by train, and cycle over himself.

If rich enough to do as he liked, he would "possess a house in the country with two acres of land to cultivate; also have poultry farm; also assist poor and aged people." *'How does he desire to spend his old age?'* "It is not a matter of desire; I suppose I shall have to work as long as I am able."

#### LOVE OF BEAUTY.

He says he is "fairly" fond of music; listens "occasionally" to the bands in the parks; "very seldom" goes to concerts; cannot specify any songs or hymns as specially appealing to him; neither sings, nor plays, nor has any knowledge of music. He has purchased a gramophone "mainly to amuse the children"; it does not appeal to him.

He says his home is "just the ordinary artisan's home"; the pictures on the walls are "2 landscapes, Pears' picture 'Playmates' and Cavalier and Lady (a pair), 4 photos of jobs I have worked on, and 3 plates of locomotive engines, photo of brother's grave"; the furniture is "Front room: suite, sideboard, overmantel, etc.; Living room: just ordinary useful furniture, including sewing machine; carpet in front room, lino and mats in living room." *'Does X care about order and cleanliness in the house?'* "Yes. I believe in a place for everything and everything in its place; nothing annoys me more than to see a house littered up."

Young's favourite pictures are "Historical Pictures and Studies of Child Life." *'Does X appreciate grand scenery, e.g. moors, stars, sunsets, etc.?'* "Yes, am greatly interested, and often when out cycling I marvel at these things." Sheffield itself, he says, "is ugly and dirty; the outskirts and country surrounding very nice." To make the town more beautiful he would "eliminate smoke and dirt by using electricity wherever possible, clear away all slums and back-to-back houses and have streets paved with wood blocks, and have them swilled at least once a week; also plant trees in thoroughfares."

He does not care for poetry; can name only two plays of Shakespeare; does not know who were or are:—R. L. Stevenson, William Morris, Turner, Arnold Bennett, Edward Carpenter, Maeterlinck, Goethe, Dante, Plato.

Goes to the 'pictures' once a week "mainly to please the wife and children"; goes about three times a year to the music hall; goes "very seldom" to the theatre. "Musical comedy appeals most to me, such as Floradora, Belle of New York, etc."

#### LOVE OF TRUTH.

The books in his house consist of "the Bible and a few novels"; they are read "not often, having read them once." He is outside

the city boundary so does not now borrow books from the library, but he used to; he chooses books for himself. He's "very fond of reading—fact or fiction." Attends no classes or lectures, but contemplates joining a University Tutorial Class next session.

Will not attempt to state his opinions on Evolution, Economics, Scientific Research, or Science in general.

*Sir Isaac Newton* : "Inventor; discoverer of law of gravity."

*Darwin* : "The naturalist: wrote the theory of evolution of man from monkey."

*Herbert Spencer and Haeckel* : Does not know.

*Sir Oliver Lodge* : "Astronomer and very learned man."

*Edison* : "The greatest inventor of modern times."

*Columbus* : "According to history, discovered America."

*Aristotle* : "Philosopher, wrote Aristotle's works."

*Huxley* : "Professor."

#### LOVE OF GOODNESS.

He is a Nonconformist but does not belong to any church or similar body; he does no 'specifically social or altruistic work.' "As regards pleasures I am easily satisfied:—Home first, after that I am very fond of cycling and reading fiction."

*Ambition* : "For myself, none, except to be able to get a living and have health and strength to do so; for my children a good education and a good start in life." He states of his attitude towards women:—"Of late I have lost faith considerably in them; I consider that life in the factory and workshop is unsexing them."

*Favourite male character in historical fiction* is Robin Hood (Scott's Ivanhoe).

*His favourite female character in fiction* is "Cigarette, the pet of the Regiment," in Ouida's 'Under Two Flags.'

He thinks "not much" of the churches. He has "faith in religion and believes there is a Supreme Being."

He thinks the life of Jesus is "an example worthy of following."

*Paul* : "Apostle of Jesus Christ."

*Isaiah* : "The prophet."

*Pharaoh* : "King of Egypt."

*Nicodemus; Stephen* : "Followers of Jesus Christ."

*Lazarus* : "The leper cleansed by Christ."

"I have never given much thought to the Future Life; in the struggle for an existence which is the lot of the worker one gets to look at this life with an air of finality and not think much of hereafter. This is my answer, and you can take it that it is the attitude of the majority of men in my position to-day. I believe in God, no one could very well do otherwise. When they see the marvels of Nature, Earth, Sky, Sun, Moon, etc., they must acknowledge there is a Supreme Being. I also think that religious teaching, no matter what denomination, has a tendency to make people better. In my own case I often

swear when at work, but I would go to a Chapel on a Sunday if I felt inclined to do so, and feel better for going. I do not think it does any one any harm to go, although I myself am not a regular attender.

"Both my children attend regularly, and I encourage them to do so."

#### NOTES ON YOUNGSON'S LIFE-HISTORY.

Paternal grandfather, a railway employee at Derby; mother's parents came from near Sheffield, and were engaged in agriculture. His father was a minor railway official. "One of a family of seven children. I did not see much of father, who divided his time between work and the public-house. Mother very good to us all as far as means allowed; although we were poor, we were always kept clean and our clothes tidy; at any rate if our clothes or boots were bad we were not allowed to go out, and many is the Sunday I, along with my brothers and sisters, have stayed in. It was a case of genteel poverty with us. I have known what it is to be hungry and go without, and mother must have been hard put to to make ends meet very often; in fact, she says very often when she looks back she wonders however she managed to bring us all up as she did. I am pleased to say father now holds a good position, and does not take much drink owing to mother's influence, and a cleaner and more comfortable home it would not be possible to find in Doncaster to-day."

Youngson was "on the railway" for a year or so after leaving school, then went—on his own initiative—to Manchester, to take a course of instruction by going through the shops. "The years went by and I received more wages until eventually I was out of my time; I was then offered a position as Travelling Inspector, which I took and kept till I was 24." He was then for nine years fitter on car maintenance, truck building, etc., under the Middlesbrough Corporation; then at Leeds in the same capacity. "I stayed six months with them, then I had a dispute over wages. Knowing I had a good case I asked for 1d. an hour above the rate. The manager offered a halfpenny, which I refused and gave in my notice. On the day it expired he offered the 1d.; in spite of this, I finished." He was next electrician at a colliery for six months before getting his present job. "I may add that I have never lost a day's work in my life through unemployment, so should consider myself fortunate."

*His education was as follows:* "First went to a National School at New Holland, a village in Lincolnshire; afterwards attended a Board School in Hull, crossing the river by ferry-boat, about 2½ miles, to do so. Finished my schooling at Pye Bank, Sheffield, after passing the seventh standard. When clothes allowed, we were always sent to Sundayschool (Wesleyan)." In Middlesbrough he attended a Technical School to learn electric wiring.

*His opinion on his schooling is this:* "Very fair, but had I had a better education, I am confident I could have been in a better

position than I am to-day; also I should have avoided a lot of hardships that I have met."

\* \* \* \* \*

"I sincerely hope that what I have written may be of use to you and any errors I have made will be excused.

I have tried to be fair and truthful all through.

Believe me,

Yours sincerely,

HENRY YOUNGSON."

### QUAIN.

Aged 45; in responsible position at gas-works; lives with wife and six children.

#### ADEQUACY FOR HOME-LIFE.

"An ideal father"; "an ideal husband." No one could desire more than he himself to give his children a good education, but he is being compelled on account of the poverty in the home to take them from school as early as possible.

#### ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit for his work, but does not like it, and is not really suited for it; he has capacity for doing other work better. "One of his mates told me that he was a better engineer than the man he was supposed to assist." He is regular, punctual, industrious, efficient, and capable of initiative and responsibility. The foreman laughingly tells him he's 'too bloody conscientious.'

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He knew Sheffield was a manufacturing town in 1817, but would not attempt to guess its population at that time; he estimated it correctly for 1917.

*Extent of his interest in local politics:* "He's more interested now than hitherto; he part-promised to help a canvasser for the Labour candidates during the next Municipal Election."

*Reforms he wants carried out locally:* "Oh! he has quite a big programme—quite utopian—but far too large to tabulate here." "Thinks the University ought to provide better facilities for the workers; indeed he believes it really belongs to them." "He is not a W.E.A. member, but in full sympathy." "He eulogizes Sheffield."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Knows all five of the Sheffield M.P.'s, along with their particular creeds. Has been a great admirer of Lloyd George and voted Liberal at the last three elections, but all his political views are changing with the War and he will almost certainly vote Labour in future.

*Battle of Hastings* : " Knew the period."

*Magna Carta* : " Knew more than I did."

*French Revolution* : " Fairly well informed on this."

*Industrial Revolution* : " Knew something of this."

*Wolsey* : " Talked at some length about him."

*Cromwell* : " Knew more than I did."

*Watt* : " Knew who he was."

*Napoleon* : " Knew his whole career."

*Owen* : " Knew nothing."

He also knew pretty accurately the population and chief industries of the country.

*Home Rule* : " Does not believe in Home Rule. Thinks Ireland ought to be conscribed."

*The House of Lords* : " Advocates abolition."

*Protection* : " He is inclined to believe in a limited sort of Protection; he wants to boycott German goods after the War."

*Socialism* : " He says that real Socialism is Christianity."

*Votes for Women* : " He is not enthusiastic about this, but still he believes in the new franchise."

*Conscription* : " He thinks this is the only fair method of recruiting, but still he sees its dangers to the workers' cause during peace time."

*The Russian Revolution* : " Thinks the Russians are traitors; they ought to have waited till after the War before revolting."

*State Education* : " He has some jolly good ideas; one would think that he had read W.E.A. literature on this, but he hasn't."

*The Future of the Workers in England* : " He prophesies a Revolution after the War, and thinks the whole capitalist system will go at a sweep."

*The King* : " Quain is a republican."

Reads the Sunday Chronicle, the Sheffield Daily Telegraph and the Sheffield Star.

He knows " all about " the working of the English constitution.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is in his own craft union, and a loyal but not at all a keen or effective member. He does not know much about Trade Unionism; has never read any books on Trade Union or Labour questions. He knew of the Chartists, but not of Place; he has only recently become aware of the existence of Webb and Cole.

" He favours State rather than Guild Socialism, though he expects the workers to ultimately control the whole machine (after the Revolution I)."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He does not deal with the " Stores " and knows little or nothing of the Movement.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

"He does a bit of gardening; occasionally takes his wife to the 'pictures,' sometimes to the theatre, sometimes into the country. He hardly ever goes out on pleasure bent without his wife. He also does a bit of reading."

"Quain knows how to use his leisure all right. He is a non-drinker, and a non-smoker, and he does not gamble. The fact is that as he has six children and works seven days a week, his leisure is rather limited, especially remembering that first and foremost he puts the well-being of his wife and children. This involves a good deal of one's time in a working-class home—boot-repairing, house decorating, assisting on washdays, etc."

## LOVE OF BEAUTY.

"Nothing gives him greater pleasure than to close his eyes, forget all his troubles, and just sit listening to 'really classical stuff' on the piano, etc." "He is very familiar with the operas, some of which he can describe with great detail." He cannot play himself, but he knows much about music.

"His home is clean and tidy, but it's not really beautiful; in fact, it's plainer than I expected to find it." He is careful about his personal appearance. He never visits the art galleries, etc. He does not work an allotment (no time). He greatly appreciates the beauties of Nature. To improve Sheffield, he would abolish smoke, build larger and better houses, put a bath in every house, etc., etc.

He knew who were or are:—Plato, Virgil, Shakespeare, Milton, Goethe, Scott, Wordsworth, Browning, Tennyson, Ruskin, Morris, Stevenson, Tolstoy, Dickens, Arnold Bennett, Chesterton, Shaw, Wells, and Carpenter. He did not know Dante or Maeterlinck, Raphael or Turner. He has read a little of Shakespeare, Dickens, Ruskin, and Stevenson, but nothing or practically nothing of any of the others.

Goes to the kinema about once a month, and likes travel films best. Goes to the music hall about once in six months. Goes to the theatre perhaps once in two months and likes good plays or operas.

## LOVE OF TRUTH

He possesses a few of Shakespeare's plays and a few of Dickens's novels. He does not borrow books. He is not a great reader. He attends no lectures or classes.

*Evolution*: "He has no proper conception of what the theory of evolution really is."

*Political Economy*: "He can describe this in a general but not in a technical way."

*Scientific Research*: "He's rather 'off his horse' with this subject."

*Any Branch of Science*: "He has never taken up any specific study in this connection."



He has been indoctrinated from youth upwards with narrow evangelical views of Christianity which strongly prejudice him against scientists who 'try to set themselves above God with their evolution theories and what not.' But in his own way he really tries to get at the Truth. He knows "a good deal" about Aristotle, "all about" Columbus; and something of Newton, Darwin, Spencer, Haeckel, Lodge, and Edison. He thought Huxley was a German scientist.

#### LOVE OF GOODNESS.

"I can speak best of Quain in a comparative sense. Compared with the majority of his fellows, he is a real good chap. He never tells deliberate lies; he is loyal to his mates on all occasions. Things of beauty, either in art, poetry, music, or character always make a certain appeal to him. At bottom Quain is sound. He lacks education in its widest sense and that's all."

He knows the Bible well, but he is not a member of any church. "He says the churches have left Christ altogether; I'll not write some of the things he said about them as they were said in 'great heat.'"

*Jesus Christ*: "He accepts the orthodox view of Christ as being the Son of God, prophesied from the beginning of the world, and so on."

*Free Will*: "He believes in an absolute free will."

*Future Life*: Believes in the orthodox view of it.

*God*: "There is nothing Wellsian or Shavian or Carpenterian in Quain's conception of God. It seems to me that his idea is ultra-anthropomorphic and totally impossible and unreasonable!"

#### NOTES ON QUAIN'S LIFE-HISTORY.

He was educated at 'board school' and 'church school' until the age of 13, and was a "good scholar." His father was a cutler; he had a good mother; his home was not poor, but uncultured and unelevating. He was rather unsteady (? or enterprising) as a youth and young man, and tried several different lines of work, but learnt valuable experience in each. He has been in his present job for twenty-two years.

#### FINLAYSON.

Aged 60; gas stoker; lives in a five-room tenement with wife and children.

#### ADEQUACY FOR HOME-LIFE.

"He has a great regard for his wife and family, but not for the house"; the condition of the home is "not up to my expectations of a thinking man who wants every thing good"; "in a paternal sort of way he exercises a wise control and guidance" over his

family; he is "rather inclined to overawe his wife, who is a somewhat indifferent woman"; he is "inclined to lay down a rather strict rule of conduct for his children and expects good discipline." "Has opinions and probably emphasizes them; but wife is not interested." "Has kept his children at school as long as he felt able to, but thinks children do better by going to school at 14." "Dislikes where he lives, but wife won't move."

#### ADEQUACY FOR WAGE-EARNING WORK.

[Gas stoking by machinery; eight-hour shifts.]

He is quite fit physically, and is in other ways suited to his work. On the whole he likes his work, but if conditions there were improved, he would prefer to 'go back to the land.' He is a regular, punctual, industrious, and efficient workman, but lacks initiative and is not very capable of taking responsibility. He has no vices militating against his efficiency; he is a total abstainer; he "exercises a beneficial influence on his mates."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Puts the population of Sheffield in 1917 at half a million and in 1817 at a hundred thousand; he thinks that in 1817 Sheffield "was a cutlery town because of its old 'wheels.'"

Liberal or Labour in politics, but he thinks that "in local politics there are a great many cross-currents and it is not wise to be tied down too much to any party. He will support any man who goes in for a bold policy on housing, temperance, and improvement of social conditions." Knows the name of the lord mayor, of the representatives for his ward, and could name offhand these municipal councillors and officials:—Messrs. Osborn, Wilson, Holinshaw, Terrey and Hart. He follows the doings of the Council in the Independent. He wants the tramways extended, housing improved, and more parks and libraries established.

"He accepts the common idea that the University is for the middle classes (not good enough for the 'upper classes'). Workers can't go there; the influences against them are their lack of education, the distance from congested areas, clothes, cost of teaching, car-fares and meals, necessity to be earning something, class distinctions, and their feeling that it will not help them to earn a living." "He knows of the W.E.A. but thinks it only appeals to the working-man who is keen on economics and wants to cross swords with academic debaters from the University; wonders what practical good it is doing amongst poorer workmen."

He used to live in Derbyshire, but likes Sheffield; though he wishes he could live farther out than he does.

#### ADEQUACY FOR NATIONAL CITIZENSHIP. \*

Knows all the five Sheffield M.P.'s and their political creeds. "Has been a Liberal for more than half his life, but is now becoming more

and more Labour, because he thinks Labour is showing most initiative and capacity, besides being best able to deal with democracies in other countries."

*Reform Act of 1832* : " Very limited, and didn't touch the working-classes."

*French Revolution* : " Says there have been several, and that one was in 1789."

*Industrial Revolution* : " Began after Waterloo; worst period about 1840."

*Magna Carta* : " Obtained by lords from King John; it secures the liberty of the subject."

*Battle of Hastings* : No idea.

*Gladstone* : " Liberal leader; strong churchman; keen on European politics."

*Robert Owen* : " Co-operator and social economist."

*Napoleon* : " French general of 1815; responsible for many wars."

*James Watt* : " Discoverer of steam power."

*Oliver Cromwell* : " England's only ruler not a king."

*Wolsey* : " Roman Catholic who obtained great power in England about 300 years ago."

He knows India to be much larger than England; puts the population of England and Wales at 60,000,000; names agriculture, coal, and iron as our chief industries; says there are "nearly 700" M.P.'s.

*Home Rule* : " Too long delayed already; Irish discontented in spite of all we have done because we have not done the one thing which would enable them to do others for themselves."

*House of Lords* : " This house has trampled on the democracy for centuries and is hopelessly antiquated; it does not represent the real aristocracy."

*Protection* : " Doesn't like it at all, but believes we may have to have some tariff to assist home industries."

*Votes for Women* : " Women not prepared for it, and may turn the tide against all progress for many years."

*Socialism* : " Doesn't like the word; has the usual Liberal distrust of it; but is really a Socialist at heart and wants what Socialists want—at no great speed but slowly and surely; hopes for a peaceful revolution."

*Conscription* : " Objects to it; thinks it may become a weapon for industrial purposes."

*Russian Revolution* : " Well guided it may lead the way to a democratized Russia; thinks we have missed our way and Henderson would have kept the Russians with us."

*State Education* : " Tendency to become too autocratic and dictate too much; a workman knows economic questions better than an official; would trust education to a Labour government sooner than to a Liberal one."

*Future of Workers in England* : " Immediate future means a great opportunity which the workers will probably use for revenge

—to get their own back for past grinding down and wage-slavery."

*The King*: "A nominal head of the State. An amiable, weak man who doesn't count except for a semblance of authority."

The only paper he reads is the *Sheffield Independent*; he reads that thoroughly.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

Has been a member of the "Gasworkers" for nearly thirty years; he joined the Union originally out of fear of being victimized when the gas companies began to introduce machinery in his occupation; he says that Trade Unionism is intended to be a weapon in the hands of the workmen against tyrannical conditions, but is now often used to enforce tyrannical conditions on employers and employed.

He has not read any books by Webb, Cole, or other writers on Trade Union and Labour questions; "he knows nothing of the history and progress of Trade Unionism"; he gets what knowledge he has of it from listening to other men talking; he does not know Francis Place; he does know the Chartists; he knows Sidney Webb; he does not know G. D. H. Cole. Never goes to meetings unless there is something special on, partly because they are held on Sunday mornings." [See below.] "He is loyal to his Union and will continue his membership, but will not help to guide it; he believes there are two many hotheads in power."

"He believes Trade Unions are preparing for a big and bitter fight after the War, and will not go back to old conditions." "Doesn't understand Guild Socialism and doesn't like the name of Socialism, but believes in very much more Trade Union control of industry, not however to the extent of dominating, because the workers are not trained to organize it."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the 'Co-op.' because he believes it is a good thing for working men to help each other and trade for one another's benefit, but he does not take any extra-commercial interest in the movement. He votes at elections, but attends no meetings. He knows nothing of the Christian Socialists, but knows—by name, at any rate—the Rochdale Pioneers, Mrs. Webb, and G. J. Holyoake. He does not read any Co-operative literature.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

Finlayson loves the land; he has a large allotment and spends a great deal of time upon it, despite the fatiguing nature of his work. He spends his annual holiday in visiting his old home in Derbyshire; and if he had the money to afford it, he would spend the remainder of his life in some old world village, gardening and meditating.

If he is 'on mornings' (6 a.m. to 2 p.m.) he will have 'dinner,' a rest, a stroll, tea, and get off early to bed; if he is 'on nights' (10 p.m. to 6 a.m.), he will garden in the morning and go to bed at noon. He spends what evenings he has in reading.

#### LOVE OF BEAUTY.

There is a piano in Finlayson's house, and, of an evening, he likes to have a few sentimental old songs or evangelical old hymns. Classical music bores him; he never goes to concerts; but he will occasionally listen to a band. He cannot himself play or sing.

Finlayson's home shows scant evidence of any appreciation of beauty. The furniture is "very ordinary." The pictures consist of almanacks and cheap prints. Things are not kept clean and orderly. He is, nevertheless, particular about his own appearance. He often visits the Weston Park Art Gallery; he best likes Biblical pictures and country scenes. He takes a real pride in the appearance of his allotment. He truly loves the country.

He thinks Sheffield is ugly, but its surroundings beautiful. "Why," he asks, "should the workers live where it is ugly and others monopolize the beauty spots and shut us out even at week-ends?"

Reads no poetry; cannot name even six plays of Shakespeare; knows nothing whatever about Stevenson, Morris, Raphael, Turner, Sullivan, Arnold Bennett, Maeterlinck, Goethe, Dante, Virgil, Plato. Knows Milton wrote *Paradise Lost*; knows Ruskin because of the Ruskin Museum; knows Dickens wrote books; knows Beethoven was a musician; knows in a hazy way that Chesterton, Shaw, and Wells are writers; knows Tolstoy was a Russian writer; describes Edward Carpenter as "a Socialist, living near Sheffield."

He has never been to picture palace, music hall, or theatre. He does not think these agencies are elevating.

#### LOVE OF TRUTH.

His home-library consists of the Bible and a few other books—"nothing striking"; there is no bookshelf for them. On his rare visits to a public library he goes to get a book on social questions or perhaps on history. He spends a good deal of his leisure in reading, but reads very slowly; he attends no classes or lectures.

*Evolution*: "He understands this and doesn't believe in it."

*Economics*: Knows nothing fundamental.

*Scientific Research*: Can talk a bit about scientific development of industry, etc. He believes research has its value, but his attitude towards modern science is somewhat antagonistic; he queries if life is any the more endurable for it.

*Sir Isaac Newton*: Has no idea who he was.

*Darwin*: 'A great scientist.'

*Herbert Spencer*: 'Wrote on education.'

*Sir Oliver Lodge*: 'Present day scientist; keen on spiritualism.'

*Edison* : 'Invented the telephone.'

*Columbus* : 'Discovered America.'

*Aristotle* : Knows he was a Greek.

*Haeckel* : Has never heard of him.

*Huxley* : 'A very materialist scientist.'

"He believes the right way to reach the Truth is to think things out for yourself, and that the Bible is the best assistance you can have in the adventure. He is not easily to be moved from the Truth which he believes himself to have discovered."

#### LOVE OF GOODNESS.

He is a punctual and regular member of an Adult School and has been leader of a small class for 25 years ; in class he thinks before he speaks and he speaks to utter a conviction. He believes himself to have had a definite spiritual conversion ; but the "awakening of the social consciousness" has come much more gradually.

"Does he strike you as being awakened to the seriousness and the splendour of life?" "Yes, in a way. But he sees more of the seriousness than the splendour!" His early education was very limited, and he has never got over the effects of it ; he views life in a narrow way ; "he believes no man can do the best in life who is not a definite Christian." Nevertheless, his ambition, truly enough, is "to see a better world and more men and women living Christian lives, and do what he can to bring this about."

He gets his greatest pleasure from gardening, study, meditation and reading the Bible. Thinks women are not as a rule concerned with the deepest things of life ; that home-life makes them self-centred, and that education is necessary before they become fit to vote. Arthur Henderson is his "hero" in real life.

He is heart-sick at the inability of the churches to meet the religious needs of the day ; but he says the fault is not all theirs. He affirms that the world has never had a message more sublime than Christianity ; he thinks that Jesus Christ was a man, but a man of overwhelming force of character. He is well acquainted with the Bible.

He thinks that within certain limitations we have Free Will. He believes intensely in a Future Life. He believes in a Personal God who created this world, somewhat along the lines poetically indicated in Genesis. He believes that in all ages Religion has been found necessary to effective existence ; he regards it as man's sense of belonging to another world than this ; he affirms that the religious instinct perseveres through all times and all conditions.

#### NOTES ON FINLAYSON'S LIFE-HISTORY.

Father a farm-labourer, earning 13s. or 14s. a week. He began helping in the fields at the age of six ; at eight, he left school to become a full-blown agricultural labourer, working twelve hours a day in

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summer, ten in winter, and a few hours every Sunday for 3s. a week. He was connected with agricultural work until he was 22; at that time he was getting a maximum of 16s. a week. He decided to try his luck in the towns, and, after doing some labouring work in Buxton, came to Sheffield; there, after three years of odd jobbing, he fell into constant employment.

He looks back with esteem upon his old home. His parents were respectable chapel-goers, who sent him to the village Sundayschool, and took him regularly to services. But of course they had no sense of the value of education and no power to give it him. All he can remember learning is a smattering of "the three R's." For the major part of his effective school life he was at work out of school hours, and therefore too tired in school to profit adequately. He never learnt to read or write properly and has never had any subsequent education. He feels keenly what he has missed.

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### PART II: WOMEN

STUDIES of 14 well-equipped women workers, representing about one-fourth of all the women workers of Sheffield.

#### MISS PALFREY.

Aged 18; "on munitions"; lives with her mother and sisters.

#### ADEQUACY FOR HOME-LIFE.

She is very fond of her home, and likes to spend her evenings there, but wishes there was "more room." She takes a pride in the house and keeps it "decidedly" clean. She is affectionate towards her father and sisters; looks after their comfort and helps to support the home. The condition of things reflects "very great credit" upon her.

#### ADEQUACY FOR WAGE-EARNING WORK.

She is physically fit for her work, but "likes it simply because it brings her in money." ("She does not think any one can like work.") Yet she is an efficient worker:—regular, punctual, and industrious.

## ADEQUACY FOR LOCAL CITIZENSHIP.

She thinks Sheffield was 'very small' in 1817, but has no idea of the past or present number of inhabitants and thinks there was not much manufacturing a hundred years ago. Her sympathies are with the Labour Party because in her opinion it studies the interests of working people. She takes little interest in local affairs or politics, but would welcome such improvements as larger houses, with bathroom and garden, and more playgrounds. She thinks the University is 'a very fine building' and that 'fine work is done inside it.' She thinks the W.E.A. a very good movement that ought to be more widely known; she has been to lectures at the W.E.A. House. She has never been outside Sheffield. She likes the city, because "it is a case of being obliged to like it."

## ADEQUACY FOR NATIONAL CITIZENSHIP.

She knows by name three of the M.P.'s for Sheffield: Stuart Wortley, H. A. L. Fisher, and Sir Samuel Roberts.

*Battle of Hastings*: 'William the Conqueror won it in 1066.'

*French Revolution*: 'The working people rose against the aristocracy.'

*Wolsey*: 'Cardinal in time of Henry VIII.'

*Oliver Cromwell*: 'Leader of the Commonwealth.'

*Napoleon*: 'A great warrior, led the French Revolution and became Emperor of France.'

*Gladstone*: 'Was Prime Minister.'

*Owen and Watt* were unknown to her.

When old enough, she intends to vote Labour.

*Home Rule*: 'The Irish want to manage their own affairs; this would be better for them.'

*Socialism*: "Good in her opinion."

*Votes for Women*: "Good in her opinion."

*Conscription*: Remarked to the effect that "while there is a war like the present it may be necessary, but every man has not the grit to be a soldier." ●

*The Russian Revolution*: "She does not understand it."

*State Education*: "Thinks it is the best way for the State to undertake the education of the people."

*The Future of the Workers in England*: "Thinks the condition of the workers must improve considerably, or they will strike."

*The King*: 'He is only a figure-head.'

She sees the Daily Sketch and the Star, but reads only "the deaths and interesting little pieces in the corner; avoids reading about the War and long articles."

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not a member of any Trade Union, but she "knows that when trades have a union, wages and conditions are better." She



has read *Poverty* by Rowntree, and an elementary text-book on economics. She knows Sidney Webb is a socialist and an author.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She knew Mrs. Webb as socialist and author, but not much more about Co-operative matters. Her people do not deal at the 'Co-op.'

#### ADEQUACY FOR RIGHT USE OF LEISURE.

Her hobbies are "'pictures,' theatres, and music." She spends her free afternoons in "mending her clothes and going for walks."

On Sundays in winter, she helps at home in the morning, reads in the afternoon, and in the evening goes to a Girls' Club. On Sundays in summer she "gets out as much as possible." She spent the evenings of a particular week as follows:—

*Monday*: "Hippodrome."

*Tuesday*: "Empire."

*Wednesday*: "Ill, on sofa all the evening."

*Thursday*: "Looked after sister's child while its mother went to the 'pictures,'"

*Friday*: "Blackleading the grate."

*Saturday*: "Went to the 'pictures' (first house) and then to the Fair."

"The above was Whit-week. The Girls' Club might be substituted for one or two of the amusements, and would show the average week." She never gets an annual holiday. If she could do as she liked and were rich enough 'she would study and try to be a leader of the Labour Party; learn to speak like Miss H., and try to give help to those needing it.' She "would like to spend her old age in a little country cottage, not far from her friends"; and thinks she would like to go 'back to the land.'

#### LOVE OF BEAUTY.

She is fond of music, operatic if she can afford the Lyceum; likes good songs, not comic ones; she goes to listen to the bands in the Parks when possible. Her favourite songs and hymns are the old English songs, *Roses of Picardy*, *A Little Grey Home in the West*, *Hushed was the Evening Hymn*, *Jesu, Lover of my Soul*. There is a gramophone in the house, and her favourite records, she says, are *Indian Love Lyrics*.

She would like beautiful things in the house, but cannot afford them. The pictures on the walls are chiefly of "scenery of hills and vales." The furniture is "of the necessary and useful type"; the floors are covered with oilcloth; and everything is very clean and orderly. She is always neat and well dressed. She has been to *Weston Park Museum*. Thinks the University the most handsome building she knows. She has no garden. She "very much" appre-

ciates grand scenery, the stars, sunsets, etc.; she thinks the town of Sheffield very ugly, but the country round it beautiful. "She would like to knock down some of the houses in Sheffield, build better ones with gardens, and have more parks."

She does not read poetry, but knows that Shakespeare wrote Hamlet, King Richard III, King Henry VIII, and A Midsummer Night's Dream. She knows that Milton was a poet; Morris, a socialist writer and poet; Ruskin, an author 'who loved beautiful things'; Dickens, a novelist; Raphael, a great painter; Bernard Shaw, a socialist who wrote Pygmalion; H. G. Wells, a writer; Arnold Bennett, a writer; Edward Carpenter, a socialist writer. She goes to the picture-show about once a week, and "prefers love scenes, scenery, and 'seeing things that she cannot have herself.'" She thinks "the cinema has opened her eyes to the wickedness and goodness in the world."

She goes to music hall sometimes, and likes best the music and the dancing; says "going there makes her happier, and the change after work does her good." She cannot afford to go to the theatre except very rarely; likes to see operas.

#### LOVE OF TRUTH.

There are not many books in X's home, they are principally prizes gained at school. She has read them all. She hasn't time to go to a library and borrow books. She has been to a few W.E.A. lectures. She knows nothing of science. She has never heard of Aristotle, Darwin, Haeckel, Huxley, Lodge, Newton, or Spencer. She knows that Edison is an inventor and that Columbus was an explorer.

"She likes to fathom things."

#### LOVE OF GOODNESS.

She is a member of a Settlement Girls' Club and finds it "interesting and enjoyable"; "she thinks the social study circle at the Club has widened and altered her views." "She strikes me as being awakened to the seriousness and splendour of life." Her ambition is "to gain some knowledge and be able to help the workers." "She is quite natural with men."

Her favourite male character in history is stated to be Wolsey; and in fiction, Launcelot; and in real life, H. A. L. Fisher, the Minister of Education.

Her favourite female character in history is Queen Elizabeth; in fiction Beth, in Little Women; in real life, the leader of the study-circle she attended.

"She thinks the churches do very good work, but not always in the right way." She thinks if people "lived up to Christianity, the world would be fine, and that Jesus Christ was the most wonderful man that ever lived." "She knows there are twelve disciples; named 'John, Paul, Judas, Timothy,' and said she forgot the others."

"She knew that 'Paul was a great missioner and follower of Christ'; Stephen, a martyr; John the Baptist, the forerunner of Christ; Lazarus, a very poor man, brought back to life by Jesus." She knows there are four gospels, and stated their names. "She thinks Free Will is given by God to a certain extent but not fully." "She thinks there is a Future Life, and what one does on this earth is only preparing for it." "She has an idea of God as a Spirit all over the world, and thought of Religion as living as good a life as circumstances allow."

#### NOTES ON MISS PALFREY'S LIFE-HISTORY.

"She went to a church school from 5-14; liked both school and teachers very much; attended eight years without missing one day; would have liked to continue after 14, but had to leave in order to earn money and help her mother. She thinks her education was of great value to her."

"Her father was a furnace-man, who died of heart disease, brought on by conditions of work, when X was ten. Her mother is a file-cutter unable to work after husband's death on account of her young family."

#### MRS. LEANING.

[Mrs. Leaning has given her own account of herself; her actual words are therefore reproduced in double inverted commas.]

Aged 24; machinist in a shell-factory; living with her people; married during the War, husband at Front.

#### ADEQUACY FOR HOME-LIFE.

"I am very fond of my home." "When a person loves her home and the inmates of it, she always speaks of it with affection." "Good parents sort of demand affection, therefore I am very fond of mine." "My brothers and sisters regard me in the same way as most young people regard their elder sister." "I am regarded as a good helper in everything which is demanded from me."

She likes to talk to her husband, "especially when in need of instruction upon various subjects"; she fully realizes the necessity for keeping children at school as long as possible; she likes her home "because of the ties attached to home, and because one is free in one's home to do things which are not allowed in some one else's home."

#### ADEQUACY FOR WAGE-EARNING WORK.

["The hours at our factory are very complicated to people who have not worked under the same system. We work a series of turns as A, B, C, D1 and D2. The first three turns are worked on days—hours which range from six to fourteen. I mean by that two days

are 6-hour days, the next one is 14, and so on to the end of the week, i.e. two days on 14-hours and four days on 6-hours; D<sub>1</sub> and D<sub>2</sub> are worked at nights. The latter turns are too much for a woman. One week on nights is quite beyond one's physical strength. I was a 'borer' for over two years; at the end of that time the work was too much for me, so I was granted a change of work, namely 'finished cavity.' This is a little better than 'boring,' but not so well paid. The conditions are anything but desirable. The place is not sufficiently ventilated in summer, and in winter we are nearly frozen to death. There is no heating apparatus at all. Sometimes we have a coke-fire in places, but even this is not sufficient to keep one warm. I strongly urge that these sort of things should be quickly remedied. What is more cheerless than going to work on a very cold morning to a place where one is almost frozen to death?"

"When first commencing work a woman feels more fitted for it than when the strain begins to tell upon her system (a few months afterwards)." Mrs. Leaning says she is not suited for her work, and adds: "I can safely say nine women out of ten work against their feelings, chiefly because the work is too hard and coarse." Answering the question whether she likes her work, she states:—"At various periods one experiences a dreadful feeling of monotony; the same thing over and over again tells on one's nerves after a long period." Asked what she would like to do instead, she replies: "There are lots of things preferable to work of slavery!" As regards her efficiency, she remarks:—"When doing work that appeals to one's inner self, one cannot help but be efficient; where the work doesn't appeal to one, one more or less becomes neglectful." She declares herself to be regular, "as a rule"; punctual, "where forced to be"; industrious, "on the whole."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

"When the last census was taken the population was 500,000." Mrs. Leaning knows Sheffield was a manufacturing town in 1817, but not its population at that time.

She knows the name of the lord mayor, but not any other names important in local affairs; she has not lived long in Sheffield, and says she takes little or no interest in local politics. ("At the end of a day one feels almost too tired to take interest in anything.")

She wants the following '(?) local reforms':—"To begin with, shorten the hours and lighten the heaviest labour in all workshops; then help the men and women to higher inspirations; help them to realize the necessity of living in a decent house with a good garden in it. Make attractions in all kinds of reform work. The people need encouragement and help in all things; given these, they would progress rapidly. At times we are tempted to despair, for the realization of the power of capitalists to keep the working-classes down seems a great thing to fight against. However, with the right sort of help

we may win in the end. The workers will not realize the power they hold until they are better educated; until then, we must endeavour to 'carry on.'"

"If the University gave more openings for the working-classes, it would do more good. Why should the monied classes reap all the benefits?"

"Only a very few know of the W.E.A. It is a movement not only for the welfare of the workers, but one which is quite necessary. Could they only recognize it as such, it would become the most popular and greatest movement in the country."

Mrs. Leaning has lived most of her life out of Sheffield, and says: "I don't like Sheffield at all. Some parts of the East End are nothing short of slums."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She guessed that there are three M.P.'s for Sheffield, and knows the names and creeds of two. She named "coal, iron, steel, cotton and wool" as the chief English industries. She knows India is "much larger" than England.

*Magna Carta*: "King John signed the M.C."

*The Industrial Revolution*: "The changing of agriculture into certain manufacturing trades in the eighteenth century."

*The French Revolution*: "First began in 1789."

*The Reform Act of 1832*: "First introduced by Lord J. Russell."

*Cromwell*: "A great militarist and organizer of the Ironsides."

*Watt*: "An inventor of the seventeenth century."

*Napoleon*: "Possessed a great military career. Born 1769."

*Gladstone*: "The great social reformer."

She belongs to "the Socialist Party"—"because I firmly believe the Socialists can do more for the working-classes than any other political party. If only the working-classes had more faith in Socialism, we should be in far better circumstances than at the present time." She says: "The country is governed chiefly by capitalists, who try very hard to keep the workers on a low level to benefit themselves."

*Home Rule*: "Home Rule established in Ireland on a sound basis would be far better for the country than at the present time. Given this, she would know how to rule herself."

*House of Lords*: "A place the working-classes could easily dispense with. Of what use is the House of Lords to us? None whatever!"

*Protection*: "There are several kinds of 'Protection.' The most essential one at the present time is protection from the capitalist!"

*Socialism*: "The greatest and best movement in the whole world. The only hope of the working-classes."

*Votes for Women*: "Is a great movement and one we women ought to have had years ago. We may have a voice in Parliament

now to demand our rights, which in the past no chance has been given us."

*Conscription* : " I am not in favour of conscription. The only agreeable thing in it is the physical training gained thereby."

*The Russian Revolution* : " The rising of the workers in Russia to demand their rights is really one great cause of the Russian Revolution."

*State Education* : " State Education would prove successful if organized on the lines of Mr. Fisher's Education Bill."

*The Future of the Workers in England* : " The future of the workers depends largely upon themselves. If they go the right way to demand their rights, they should secure a good future."

*The King* : " The King is regarded as a sort of ornament to adorn the throne. He is not so popular as a few years ago."

She reads the Daily Mail and the Sheffield Independent—" at the present time, chiefly the war news." " The correspondence columns afford a certain amount of interest, also articles written by different writers."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is a member of the Workers' Union, and joined on taking up " munitions." She became a member " so that she should procure a small amount during strikes and help to demand my rights." She says she does not know " very much " about Trade Unionism, " only that it is a movement made for the working-classes ; without it, we should be living under worse conditions than to-day. This is a generally understood fact." " A Trade Union is to protect a worker's rights, and demand anything she is unable to do herself before her employers." She says she is not " as a general rule " keen on her Union, and does not attend meetings regularly. (" They are not advertised enough, and sometimes I am too tired to attend them.")

She has not read much about Trade Unionism, but knew something of Sidney Webb's connection with the movement.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She is a Co-operator " because the Co-operative Movement is based on socialism and has the interests of the people at heart." She votes at the elections; reads the Wheatsheaf; knows something of the history and working of the Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free Afternoons in Winter* : " When it is too cold or wet, I usually spend my time in reading or writing. Very often I am at work."

*Free Afternoons in Summer* : " I often take the opportunity of going a ramble in the country."

*Sundays* : " Sunday, of course, is a day of worship, and at least once on such a day I go to church. Very often I indulge in a walk. With an interesting companion a walk, even in winter-time, is very enjoyable."

She spent the evenings of an ordinary week as follows :—

*Monday* : " I was at work from 6 a.m. until 8 p.m. Consequently I was too tired to finish my evening in any other way than going to bed."

*Tuesday* : " I commenced work at 1 p.m. and finished at 8 p.m. After a wash, etc., I wrote a few letters, read a little, and finally prepared to be ready for 6 a.m. the next morning."

*Wednesday* : " Wednesday afternoon I have free, and on such occasions a little shopping is a necessity. This means a journey to town, and if business is over early a meal in a neighbouring restaurant is not to be ignored. After tea, I went to the Lyceum and saw Daddy Longlegs, a play which I enjoyed thoroughly."

*Thursday* : " I worked from 6 a.m. to 8 p.m., and on such a day I refrain from doing anything when I have finished work."

*Friday* : " I commence at 1.30 p.m. again and finish at 8 p.m. The morning I spent in helping with household duties and cooking the dinner. In the evening, after work, I read a little and did a bit of sewing."

*Saturday* : " I spent the week-end with relatives."

Her hobbies are " Reading, sewing, fancy-work, and writing." " I haven't had the opportunity of a holiday for five years." " If rich enough to do as I liked, I would work for the poor as much as I could." " I would like to spend my old age in some quiet spot among beautiful surroundings, in a beautiful home and with pleasant companions."

#### LOVE OF BEAUTY.

She is fond of " sacred music and selections "; goes to concerts ; greatly enjoys listening to the playing of the household piano by her sister. " I have never had the opportunity of learning music, but I am very fond of it and can distinguish a good player and a bad one." " Music is a balm in many a sorrow."

Mrs. Leaning is decided that her home is orderly and clean, indicating a Love of Beauty. " The living room," she says, however, " is too small for all we have in it. One side is filled with a cabinet, another with a fine old grandfather clock, another with the piano, and another with the bookcase." She is particular about her own appearance.

She frequently visits the art galleries, etc. York Minster is the most handsome building she knows. She is deeply appreciative of fine scenery. To make Sheffield less ugly, she would " put the works all together, and build modern houses for the workers to live in ; there are acres of land which could be used to allot every house a good garden."

She reads the following poets:—Burns, Keats, Omar Khayyam, Scott, Shakespeare, Tennyson, Ella Wheeler Wilcox.

*Bennett* : " A writer."

*Beethoven* : " Musician."

*Chesterton* : " Writer."

*Dickens* : " An eighteenth-century writer."

*Milton* : " A poet."

*Morris* : " Poet, writer, and architect."

*Raphael* : " An Italian painter."

*Ruskin* : " Poet."

*Shaw* : " Writer."

*Stevenson* : " An explorer and writer."

*Sullivan* : " Musician."

*Tolstoy* : " A Russian Socialist."

*Wells* : " Writer."

*Dante, Goethe, Maeterlinck, Plato, Virgil* : " I've heard of these people very often, but I can't just remember who they are."

She goes but rarely to the picture-house, and prefers " instructive films chiefly and plays from Dickens and other well-known authors." She goes to the music-hall once or twice in a year, and best likes " good music." (" My opinion is that a great deal of harm is done in going to these places very often. If clean turns were exhibited instead of unclean, a person's mind would be much better for the going.") She goes to the theatre " only when good plays are exhibited—Shakespeare, musical comedies, and dramas."

#### LOVE OF TRUTH.

The books in her home are " volumes of Dickens, biography books, fiction, poetry, history." " All the books have been read; some are read over many times; I like especially to read Dickens's *Master Humphrey's Clock* very often." " I am not a member of a library. Any books I need I buy them." She attended a Tutorial Class in Economics for three years.

*Evolution* : " I know very little of this, but I intend to learn more about it."

*Political Economy* : " Is a survey of political history since the early ages and the administration of the general income of the country."

*Aristotle* : " A Roman writer."

*Columbus* : " Discoverer of America."

*Darwin* : " Scientist on evolution."

*Edison* : " An inventor."

*Haechel* : —

*Huxley* : " A scientist and writer."

*Lodge* : —

*Newton* : " A judge."

*Spencer* : " Writer."

She says she does want to 'get at the Truth,' but adds: " It



is not very often one has the opportunity to enlarge one's ideas. The capitalists have too great a hold upon us."

#### LOVE OF GOODNESS.

She is a member of the Church of England. "I am not an active member now, but have been until a few years ago. The continuation of hard work has made me irresponsible to the duties of a church-member." "I joined the church solely because my parents desired that I should be a member of this body." "I do not do any religious work now. A few years ago I was a Sundayschool teacher and a member of the G.F.S."

"The churches could be much improved in many ways. The services are not bright enough." "Christianity is the greatest thing on earth." "Jesus Christ was the only true man on earth, and no human being will ever be able to live the life he lived here on earth. His character will ever be admired, and all Christians ought to strive to follow his example." She is well-informed upon Biblical matters.

*Free Will*: "Free Will exercised in a proper manner is a great thing. It is an endowment most of us possess, and yet we neglect to use it properly."

*Future Life*: "In my religious lessons I have always been taught of a Future Life, and in my faith I am asked to believe there is such a life beyond the grave. It is a consolation to believe there is such life, and to think we shall find those we love there when we are called away."

*God*: "God is a spirit, and the church teaches us that He is the creator of the world."

*Religion*: "Is a necessity in so far as wickedness goes. Without it the world would become similar to Hades. There are people who lead good lives even without any form of religion at all. Yet I believe it is an impossibility for a community at large to achieve such a thing."

She derives her greatest pleasure "at the present time, from reading good literature." Her 'hero' in history is Napoleon; in fiction, Dickens's Master Humphrey; in real life to-day, her husband. Her 'heroine' in history is Joan of Arc; in fiction, Amelia, in *Vanity Fair*; in real life to-day, "my youngest aunt."

"I always cherished an ambition to become a nurse in my younger days, and when I tried to become a probationer circumstances proved against me. Because I was the daughter of a miner and possessed only an elementary education and had worked in a factory, I was condemned. The fact that I possessed two nursing certificates and a medallion was utterly ignored. Needless to say, I felt cured of my nursing ambitions after this experience."

"I am not satisfied with myself at all: I have a constant desire for a better education and surroundings. Education I can partly achieve through the help of books and the local W.E.A., but better surroundings can only be overcome by a revolution in the housing problem.

"I would like to work for the welfare of the poor and needy. Help

them to realize the necessity of a clean home, and help them too to revolutionize this old England of ours."

NOTES ON MRS. LEANING'S LIFE-HISTORY:

"I commenced my education at the early age of three years at a board school. Of course I could learn nursery rhymes even at this age, and did so until I was about seven years old. I was then taught various words and arithmetic, and, as I advanced in years, grammar and other subjects were introduced, i.e. history, geography, botany, sewing, reading, writing. Most of the things I then learnt I have now forgotten. The age of thirteen is too young to leave school, and one finds in later years that one is just beginning to learn when one has to leave.

"I do not think very much of the value of my schooling. It was only an introduction to education. There are too many subjects taken in one day to derive much benefit from them. Instead of eight lessons only four ought to be taught. A child very often gets interested in a lesson for a short time, to find it must begin with another subject less interesting; this, in my opinion, injures its education.

"When my ancestors were young there were no schools like these at the present time. If they desired to learn they had to pay for their lessons. My two grandfathers were miners, and each left school before they were nine years of age to work in the mine. What pitiable conditions they lived under! One of my grandmothers never went to school at all, and at the age of eight she worked half-time in a mill. Later on in life she taught herself how to read and write. This grandmother was one of the finest women that ever lived. Her everlasting patience in troubles and trials has proved a great help to many people in time of trouble. Had she been given the chance of a good education and a less strenuous life she would have helped the community at large a very great deal. My mother left school at the age of twelve. From there she had to go into domestic service. My father is a miner; and he too began his career early. At the age of ten he worked half-time at the colliery, finished his 'education' at the age of twelve, and then worked full time at his occupation.

"I am the eldest of a large family, consequently my life has been a very busy one, also a burdensome one at times. My father being practically uneducated didn't seem to understand the added responsibilities upon the home year after year. However, mother and I managed to do all we possibly could in the home. When mother fell ill, I had to manage the home duties at a very early age. When I left school my parents couldn't afford to keep me, so I had to go out to work as day-girl until I was old enough to work at a factory. At that time we lived in a house without a garden or a private yard. Even now I shudder at the recollection of it.

"At the age of fourteen I began work at a factory. I commenced work at 8 a.m. and finished at 5 p.m. The rate of pay was then 10d. per day. After two years' work on these wages I received a slight

increase of two shillings. Later on I was sort of promoted, and could then earn from ten to fourteen shillings a week. This state of things continued until I was twenty-one years old.

"After I finished work at the factory and arrived home I always had to help with the house work. It was very rare indeed I had a little recreation free from the cares and worries attendant upon a large family. However, people are born to work more or less, and some seem to have a double share.

"Owing to the war I have been prevented from settling down to a domestic life. Almost three years ago I commenced doing war-work, which has up to the present time left very little domestic science in my life. However, after the war I am looking forward to availing myself of the opportunity of a domestic life. My husband being a soldier, I am compelled to labour under strenuous circumstances and earn a living wage. The miserable pittance the Government allows is not sufficient to keep body and soul together. We make the great sacrifice of losing our husbands, and yet we are of small account. The women of the world have made some of the greatest sacrifices that have ever been known and these are hardly acknowledged.

"At the age of eighteen I was still working at the factory. I continued there until twenty-one, and then being tired of the life I became a nurse in a private house. I only stayed in this occupation ten days, and then became cook at another residence. I liked this kind of work, but being attracted by the wages earned in munition areas, I left my place as cook to become a war-worker. I am sorry now that I did—even a poor cook is far preferable than being a tool for the capitalists.

"The busy life I have led has helped me a great deal to understand many things I should have been ignorant of. It is said experience is the best teacher and I thoroughly believe it is. My home life has made me a domesticated person; and every woman ought to realize the necessity of a domestic training. My life in the workshops gives me an insight into the conditions which men and women have to labour under year after year. If only we could have a decent house and a good garden we should obtain many pleasures we are bereft of. The sufferings of the labouring classes would draw forth sympathy from a stone if it possessed the sense of understanding."

#### MISS CALKIN.

[The following statement has been prepared partly by Miss Calkin herself and partly by one of our helpers. Miss Calkin's notes are put in in single inverted commas, the helper's in double.]

Aged 25; machine file cutter; living with her people.

#### ADEQUACY FOR HOME-LIFE.

'I am very fond of my home, and I like spending my evenings in it when there is nothing interesting taking place elsewhere.' 'I

am very fond of my parents and brothers, and give advice to the brothers younger than myself.' Miss Calkin claims that the condition of her home indicates that she has a pride in it, and she says that she 'very often' does things to make it more home-like.

#### ADEQUACY FOR WAGE-EARNING WORK.

'*Is she doing the work for which she is suited?*' 'Yes, because the work is suitable to bring in my living.' She likes her work and is physically fit for it. Our helper states that she is regular, punctual, "very industrious," and possesses a keen sense of duty.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She knows Sheffield was a manufacturing town in 1817, but does not know its population then or now. Of the University, she remarks: 'Besides being one of the finest buildings in Sheffield, it does excellent work.' She knows of the W.E.A., and says, 'My idea of the W.E.A. is that the working-man ought to interest himself more in it for his own benefit.' 'Sheffield is all right to live in, but better if the conditions were more satisfactory among the working classes.'

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She knew three of the representatives of the town in Parliament. She names coal, iron, and steel as the chief industries of the country. She knew India was larger than England. She does not answer the historical questions except to designate Gladstone as 'The Grand Old Man and Prime Minister.'

She says the country is governed 'mostly by capitalists.' She belongs to the Labour Party, 'because they speak for the interests of working-people.'

*Protection* : 'Is what we want for all classes, and working-people need it for their own interest to make life worth living.'

*Votes for Women* : 'Gives a woman more interest in politics and education. And I think a woman has as much enthusiastic intellect as a man.'

*Socialism* : 'From my point of view is that a working man's life would be worth living if all its interests were founded on Socialism.'

*Conscription* : 'Ought not to be for a free country.'

*The Future of the Workers in England* : 'Ought to choose their own members of Parliament on principle and on workers' views and interest.'

*The King* : 'Stands as a figure-head only.'

#### ADEQUACY FOR TRADE-UNION MEMBERSHIP.

She is a Trade Unionist 'for the benefits a worker gets by Trade Unionism.' 'A Trade Union is a body of workers who try for a

living wage not a mere existence ; it is for the workers to state their grievances for a decent wage for their labour.' She says she is a regular attendant at Trade Union meetings 'when convenient.' She claims to be 'keen on her Union.'

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free Afternoons in Winter* : "Mending, etc."

*Free Afternoons in Summer* : 'Taking rambles in the country.'

*Evenings* : 'Seeing friends, sewing at home, Girls' Club.'

*Annual Holiday* : 'Either by the sea or in the country for a change of air, scenery, and friends.'

'If rich enough to do as I liked, I would live in a good, healthy and convenient house, and help the poor and give what I could to hospitals and sanatorium institutions.' 'I would like to spend my old age in a cottage with a small stock of poultry and a garden.'

#### LOVE OF BEAUTY.

Miss Calkin states that she is fond of music, particularly vocal. Her favourite songs are Where my Caravan Has Rested, Little Grey Home in the West, Friend o' Mine. There is a piano in her home, but she does not play herself. She goes occasionally to listen to the bands.

She claims that she does care about her personal appearance. She visits the local art galleries, etc., now and then. Chatsworth House is the most handsome building she knows. She says she appreciates grand scenery 'because it is nature and cannot be spoiled by human hands.'

She has named two plays of Shakespeare (As You Like It and The Merchant of Venice). She says Edward Carpenter (whom she has met) is "an Ideal Socialist."

She does not go to picture palace or music hall. She goes to the theatre, but 'not often,' to see operas and 'good moral plays.'

#### LOVE OF TRUTH.

Among the books in her home are the Old Curiosity Shop, Innocents Abroad, and The Scarlet Pimpernel. She dips into all these "pretty often," but does not get much leisure for reading. She has attended a study-circle on economics at her Girls' Club ; beyond the knowledge thus gained, she does not know much about any branch of science.

#### LOVE OF GOODNESS.

She attends no church or similar organization, and does no specifically religious or altruistic work. She gets her greatest pleasure from attending her Club at a Settlement. Her hero in real life to-day is stated to be "Lloyd George," and her heroine in history "Florence

Nightingale." Her attitude towards men is "perfectly natural and friendly." "She is a steady, thoughtful girl; her hours of work are too long for her to read and study much." She thinks of Christianity as binding civilization together; has more or less orthodox views; and knows the Bible moderately well.

#### NOTES ON MISS CALKIN'S LIFE-HISTORY.

'I received a board-school education for seven years. But you just get interested and can understand it and know its value when you have to leave. I think workers' children ought to have a better education, as their minds are just brightening when they are taken away.'

'Mother and father were only working people, and very little education. In fact, most of their education they have learned since they were man and woman, and a lot they have learned from their children.'

'I learned a trade in a workshop with two other girls. And both decent and kept up their education. Of course, I left to earn more money in a factory among about forty girls, and I had a trying time, I did not speak the broad Yorkshire like them and I was not rough. but I had to study their ways and take no notice of their jest. Although I was only a working girl I had been brought up very respectable, and dad and mother used to teach us good ways and talk to us. I have fought the battle of a working-girl and I have nothing to say against it, only the conditions and hours of work may be improved to give a working girl more liberty to hear the best lectures and see the best things in life.'

#### MRS. QUARLES.

[Written by the helper directly for publication.]

Aged 28; housewife; living with husband and children.

#### ADEQUACY FOR HOME-LIFE.

Is affectionate and good as regards family relationships. Had true filial respect for parents, and used to give her mother 4s. per month out of her wages of 2os. to 24s. She is very "house proud" and capable in domestic duties—a good housekeeper and manager on small means. She nursed her husband with skill and devotion when he had rheumatic fever a few weeks before the birth of her first child. The children are kept in good condition. The doctor is consulted on the slightest sign of illness (the eldest child is delicate and an almost extravagant love and care is lavished on her). She wants to keep the children at school as long as possible and is ambitious for their future, chiefly for social reasons (does not want them to go into domestic service as she did herself). She likes the outlying district

in which she lives—would prefer to live even farther from town if good access to shops were possible. Would not go to live at East End when husband went to work there.

She was always delicate and apt to break down in health if she attempted heavy work. A very willing worker, industrious and trustworthy. A skilful plain cook and laundress. Only fairly good at sewing. Her mother, who was a plain dressmaker, used to do most of her sewing for her before her marriage. She is a total abstainer, and has no vices such as gambling to militate against her industrial efficiency. She is not a gossip, and never "runs into debt."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

The population of Sheffield she puts at half-a-million. In 1817 'it was quite a small place, where a great deal of cutlery was made, chiefly in small workshops.' She knows of the old "hulls" in the Rivelin Valley, and of the "Wadsley flat-backs."

She is a Liberal by upbringing, and is a member of the Women's Liberal Association, but has no keen interest in politics. She knows the names of the lord mayor and of many of the city councillors.

Housing reform appeals to her as an urgent need, and she has sensible views and suggestions as to improvements in working-class dwellings. Her home in childhood was in a district of very old houses, many of them quite unfit for human habitation, and she saw there some of the evils resulting from bad housing conditions.

She knows the University buildings, but has never heard of the W.E.A. She has been invited to join classes, but is 'too busy with the house.' She has never been in any other town, except for short visits to Derby. She would not like to leave Sheffield.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Mrs. Quarles knows the names of the five Sheffield M.P.'s and their political creeds. She intends to use the recently-granted Parliamentary vote, and will 'vote Liberal' (or Coalition).

*Wolsey* was 'a Cardinal and an adviser of Henry VIII; died at Leicester in disgrace.'

*Oliver Cromwell* was 'the great opponent of Charles I in the English Civil War, and afterwards became Protector.'

*Watt* 'discovered the use of steam power.'

*Napoleon* was 'a French general and Emperor—battle of Waterloo—died as a prisoner at St. Helena.'

She has never heard of *Robert Owen*.

*Gladstone* was 'a great Liberal leader' and apparently the political hero of her father.

*The Battle of Hastings* 'was fought in 1066, after the landing of William the Conqueror at Pevensey.'

King John was 'made to grant *Magna Carta* at Runnymede.'

*The Reform Act of 1832* is merely a name to her.

She remembers learning about the *French Revolution* in 'history, and knows many of the stories connected with Marie Antoinette and has seen *The Only Way*, *The Dead Heart*, etc.

She is rather vague as to the *Industrial Revolution*, but thinks it was connected with new machinery.

*India* is 'many times larger than England.'

She has no idea of the number of the population of England and Wales.

*The chief industries of Great Britain* are 'steel and iron, fishing, agriculture, cotton, and woollen goods.'

There are 'hundreds of M.P.'s.'

She was brought up to favour *Home Rule for Ireland*. (Her grandfather was an Irishman by birth, but spent most of his life in England.)

*The House of Lords* is 'part of Parliament.' She has no special views about it.

She does not understand the principle of *Protection*; knows of "duties" and "tariffs" by name.

She thinks that *Socialists* are 'rather wild and unbalanced people but harmless; they lead good lives as individuals.'

*Votes for Women* is 'an act of justice.' She was a Suffragist, attended meetings, studied the question fairly, and will use her vote conscientiously.

She believes *Conscription* to be right in the present conditions, but she did not encourage her husband to join the Army early in the War. Thought his life more precious than the welfare of the country.

She is only mildly interested in the *Russian Revolution*.

She would like the school leaving age to be 16 at least. Her own (school) *Education* was fuller than that of her parents, and she wants her children to have a still wider range of teaching for an extended period.

'There is likely in the near future to be *Control of Industry by the Democracy*; the workers will never consent to return to pre-War conditions; the wage-system is doomed.'

She has a conventional loyalty to the *King* and what he stands for. She remembers his various visits to Sheffield.

She reads the *Sheffield Independent* regularly and the *Evening Star* sometimes: the local news, the main facts about the War, but not as a rule the purely political articles.

Says this *Country is Governed* by the Houses of Parliament, the King being at the head of affairs, and by various official departments, e.g. the Board of Education.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She has never belonged to a Trade Union (being a domestic servant by calling), and she has never studied its history or literature. She encouraged her husband to join a Trade Union; she realizes some



of the advantages of being a Trade Unionist—the co-operation of the workers for mutual help and to protect their interests.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

Mrs. Quarles is not a Co-operator. Her mother used to deal with the Co-operative Stores and she has no feeling against the Movement. She looks upon the 'Co-op.' as a convenient shop and nothing more, so she was content when she found a large general stores at a convenient distance from her home when she married. She supplies most of her domestic needs satisfactorily at this shop.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

She likes crochet-work ; she does rather elaborate, good crochet-lace, and a little sewing. She reads simple novels (school-girl style), but reads less than she did previous to her marriage. Evenings are usually spent quietly at home. Occasionally the husband and wife visit relations or go to a concert (they usually take their pleasures together). Sometimes on Sundays in summer they go by motor-bus to visit relatives outside Sheffield. Occasional attendance at church on Sundays ; was most punctilious in this respect before marriage ; modification due to household cares and delicate health. She would not like to live in the country permanently. She spends her annual holiday with husband's relatives near Derby or in one of the Yorkshire seaside resorts, enjoying country walks, etc. ; this year the couple spent their "week" with home as a holiday centre, making use of the motor-buses for daily excursions. They found this a very satisfactory plan under War conditions, difficulties of travel and lodging.

#### LOVE OF BEAUTY.

She is fond of music of a cheerful, popular type—simple, straightforward music. Classical music is uninteresting to her ; goes to bands in parks occasionally and to concerts ; generally these are connected with some club or organization in which she is interested. (Evening outings are influenced by the fact that she will not leave her children in a neighbour's care, and she does not think it good for the children to be out at night often.) She cannot play any musical instrument. She used to take part in cantatas, operettas, plays, etc., when a member of a Girls' Club ; some of these were really creditable performances. She was in the chorus, fairly good singer with others, but not equal to solo work. An occasional small speaking part in the plays, rather stiff as an actress—(suffers from self-consciousness). This choral work gave her great pleasure. Her favourite hymns are said to be Rock of Ages, Jesu, Lover of my Soul, O Jesu, I Have Promised, Thou Did'st Leave Thy Throne. She hopes to have a piano soon so that the little girl

may learn to play it. (I think this is chiefly to emulate a friend—and rival!)

She would not like to have a gramophone, as this instrument has public-house associations.

The house is well and suitably furnished and looks a 'home.' It is in good taste. The living-room is decorated with prints and engravings of landscapes and religious subjects, groups of class girls, photographs of family, of favourite teachers, etc. It is clean, bright, and attractive, and the stove is kept well polished—hearth swept clean. There is a couch and "dresser," with a better assortment of table cutlery and silver than is usual in working-class circles. She has nice table-linen and bedding, well ordered, and kept carefully in store cupboards. These habits are due to her life in good domestic service, with its traditions. There are easy chairs for the man and wife, and a "high chair" for the child. Mrs. Quarles and her husband both saved money for their furnishing out of their small wages before marriage; all was fully paid for; nothing was acquired on the hire purchase system. Mrs. Quarles has a neat working-dress, and always keeps her hair tidy. She dresses really well and suitably when she goes out; no ready-made clothes, but plain dark coat and skirt costumes and dresses made by a dressmaker. She takes care of her clothes, which thus last for several seasons. She sometimes visits the Mappin Art Gallery and the branch library near her home.

Sheffield Cathedral and Worksof Priory Church are the most handsome buildings she knows. She likes the moorland scenery of Derbyshire for a day excursion, but prefers the pastoral and woodland scenery of Grenoside.

She has no great appreciation of *poetry*. She named Hamlet, Macbeth, Othello, Tempest, and the Merchant of Venice as *Shakespeare's* plays.

*Milton* was 'a poet who wrote Paradise Lost.'

*Ruskin* is associated with the Ruskin Museum.

She has read David Copperfield and Old Curiosity Shop.

*Raphael* 'painted the Sistine Madonna' (her favourite picture).

*Turner* 'painted pictures of ships and bright sunsets.'

*Beethoven* was 'a composer of music.'

*Sullivan* 'wrote operas, e.g. Pinafore, as well as The Lost Chord.

She has never heard of Chesterton, Shaw, Wells, Morris, Arnold Bennett, Tolstoy, Maeterlinck, Goethe, Dante, Virgil, or Plato.

She knows *Carpenter's* name.

She goes to the 'pictures' six or seven times a year, liking best historical films or those depicting popular novels, e.g. Lorna Doone, and those showing topical events. She has been occasionally to the theatre, and twice only to the Empire music hall. These entertainments appear to have no special influence on her.

## LOVE OF TRUTH.

Mrs. Quarles has few books. They are chiefly school prizes, and are kept carefully in a small bookcase with her Bible and books of devotion. She used the free library and her Club library as a girl, and used also to borrow books from her Club leader. At the age of 18-20 she enjoyed Miss Alcott's books (*Little Women*, etc.), Lorna Doone, some of Mrs. Ewing's stories and Mrs. Oliphant's, Susan Coolidge's American fiction; also Queechy, certain books of travel, e.g. Livingstone and Darwin. Recently liked *Daddy Long Legs*, and other simple, sentimental tales.

She attends no classes or lectures regularly.

Mrs. Quarles has an elementary notion of the meaning of the term *Evolution*.

She knows nothing appreciable about *Scientific Research*.

*Newton*: Knows story of the apple falling from the tree, etc.

*Darwin* was 'a naturalist,' 'travels and voyages.'

She knows nothing of *Aristotle*, *Herbert Spencer*, *Oliver Lodge* or *Haeckel*.

*Edison* 'invented the telephone.'

*Columbus* 'discovered America.'

*Huxley* was 'a scientist and an atheist.'

## LOVE OF GOODNESS.

Mrs. Quarles was brought up to attend a Baptist Mission where her sisters were workers. When about fourteen, she expressed a desire to attend the Church of England services regularly—this first came about through her attachment to her Club leader and teacher. Later, after regular teaching, she was "confirmed" at her own strong desire. This was genuine conviction. Much opposition by her sisters, but parents said that she had a right to choose for herself. She was most faithful and regular in her attendance at services and classes when a domestic servant, and would make real sacrifices in order to fulfil her religious obligations. She has a firm belief in the fundamentals of the Christian faith ("High Church") and is not easily to be moved from them. She was prepared to break off her engagement of marriage rather than give up her "Church"—this increased the lover's respect for her. She knows her Bible well, being well taught in day school and Sundayschool, and having a really religious home. She finds her greatest pleasure in family life, and has no ambition to shine in a wider sphere.

She named Nelson and King Henry V as her heroes in history; Joan of Arc and Florence Nightingale as her heroines. David Copperfield and Lorna Doone are her hero and heroine in fiction. In real life to-day, the late Lord Kitchener. (These replies were not fully considered.)

"In religion, she holds the faith of the 'Catholic' church, in

which through the Sacraments she receives the benefits of the sacrifice of Jesus Christ bestowed by the Love of the Father." Her attendance at public worship has been irregular since marriage; this is due to family duties, bad health, and great distance from her "own" place of worship; but her faith is unshaken. She is always ready to help friends and acquaintances in time of trouble; "minding the children" whilst they go to the hospital; going to do the housework when a friend was confined. Recently she lent her precious "layette" to a chance acquaintance. "The poor young woman has nothing to live on but the Army allowance for a wife, and it is hard for her with her husband away at the fighting, not knowing if he will ever come back to her." "Are you sure to get the things back again?" "I must risk that; we must help one another as well as we can." Her friends turn to her instinctively for never-failing sympathy and help in their sorrows and troubles, e.g. when a husband is killed, the wife comes to tell her, bringing the children with her. "Now, all sit down and have a good cup of tea and a warm by the fire, and then you can leave the children with me; if you want to do any business I will go with you to the insurance and pension people if it will be any help to you."

#### NOTES ON MRS. QUARLES'S LIFE-HISTORY.

Her father was a general labourer; her mother a Rotherham woman, a dressmaker. She was the "recklin'" (a Yorkshire term), the youngest of twelve children. She was born in a poor district in 'old Sheffield'; her parents lived forty years in one house, in an "oasis" of respectability, surrounded by gamblers, roughs, and thieves. She attended a Council school (keeping to one school) leaving at 13½ from Standard VI. She is rather slight, has never been strong and has a serious internal weakness now, but she was always hard-working and would not give in to her physical disabilities. Her parents disliked workshop life for girls and placed her in domestic service—her mother selecting the first situation, supplying a proper outfit of clothes, later supervising her clothing and the spending of her wages. She had situations of various types, but 'I can always go back to my places.' She is now on visiting terms with two of her former mistresses. She was always kind to children and thoughtful to an invalid mistress. Whilst with one employer, the master 'tried to insult me, but I told him to think shame with his wife so ill. No! I did not tell her. He never tried it on again. I was sorry to leave Mrs. —, but I came away at the end of my month.' This was the only situation in which she was really uncomfortable. Although she had considerable all-round skill, she never received high wages. She married at 23 years of age. She does not want her daughter to go into domestic service. She has rather vague ideas and seems to aspire to something "less menial." 'In so many places the food is not good and sufficient, and the mistress never thinks the girl has done enough.'

## MRS. EMBERSON.

Aged 30; etcher; lives with her husband.

## ADEQUACY FOR HOME-LIFE.

She "generally does most of her household work at night." She is "extremely fond" of her home and "keeps it very clean." Her home is "decidedly" a credit to her. She is very fond of her husband and talks to him as far as she can, but is not as well-informed as he is.

## ADEQUACY FOR WAGE-EARNING WORK.

She is not strong enough for her work, but "is more suited for a quiet home-life." Nevertheless she likes her occupation, and is regular, punctual, industrious and efficient; she seems to have "a gift for neat handwork."

## ADEQUACY FOR LOCAL CITIZENSHIP.

She knew the name of the lord mayor, of a representative for her ward, and of some of the councillors and municipal officials, but her interest in local politics is extremely slight.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

"Her interests are mainly domestic, and I don't think she thinks much about politics." "She belongs to the Liberal Party, because she has been brought up to go to a Nonconformist chapel, and the majority of those attending it were Liberals." "She does not read the paper, but gets the news from her husband."

*The Russian Revolution*: "Wonders what will be the end of it."

*State Education*: "Has a great respect for education and thinks it very necessary."

*The Future of the Workers in England*: "Thinks there will be discontent."

*The King*: "She is a loyal subject."

She has practically no knowledge of English history. Knows India is larger than England. Could think only of steel-making and cutlery manufacture among great British industries. Had no idea of the number of members of Parliament.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not in any Union. Says the purpose of a Trade Union is to give working men their rights. Knows nothing about Trade Union matters.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She deals with the 'Stores' because she "thinks it is a good thing for the working people to have their own shop and to share in the profits." She has no extra-commercial interest in the movement.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free Afternoons in Winter* : " Cleans her house—sometimes goes to ' pictures.' "

*Free Afternoons in Summer* : " Goes out for walks with her husband. "

*Sundays in Winter* : " Goes to chapel at night ; cooks dinner in the morning. "

*Sundays in Summer* : " Same as winter. Goes out for a walk or visits friends in the afternoon. "

*Evenings* : " Generally does the housework and prepares the meals for the next day. Wednesday evening she generally spends at a picture-palace, or has friends in to spend the evening. "

*Annual Holiday* : Goes to Blackpool.

Her hobbies are needlework and music. Were she rich enough, she would " take her husband away for a long holiday, to try to get him strong again. " In her old age she " hopes she may have a quiet time with no anxiety in regard to money matters. " She has no wish to go ' back to the land. '

## LOVE OF BEAUTY.

She is genuinely fond of quite good music. She sometimes listens to the bands in the parks and sometimes goes to concerts. She has a gramophone, and likes best to have it play band records ; she often sets it going while she is ironing, etc. She is fond of hymns rather than songs.

She certainly cares about cleanliness and order in her home, but neither the furniture nor the pictures can be called ' artistic. ' She is careful of her own personal appearance. She never goes to any of the galleries or museums. The Town Hall is the most beautiful building she is acquainted with. She hates the ugliness of Sheffield, but loves the country encircling it. She wishes the town could be extended into the country and the houses built farther apart.

She just knows of Milton, Ruskin, Dickens, and Sullivan. She did not recognize the names of Beethoven, Bennett, Carpenter, Chesterton, Dante, Goethe, Maeterlinck, Morris, Plato, Raphael, Shaw, Stevenson, Tolstoy, Turner, Virgil, Wells. She could not name six plays of Shakespeare.

She goes to the ' pictures ' occasionally. She likes films made out of books. John Halifax, Gentleman is her favourite film. She is not fond of Charlie Chaplin, and hates anything suggesting impurity. (The picture-palace " gives her a change from work and her home surroundings ".)

She never goes to music-hall or theatre.

She can do beautiful needlework—" quite out of the ordinary. "

## LOVE OF TRUTH.

She is fond of Gene Stratton Porter and books on that level, but she does not read much. She knows nothing of science. Of scientists she knew nothing much more than that Columbus discovered America.

## LOVE OF GOODNESS.

She is a member of a Nonconformist church, and attends service once every Sunday, besides going to a Bible class. She does not do any specifically religious or philanthropic work, but occasionally helps with functions at her place of worship.

"She is of a very cheerful disposition, decidedly optimistic. She is always ready to do a good turn to somebody. Is very straight-forward." Her ambition is "to keep her husband until she is old, and spend a quiet home life." She gets her greatest pleasure from "entertaining friends for an evening."

"She has broad views about the churches, but prefers the Nonconformist ones, and finds great happiness in her chapel." She has a fairly extensive knowledge of the Bible and holds pretty orthodox if somewhat vague views about Christianity. "She seems to have every confidence that if she does her best now, she need not worry about the Hereafter."

## NOTES ON MRS. EMBERSON'S LIFE-HISTORY.

She went to a village school until she was twelve, and then began work. She wishes she could have had more education.

Her mother and father were respectable working people, uneducated, but influential for good. Because of her husband's inability to earn a full wage (he had an accident just before they were married) she has kept on at work.

## MRS. ULLIOTT

Aged 31; housewife; living with children. (Husband killed in the War.)

## ADEQUACY FOR HOME-LIFE.

"This woman used to live with her husband in a veritable hovel: After he had gone to the Front, she moved to what she considered a thoroughly respectable neighbourhood and then furnished the house by her own exertions."

She is "very fond indeed" of her home and her children. She is "a very self-sacrificing and tender mother," but "she cannot see the good of keeping the children at school beyond the leaving age." She takes "a great pride" in her home, and the condition of it "decidedly" reflects credit upon her. "She improves her house and furniture constantly. She begrudges no time or labour which will bring in money or goods for her house and children."

## ADEQUACY FOR LOCAL CITIZENSHIP.

Knows nothing and understands nothing about local history or politics.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

"Has never had any ideas beyond her own home and perhaps the yard in which she has lived. Has sympathy for people in trouble, but never suggests anything that would be a "way out" for all similar cases." She knew nothing whatever about the *Battle of Hastings*, *Magna Carta*, etc.; nor about *Wolsey*, *Cromwell*, etc. She knew India was larger than England, but had no idea of the population of either country. She was unable to express any views on *Home Rule*, the *House of Lords*, *Protection*, *Socialism*, or the *Future of the Workers*. As regards *Votes for Women* she said: 'Women shouldn't make such idiots of themselves'; as regards *Conscription*, she declared: 'They ought to take them all'; as regards the *Russian Revolution* she remarked: 'Isn't it awful? They say we shan't win now.' She agreed that children 'all want a lot of schooling,' and she described the *King* as 'the man who stands highest in power and authority.'

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

"She has no idea what a Trade Union means except that it stops men from working."

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She does not deal at a Co-operative Store, and has no interest in, or knowledge of, the Co-operative Movement.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

"Her hobby is 'beautifying' her home."

*Saturday afternoon in winter*: "Cleaning up and shopping."

*Saturday afternoon in summer*: "Cleaning up, shopping, and occasional visiting."

*Sunday in winter*: "Cooking, resting, visiting relatives."

*Sunday in summer*: "Cooking, resting, visiting relatives; sometimes taking a walk to an outlying district"

She spent as follows the evenings of an ordinary week:—

*Monday*: "Went to see a friend at Darnall, put the children to bed, had a talk with a neighbour."

*Tuesday*: "Cleaning up and doing a bit of cooking, after spending most of the day at the hospital with one of her children waiting to see the doctor."

*Wednesday*: "Wash-day; cleaning up."

*Thursday*: "Helping missis next door a bit; did a bit of sewing."

*Friday*: "Cleaning upstairs; baking."

*Saturday*: "Shopping, had a good supper ('cooked it and enjoyed it'), ironed some things for the children."

She never has any holiday, but she occasionally goes to one of the parks with her children for an afternoon or evening.



Were she rich enough to do as she liked, she would 'have a double house and get some good clothes for her children.'

She does not want to go 'back to the land.'

#### LOVE OF BEAUTY.

She appears to be quite indifferent to music. The house indicates a Love of Beauty "to a certain extent—the beginnings of it." "Her house contains nothing very ugly. She has shown wonderful ingenuity in making use of the scraps she has picked up and had given her, and has tried to copy things she has admired in larger houses." She certainly cares about order and cleanliness, and is beginning to take pains with her own personal appearance. Her favourite pictures are 'bright-looking' ones. She never visits the art galleries. She has no appreciation of grandeur in nature. She knows absolutely nothing about English literature.

She visits the kinema "very occasionally," and the music hall "very seldom," and the theatre "never."

#### LOVE OF TRUTH.

She cannot read and never even has the paper read to her. She has no understanding at all of science or of any branch of it. She has never heard of any even of the most eminent scientists.

"She does not concern herself with things outside her own experience."

#### LOVE OF GOODNESS.

"She has a very happy nature; she is hard-working and content to work hard; she believes that God helps those who try to help themselves. Her whole life, ambitions, ideals, etc., are centred in her children. She wants them to be good, to rise. For them she will sacrifice anything. She is like a child, ingenuous, simple-minded, kind, responsive, with very few regrets for the past and no great anxiety for the future."

Her ambition is "to rise socially for her children's sake."

She gets her greatest pleasure "from appreciation of her domestic powers."

Her attitude towards men she expressed by declaring: 'I've had one villain and now he's killed in the War, I shall never look at another—no! not if the King of England was to go down on his knees to me.'

She is not a member of any church, but thinks children ought to be baptized at church. She said that Christianity was "a good thing"; that Jesus Christ was 'a good man—we ought to be like Him,' and that God was 'good.' She thinks that 'God sees when we do wrong and is near at hand in time of need.' "This woman prays as simply as a child turning to a father for protection. At

times of great stress, pain, or trouble she has always said: 'God is good, it will all turn out for the best.'

#### NOTES ON MRS. ULLIOTT'S LIFE-HISTORY.

"She received very little education indeed. Seems to have evaded the education authorities fairly successfully. Put in a minimum of attendances at school. She regarded schooldays as a time to be got over; she never learnt to read or write, or, at any rate, dropped these accomplishments as soon as she left school.

"Her father was a 'respectable' labourer who died soon after she was born; the mother 'came of decent stock' and was able to keep her son and daughter out of destitution, at any rate.

"When 16 years old she was courted by a youth of 21, who came of a vicious family, diseased morally and physically. He was a low brute of the worst type, a weak bully and of a thoroughly vicious and immoral nature. He was a shop-assistant at the time. This man forced her to live with him by sheer brute force. She was silly and weak, I suppose. She had two children by him. She had to earn the rent, the food, the clothing for herself and her children, and very often during idle spells, for the man also. They lived in the most shocking hovel I have ever seen or heard of. Although beaten, turned out of the house many a night, forced to feed the brute, thrashed if she tried to improve the house (lest she should rise above him, I suppose), she never left him, because he was the father of her children; although until he went into the Army, he refused to marry her. As soon as he had really gone, she established herself in a decent court, and began to furnish her house."

Her husband died of wounds in France early in 1917. On telling the news to our helper, she remarked: "I shall never see any more of Jim, not even when I'm dead, for I hope I shan't go to the same place as him at after."

"She has been through such horrors that none of her present troubles seems worth bothering about. She has a laugh at everything."

#### MRS. LINESBURY.

Aged 34; housewife; lives with husband and children.

#### ADEQUACY FOR HOME-LIFE.

"She is exceedingly fond of her home and tries her best to improve it." She likes to spend her evenings at home. She is an excellent wife and devoted to her children, who are a credit to her in every way. She wants to keep her children at school as long as possible.

She is not physically fit, but she does whatever she undertakes conscientiously. She is efficient, punctual, "very industrious," "absolutely trustworthy."

"Although she is not able to afford it, she lives in this house and pays the extra rent so that the children should not live in the slums, but in the best atmosphere she can possibly obtain for the rent she can pay.

There is great credit due to her for the way she has tried, in spite of the sickness she has had with her husband, her children, and herself.

She has been a patient in a local hospital, but would come out long before she should have done. She was so anxious about her children."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Has but a slight knowledge of local politics. "Would like to see lower rents for the working classes. Thinks the University is 'a great help to the intellectual.' She likes the town she lives in, and would not choose to move. She has never been in any other town or district."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Knows practically nothing of national politics nor of English history, etc.

She reads the local news in the Independent.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She knows nothing of Trade Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

"She will not deal with the Co-operative Stores, because she thinks they charge extra on the goods to pay it out in dividend."

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

Her hobbies are "dressmaking and all kinds of sewing"; she spends her leisure afternoons in winter in sewing and knitting, and in teaching her boy and girl how to sew and knit. In leisure afternoons in summer she walks with her younger children to the open-air school to meet the older ones. She sends the children to Sundayschool, and sometimes on Sunday goes for walks in the country. She spends nearly the whole of her evenings in sewing, knitting, and mending. "It is astonishing how she can cut up old garments given to her and re-make them to look like new ones."

She cannot afford to take an annual holiday. "If she had money, she would use it to make the lives of children happy and pure."

She desires to spend her old age "in seeing her children happy, good citizens, and not struggling for an existence." She would not like to go 'back to the land.'

## LOVE OF BEAUTY.

She is not very keen on music, and only occasionally listens to the bands in the parks. There is no piano or gramophone in the house. She does not sing nor play nor go to concerts.

The pictures on the walls of her house represent scenery of woods and country lanes—imitations of oil-paintings—she prefers these subjects. The furniture consists of sofa, dresser, sewing-machine, table, chairs, wringing machine, fireguard, etc. The floor is covered with oilcloth. She is very careful to preserve order and cleanliness in the home, and she is herself always scrupulously clean and as dainty as possible.

She sometimes takes the children to the museums, and thinks the Mappin Art Gallery the most handsome building she knows.

She has no garden to her house, but there is a small greenhouse outside the kitchen window containing a few plants.

She knows nothing of authors or poets and never goes to kinema, music hall, or theatre.

## LOVE OF TRUTH.

The only books in the house are the children's story books, which are much read. X reads no books, nor attends any lectures or classes, and knows nothing of any science.

## LOVE OF GOODNESS

She belongs to the Church of England. She takes no active part in church work, but attends because she was brought up to do so. "She is certainly awakened to the seriousness of life, being a most kind, patient, energetic and industrious woman, who does all she can ungrudgingly."

Her ambition is "to bring up her children to be pure-minded and refined"; her greatest pleasure is found in her children.

She believes that 'Jesus Christ is the Saviour of the world,' and that 'We shall all live again, either in Heaven or Hell.' She knows 'that God is the Father of us all, and that He rules and governs all.' She thinks Religion 'helps us to live better lives.'

## - NOTES ON MRS. LINESBURY'S LIFE-HISTORY.

Mrs. Linesbury attended a board school. She wishes "she had been able to attend school much longer, or had been allowed to attend evening school." She feels "how necessary it is to-day to have a good education."

"Her parents were very respectable working-people, clean and industrious, with a large family and small wages.

There is no doubt that X was trained in her father's home to be thoroughly domesticated and to make the most of things. When she left school she went into domestic service till she was married.

## 200 THE EQUIPMENT OF THE WORKERS

Since she was married, she has from time to time been obliged to take in sewing to eke out a living.

Her husband has been off work sometimes for months, and she has had to support him as well as the children by her sewing."

### MRS. DALRYMPLE.

Aged 36; housewife and tailoress; lives at home with husband and eight children, and does her needlework there.

#### ADEQUACY FOR HOME-LIFE.

She likes her home "because all her interests are centred on it; because she has devoted all her energies to building it up." She is an "excellent" mother and a "devoted" wife. The condition of her home "decidedly" reflects credit upon her. She and her husband often talk about the children. She wants to keep them at school as long as possible.

#### ADEQUACY FOR WAGE-EARNING WORK.

She is physically fit "though suffering loss of vitality from years of overwork." "Is terribly weary of the endless stitching." "Wishes she could do more housework instead." She is "terribly regular," "marvellously industrious," and quite efficient, but "too tired for initiative." She is a good worker, because "she has practised self-discipline all her life—has gained philosophy—has a very affectionate nature which prompts her to work for others. She works sometimes from 6 a.m. when it is light, after she has set her husband off to work, often until dusk, stitching at button-holes; after which she often completes the family washing or does the baking, after putting the children to bed. She lays down her work to prepare dinner, etc."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She knows the name of the lord mayor, and that is the extent of her information upon local politics.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Her political views, in so far as she has any, she takes from her husband; but it was impossible to get from her any intelligible statement of what she thought. She never reads a paper. She knew nothing of the history of England. Wouldn't try to guess the population of the country. Knew India was larger than England. Said iron was the chief British industry.

"This woman has never had the actual time to think of such things. She has worked hard *all her life*—assisted from her earliest

years with housework and her mother's wage-earning work." "Has never considered herself to have sufficient brains to tackle politics."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She has a vague idea that a Trade Union is "something that makes the men able to control wages and is often very tiresome." "This woman would never be discontented enough to have wrongs or demand rights or see great need for reforms or imagine a much better state of things. She is *too patient*."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

"She has never had a sufficiently well-filled purse to be a co-operator. She has always had to look about for cheap markets." She knows as little about the Co-operative Movement as she does about the Trade Union Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free afternoons*: "Has none; but she shops sometimes in the afternoon instead of sewing."

*Sundays in winter*: "Nothing. A brief rest."

*Sundays in summer*: "Ditto. A very occasional walk."

She spent the evenings of an ordinary week as follows:—

*Sunday*: "Resting. Entertaining a relative. Working (meals, etc.)."

*Monday*: "Made beds after a long day at button-holing; cooked next day's dinner for husband."

*Tuesday*: "Washing and button-holing."

*Wednesday*: "Ironing, cooking, and button-holing."

*Thursday*: "Baking and button-holing."

*Friday*: "Cleaning bedrooms and button-holing."

*Saturday*: "Shopping, bathing children, cleaning up house and button-holing."

*Annual Holiday*: "She has *never* had a holiday."

*Hobbies*: "She has never had time to indulge in any hobby."

'*What would she do if rich enough to do as she liked?*' "Get a house in the country, rest, and listen to the birds; pay someone to take her children away from her *sometimes*."

'*How does she desire to spend her old age?*' "In a quiet place where the sunshine can get round her." She *would* like to go 'back to the land.' "This woman is *never* bitter; she is amused at her own desire for rest and quiet."

#### LOVE OF GOODNESS.

Her ambition is "to see her children do well and grow up clean and happy." Her greatest pleasure comes from "the chatter of the children." She thinks "woman was made to be the helpmeet of man—her *own* man."

Says the churches are 'good places for those who have time to attend them.' "Thinks Jesus Christ loves little children, and that they should love him. Can't feel he is a real person to grown-ups." "Thinks God is just, is above all, hears prayer, knows what we do and say." "Her religion is that 'we must try to be good, and especially to be kind to others.'" She knows practically nothing about the Bible, e.g. she could not name any of the disciples.

"She submits herself to the Divine Will. There is some joy in her faith which makes her look forward hopefully. She is confident of the justice of the Almighty, and does not resent the hardness of her life in the slightest; she never makes comparisons between the hardness of her lot and the good times other people get; she says some people's lives have to be hard. She truly believes that 'God's in His Heaven, All's right with the world.' She says: 'Just say a tiny prayer and get on with your work.' She never grumbles. She was nearly heart-broken when she thought she was going to lose her husband through an accident, said they had never been parted, but without a word she got more work (charring) so that the children should not suffer and so that her husband might have luxuries. She never talks about anything she does, and never thinks herself at all wonderful."

#### NOTES ON MRS. DALRYMPLE'S LIFE-HISTORY.

"Attended an elementary school until the law allowed her to leave at the age of twelve, and then began steady toil, doing house-work and other work for her mother until she married, when she did the same thing; she never read; she never had time to think." "Her mother taught her how to make button-holes and how to clean up the house when she was nine years old, and she has been doing them ever since." She has lived in the same spot all her married life. "She was trained from her earliest infancy to 'patiently abide away.' She has never known any other life but that of regular, patient toil, such as her mother always had, and still has."

#### MRS. DAMER.

[Written directly for publication by the helper.]

Aged 41; housewife and charwoman; a widow living with two sons and one daughter.

#### ADEQUACY FOR HOME-LIFE.

Mrs. Damer is essentially a mother, and her love of her children has enabled her to work with great spirit and energy under very adverse conditions. The husband was consumptive, and consequently a very irregular worker. His later years were spent in and out of a consumptive home. When he was at home, he ran his wife into

debt and left her with long arrears of rent to pay. Although she had a constant succession of babies, she had to go out to work, and several of her children were born dead or only survived a few days or months. But each loss was a real grief to the mother, who was inconsolable when her fourteenth child died of consumption at the age of two years. She cares about her home, but has been so overwhelmed with work, both in the house and out of it, and her furniture was so often at the pawnbroker's, that it has been impossible for her to have things as she wished. After her husband's death, however, the house gradually improved, and now that her two sons contribute, she is able to take a pride in it and make a more home-like interior.

#### ADEQUACY FOR WAGE-EARNING WORK.

She is a strong, healthy woman, energetic and quick at her work. She is sometimes slap-dash, but she is conscientious, and inclined to be generous rather than stingy in all she does. As a girl, she had greatly desired to be a teacher (and still feels that she is not doing the work she was meant for), but her father compelled her to go into domestic service, and her early marriage and motherhood made further self-education impossible.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She has no idea of the present population of Sheffield, but says there are more now than a hundred years ago, and added "you could count the houses then." She stated that long ago 'there used to be the good old Sheffield blade.' She knew several of the councillors and municipal officials by name, as well as the representatives for her ward. Asked what reforms she wanted carried out locally, she said 'They ought to look after the people—good health is the first thing; we want a lot of buildings and places for children to be looked after while the mothers are at work.' Of the University she remarked 'Oh! well! that's a splendid place! That's all right!' She hopes to join the W.E.A. when she has more time.

She has lived all her life in Sheffield or its immediate environs.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

While she thinks that Sheffield has about a dozen M.P.'s (and she named various municipal councillors!) she thought that there were 20-50 in the whole country. Asquith, Churchill, Henderson, Lloyd George were mentioned as well as the local names. She is a Tory in politics, because 'Tories have money and money is the main thing.' She has not much sympathy with *Socialism*, for Socialists are 'all against Royalty—they cry down the better-off people.'

*Home Rule*, she thinks, 'will be good for Ireland; there'd be more fairness and Ireland will fight better for England.' With regard to *Votes for Women*, she said: 'I believe in man in his place, but women



have more sense. So I believe in it.' She further believes in *Conscription* 'when the country's in jeopardy'; will let her boys go when they're old enough, and says: 'If women had to go, I'd willingly go, if it wasn't for our Albert.' She is certainly in favour of *State Education*: 'it is a good thing to enlighten people.' She thinks the *King* is all right; 'he's taking this War as if it was his own sons who were going under—he's heavy-hearted—he's ageing. You can see it on the 'pictures'.'

She reads the *Sheffield Independent* and any paper she can get hold of, and likes to read 'all the war news, inquests, and everything but stocks and shares.' She thinks that this country is 'governed by the House of Parliament, which pays the King.'

She has a limited and inaccurate knowledge of geography and history, indicating half-forgotten school memories.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not a member of a Union. As she points out, 'There isn't one for domestic workers.' Her father belonged to a *Miners' Union*, and she believes in the principle, though she has read nothing bearing on Labour questions.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She was once a member but 'had to give it up because of mester' (who always ran her into debt), and now she goes for cheapness.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

Since 'mester' died, she has gone to the 'pictures' once a week and the theatre about once a month. She much enjoyed a concert, for which she had been given a ticket. She has very little leisure, but what she has she chiefly spends at home, though she likes also to meet her neighbours. She never gets an annual holiday. If she were rich, she 'would like to live nice and comfortable, and help anyone who was hard up.' She would like to spend her old age at home, and she felt convinced that 'her lads' would look after their mother. She would not like to return to her native village, because the people would see how she'd 'come down.'

#### LOVE OF BEAUTY.

She is very fond of music, whether vocal or instrumental. When she has time she likes to listen to the bands in the parks, and she says she could once play the harmonium by ear. As a girl, she sang in a chapel choir. Her favourite song and hymn are: *At the End of a Perfect Day* and *When I Survey the Wondrous Cross*. She says: 'A bit of music, a bit of work, and a bit of gossip help you to get through.' She does not know much about pictures, though she has visited the *Mappin Art Gallery* with her children. She has never seen a city other than *Sheffield*, which she thinks is 'nice, especially

now they're making away with those back places.' She admires the Town Hall, the Cinema House on Fargate, and the University. To make Sheffield more beautiful, she would 'make splendid grounds to go through. The Botanical Gardens are lovely.' She says she reads poetry if she has a chance, and likes a good novel like *Ivanhoe* or the story of Alfred—'him that burnt the cakes.' She connects the name of Ruskin rightly with the local museum, and she knows that Beethoven 'is a big musician,' and Dickens 'a big author.' She knew Dante by name through cleaning a bust, but thought he was 'a big sculptor.' When asked what plays she preferred, she said: 'Anything good—with a good meaning,' and she instanced *The Girl with a Broken Heart*!

#### LOVE OF TRUTH.

Although she would like to read, she has no time to belong to a library or to read anything but the newspaper and books picked up casually. She knows nothing of science or of scientists. The name of Sir Isaac Newton makes her think of Newton Chambers, that of Aristotle of a book for nursing sisters, whilst she thinks that Edison was a musical composer, who also wrote poetry! Yet for all her distorted knowledge and lack of information, it is clear that she would have liked, and would have benefited by, a good education. She left school at thirteen, yet fragments of school knowledge linger after nearly thirty years.

#### LOVE OF GOODNESS.

She is a member of the Church of England and used to go to Mothers' Meetings and to Bible Class. Though not now a very active member of the church, she is undoubtedly a sincere believer in God, Whom she trusts and to Whom she turns with simple faith in all the great crises of her life. She believes that the bombs dropped in this country have done so little damage because of God's intervention, and she says that God will interfere in this War. She thinks that Jesus Christ came to set us all a good example. 'There's not many in this world as could hold up to Him.' She does not like 'to see the pictures on Good Friday—it looks very hard.' She believes in Free Will, in the Future Life, and in a Day of Reckoning. Her moral integrity is absolute. The present writer has found her absolutely honest and trustworthy. She has had free access to a dwelling in which money, jewellery and silver have been about or in unlocked drawers. She has done the work left for her and gone away, often not meeting her employer for six months at a time. She is very sensitive to unjust blame and very appreciative of kindness.

#### NOTES ON MRS. DAMER'S LIFE-HISTORY.

Mrs. Damer was born in a colliery village, where her father worked as a miner. She went to the village school, and was so bright a pupil

that she and her teacher hoped that she might become a pupil teacher. But her father sent her into domestic service when she was thirteen, and she had no more teaching, though she continued all her life to read and to write a good legible hand. At seventeen she was seduced by a man older than herself, whom she felt bound to marry, though she was unable to do so until after their son was born. He made a very indifferent husband, as he was selfish as well as delicate. Consequently she was obliged all her life to go out to work and to pawn her furniture, bit by bit, and again and again pay off arrears of rent. She came to dread her husband's return from the consumptive home, of which he was an intermittent inmate during the later years of his life, for he usually stayed at home until all the money was gone and the rent was in heavy arrears. On one occasion, when there was no food in the house, he insisted on her pawning her wedding-ring. Broken-hearted at his callousness, she flung her ticket on the fire and never again wore a ring of his. During the twenty years of her married life, her frequent confinements were her only respite from unremitting toil. When her husband died, leaving her with a baby of a few weeks old, she felt that a burden had been removed, and set herself to make her life free from the shadow of debt. Her next grief was the loss, from consumption, of the baby at the age of two, but she now has the consolation of seeing her boys growing into fine lads, able and willing to help their mother in her struggle for a nice home.

#### MRS. LIST.

Aged 50; housewife; lives with husband and children.

#### ADEQUACY FOR HOME-LIFE.

" Her home is in a most insanitary part of the street and nearly always dirty, but she is always cleaning, and has just papered throughout herself. She has no method, and the children in and out of the street make it impossible to keep things clean. But she is certainly fond of her home and proud of her own efforts to make it home-like." " She is slightly contemptuous of her husband; they have come through some pretty rough times; at one time almost everything was pawned, but she has stuck to him and helped him out and done her best for him in every way." " She is very fond indeed, as well as proud, of her children, and slaves all day after them; she is wise in some things; she tries to bring them up well, but spoils them too. The elder children speak very well indeed of her and would do anything for her. She makes practically all the children's clothes herself, and they are always dressed tidily. She is anxious to give them as much education as possible."

" She would have been a real home-maker, but fails mainly through ignorance, I think. She has little method in any way, e.g. feeds her

children whenever they ask for it and on improper food. But she is very anxious for their welfare."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

"She estimated the present population of Sheffield at two to three million, and the population in 1817 at two million. She does not know the name even of the lord mayor, and she has no interest whatever in local politics.

"She wants housing reforms and is quite keen about this, but has not thought anything out or connected it with any particular committee or councillor."

"She has only seen the University once, and does not think of it in relation to her children at all."

"She would have made an excellent citizen if she had been taught early enough. She is full of common sense, but it is all narrowed down to her home and interest in anything much outside is atrophied."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She has "no idea" how many M.P.'s there are for Sheffield, nor what they stand for. "She is for the Labour Movement, but her interest is very superficial; it does not really touch her. She thinks reforms for her class are more likely to come from the Labour Party, and her husband is Labour and she hears bits from him."

*Home Rule*: "Thinks it only right that all countries should have a say for themselves."

*The House of Lords*: 'Ought to be a good place because of the education a lord gets'!

*Protection*: "She knows nothing about it."

*Socialism*: "Is rather one-sided about it. She sees the wrongs of her class and thinks Socialism is the cure; but probably because she has been told so. She could not tell me its aims very clearly."

*Votes for Women*: "Is rather amused, but thinks they might do as well as men."

*Conscription*: "Is rather keen on it, because she thinks it's fairer. Her street has been practically emptied of men, and before conscription came she thought it a shame that some went and some stayed."

*The Russian Revolution*: "Not interested."

*State Education*: "Very keen on it and thinks it's very good on the whole. She thinks many things it teaches are rather useless, but says 'it has done well for my children.'"

*The Future of the Workers in England*: "Says it will be much brighter than it is now. Socialism is going to see that they get their fair share of things."

*The King*: 'Not much use!' "She talks vaguely about crowned heads making the War and says they ought to do the fighting."

She looks at the pictures in the Daily Sketch, the continued story, and odd bits. "She does not read any news consecutively."

She is utterly ignorant of the history, population, etc., of England. "As she is now, she would be no help as a voter. She has practically no consecutive ideas at all. But she might have had. She has had a brain and much imagination, but she has not used it for these things."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

"I could not get her to talk about this subject at all. When I talked about it, she only listened vaguely and turned the subject. She has not come in contact with it and will not bother to think about it."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She does not deal with the 'Co-op.' "because the other shops are nearer."

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

"She only gets free evenings, and if she is left alone, she reads; otherwise she sews."

She spent as follows the evenings of an ordinary week:—

*Monday*: "Mended clothes."

*Tuesday*: "Folded clothes till nine, then sat and talked."

*Wednesday*: "Read the story in the newspaper, and then the Bible."

*Thursday*: "Listened to an open-air meeting; then finished ironing."

*Friday*: "Had a friend in for the evening, then straightened up."

*Saturday*: "Bathed the children. Washed her hair."

*Sunday*: "Sat on the doorstep talking with three other women."

*Annual Holiday*: "Never gets one. One day in the summer, the family generally goes to one of the parks and takes food."

If rich enough to do as she liked, "she would go into the country, have a garden and keep fowls." "They are saving wood for hen-coops now and have ambitions!" "She would not like to have no work to do. She wants to go 'back to the land.'"

She has no hobbies beyond sewing and reading.

#### LOVE OF BEAUTY.

She is fond of music—"anything from a gramophone to the organ in church; I do not think she minds what kind it is." Two of her favourite hymns are Abide with Me and Rock of Ages; two of her favourite songs are Home, Sweet Home and Annie Laurie. "She really likes to hear the music at the mission hall; she sits at the back and listens; says it is restful."

The condition of her home does *not* indicate a Love of Beauty; but she does care about order and cleanliness: "It gets filthy, but it is nearly always cleaned up at night and made cosy." "She is

particular to dress well when she comes to any of the church organizations ; she has sometimes not come because her boots were shabby." She regards the Cathedral as the most handsome building she has seen.

Of all great English writers, alive and dead, she appeared to have heard of only Dickens and Shakespeare.

She never visits picture palace or music hall or theatre.

" I think her longing for the country is the one proof of her Love of Beauty. She talks a lot about the trees and the birds' singing ; she can describe minutely the scenery which she used to see out of the kitchen window of her first " place " when she was about fourteen, and speaks very enthusiastically about its beauty."

#### LOVE OF TRUTH.

The literature in her home consists mostly of penny magazines and church magazines. " She says she likes ' good books,' by which she means interesting books, but not novels, I think."

" The only Truth she worries about is religion, and I am afraid she doesn't think very deeply into that." She knows nothing whatever about Evolution, etc.

#### LOVE OF GOODNESS.

" She is a regular communicant at Church, sends the children to Sundayschool, and has them confirmed when old enough. She is herself a member of the Mothers' Meeting. She says she finds religion helps her and she wants her children to have it too. I think she has a very simple faith. She sees the evils of wrong and she feels the atmosphere of the Church makes for right. But religion is not vital to her in any way, I think."

She is fairly well informed upon the Scriptures, e.g. could name nine of the twelve apostles.

*Free Will* : " Sure everybody has it."

*Future Life* : " Thinks we go straight to Heaven or Hell."

*God* : " Rather thinks of him as some one you fly to when you're at your wits' end to know what else to do. Once said He sends thunder for punishment."

" She admires the Church Army Sister we have ' because she is so good.' She watches her go up and down the street and says it ' makes a difference.'"

Her ambition is ' the country cottage.' Her greatest pleasure comes from reading. Her ' favourite character' in history is Joseph, and in real life, the late Lord Kitchener. She named as her heroine in real life the wife of the Archdeacon of Sheffield.

" She is a good, serious, and thoroughly nice woman. She did all the work for the next-door woman when she was ill. She has been crushed by circumstances and has fought her way through wonderfully well.

There must be something worth much in her to have come through so much and kept so 'right.' One feels that there has been a great deal of *waste* in her life because she has had no chance of education and enlargement of her ideas when she was younger."

#### NOTES ON MRS. LIST'S LIFE-HISTORY.

She went to school till she was twelve, but was away a good deal from ill-health. She is "very appreciative of her schooling in that it taught her to read and write. She likes arithmetic and is very much alive to the value of it."

Her father is a skilled engineer; her mother died when she was still at school. Both parents were good to her as well as strict about her up-bringing and they were comfortably off. "She says she was just beginning to take an interest in school when she had to leave."

"At twelve she went to a place in the country, near Buxton, as scullery maid. She was very happy; says she 'used to sing all day at her work and look out of the window.' She stayed there for three years, when she went again as scullery maid to another place in Rotherham. "All this time she was in good surroundings, with good food and very happy. She was also stronger in health, though she used to get very tired on washing days."

"She married when she was eighteen. When the elder children were small, she had an awful time. Her husband was ill and she had to pawn practically everything in the house, but she always managed to get food for the children and she never told anybody how hard up she was and never begged."

#### MRS. YEARD.

Aged 54; housewife and charwoman; a widow living alone.

#### ADEQUACY FOR HOME-LIFE.

She is "very fond indeed of her home, very proud of it and very comfortable." "She scarcely ever goes out of an evening." "The grate is always polished as much as it could be, and everything is exceptionally clean and tidy."

"The house is in a bad neighbourhood, but it is always a pleasure to go into it. It is a real home, and her friends are always in and out, and think it a great treat to be allowed to stop for tea. I have never seen the house dirty, but of course there are no children taking dirt in."

#### ADEQUACY FOR WAGE-EARNING WORK.

She is not physically fit—"bronchitis, bad eyes; nerves upset by the War." She is doing the kind of work for which she is suited, or, at least, "she would not be suited for anything else." She quite

likes her work. She is regular, punctual, industrious, "very" efficient and capable of responsibility, but not of initiative. She is a good worker "because she is very methodical and keeps herself up to her best."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She knew the name of the lord mayor, but not the name of any other councillor or municipal official. She has no interest in, and no knowledge of, local politics. She says she wants "housing reform and better wages." She "thinks anything that gives you learning is good," and therefore sympathized with the idea of the W.E.A. when it was explained to her, and also declared that if she had enough money and had children, she would send them to the University. She has never been out of Sheffield. She would like to live in the country.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

*Home Rule* : "Thinks things better as they are."

*Socialism* : "Does not understand it. Only listened vaguely when I told her bits."

*Votes for Women* : "Thinks it would be a pity if some women got them."

*Conscription* : "She is for it on the ground of its fairness."

*State Education* : "She says it's a very good thing ; because 'you don't want to learn when you're young and ought to be made to.'"

*The King* : "Says he's rather a weak sort of man and not much use."

"She would have made an excellent mother and brought her children up to be good citizens, but she has no ideas herself. She finds it very difficult to read, never looks at a paper, has no interest on national things and never talks to anyone about them."

She knew nothing whatever about English history, geography, industry, etc.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not in any Union and knows nothing about Trade Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She is not a Co-operator and knows nothing about Co-operation.

#### ADEQUACY FOR RIGHT USE OF LEISURE.

*Free afternoons* : "Sewing mostly. Any spare time she has she spends in sewing. On Thursdays goes to a Mothers' Meeting."

*Sundays* : She goes to Communion every Sunday morning and Mission every Sunday evening.



She spent the evenings of an ordinary week as follows:—

*Monday*: "Sewed some shirts for a relative; she has a machine, a very good one."

*Tuesday*: "Had a little child friend in."

*Wednesday*: "Ironed."

*Thursday*: "More sewing."

*Friday*: "Sewing."

*Saturday*: "Two children in."

*Sunday*: "Mission."

Could she afford it, "she would go into the country and have a small cottage and some poultry." She would like to pass her last years in the country, "with plenty of work to do." She would like to go 'back to the land.'

"She never takes a holiday at all. She never goes into the country. She is not a good walker, her breathing is bad. The only time, I believe, she goes out of the house is for her charring and shopping."

#### LOVE OF BEAUTY.

"She does not care for music at all, but as she never hears it, that may have something to do with it." She likes hymns better than songs, and three of her favourites are: Abide with Me, Jesus is Calling the Children, Now the Day is Over.

"The polish and cleanliness of her house point to some Love of Beauty, and it is not overcrowded like most of the houses round about. The pictures on the walls are two old oil-paintings, a coloured print, two enlarged photographs, and some small odd photos. The furniture consists of table and sofa, dresser with ornaments, two large china vases on the mantelpiece, wringing machine and sewing machine, one arm chair and two small ones. The floor is tidily covered with oil-cloth, and there is a home-made cloth mat in front of the fire. She apologizes very profusely if her home is not spick and span." "She is always very tidy and clean herself." Her taste in pictures is for "coloured ones of any kind." She never visits any of the local picture galleries. The Town Hall is the most handsome building she knows.

She appeared to know of Dickens alone among all English writers. "She has only been once in her life to the 'pictures.' She says it was very nice, but she was evidently very conscience-stricken for going to such a '*wicked place*,' and said to me: 'I'll never go there again.' . . . She thought it was '*wrong*' for her to be there, somehow, but she added: '*Let them go as likes*.' (It was awfully funny!)"

"She is very fond of flowers and often has a few on the table, and she dreams of the country, but does not crave after it enough to get herself there. All the same, she does feel she has lost a great deal of life and is very sad *indeed* that she did not get a good education."

#### LOVE OF TRUTH.

The literature in her home includes only the church magazines and the Bible. They are read very little because she finds reading

so irksome. She knows nothing of science or scientists. She shows no sign of wanting to get at the Truth—"is sure she has it in her religion."

"She is hopeless about anything to be found out by her own brains. She only went to school off and on, and left when she was twelve, and I should think she has never used her mind since. She can't write and reads very slowly—it is no pleasure to her. She admires brains more than anything else though, and is always telling me of the learning of children she knows."

#### LOVE OF GOODNESS.

She is a member of the Anglican church. Her membership is active "in influence more than anything else." "She has a rather wonderful influence." She belongs to the Church of England "possibly because she has always belonged, possibly because we looked her up and no one else did."

She knows but little about the Bible; e.g. could name only five of the disciples. Yet there is no doubt that Christianity means a very great deal to her.

She says everybody must have Free Will 'because they can go up or down the street as they like.' She believes in Heaven and Hell, and that the dead are in one or the other, but thinks (unconsciously) that the people she has cared for are undoubtedly in Heaven. "She thinks God is our Father, but a God Who punishes. He sent the War because we were so wicked."

"She is quite the nicest-minded woman among those I visit. I would go to her as soon as I would go to any one if I were in a bother. She is very kind, very unselfish. Has a very good face and a very sad one." "She won't talk about things, but she certainly lives her religion." "The women round about are all very fond of her." "She is goodness—a perfectly beautiful character."

She is without ambition, "but she did say once to me, and only once, that hers was not much of a life." Her greatest pleasure is derived from the Church Army and the Mothers' Meeting. The Church Sister is her heroine in real life.

#### NOTES ON MRS. YEARD'S LIFE-HISTORY.

"She had scarcely any education; she hardly ever went to school. Her parents never bothered whether she went or not. It was a little private school, where they paid 3d. a week. She can't write and her husband taught her to read. It is to her "an unending trouble" she didn't have more education.

Her father, a steel-worker, died when she was seven. Her mother "evidently let her do as she liked, and she had a very happy life." At twelve she went out to service, but gave it up eighteen months later, and came home because she was not well. Her mother died

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soon after and she was brought up by a grandmother. She has always had sufficient food, etc., but nothing much beyond.

"She worked at home, sewing and cleaning, from fourteen to eighteen. Had a very quiet life. She rarely went out and made no friends. Never went to an entertainment, and the only social intercourse she had at all was at Sundayschool. She married at nineteen, and lived comfortably until her husband died ten years later."

"She has never come into contact with outside things much. It has always been her home and nothing more."

### MRS. PETERSFIELD.

"Aged 56; housewife; lives with husband, two daughters and grown-up son.

#### ADEQUACY FOR HOME-LIFE.

"She just lives for her home and the comfort of her husband and children." "Her home is very bright and clean and particularly comfortable, and she works hard to keep it so." She is a splendid wife and mother; talks to her husband freely about things and ideas; gave her children as much education as possible.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She knew the names of the lord mayor and some of the councillors, and, by talking to her husband, etc., has a fair knowledge of local affairs. She wishes there could be better housing in Sheffield and that every house could have a garden. She appreciated the idea of the W.E.A. She has lived a good deal in Buxton.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

*Socialism*: Her son being a Socialist, she knows something about it and has Socialist sympathies.

*Votes for Women*: "She is quite in favour."

*Conscription*: "The worst thing that ever happened to us."

*The Russian Revolution*: "Simply looks upon it as very unfortunate for us."

She is not well-informed on political questions, etc., but from the conversation at home and from listening to her husband reading her bits from the newspaper (a regular practice of theirs) she is quite capable of voting intelligently. She would probably vote Liberal or Labour; her husband is the former, her son the latter.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She has a fair understanding of the value of Trade Unionism.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She does not deal with the 'Co-op.,' not because she is not in sympathy with it, but because her husband's brother is a grocer.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

"She spends her leisure in visiting her aged mother; she goes to clean her house for her, bake, and do washing. She gives her one whole day each week and as often as possible in between." On a free afternoon she will sometimes go to the 'pictures' in winter and to Endcliffe Woods in summer. She spends her evenings almost always at home—"the husband reads bits out of the newspaper to her." She has sometimes been to the seaside for her holiday. Could she afford it "she would like a garden with beautiful flowers."

## LOVE OF BEAUTY.

She is fond of music; she likes to go to the parks and listen to the bands; she likes the hymns in chapel.

The furniture in her home is "very simple" but beautifully kept. The pictures on the walls are "mostly photographs, carefully framed." She cares "decidedly" about the order and cleanliness of her home, and it may fairly be said that her home indicates a Love of Beauty.

She is always tidy herself. She greatly admires the University as a building. She loves the country about Sheffield.

## LOVE OF TRUTH.

"She gets no leisure for reading," but she manages to "read her Bible a good deal." She is not informed upon scientific matters.

## LOVE OF GOODNESS.

She is an active member of a Congregational church. She speaks of Jesus Christ as "Our Saviour." "She evidently finds comfort and hope in being a Christian."

She gets her greatest pleasure from "caring for her family." Her ambition is "to have a creditable home."

"Her activities have mostly gone in managing the home, doing the work, washing, etc. However, she has an interesting mind, is very thoughtful and has thought deeply about the War, and is in some measure really 'awakened to the seriousness and splendour of life.' I like her exceedingly. In many respects her character is beautiful."

## MRS. LOWRIESON.

Aged 69; housewife and small shop-keeper; a widow living with her two grown-up daughters.

## ADEQUACY FOR HOME-LIFE.

"She is absolutely wrapped up in her children; she is a good and devoted mother; and others besides her children call her 'mother' because of her kind care for them; she must have been a good wife." Her home reflects credit on her "in every way." "The daughters value her opinion and are devoted to her." "She has been careful over the training and manners of her children and wanted them to be well-educated." "I should imagine it has always been her ideal to make a good, comfortable home."

## ADEQUACY FOR WAGE-EARNING WORK.

Hers is not strictly a wage-earning occupation, but the term "wage earning" is the more apt for the general run of cases, and we have preserved it here and under similar conditions elsewhere.

She is now becoming too infirm to do the shop-work capably, and one of her daughters is about to carry on with it.

## ADEQUACY FOR LOCAL CITIZENSHIP.

She knew the name of the lord mayor, of the representatives for her ward, and of a few of the councillors and officials. But she knows "nothing very definite" about local politics and has "no decided views as to exact remedies." What she feels strongly about is the need for "better houses and more to choose from."

## ADEQUACY FOR NATIONAL CITIZENSHIP.

She is not a great politician and belongs to the old school of thought. "Roughly speaking, she is a Conservative. She believes in the inevitableness of rich and poor classes apparently. She thinks it awfully good and kind (and not in any way a duty) for people better off than herself to be glad to help her."

*The House of Lords* : "Evidently approves."

*Votes for Women* : "Thinks they should have the vote, but not do things that are 'out of place' to get it."

("She is very glad that girls and women are being employed as 'postmen' now.")

*Conscription* : "Terrible!" "She never thought she would live to see her two sons taken 'and such good sons to her and liked by everyone.'"

*The Russian Revolution* : "Just feels that for some unaccountable reason the Russians have let us down and given the Kaiser a chance."

*The King* : "I don't gather that the idea of not having a King has ever been thought of."

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She knows little or nothing of Trade Unionism.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She deals with the 'Stores,' "because they sell good stuff at reasonable prices." She knows a fair amount about the Movement. (One of her daughters is interested in it.)

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

She sometimes goes to the 'pictures,' sometimes for a walk, sometimes to a Mothers' Meeting, sometimes to socials or other entertainments got up in connexion with her place of worship. But she spends practically every evening at home. She used to be extremely fond of gardening. One of her greatest joys is to spend a day with her married daughter and children.

"She has not had the opportunity of going away for some time, but used to like a family excursion to the country or a trip to the sea-side."

## LOVE OF BEAUTY.

She loves to listen to singing, and has often gone to local concerts in connexion with her place of worship, etc.

"The furniture and little ornaments are neatly arranged and taken care of. She has flowers on her table whenever she can. Her home is always clean."

"She is herself always presentable, and takes great pains with her own appearance." "I have heard her appreciation of a new fall of snow, looking beautiful; and a fine sunset; and a starry evening. She greatly admires the country outside Sheffield."

She goes to the 'pictures,' "but not very often." "I don't think it would occur to her to choose what she was going to see, but she would be annoyed if the pictures shown were, in her judgment, unsuitable."

## LOVE OF TRUTH.

"I don't think they possess any books, and yet they are thoughtful, intelligent people." "They read the parish magazine and various newspapers." She knows little or nothing of science, etc.

## LOVE OF GOODNESS.

She is a member of a small Baptist chapel, and in spite of her age and infirmities attends pretty regularly every Sunday evening. "I know she is very pleased to have a visit from the minister or his wife, and I think would be shocked if any one questioned the importance of the churches." (But she is not concerned about the relative values of church and chapel, and will go to either.)

"She certainly lives to be a follower of Christ's teaching." "She thinks of God as a loving, heavenly Father, Who knows what is best

for us, even if we can't see the reason for it." She thinks of "a Heaven where all will be beautiful, where there will be no more partings from those we love and no more anxiety about anything."

"I think she couldn't imagine good people who do not belong to some church or other."

"One could scarcely find a more motherly or kindly woman. Possibly her weakness is talking too much, but she talks well, and is an interesting old character and has turned her daughters out to be very efficient, reliable young women and very nice ones too. She is good-natured and the opposite of worrying by nature, and so some upsetting of the usual order of the furniture doesn't make her ashamed of asking you in, supposing washing or baking makes the living room a little disordered."

She is adored by her children and nephews and nieces. She has strong views as to the rightness or wrongness of things. Can't bear unkindness of one person to another. She has a great idea that she and her family must be respectable and respected—and they are so by all in the neighbourhood. She seems to me unusually advanced in her many kindly thoughts and actions for those around her."

"She is sorry for girl tram-conductors in cold weather and delights in selling, with as tiny a margin of profit as possible, hot drinks, tea, cocoa, etc., for these girls and in having a good fire for them to come and warm at."

#### MRS. STAPPELL.

[Written directly for publication by the helper with "Mrs. Stappell's" consent.]

Aged 72; widow; cutlery worker in her own home. Lives alone in separate house; one living room with pantry, etc.; one bedroom with recess on first floor.

#### ADEQUACY FOR HOME-LIFE.

Her family relationships have been exemplary throughout life, in home of childhood and later as wife and mother. She believed in justice and fair dealing towards her children but in turn exacted due filial respect, which continues now that sons and daughters are all grown-up and away in their own homes.

#### ADEQUACY FOR WAGE-EARNING WORK.

A tall, powerfully built woman in good health, having regard to her age, and the fact that she has worked hard throughout life. A weak heart causes her to have difficulty in mounting steep staircases when she goes to works to fetch her knives. She has attacks of gall-stones from time to time. A "war substitute" for her usual medical attendant suggested recently that she had an internal growth, needing

immediate operation in the Women's Hospital, but 'I told that *brown half-caste*, as he sat swinging his legs on my table, that I could die at home and he need not call again.' She is keenly interested in her work, and would be sorry to give it up. She is in receipt of an old age pension, and has a small Army allotment from a grandnephew. Very industrious and efficient and takes pride in doing first-class work. 'I am the oldest working blade-whetter in England.' Has plenty of initiative and business capacity. She likes a glass of beer, but can control all her appetites; she would be a total abstainer if drink were a temptation to a house-mate. She has no vices militating against her industrial efficiency.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She puts the population of Sheffield in 1917 at 500,000; in 1817, 150,000. She is familiar with the industrial and social history of Sheffield during the last hundred years. She is a life-long convinced Liberal (with Labour tendencies of recent years). She is anxious for a forward movement in housing, temperance, and the improvement of present social conditions generally. She knows the names of the lord mayor, of most of the councillors and chief municipal officers. She always votes at municipal elections and votes according to conscience. She looks forward to the University being more accessible to the working classes. She knows little of the W.E.A. beyond its name, but approved of the idea when it was explained to her. ('It is since my time.') She lived for a few months in Stafford, when twenty-five (a young widow) working as a Mission woman. 'I am born and bred Sheffield and like my own town best.'

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She knows the names of all five local M.P.'s and their political creeds. Liberal-Labour in politics by upbringing and convictions. Has not come much into touch yet with the new Labour movement.

'*The Reform Act of 1832* was a great advance in extending the franchise.'<sup>1</sup>

'*The French Revolution* was a general revolt in France against the bad conditions of the workers, and against the tyranny of the aristocrats.'

'*The Industrial Revolution* occurred in the early part of the nineteenth century.' (She knows the history of this period well.)

'*Magna Carta* was obtained from King John at Runnymede and gives each individual the liberty of the subject.'

'*The Battle of Hastings* was fought when William the Conqueror invaded England.'

<sup>1</sup> The inverted commas used in this statement indicate the general sense of what Mrs. Stappell said, though not the exact words.



*Gladstone* is her political hero of the immediate past. 'He was a great Liberal leader and Prime Minister and a churchman, a really good, religious man.'

'*Robert Owen* was a working-man leader, who saw the need of raising the masses of the people.'

'*Napoleon* was the great French general and Emperor, very ambitious for himself. He had a great fall and a miserable end to his life.'

'*Watt* discovered use of steam-power.'

*Oliver Cromwell*: Admired as a great leader of the people.

'*Wolsey* was a Cardinal and an adviser of King Henry VIII. He was disgraced in later life.'

She knows that *India* is much larger than England. The population of England and Wales she estimates at 70,000,000, and says that iron, steel, ship-building, cotton and woollen manufacture are the chief industries of the country. 'Agriculture is of less importance than in the past.' 'There are 600 M.P.'s.'

'*Home Rule* should be given to Ireland as to other parts of the Empire; it is a piece of justice, and ought to have been given long ago.' Takes the Gladstonian standpoint.

'*The House of Lords* has been content to further the interests of its own class.'

She dislikes the principle of *Protection*.

She is a keen advocate of universal adult *Suffrage*, and rejoices in the possession of her newly-acquired vote.

Prejudiced against *Conscription*, but has come to think that it was inevitable under present conditions.

*The Russian Revolution*: 'The revolt of the people was right, but their ignorance made them easily misled by unscrupulous leaders.'

She believes in *State Education*, but wants it to develop on broader lines. Thinks that education given in recent years was not so good in many ways as that provided in her young days for those who could afford to pay for it. Believes in 'Fisher's scheme.'

Has sympathy with *Socialists*, but belongs to the older generation.

'Great opportunities will be presented to the *Workers after the War*. Will they be prepared and fit to use them?'

Respects the *King* as head of the State. 'Necessary to have a figure-head.' Believes him to be good and true as an individual and in the private relations of life.

Reads the *Sheffield Independent* regularly and an occasional *Evening Star* and *Morning Telegraph*. Studies industrial and local news and the War news. Does not read so much and so thoroughly of late years; finds it difficult to concentrate attention for more than a few minutes at once.

'The country is governed by the King and his councillors and the Houses of Parliament, not a Republic like France and America, or an autocracy like Russia in the past.'

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She has been a member throughout life of the Unions in her trade open to women. She has never read the standard works on Trade Unionism, but she has shared in the making of the history and development of the Movement. She knew personally the notorious Broadhead and the agitators of the early 'seventies, when rattening took place in Sheffield. Does not understand Guild Socialism, but is prepared for Trade Unionism to be run on different lines as conditions change. She realizes the need and value of co-operation and organization amongst the workers in a trade. Urges membership of their respective Unions on the younger workers who often irritate her by their 'chatter-magger' at Trade Meetings, and their lack of knowledge and real interest. 'They join and then do nothing in their Union.' Attends meetings regularly and is always to the fore when important matters are considered, a good and convincing speaker, often consulted by the older Trade Union leaders.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She does some work at her trade for the C.W.S. She also deals at the Co-operative stores, but has never taken deep interest in Co-operative affairs. She believes in the Movement, and thinks it is especially good for the younger women. 'They get good stuff even if they have to pay a bit more for it, and it strikes a good blow at the credit system and getting rubbish on 'checks' and 'tickets.' It encourages thrift and saving by its share system.' She does not read any Co-operative papers nor vote at meetings. She knows of the Rochdale Pioneers and the older Christian Socialists, Maurice and Kingsley, and of Holyoake.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

Used to spend fine Saturday afternoons in the country and her holidays with friends on the outskirts of Sheffield. Summer evening walks to parks, etc., gradually given up with increase of years. She goes to church on Sunday and Wednesday evenings, and still enjoys concerts, but usually spends her evenings at home occupying herself with housework, sewing, reading, and so early to bed. Occasionally she visits her married sons. She would not care to live away from her native place, Sheffield. She possesses no musical instrument and can play none, but is genuinely fond of music, goes to concerts (not too classical) when possible. She likes old ballad oratorios and choral works. She sang in various chapel choirs for several years as a girl and married woman. She has gone occasionally to hear the bands in the parks, but finds the standing tires her. There is no gramophone in the house. The pictures are old-fashioned coloured prints and photographs of relatives, sometimes a great display of Christmas cards and almanacks. The furniture is old and old-fashioned

in style. The living room is neat and comfortable, linoleum and rugs on floor. Usually bunches of flowers on the dresser presented by a friend who has an allotment. The order and cleanliness compare favourably with that of many houses in which no industrial occupation is carried on. The cutlery work is kept together on the board under the window.

Mrs. Stappell is always tidy and clean in her person. She wears a net cap in the house, and when she goes out to fetch work dresses 'suitably' in a bonnet and cloak of the fashion of twenty years ago. She has too much self-respect 'to go running to the works in a dirty apron and a shawl over her head.' She used formerly to visit the museum and art gallery occasionally. She appreciates beautiful churches with their decorations and musical services. Norton and Ecclesall are her favourite districts near Sheffield, where she enjoys the country scenery of woods, meadows, etc. She now reads little or no poetry, but used to like the semi-religious minor poetry of the Victorian period. *Longfellow* is her favourite poet. She can name six plays of Shakespeare, and knows that *Milton* wrote *Paradise Lost*. She knows a good deal of *R. L. Stevenson* and *William Morris*. She knows something of *Ruskin's* life and work and has been to the Ruskin Museum. She has read some of *Dickens's* books, including *Pickwick*, *Old Curiosity Shop*, and *Martin Chuzzlewit*. "*Beethoven* was a musical composer." She likes *Sullivan's* Golden Legend and other choral works. She knows nothing of *Raphael*, *Turner*, *Chester-ton*, *Bernard Shaw*, *H. G. Wells*, *Arnold Bennett*, *Goethe*, *Dante*, *Virgil*, or *Plato*. "*Tolstoy* was a Russian Socialist."

She has been well acquainted with *Edward Carpenter*, from the old days when the *Commonwealth* ran for a short time in Scotland, and she remembers the visit of Prince Kropotkin to Sheffield.

She has never been to a cinema performance, but thinks that on the whole such entertainments are a good agency for 'keeping people out of the streets, away from drink and worse things, they furnish a warm dry shelter to people with poor homes, and might be used for educational purposes.'

She was brought up rather strictly, visits to theatres and the like being discouraged, but she has been to theatres from time to time as a grown woman. She was 'never a great theatre-goer.' 'She could never forget that it was not real, just acting.' She preferred dramas of the old-fashioned type, *East Lynne*, *Wilson Barrett's* plays—*Silver King* and *Sign of the Cross*.

#### LOVE OF TRUTH.

Her library, placed on a few shelves, consists of the Bible, Prayer Book and books of devotion, and a few Dickens, etc., and a good many works of semi-religious American fiction, popular thirty years ago—her favourites in the past: *Gates Ajar*, *St. Elmo*, *Stepping Heavenward*, *Prince of the House of David*, *Beulah*. Certain religious

periodicals are carefully read, but she finds it difficult now to keep her attention on a long book (old age).

She used the free library in the past, and encouraged the young grandnephew who lived with her to do so, supervising his choice of books.

She accepts the theory of *Evolution*, so far as she knows anything about it; believes in *Scientific Research*, has seen the practical results of it in industry, as new materials and methods are available. She knows nothing of the theory but a good deal of the practice of *Economics*.

*Sir Isaac Newton* : Knows the story of the apple and gravitation.

*Darwin* : ' Was a scientist associated with the theory of Evolution.'

*Herbert Spencer* : Never heard of him.

*Sir Oliver Lodge* : Is a scientist; she ' has seen his name in the newspapers.'

*Edison* : ' Invented the telephone and other electrical appliances.'

*Columbus* : ' Sailed from Italy and discovered America.'

*Aristotle* : ' Was a Greek author.' She associates him with certain books on sexual subjects.

She has never heard of *Haeckel*, and knows *Huxley* by name only.

She believes that if people will follow the plain teaching of Christianity quite simply, and try to do all the good they can to their neighbours, they will be led aright.

#### LOVE OF GOODNESS.

She has been a member for some years of St. Ninian's Church (C. of E.), attends the services regularly, and also the social gatherings in connexion with the church. She has a contempt for people ' who go to a place of worship for what they can get.' In earlier life, she was connected with Wesleyan chapels in different parts of Sheffield (according to residence for the time being) when she took an active part in the work of the chapel and sang in the choirs. She was associated with her second husband (a spare time Wesleyan worker) in founding a new chapel. Did mission work professionally for a couple of years (see section below). She is still ready to exercise an unofficial ministry towards her neighbours. She is a convinced Evangelical Christian, not a great theologian, and tolerant as regards different types and sects of Christianity. She holds the Wesleyan view as to religious conversion and believes that she herself was converted in girlhood. She is well acquainted with the Bible, nowadays reading chiefly the Gospels and the Old Testament prophecies.

She believes in the over-ruling power of God, but that each person has it in his hands " to work out his own salvation," i.e. exercise *Free Will*.

In the Future Life, many apparent injustices and inequalities will be swept away. She deplores the slight hold that religion has on the mass of people to-day. The people are more to blame than the churches for this state of affairs. The clergy, the churches

and religious folk may have helped to alienate them a hundred years ago or so, but this does not make them responsible for present day indifference and materialism.

Even in her old age and poverty, Mrs. Stapleton is always ready to assist members of her family as far as possible, e.g. she brought up a grandnephew from infancy, supporting him entirely and teaching him her trade. She never reproaches "erring ones." She is ready at any time to help to repair injustices to workers, e.g. is not afraid to "speak straight" to an employer who is paying under price to out-workers (she personally being unaffected). Many of these employers she has 'known by their first names since they were boys.' She will go out of her way to put work in the way of people who have had bad luck or got off the track through their own misconduct. Her wide experience of life and social conditions has engendered in her great charity.

She is a good deal troubled by the manners and customs of some of the young women and girls, the walking and swaggering along the streets in masculine dress, the bad language, and free intercourse with lads and men.

#### NOTES ON MRS. STAPPELL'S LIFE-HISTORY.

She was born in Sheffield, her father being a "little master," a small manufacturer, who himself took a share in the practical work of the trade as a workman. The family was prosperous and lived under comfortable conditions. She was given a thorough insight into the various processes of the craft. She had a good education, so far as it was available in the schools of the time, leaving school at fourteen or fifteen and then learning blade-whetting as her trade. It was a good home. The parents were regular chapel-goers, and perhaps rather strict according to modern notions, but there was an atmosphere of real happiness and mutual trust and respect. She married at the age of twenty, her baby died and she was left a widow (childless) at twenty-five. She had been accustomed to giving voluntary help to her chapel and she was now appointed a mission woman on the 'town mission,' visiting the old workhouses and poor districts and conducting services. She was a good speaker and singer. She looks back on this as a very happy period in her life. She spent some months in Stafford doing similar work, visiting the women in Stafford gaol. In Stafford she became acquainted with her second husband, a railway servant. At the age of twenty-seven she had to give up the mission work on account of a breakdown in health, phthisis being threatened.

'But I have always had a good spirit and have led a regular life, so here I am still.' Soon after this she married her second husband and came to live in Sheffield again. She bore several children, and did much voluntary religious work. At thirty-five she was again left a widow, and worked hard at her trade for the support of her

children. When forty-seven she married for the third time, a widower with a grown-up family. He was a 'good man,' but the marriage appears to have been *only* moderately happy. After five years of wedlock he too died, and she has led an independent working-life ever since, having no connection with the stepsons and daughters. She has lived alone except for the grandnephew, who left her in 1916.

CHAPTER IX  
**INTENSIVE STUDIES OF THE INADEQUATELY-  
EQUIPPED**

*PART I: MEN*

STUDIES of 9 inadequately-equipped men workers, representing some two-thirds of all the men workers of Sheffield.

THURSON.

Aged 21 ; cooper ; lives with his parents, brothers, and sisters.

ADEQUACY FOR HOME-LIFE.

He is fond of his home and his people ; spends many of his evenings there ; but does nothing to make it more clean, comfortable, or pleasant.

ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit, punctual, regular, industrious, and " most efficient for this particular job." He has in a marked degree the nimbleness and persistence which his work requires ; he likes his job, and he is doing what he is suited for. He has a certain amount of initiative, but could not take much responsibility. He has no vices militating against his industrial efficiency, and he does plenty of work, " too much of it."

" He belongs to that large class of workers who are satisfied to do as they are told, who work with a will, and are antagonistic to their work-fellows rather than to the masters."

ADEQUACY FOR LOCAL CITIZENSHIP.

Guesses that in 1917 there were 2,000,000 people in Sheffield ; has no idea of the population in 1817, but believes that the town was then noted for cutlery.

Belongs to no local political party ; takes the scantiest interest in

local politics ; does not know any of the representatives for his ward nor the name of the lord mayor, nor the names of more than a few of the municipal councillors and officials. Has seen practically nothing of any other town ; says he would like to live in the country. " Believes the firm he works for the best in town, the town the best in the country, the country the best in the world."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He is a Liberal and " intensely pro-British " ; his political opinions are based mainly on prejudice and very little on knowledge.

He has no knowledge of Magna Carta, the French Revolution, the Industrial Revolution or the Reform Act of 1832, but he " knows " the Battle of Hastings. He does not know anything of Wolsey, Watt, or Owen ; he knows a little about Cromwell, says that Napoleon was ' a French General that Wellington treated as he deserved,' and that Gladstone was ' a Liberal Premier, who had something to do with Home Rule.'

*Home Rule* : " Against Home Rule ; thinks the Irish a bad lot who must be kept in their places."

*The House of Lords* : " Knows little of it, but looks up to the nobility in the approved Daily Sketch style."

*Protection* : " Does not understand it, but would certainly do anything to keep German goods out."

*Socialism* : " Thinks it a wild dream, wicked and impossible."

*Votes for Women* : " Believes in it."

*Conscription* : " He is in favour of Conscription so long as he remains in the last group to be called up."

*The Russian Revolution* : " A great act of treachery which merits the heaviest punishment."

*The King* : " He is whole-heartedly loyal."

His papers are the Sheffield Daily Independent, the News of the World, the Daily Sketch, and the sporting papers. He reads sporting, general, war, and police-court news.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He has been for some years a member of The National Union of General Workers. He joined because it was customary ; he knows nothing whatever of Trade Unionism ; he has never attended a branch meeting, and has attended mass meetings only when his direct interests have been affected ; he is " a mere passenger."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He is not a member of, and is quite indifferent to, the Co-operative Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free afternoons in winter* : " Either playing or watching football ; will work if he has the chance ; is keen on earning money."



*Free afternoons in summer* : "Substitute cricket, chiefly as spectator."

*Sundays in winter* : "Goes to Sundayschool ; takes short walks ; reads News of the World ; talks football or War."

*Sundays in summer* : "Similarly."

*Evenings* : "Goes night after night to picture palace or music hall, often almost every night of the week to one or the other."

He never has an annual holiday.

¶ If rich enough to do as he liked, he would settle in the country and travel. He does not want to go 'back to the land.'

"He is rather solitary ; I have often met him alone."

#### LOVE OF BEAUTY.

He has practically no fondness for music ; does not sing or play himself ; never goes to bands or concerts. His home is rough and dirty, indicating anything but a Love of Beauty ; but he can hardly be held responsible for this. Over his own personal appearance he takes a fair amount of care.

He never visits the museums or art galleries. He has a share in a 'garden,' but takes little pride in it. Does not seem to know what a handsome building is.

He could think of only two plays of Shakespeare. He knew nothing of any English writer, alive or dead, except Dickens and H. G. Wells ; the latter he described as 'a writer on the War.'

He goes to the 'pictures' at least twice a week ; he is fondest of War films and 'comics' ; "I don't think the picture palace has much influence upon him. Perhaps it intensifies his prejudices." He goes to the music hall at least once, and perhaps at least twice, every week. He best likes turns that have singing or 'comedians.' He rarely goes to the theatre.

#### LOVE OF TRUTH.

He has read practically no books of any description. He knows next to nothing about science or scientists. "He shows absolutely no desire to get at the Truth. Whatever is, he takes for granted."

#### LOVE OF GOODNESS.

He has no ambition ; he is narrow and selfish in his outlook. He gets his greatest pleasure from earning money. Women he treats with respect and deference. Gladstone is his hero in history ; Asquith, in real life ; Nurse Cavell is his heroine in history.

He is a member of a Bible class, but his attendance is irregular ; apart from this, he does not belong to any religious body, and he does no church or social work. He thinks, however, that the churches are good institutions and is orthodox in his religious beliefs. He thinks of Jesus Christ as the Saviour of mankind ; "he dare not discuss God—I believe he is afraid of the Old Testament monster" ;

"he has nothing to say against religion"; "has a high opinion of the Salvation Army." He is fairly well informed upon Biblical matters; at any rate he was able to place Paul, Isaiah, Pharaoh, Nicodemus, Stephen, John the Baptist, and Lazarus.

"He has done very little to my knowledge which indicates his appreciation of goodness, though he is certainly not vicious in any sense." "He lives a humdrum sort of life, takes no risks, and is of the type so much loved by our 'superiors.' He will never do the big things, either good or evil."

#### NOTES ON THURSON'S LIFE-HISTORY.

Father a postman; large family, badly brought up; unsatisfactory home. "His life has been very commonplace. He has attended Sundayschool, and gone to work, and taken his wages home like a good boy. He has contracted no vices, but formed habits such as injure the mass rather than the individual."

He received the ordinary elementary school education up to the age of thirteen. He thinks it was all that was necessary.

#### HALLAMSBURY.

Aged 33; engine tender; lives with wife and children.

#### ADEQUACY FOR HOME-LIFE.

He is very fond of his home, spends much of his spare time in it, does a good deal about the house, makes a good father and husband, talks over things with his wife, will do what he can to give his children a prolonged education.

#### ADEQUACY FOR WAGE-EARNING WORK.

[Looking after steam engines and electrical dynamos and motors in a power station; conditions fairly clean, sometimes hot.]

"His work demands a good deal of physical energy and a small amount of mental energy, both of which he can supply." He likes his work and is suited to it. He is regular, punctual, industrious, more or less efficient, and in a small way possesses initiative and is capable of taking responsibility.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He knew the population of Sheffield was nearly half a million at the last census, and guessed it was greater still a century ago. He did not know whether Sheffield was a manufacturing town or not in 1800. He knew the representatives for his ward, knew three of the councillors only, and none of the officials; he did not know who was the lord mayor.

He is not much interested in local politics, and has no ideas on what reforms he would like carried out. Thinks the University will be a good thing for the town, and favours the sort of work the W.E.A. is doing. He likes Sheffield well enough, but dislikes vehemently living in the smoke and dirt.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Knows none of the members that represent Sheffield in the House of Commons, nor the total number of M.P.'s. Does not know the population of the country; could think only of 'steel' when interrogated as to the chief British industries.

He had no knowledge of the Battle of Hastings, Magna Carta, the Industrial Revolution, the French Revolution, the Reform Act; nor of Wolsey, Cromwell, Watt, Napoleon, Owen. He seemed to be ignorant even of Gladstone.

He is a Liberal partly because his father was a Liberal, partly because he thinks the Liberals have done more for the workers. He has no definite ideas as to what improvements he'd like made in the way the country is being at present governed.

*Home Rule* : " Thinks the Irish ought to have it."

*House of Lords and Protection* : " He has no definite views."

*Socialism* : " Knows very little about it."

*Votes for Women* : " Thinks women are entitled to the vote."

*Conscription* : " Thinks it has made things fairer than the voluntary system."

*The Future of the Workers in England* : " Thinks there will be better prospects after the War."

*The King* : " Thinks he's all right and tries to do his best in helping the country."

His paper is the Independent, which he reads for the news. " I don't think he is keen over politics at all; just reads the news and discusses things a bit with his mates, but does not attend political meetings as a rule. He certainly thinks about politics to a moderate extent, and judges things as regards their probable effect on the working man."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is a member of the National Amalgamated Union of Engine-men, Firemen, Mechanics, Motor Men and Electrical Workers. He joined eight years ago, partly because he felt it the right thing to do, partly with a view to providing for sickness, etc. He has read nothing whatever about the Movement; and only knows in quite general terms what Trade Unions are for; he does not know, for example, the difference between a craft and an industrial union. " He thinks Trade Union control of industry would be a good thing, but has no very clear ideas as to why it would be." He turns up only at special meetings, and at best can be called no more than

"moderately keen." "Nevertheless he takes a sane view of things and should tend to make Trade Unionism respected."

ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the 'Stores.' "He thinks it is a good thing for the working-man, enabling him to obtain things at less cost." He reads the *Wheatsheaf* and votes at elections, but knows next to nothing of the Movement, and has no extra-commercial interest in it.

ADEQUACY FOR THE RIGHT USE OF LEISURE.

He is exceedingly fond of woodwork, and makes this his hobby in the very little spare time that his work and other duties leave him. He spent the evenings of an ordinary week thus :—

*Monday* : "Out for a walk."

*Tuesday* : "Out for a walk."

*Wednesday* : "Repairing boots."

*Thursday* : "Repairing ashpan."

*Friday* : "Went to the baths."

*Saturday* : "Went to the 'pictures.'"

*Sunday* : "Went for a walk."

He likes to spend his annual holiday at the seaside or in the country, and is fond of walking and listening to music. If he had money, he says he would 'help others that are not so well off.' He would not mind working on the land, providing he got reasonable conditions, but is not enthusiastic over the idea.

LOVE OF BEAUTY.

He is fond of both instrumental and vocal music ; goes to listen to bands, enjoys *pierrrot* concerts, etc. His favourite songs and hymns are *God Send You Back to Me*, *Heart of Mine*, *The End of a Perfect Day*, *Only a Faded Rose*, *Jesu, Lover of my Soul*, *Lead, Kindly Light*. He has a piano, and one of his children is learning to play.

He likes to have his home clean and orderly ; dresses well, but not showily ; visits art galleries, museums, etc. ; has a moderate appreciation of beauty in nature.

He was able to name six plays of Shakespeare, but he had read none of them. He did not know who were or are : Milton, Ruskin, Morris, Stevenson, Arnold Bennett or H. G. Wells. Dickens he said was 'a great writer' ; Sullivan 'a great musician' ; "G. K. C." 'a great man of religion' ; "G. B. S." 'a social reformer.'

He visits the 'pictures' about once a week and prefers melodramatic and comic films, especially the Charlie Chaplin kind. He goes less frequently to the music hall, and likes "revues" best. He goes more rarely still to the theatre—mainly for light opera, but has also been to see some good dramas.

## LOVE OF TRUTH.

Borrows from the library only books on the War and on wood-work; possesses only a few second-rate sentimental novels. (The Rosary, Melbourne House.) Reads little. Goes to no lectures or classes.

*Aristotle* : ' A great writer of philosophy.'

*Columbus* : ' The man who discovered America.'

*Newton* : " Does not know."

*Darwin* : ' A man of science.'

*Spencer* : " Does not know."

*Huxley* : ' A doctor of science.'

*Haeckel* : " Does not know."

*Lodge* : ' Social reformer and scientist.'

*Edison* : ' Inventor.'

Said Evolution was ' turning from one thing into another'; could make no intelligible statement about Political Economy. Knows little of Science in general or of any branch of it. " He would like to improve his mind along this line, but does not have the opportunity, nor do I think he has the brain power to enable him to do so, but he realizes the value of such knowledge. He has an enquiring turn of mind, and though not capable of going deeply into things, yet has a real interest in Truth."

## LOVE OF GOODNESS.

Attends a Baptist chapel when his work permits; does no active work in connection with it beyond helping with concerts, bazaars, and so forth. Thinks the churches are ' good.' Was not sure how many disciples of Christ there were; did not know who Nicodemus was; but possessed (relatively speaking) a fair knowledge of the Bible. " Christ is a real person to him." " He believes the soul lives after death, but not in the grave; thinks a man makes his own Devil or God, depending upon his principles; affirms that there is no real Devil or Hell, but a real Heaven, and once said: ' God is a man who can rule anything or anybody in certain ways.' He has no particular views on Christianity." " He had grasped the orthodox teaching in a simple way, and tries to live in accordance with it."

" He thinks life is something sweet and very great, serious also, and of use by virtue of the experiences which it offers." " He wishes to better himself, principally financially, but would also like to have more knowledge." " His greatest pleasure is ' when everything is comfortable,' whether at work or away from it." " He thinks women should be treated as the equals of men, that their principal place is the home, but sees no reason why they shouldn't do certain other kinds of work."

His hero in history is Nelson; among living men, councillor Barton [Labour man on the Town Council]. His heroine in history is Florence Nightingale; among living women, Mrs. Pankhurst.

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"He is an honest, hard-working, clean-living man; attentive to his duties; possessed of only a moderate amount of brains; apt to be swayed by strong feeling, though he keeps fair control of it; has plenty of energy, but doesn't always use it in the best manner; doesn't worry much about things, but keeps a cheerful face for the most part. He tries to live a respectable life and to keep up a decent appearance."

### NOTES ON HALLAMSBURY'S LIFE-HISTORY.

Was at board school up to the age of thirteen and learnt the three R's and "a few etceteras." "Says he has learnt more since he left."

Grandparents and parents all working people; father an engineer. He had the offer to learn a skilled trade, but his parents could not afford to let him. He went from one job and from one line of employment to another for several years, but has been in his present job since 1912.

### ROBFREY.

Aged 35; collier engaged in hewing; lives with his wife and children.

### ADEQUACY FOR HOME-LIFE.

He is fond of his home, takes a real pride in it, assists with the housework, makes a remarkably good husband and father, but wants his children to be earning money as soon as possible.

### ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit, regular, punctual, and industrious; he drinks and gambles, but not to an extent that would militate against his efficiency. He does not, however, like his work; wants "something not so hard"; but does not know any other job for which he is fitted.

### ADEQUACY FOR LOCAL CITIZENSHIP.

He does not know whether Sheffield was a manufacturing town in 1817. He says he is a Liberal because all the Conservative councillors represent the monied class. He knows the name of the lord mayor, but not the name of any representative for his own ward, nor the names of any of the councillors or municipal officials. "He has no interest in local politics." He knows nothing about the local W.E.A., and next to nothing about the University. He has lived in Rotherham for two years, and is quite ready to move from Sheffield again in order to better himself.

'*What reforms does he want carried out locally?*' "He thinks that he should get a larger supply of food than he is getting."

## ADEQUACY FOR NATIONAL CITIZENSHIP.

He does not know the names or political creeds of any of the M.P.'s for Sheffield. He is a Liberal because he thinks the Liberals "give the working-man more rights than the Tories."

He knows nothing whatever about the Battle of Hastings, Wolsey, James Watt, the Industrial Revolution, Robert Owen, or the Reform Act of 1832. He knows King John 'signed Magna Carta,'<sup>1</sup> he knew a little about Oliver Cromwell, he has 'heard of' the French Revolution; he knows Napoleon lost the Battle of Waterloo; he thinks Gladstone the greatest of English Premiers.

He knows England is smaller than India; he puts the population of England and Wales at ten millions; he thinks the chief industries of England are coal and steel; he has no idea how many M.P.'s there are.

He is 'not bothered' about *Home Rule*; thinks the *House of Lords* 'wants shifting'; is against *Protection* because he does not 'want any more taxing'; thinks *Socialism* is impossible; calls *Votes for Women* 'rot'; 'wants to know why they should fetch his son for the Army and leave somebody else's son, because he is a little older'; thinks the *Russians* have 'put us in a hole'; thinks it iniquitous that he can't keep his children at home if he wishes; 'does not know what good the *King* is'; is 'wondering whether this War is going to make things better or worse for the workers.'

Says he reads 'all parts' of the Sheffield Independent and Sunday paper, but conversation reveals that he does not know much about the leading articles.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is, of course, a member of the Y.M.A. (Yorkshire Miners' Association), which he joined as a boy. He has read nothing and knows nothing about Trade Unionism; has never heard of Webb or Cole; does not know the difference between a craft union and an industrial union. He is in the Union under compulsion; he is quite satisfied that he does his duty in paying his sixpence a week; "he attends regularly at meetings only when there is talk of an increased levy on the Union funds."

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the Co-operative Store "because they pay dividends." "Which, if any, Co-operative papers does he read?" "The balance-sheet!" He knows nothing whatever about the history or working of the Co-operative Movement. He never attends a meeting or votes at an election.

<sup>1</sup> As a matter of historical fact King John did not sign Magna Carta. He sealed it.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

He spends his free afternoons in winter "at the nearest pub."; in summer, walking in one or other of the parks. On Sundays in winter "he goes out about 12 when the public houses open, comes home at 2.30 when they close, goes out again at 6 when they open them again, and stays till 9, when they close"; on Sundays in summer he goes walks. He stays at home most winter evenings, merely going out for half an hour for his drink. He gardens on summer evenings, and has his drink at home. "Although he spends so much of his time in the 'pub.', he does not drink to excess."

He goes to the 'pictures' twice a week, both winter and summer. He has an occasional bet on a horse. He visits relatives on his annual holiday. If rich enough to do as he liked, he would travel. He does not want to go 'back to the land.'

## LOVE-OF BEAUTY.

He likes lively music; will go and listen to the band and attend local concerts. His six favourite songs are: Down in the Deep, Sands of the Desert, Angus Macdonald, Flight of Ages, In Happy Moments, As Your Hair Grows Whiter. He cannot himself sing or play; but in the house there is a piano on which his eldest son is learning.

The interior of his dwelling is pretty clean, and the oilcloth, furniture, pictures, etc., reveal a love of vivid colour. He himself is clean in his ways and appearance. Chatsworth House is the most handsome building he knows. He takes a real pride in his allotment. He is not without appreciation of beautiful scenery.

He knows nothing whatever about literature; he cannot name three plays of Shakespeare; out of seventeen living and dead writers of world-wide celebrity he had heard only of Dickens.

He goes to the picture palace twice a week; he is very fond of travel films; "all his ideas seem to be derived from the picture shows." He visits the music halls about once in three weeks, and likes the singing best. He very rarely attends a theatre.

## LOVE OF TRUTH.

The only literature in his home besides the Bible is a stock of magazines; he does little with them beyond looking at the pictures. He knows nothing whatever about any branch of science; he has no knowledge of Aristotle, Columbus, Newton, Spencer, Huxley, Haeckel. The mention of Darwin's name called to his lips the words 'missing link'; Sir Oliver Lodge he dubbed 'a spiritualist'; Edison he recognized as 'an inventor.'

## LOVE OF GOODNESS.

"He goes to church occasionally because he thinks it respectable to attend; he does not occupy himself with any altruistic or social work. He has never had any 'awakening' or 'conversion' to the



firer things of life. His ambition is to earn a good living, and he is a man who concentrates all his energies on keeping his family respectable." He gets his greatest pleasure from picture shows. His attitude towards women is characterized by indifference to all except his wife and his wife's mother. Lloyd George is his hero in real life. When asked what he thought of the churches, he said they found employment for men who couldn't do anything else. He believes in Christ as his "Saviour," and says Christianity is all right if it is practised. He knew the number of the disciples and could name most of them; he knew and named the four gospels; he had a fair knowledge of the Bible.

#### NOTES ON ROBFREY'S LIFE-HISTORY.

He left school at eleven, having barely learnt to read and write; he thinks himself very little better for his education, and he looks back on his school-days "with horror." His father began life as railwayman, and subsequently drifted into coal-mining to earn more money; his mother was a domestic servant.

#### ROELL.

Aged 35; general labourer; lives with his wife and three children.

#### ADEQUACY FOR HOME-LIFE.

'Does X like to spend evenings at home?' "No! At least he does not spend them there." Roell "leaves much to be desired" as a father; "he also told me that he gives his children more than the average workman does of pennies and sweets. This was the kind of treatment he got as a child, and sweets are a poor substitute for genuine parental care." As a husband he is "of doubtful quality"; "there is a running feud between him and his wife." The house is in more ways than one unsatisfactory. We must record to his credit, however, that though he has a poor opinion of elementary education, he wants to keep his children at school as long as possible.

#### ADEQUACY FOR WAGE-EARNING WORK.

He has plenty of strength, but not plenty of health. He is not suited to his work; he does not like his work; he wishes he could be in a job where he has authority, but it would be difficult to find the right shaped hole for this queerly shaped peg. He is not regular; he is not punctual; he is only moderately industrious; he is fairly competent, but works without a will; "he has more than the average initiative, but I would not entrust him with much responsibility." "His efficiency is spoiled because he is out of his element." He rarely does anything without grumbling, does not take kindly to being ordered, argues when he should obey. His passion for gambling does not increase his usefulness.

## ADEQUACY FOR LOCAL CITIZENSHIP.

He knows the present population of Sheffield; he knows also that cutlery was made in the town a century ago; he guessed that the population at that time was 50,000 or 60,000. "Has little interest in local politics; adopts an attitude of carping criticism." Thinks Sheffield altogether inferior to every other town in Yorkshire. "Knows little of what is taught at the University; believes it the preserve of the well-to-do; thinks it should be open to all who are bright and studious." "When told of the W.E.A., laughed at it as a sort of mock culture."

## ADEQUACY FOR NATIONAL CITIZENSHIP.

"Knows there are five M.P.'s for Sheffield, but says he would not give a farthing for the lot of them." "He describes his politics as Independent; looks upon parties as supporters of colours rather than principles." "Does not trust politicians; regards them as self-seekers—particularly Labour members." "But though he talks a good deal, he knows little of politics."

*The Battle of Hastings*: "Knew that William conquered."

*Magna Carta*: "Knew this was a measure of freedom won from King John by the Barons."

Had quite an extensive knowledge of Wolsey, Cromwell, and Gladstone; stated that Napoleon was a great general, that Watt invented the steam-engine; knew practically nothing about Robert Owen.

He put the population of the British Isles at its correct figure; knew India was an altogether larger country than England; gave "weaving, iron and steel, coal and shipping" as the chief industries of the country.

*Home Rule*: "Thinks Ireland should have Home Rule. 'If it sends her to the devil, let her go.'"

*The House of Lords*: 'Should be abolished'; 'an obstacle to progress.'

*Protection*: "Believes we should retaliate where tariffs are used against us."

*Socialism*: "Thinks it's 'a lot of bunkum.' Wants to know what it is. Apparently thinks all Socialists (excepting me) insincere."

*Votes for Women*: "He would take votes away from illiterates." 'Give 'em a vote if it'll do 'em any good. They are certainly as good as most of the men.'

*Conscription*: "Does not admit the right of the State to compel men to anything. At the same time, has little sympathy with conscientious objectors."

*The Russian Revolution*: "Thinks it a disaster. 'The fire-brands have ruined the country—although the Czar was bad enough.'"

*State Education*: "Regards it as a passably good thing, but says it ought to be considerably improved."

*The Future of the Workers in England*: "Pictures them as very much as they are to-day. Thinks it all that most of them are fit for."

*The King*: "Seems to agree with kingship, though without enthusiasm."

He thinks the country is 'rottenly governed'; he detests Lloyd George; he has a strong dislike to interference with (his) personal liberty.

He reads sporting papers, the Sheffield Independent, John Bull, and "odd leaflets." His chief interest is in the sporting and general news.

"His political opinions are not very strong. He has but skimmed the surface of things and lacks conviction. He is just as strongly opposed to Socialism as he is to Trade Unionism. He is incapable of recognizing the larger issue which suppresses self, and looks at these problems from the social aspect."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He joined the National Union of General Workers recently.

'Why did he join?' "To avoid trouble."

'What does he know about Trade Unionism?' "Nothing."

'What does he think a Trade Union is for?' "Thinks it a huge imposition, existing primarily to provide officials with good jobs."

'What does he think of Guild Socialism or Trade Union Control of Industry?' "Thinks it a piece of humbug; does not believe the workers capable of anything of the kind."

'What do you think of his effectiveness as a Unionist?' "It is difficult to keep him paying contributions. He does nothing but gibe when organizers come down to the gates. (This, of course, not publicly.)"

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He is strongly prejudiced against the Co-operative Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

In his leisure "he visits picture palaces and billiard saloons or lounges about at home (probably grumbling all the time). He does not often go to a public-house. Talks horse history, reads sporting and miscellaneous papers."

*If rich enough to do as he liked*: "I believe Roell would travel, probably go grumbling about the world, airing his superiority and emphasizing his miserableness."

#### LOVE OF BEAUTY.

In the past he used to attend good concerts, operas, etc.; he knows the names of several of the great composers and knows some-

thing of why they are celebrated. He has a contempt for music hall ditties and loathes gramophones. He "rather detests bad music than loves good."

His personal appearance is thoroughly discreditable to him. He visits the museums or art galleries "only occasionally," and has a low opinion of the Ruskin Museum. He shows little appreciation of grand scenery.

Nowadays he reads no poetry, but has read a fair amount in the past. He can name many of Shakespeare's plays. He has read most of Scott's novels. He did not know '*who were or are*' William Morris, Arnold Bennett, Edward Carpenter, or Maurice Maeterlinck. But he did at least recognize the names of Plato, Dante, Milton, Goethe, Ruskin, R. L. Stevenson, Tolstoy, Shaw, Wells, and Chesterton; and also Raphael and Turner, Beethoven and Sir Arthur Sullivan.

He goes to the 'pictures' about once a week; has a contempt for 'comics'; likes natural history films. He goes now and then to the music hall; likes best "wit and humour," if it is not too vulgar, and music if it is good. He goes at long intervals to the theatre.

#### LOVE OF TRUTH.

He has read in the past "a fair quantity" of books, but practically none of recent years. He attends no lectures or classes.

*Evolution* : "Seems to have a fair surface knowledge; volunteered information about both Darwin and Wallace."

*Political Economy* : Knows practically nothing.

*Scientific Research* : Knows "much more than the average."

*Any Branch of Science* : Is interested in natural history.

*Aristotle* : 'Greek philosopher.'

*Columbus* : 'Discoverer of America.'

*Newton* : 'Discoverer of law of gravity.'

*Darwin* : 'Co-discoverer with Wallace of natural selection.'

*Spencer* : 'A philosopher.'

*Huxley* : 'British scientist.'

*Haeckel* : 'German scientist.'

*Lodge* : 'A scientist and spiritualist.'

*Edison* : 'An inventor.'

*Does he show any signs of wanting to get at the truth?* "Appears more concerned to prove that all is lies."

#### LOVE OF GOODNESS.

His ambition ("a receding vision") is to be a captain of industry, "to say 'Do this' and see his will obeyed." His greatest pleasure is derived from gambling, studying records of horses, football teams, etc. His attitude towards women is "respectful, but condescending."

He calls the churches "whited sepulchres"; he does not believe in Free Will; he thinks Christianity 'all bosh'; he looks upon Jesus Christ as 'a myth.' He is well informed upon the Bible.

"He has allowed discontent to darken his vision and has lost his consciousness of the splendour of life. Life to him is indeed drab."

"He is a waster. Sorrowfully I write it, but it is my conviction. He is intelligent, but very, very cynical. His knowledge of the Turf is profound. His whole outlook is spoiled through his inordinate vanity. . . . I believe he is not lacking in ability (of a sort), but has no character. I am trying to find out to what extent ill-luck or ill-health is responsible for his demeanour. I imagine he is a spoiled child of foolish parents. He is easily flattered, and I should imagine flattery rather than real encouragement has marred him, as it does most of us. He despises his workmates. He has contempt for the foremen who have charge of his labour, and thinks himself a much superior person."

#### NOTES ON ROELL'S LIFE-HISTORY.

He went to an elementary school and stayed till he was just on fourteen, "acquiring a good grasp of such subjects as then constituted the curriculum."

"His father, a moderately prosperous wine merchant, died shortly after his son left school. His mother died when he was nine. He began life in earnest as a clerk at the age of fifteen. During this period he appears to have had too much unbridled liberty, and he lacked the restraining hand of discipline. It was probably at this time that he read many books and acquired the fairly extensive knowledge that he possesses. Probably his sourness is due to inherent lack of will or consistency and to the unrealized ideals his early adolescence framed. Since he settled down, if it can be called settling down, his industrial life has not been a happy one. He was pushed out of 'clerking' at the age of nineteen, not because he did anything particularly bad, but because he wasn't particularly good. Since then he has been a labourer. He still aspires to something better, but lacks that confidence and real dignity which alone can elevate. . . . If he were one-half as clever as he thinks he is, or if he made the best of the ability he actually possesses, his career would be a different one. As it is, he is a labourer, who resents his menial position, looks at everything through his fatalist spectacles, and lazily omits the spurt which would send him up another rung of the ladder."

"He is extremely garrulous, and I have listened to thousands of detailed digressions to obtain answers to this questionnaire. However, I am rewarded, for I noted to-day a new light in his eyes, and I believe I have won his respect through my sympathy, and who knows but what our enquiry may have made Robert Roell a better man?"

## DABSON.

Aged 37; cutler; lives with wife and children.

## ADEQUACY FOR HOME-LIFE.

His home is everything to him; his wife and children are "his chief interest"; he spends much of his spare time at home; "his wife is a treasure." "His five children are all healthy, strong, active and happy-natured."

## ADEQUACY FOR WAGE-EARNING WORK.

Not very robust, has a tendency to tuberculosis; does not dislike his work, but would prefer to go 'back to the land'; regular, punctual, industrious, efficient; not much initiative; capable of responsibility in a small way.

## ADEQUACY FOR LOCAL CITIZENSHIP.

"Says he 'takes no interest' in local politics." Does not know any member for his ward; knows only one or two of the councillors and municipal officials; has 'never thought about' what reforms he'd like carried out in the city; has never heard of the W.E.A.; says the University is 'all right'; has never lived in any other town; would like to live in the country, right out of Sheffield.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

Said there were 'six or seven' M.P.'s for Sheffield; he knew the names of three only. He voted Conservative at the last two elections because his father was always a Conservative. ("He says he has no other reason.")

"He had no knowledge of the Battle of Hastings, Magna Carta, the Industrial Revolution or the First Reform Act; nor of Wolsey, Cromwell, Watt or Owen. He said Gladstone was 'a man in Parliament' and Napoleon was 'a Frenchy that the British fought.' He said India was 'a lot larger' than England, and that the chief industries of England were iron, steel, and wool.

*Home Rule*: "Hasn't thought about it."

*Socialism*: 'Thinks nowt to it; it's not going to do no good to nobody.'

*Votes for Women*: 'It makes you laugh, but women will have to vote next time.'

*Conscription*: 'It ought to be the same for all; all men fit ought to go.'

*The Russian Revolution*: 'A bad thing for us.'

*State Education*: 'A good thing for every one to be taught to read and write and such like.'

*The King*: 'An institution'; 'all right.'

Reads all parts of 'the Special.'

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

He joined the Cutlers' Union six years ago "because some one came along and told him it was the correct thing to join, it would be best for him." "He is an exceedingly passive member"; has read nothing of the Trade Union Movement, and takes practically no interest in it.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He and his wife do not deal with the 'Co-op.' because "they get better attention with less fuss at the smaller shops."

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Saturday afternoon and Sunday* : At home reading ; long walks by himself.

He spent the evenings of an ordinary week as follows :—

*Sunday* : "Was out for a walk till fairly late."

*Monday, Tuesday, Wednesday* : "Read the paper at home."

*Thursday* : "Talked to a friend who called."

*Friday* : "Went to bed early."

*Saturday* : "Went shopping with his wife ; went to pay club money."

He has no hobbies, but before the War he used to go fishing every week.

Were he rich enough, he says he'd go into the country, have a bigger house and do his best for his children. He is one of those who would like to get 'back to the land.'

## LOVE OF BEAUTY.

"He will go three or four times in a week to 'Gilbert and Sullivan' ; enjoys listening to his children singing."

His home certainly does *not* indicate a Love of Beauty, but it is moderately clean and orderly ; he says he 'leaves that to the missis.'

He takes pains to keep himself clean and respectable. He loves the country round about Sheffield and hates the town.

Knows nothing about Shakespeare, "but says he has 'a friend wot's great on this 'ere Shakespeare and goes to see 'is plays reg'lar'." Had never heard of a single other great English writer, dead or alive, not even Dickens.

Goes but seldom to the picture palace ; likes "a good, stirring, mystery film." He does not go to the music hall. He goes to the theatre fairly often (for musical comedy).

## LOVE OF TRUTH.

The books in his house are "paper-backed novels," and "some-what blood-curdling magazines" ; they are "very light literature." He spends a fair amount of his leisure in reading such literature and the papers. He does not use the public libraries.

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He knows nothing at all about science and scientists; he shows not the slightest desire to 'get at the Truth.'

### LOVE OF GOODNESS.

He attends no place of worship; he does no specifically social or altruistic work; but in his way he is perhaps awakened to the greatness of life. He gets his greatest pleasure from being with his family and from walking. In his attitude towards women, he is "respectful and kindly"; "he believes himself superior by virtue of his sex, and thinks he ought to defend them."

"He is a man who does not bother much about religion, but he believes that there is a God, and that God is good, and that He knows what we do, and that He helps in time of trouble, and that He expects every one to do his duty. His motto is that a man should work and not think too much and not grumble. He is kindly and generous in his judgment, and very humble-minded; very simple and very peace-loving; has no 'rights' or 'wrongs'; could be affected by a stirring sermon or a vivid personality—if he ever came across such—and awakened into greater spiritual activity. Would not seek the companionship of men of lower stamp than himself; is capable of higher and wider thought if he were directed."

### NOTES ON DABSON'S LIFE-HISTORY.

He was at an elementary school till the age of thirteen; 'wagged it' whenever he could, and got many a thrashing for staying away; was also made to go to Sundayschool till he was fourteen. He learnt to read and not much more.

His father was a cutler. His upbringing was "not at all" educational. He has always worked hard, and only been in two places all his life.

### JORDE.

Aged 37; railwayman (pre-war wage, 26s.); lives with wife and children.

### ADEQUACY FOR HOME-LIFE.

He is extremely fond of his home; makes a "very good" husband and a "very good" father. He spends nearly all his leisure in the house, or with his family.

*'Does he want to keep his children at school as long as possible?'*

"Yes, but under existing circumstances is obliged to send them to work as early as possible."

### ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit, punctual, industrious, reliable, and efficient; he seems interested in his work.



## ADEQUACY FOR LOCAL CITIZENSHIP.

He guessed that the population of Sheffield was 280,000 in 1817, and 400,000 at the present day. He knows a representative for his ward, and several of the councillors and chief municipal officials. His interest in local politics is "only very slight." He is "not interested" in the University. "He only knows of the W.E.A. by hearing me speak of it; he approves of the W.E.A., but cannot attend on account of hours of duty."

## ADEQUACY FOR NATIONAL POLITICS.

He showed no knowledge of the Battle of Hastings, Magna Carta, the Industrial Revolution or the Reform Act of 1832; nor of Wolsey, Cromwell, Watt or Owen. He knew Gladstone was a Liberal Prime Minister.

He knew India was larger than England; estimated the population of England and Wales at 16,000,000; stated the chief national industries to be iron, steel, and textiles, said there were 'about 600 M.P.'s.'

He has hitherto been a Liberal, but is now moderately Socialistic.

*Home Rule*: 'Ireland should have it, not exactly because they deserve it, but because it's long standing, and to let them have a try.'

*The House of Lords*: "He does not 'think much to it.'"

*Votes for Women*: Agrees with it.

*Conscription*: Against it.

*The Russian Revolution*: He says that it is 'at present, very unsatisfactory.'

*State Education*: "Says neither present conditions nor Education Bill now under consideration are satisfactory to working man, who must have assistance to enable him to keep children at school."

*The Future of the Workers in England*: 'Should be more democratic; not subject so much to capitalist; deserving of more consideration.'

*The King*: "Satisfied with the present democratic ruling of the Monarch."

Reads the leaders and general news in the papers.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

He joined the N.U.R. (National Union of Railwaymen) in 1913 "for protection and in order to secure better conditions." He is a loyal member, but not very effective. He has read nothing about the past or present of the Trade Union Movement. He knew nothing of Place or the Chartists, Webb or Cole.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the 'Co-op.' "as a matter of self-help and co-operation with his own class." But he reads no Co-operative papers, attends no meetings, and knows nothing about the Movement.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

'What are his hobbies?' "No particular hobby. Spends his spare time assisting with children and home duty." His annual holiday he spends in the country (Derbyshire), where he was brought up."

'If rich enough to do as he liked' he would "live in the country." But "under present conditions" he does not want to go 'back to the land.'

## LOVE OF BEAUTY.

He is not fond of music, though he might occasionally listen to a band in the park. Will visit one of the art galleries or museums now and then. His house is clean, but hardly indicates a Love of Beauty. He is not indifferent to his own personal appearance. He has a small allotment and takes a pride in it.

He does not read any poetry; he was unable to name more than one or two of Shakespeare's plays; he does not know who were or are Milton, Morris, Stevenson, Arnold Bennett, Carpenter, Chesterton, Shaw or Wells.

He goes to the pictures "not more than once a month or so." He never goes to the music hall or the theatre.

## LOVE OF TRUTH.

"Keeps pace with the newspapers. That's about the extent of his reading." Attends no lectures or classes. Knows nothing of any branch of science. Did not know Newton, Spencer, Huxley, Haeckel, or Lodge; said 'Columbus was an explorer who discovered America,' Darwin an 'evolutionist,' and Edison 'an inventor.'

He does not show any signs of wanting to get at the Truth.

## LOVE OF GOODNESS.

He does no specifically social or altruistic work; but he is a good, well-intentioned, clean-living man, getting his chief pleasure from his wife and children.

Though he attends no place of worship himself, he sees that his children attend, and believes in the doctrines of Christianity. He could only manage to name ten of the twelve disciples and could not give any information about Lazarus, Nicodemus, or Stephen.

## NOTES ON JORDE'S LIFE-HISTORY.

He had the usual elementary school education up to the age of 14; "he appreciates it as far as it went."

He was brought up in the country by his mother and father, who kept a small inn and did a little farming. He went into railway-work soon after leaving school.

## UMPLES.

Aged 42 ; boiler fireman ; living with wife and children.

## ADEQUACY FOR HOME-LIFE.

"Umples' home is clean and tidy ; he takes a good deal of interest, in fact a certain amount of pride, in it. His love of home is, as a matter of fact, one of his saving virtues ; but I cannot somehow or other regard him as an ideal home-maker. He is always thinking of the material side, the appearance of the house, rather than the atmosphere and spirit of it." "He spends most of his leisure time at home, and has done a good deal in the way of painting, paper-hanging, etc., to improve his house." "He is a good father so far as his limited capacity allows ; he has a sort of animal fondness for his children ; their condition reflects real credit upon him, but I am convinced that his purpose is that they may compare favourably with other children round about in appearance." "His workmates regard him as a 'Mary Ellen' in relation to his wife, that is to say, as too willing to do his wife's bidding!" In answer to the question : '*Does he talk to his wife about things and ideas?*', our investigator replies : "He *listens* to his wife about things and ideas."

## ADEQUACY FOR WAGE-EARNING WORK.

"His mates say (and truly) 'It wants a chap who's strong i' t' arm an' thick i' t' head for that job.'" He does not like his work ; would prefer to go 'back to the land.' He is regular, punctual, industrious, and, "for his particular job, efficient in every sense." "I don't think he is capable of real initiative, but he has a sense of duty which could be relied on were he put into any position of responsibility." He has no vice that reduces his value as a worker.

## ADEQUACY FOR LOCAL CITIZENSHIP.

He knew the population of Sheffield in 1917 ; he knew the names of two representatives of his ward, of the lord mayor, and of some of the councillors and chief officials. "He votes at municipal elections. I believe he is quite sincere, too, in using his vote ; but it seems to me that any strong personality could impress him sufficiently to capture his vote under certain circumstances. In short, he doesn't seem to have any fixed principles in this connection, but is led by some whim of his own or by any influence that may predominate for the moment." "He gives no single councillor credit for honesty of purpose ; 'they are all out for what they can get!'" "I can't for the life of me make out what reform he wants, and his criticisms are all destructive rather than constructive." "He thinks the workers pay for the University, and the rich enjoy—and will continue to enjoy—its advantages ; he hasn't a proper idea of the function of the University." "He knows all about the W.E.A., but is not at all

keen on it." He says he likes Bradford and other towns he has lived in better than Sheffield.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He knows each of the five M.P.'s for Sheffield—name, constituency, and political creed.

*'To what political party does he belong?'* "' Ah wouldn't tell my own wife'; he's a Tory to-day and a Radical to-morrow; mostly, he stands apart and finds fault with all parties."

*'How did he vote at previous elections?'* 'What shall tha' want to know next?' "Will not say."

He knows a little about Magna Carta, the French Revolution, and the First Reform Act, but had "no proper conception" of the Industrial Revolution. He knew a good deal about Napoleon, a very little about Wolsey, Cromwell, and Watt, and nothing about Owen. He knows little of history, but is pretty well informed in geography. He knows the population and chief industries of the country; understands fairly well how we are governed; guessed there were 600 M.P.'s in all.

*Home Rule*: "He speaks against this very strongly sometimes; he appreciated the way in which Maxwell dealt with the insurrection in shooting the revolutionaries."

*The House of Lords*: "He finds fault with the lords, but it seems to me that he would be quite as enthusiastic for the abolition of the House of Commons. Both sets of people are 'there for what they can get out of it.'"

*Votes for Women*: "No advocate of this. 'If they did as they owt ter do, they'd stop at 'oam an' luk after t' kids.'"

*Conscription*: "He spoke strongly in favour of this as being the only just method of recruiting. Since there has been a possibility of himself becoming a conscript, his views have changed somewhat."

*Protection*: "He advocates boycotting German goods after the War."

*Socialism*: "He used to condemn Socialism wholesale; of late he has said that Socialism is all right if it were carried out properly. He has a slight leaning towards the Socialistic ideal now, I think."

*The Russian Revolution*: "He thinks the Russians have let us down, and speaks of the revolutionaries as 'traitors' and 'mugs.'"

*State Education*: "Thinks that children are kept at school quite long enough now; he criticizes elementary teachers severely."

*The Future of the Workers in England*: "He speaks of the Revolution: 'Wait till t' lads come 'oam,' etc.; but he has no constructive policy of any sort in this connection."

*The King*: "He is no republican. In answer to a question about this, he made a smutty remark about our present king."

He reads the Sheffield daily morning papers, and sometimes the Star. His main interest is the War news, but to some extent he reads the political (national and local) news.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is a member of the National Union of General Workers. "He has been in and dropped out several times; this last time it was as a result of pressure; his mates simply made his life intolerable until he 'brassed up.'" He has read nothing and knows nothing about the Trade Union Movement. "As a Trade Unionist, Umple is a 'poor tool'; he will not attend the meetings under any circumstances, and yet no one criticizes the policy of the Union more than he. All his thought is centred upon his own advancement, and his membership of the Union is not only nominal, but extremely selfish; the great ideas of unity, love, and so on, find no place in anything he says or does in this connection."

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

"He deals with the 'Co-op.' because of the 'divi.'; whenever he finds a cheaper shop he goes there." Knows nothing of the Movement, and takes scarcely more interest in it than in Trade Unionism.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

Working long hours each day for seven days a week, he has very little leisure indeed. In what free time he has, he does a great deal of the household work and manages a small allotment.

## LOVE OF BEAUTY.

He has a certain love of music; prefers music-hall tunes and hymn tunes. He has bought a piano for his wife.

His house is always clean and orderly; he takes no pride in his own appearance; he does not visit the local art galleries, etc.; his allotment "doesn't look as if he has a pride in it."

He never reads any poetry; could name only three plays of Shakespeare; recognized the names of Plato, Milton, Beethoven, Dickens, Tolstoy, Shaw, and Carpenter. Had no idea of Virgil, Dante, Goethe, Ruskin, Morris, Stevenson, Maeterlinck, Arnold Bennett, Wells, Chesterton, Raphael, Turner, Sullivan.

He goes very seldom to the kinema; never to music hall or theatre.

## LOVE OF TRUTH.

He possesses no books and reads none. All his reading consists of the papers and odd magazines that come his way! He attends no lectures or classes.

*Evolution*: "Knew nothing about it."

*Political Economy*: "He can't define the science in a technical sense, but he has a fairly correct idea of the thing."

"He knows a fair amount about agriculture, and talks about astronomy, but he can't be said to be interested in any science in the real sense; all his knowledge has come to him in an accidental

way ; he has never set himself the task of acquiring knowledge for knowledge' sake. He shows no sign of wanting to get at the Truth." He has no idea of who were or are Spencer, Huxley, or Haeckel ; he knows Lodge is ' alive ' ; he thinks Aristotle is an ' obscene, ancient writer ' ; he associates Newton with gravitation, and Darwin with evolution ; he " knows " Columbus and Edison.

#### LOVE OF GOODNESS.

" He seems to me a rather hopeless case. To be perfectly candid, he has some characteristics that are positively repulsive to me at times. He wants everything to pay in the material sense. . . . Some of his mates call him ' balmy,' some of them think he is selfish, and on the whole he is an unpopular chap at work. One learns just to tolerate him, but no one except his own children really loves or respects him." " He is materialistic throughout, and the height of wisdom in his opinion is to obtain by hook or by crook plenty of money." " He talks about women in a sensual and repulsive way ; he is not the sort of chap one would introduce to one's wife or daughter."

He goes regularly to a place of worship. " He often criticizes the churches, and occasionally I have heard him advocate the preaching of Socialism." " He talks sentimentally about Christianity. His ideas are rather of the Sundayschool type—not at all advanced. He is well informed in the Scriptures, and has ' orthodox ' views about Jesus Christ, Free Will, Future Life and God."

#### NOTES ON UMPLES' LIFE-HISTORY.

He went to school till twelve, and left in Standard VII. " He thinks he received a better and more practical education in his day than his own children are receiving to-day."

His father was a semi-middle-class shop-keeper, who died when Umples was fifteen. His mother died shortly after. He has had numerous jobs (all unskilled), but has remained in his present place for several years.

" Umples describes himself as having been ' dragged up ' by his parents ; and since his parents died, he has had to ' prog aht for 'issen.' This is substantially correct ; he lacks training and education ; he has insufficient stuffing of good ideas and so on. He is no better and no worse than one would expect, having regard to the circumstances under which he was bred, born, and trained."

#### RUSHBERRY.

Aged 47 ; labourer ; living with wife and children.

#### ADEQUACY FOR HOME-LIFE.

" He is a good father and allows his children plenty of freedom, though he does not seem keen on education."

"He speaks with affection of his wife whenever he mentions her." He is very fond of his home, and its condition reflects credit upon him.

#### ADEQUACY FOR WAGE-EARNING WORK.

He is suited to his work, physically fit for it, likes it, is regular, punctual, industrious, efficient; "he's top side of his job." "He drinks in moderation, and gambles in a mild way; he is certainly not idle; neither his drinking nor his gambling militates against his efficiency."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He correctly estimated the population of Sheffield in 1917. Asked what it was in 1817, he replied: 'Ah don't know; Ah weren't here then.' He 'thought' cutlery was manufactured in Sheffield a century ago.

"He always votes at municipal elections, and seems to read the council meeting reports in the newspapers." He knew the names of his own representatives, of the lord mayor, and of some of the town councillors and officials. "He seems to have no constructive ideas of reforms he would like carried out locally. "He regards the University as a place for the education of the rich, but not for him and his class." "He believes the W.E.A. is good for a certain class of workers, but that he himself is too old now to profit by it." "He has lived all his life in Sheffield, and doesn't dislike it!"

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He glances indifferently at either of the local morning papers and at the local evening paper, as well as "The Empire." "Seldom reads leading articles or political articles; reads all the ordinary news, and is in consequence pretty familiar with current events." He is moderately well informed about the industrial conditions, etc., of the country, and understands something of the working of the English constitutional system. He voted Conservative at the last election, but will quite probably vote Labour at the next.

*Home Rule*: "He believes in a limited form of Home Rule for Ireland. He remarked that Scotland governed herself, and said 'Why not Ireland?'"

*The House of Lords*: "'I should abolish *them*,' he said, emphasizing the word in italics."

*Protection*: "We ought to keep the foreigner out."

*Socialism*: "He said he believed in Socialism, but conversation with him revealed the fact that his ideas on the subject were very crude ones."

*Votes for Women*: "If a woman's interested in politics, ah reckon she owt ter 'ave a voat just same as a man: ah say treat both sects alike."

*Conscription* : " He thinks conscription is all right in time of war, but would abolish it afterwards."

*The Russian Revolution* : ' Revolutionaries 'ud a been all right if they'd all been under one head, but they spoiled the'sens in 'aving too many bloody gaffers.'

*State Education* : ' Fourteen's plenty late enough for a working-man's child to leave school ; longer's all right for them as can afford it.'

*The Future of the Worker in England* : ' They'll be all right if they keep united as they are now, if not they'll be all wrong.'

*The King* : ' He's no better man than ah am, an ah doant see why us should keep 'im—let's 'ave a republic, ah say ! "

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He joined the National Union of General Workers " a good many years ago " ; " for protection mainly, in the first place " ; " now, however, he is becoming far more familiar with the larger functions of Trade Unionism." " He knows very little about the Movement ; mostly he regards it as an agency for getting more money out of the ' gaffers '. He has read no books about Trade Unionism ; he knew nothing of Place, the Chartists, Webb or Cole. He does not think that Trade Union control of industry is possible, ' them what's got hold will keep hold.' He has recently become pretty regular in attending meetings, and been made a collecting steward (paid work—see below). " He is very enthusiastic in making new members." " He is very effective indeed of late ; he is rapidly becoming a regular ' out and outer ' in Trade Unionism."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the ' Stores.' " I believe his original motive was dividend, but although he has had a good deal of inconvenience to put up with during the food shortage, he has stuck to the ' Co-op.' He takes no extra-commercial interest in the Movement, however, and knows next to nothing about it."

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

" He can't be said to have hobbies in one sense ; his average working day, Sundays included, is 6.30 a.m. to 7.30 p.m., and he works a lot of overtime. He has no free days, except his annual holiday, which he and his wife always spend with relatives in the country. During these ten days he ' mugs about '—walking, fishing, etc. He does not want to go ' back to the land.'

#### LOVE OF BEAUTY.

He is very fond of music, especially operatic music, but does not himself sing or play or possess a piano.

He is not indifferent to his personal appearance. He does not



possess an allotment, but he has cultivated the patch of garden at the back of his house. In conversing he showed appreciation of sunrise and sunset.

He has never read any poetry, and appears to know nothing about any of the great English writers, living or deceased.

He visits the picture-show about once a week. "He likes a good comic, also good scenery, but he's not very particular what sort of film; he only goes 'just for a night out.' He goes perhaps not more than once in a year to the music hall, which he despises. He says he can't stand these revues—'there's so much tommy rot in them.' "He loves opera and good musical comedy; occasionally, too, he will go to see Martin Harvey, Fred Terry, etc., but drama does not draw him as much as musical productions do." "He likes good stuff at the theatre."

#### LOVE OF TRUTH.

"He says he has never read any bound books since leaving school." "In fact, ah couldn't sit down and read a couple o' pages." He reads only the newspapers and an occasional magazine. He is not well informed upon scientific matters, and has little interest in such things.

#### LOVE OF GOODNESS.

He belongs to no religious body, and attends no place of worship, and does no specifically social or altruistic work. (He is paid for much of his trade-union work.) "His ambition is to accumulate as much money as possible in order to be independent of his employers; he would, I suppose, enjoy himself gardening, gambling, fishing, and so on—everything in moderation if he ever reached his ambition as regards the money question." "He speaks of his wife and daughters well, indeed of all women; has nothing to be ashamed of in this connexion." He said Lloyd George was his hero in real life to-day. When Nurse Cavell was suggested as a "heroine," he rejoined that she suffered because 'she were forced to do.'

Concerning Christianity, he remarked: 'It's all right if it's lived up to, but there's very few, if any, who live up to it.' "I could not get him to discuss the question of Free Will intelligently." "He made jokes about Heaven, and seemed doubtful about there being any life after death." As regards Religion, he said: 'There's not much nowadays, if ever there were. It's "Do as I say" not "Do as I do."' "

He knew there were twelve disciples and could name six. He knew and named the four gospels.

*Isaiah*: 'Let's see, he's in t' Owd Testament, isn't he?'

*John the Baptist*: "He was correct here."

*Lazarus*: "He said Lazarus was raised from the dead by Jesus Christ."

*Nicodemus*: "He remembered his name, and said it was in the New Testament."

*Paul* : " He could not tell me anything about him."

*Pharaoh* : ' King Pharaoh, oh aah, ah know who he was.'

" He's a decent sort, though he is quite frankly selfish in his outlook and activities. He professes no virtue except that of moderation in all things. He always says ' Self first ! ' is his policy, and he advises other people to say the same. He has been very successful in making new members of the Union ; some of these were transferred from his book : he said had he known they were going to be transferred, he would not have troubled to make them members.' " Ah'm goin' to 'ave all I can get, and other foaks mun do t' same.' Still, he's a good chap in the sense that there is nothing underhand or hypocritical about him ; he's honestly selfish and self-centred, if one may say so."

#### NOTES ON RUSHBERRY'S LIFE-HISTORY.

He went to school at a very early age and did pretty well there —so well, indeed, that he was able to leave school at the age of nine or ten, and had reached standard IV. He thinks that his education was quite as good as the average child of to-day receives. He says : ' The kids nowadays can't spell arf as good as we could.'

His parents were poor, " but not abjectly poor," working-class people, with no interest in education. " His first job was (at the age of nine) to nurse a little boy for a local publican. Then he spent two years scaring birds for a farmer. After other unskilled jobs, he reached his present position at the age of 22, and has remained in it ever since.

" When Rushberry married (at 21), life was a veritable struggle to him. He purchased the furniture on the hire system, and in paying for this he " got into other people's ribs as well," i.e., he contracted debts with other people. His four children were born in quick succession during the first five years of his married life, and trade was very bad at this time. When he started with his present firm, he was poverty-stricken. He didn't booze because he had hardly enough money to live on ! The slightest chance of a bit of overtime and he was " on it like a bird," and eventually he managed to straighten his debts up. He is very careful now of his home, his job, and his money. His mates say, and truly, that ' Rushberry's not wi'out a quid or two on t' quiet ! ' "

#### ECKINGTON.

Aged 57 ; labourer in steel works ; lives with wife and children.

#### ADEQUACY FOR HOME-LIFE.

Very fond of his home ; the house is well furnished, and he has himself done many things to improve it ; he delights in having a " nice, white cloth for meals." He makes a good father and husband,

" but believes in the supremacy of the male." He talks to his wife about 'things,' and if he had any 'ideas,' he would talk to her about them. He believes in education, and wishes he had had more of it.

#### ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit, regular, punctual, industrious and thoroughly efficient, but is not the man to shoulder responsibility. He seems satisfied with his job, but talks sometimes about wanting to go on the land. He is a 'handy-man' at many things outside his own work.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He guesses the present population of Sheffield at 1,000,000, and the population a century ago at 5,000. He knows Sheffield was a cutlery town in 1817. He has no interest in local politics and does not belong to any party. Though he knows a representative of his ward and a few of the councillors, he could not name the lord mayor.

*'What does he think of the local W.E.A.?' "Thinks it good, but believes I am wasting my time on it; thinks I should be wiser to work overtime." "Has no idea of the purpose of the University; thinks it a grand place where the 'nobs' go to acquire superhuman powers."*

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He knows not one of the existing M.P.'s for Sheffield, but remembers Roebuck, Mundella, Howard Vincent, Stuart Wortley. He has no views on politics, but usually votes Liberal. *'Why?'* "For no reason whatever."

His mind is a complete blank on English history; he is not sure whether India is larger or smaller than England; he has no idea of the population of England and Wales; he will not attempt to guess what are the chief industries of the country; he does not know how many M.P.'s there are.

*Home Rule:* "He thinks that as Ireland has been subject to conquest, she ought to submit."

*The House of Lords:* He feels a vague antipathy to it.

*Protection:* "Doesn't profess to know what it is."

*Socialism:* "Believes it is sharing up."

*Votes for Women:* Said he hadn't thought about it.

*Conscription:* Said 'everybody had a right to go.'

*The Russian Revolution:* "Thinks Russia has let us down, and she should be smashed by Japan."

*State Education:* Believes it good so far as he understands it.

*The Future of the Workers in England:* Thinks "they will not stand what they have stood."

*The King*: "Sometimes intensely loyal: sometimes thinks the King is no use; exaggerates the influence and power of the King."

Cannot read, but manages to get the news from the Star read to him.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He has belonged for some years to the National Union of General Workers. He pays his subscription regularly, and thinks others should do the same; beyond this he is not effective. He has read nothing and knows nothing (beyond his personal experiences) of Trade Unionism. He does not know the difference between a craft and an industrial union. He avers that the purpose of a union is "to help men when they are on strike."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the 'Co-op.' from purely commercial motives; is satisfied with his purchases, and thinks the 'divi.' is good for "ar Sally." He knows nothing whatever of the history or working of the Movement, and takes no interest in it.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

His chief interest is his allotment; he spends his free time mainly in gardening; he would like to go 'back to the land'; he would like to spend his old age on a small holding; were he rich enough, he would be a 'philanthropic gentleman.' At the same time, he is no more than a passable gardener.

#### LOVE OF BEAUTY.

He is fond of music at home, but never goes to bands or concerts. Although he cannot read English, he can understand musical notation, and plays a concertina well. He is particularly fond of hymns.

"The house is clean and well-furnished, with more regard for ornament than beauty." The pictures on the walls are "of the sentimental kind; landscape—nicely-framed—cheap art." Eckington really does care about the order and cleanliness of his home, as well as about his personal appearance.

The pictures he most delights in are of the "sentimental and religious kind." He never visits the art galleries. Sheffield Town Hall is the most handsome building he knows. On his allotment he gives a great deal of space to flowers. He genuinely, if not vocally, appreciates beauty in nature.

He knows no poetry; cannot name six plays of Shakespeare; does not know anything about any English literary man, alive or dead.

He visits the 'movies' about once a fortnight; revels in sentimental and ultra-comic films. Going to the picture palace "has

little influence upon him; certainly not a good influence; (this is not a prejudiced statement)." He does not go to the music hall or the theatre.

#### LOVE OF TRUTH.

He cannot read; there are few books in his house. He knows nothing of the world of scientific knowledge. He knew Edison was an "American inventor," but did not know anything of any other leading scientist, alive or dead.

'Does he show any signs of wanting to get at the Truth?' "No, not in profound matters. He believes in many superstitions, including the Christian myth of hell-fire and devils."

#### LOVE OF GOODNESS.

He is not now a member of any religious body, but was till recently an evangelical Methodist, taking an active part in the 'saving of souls.' He looks back upon a definite conversion. To a certain extent he realizes the splendour and seriousness of life, but he is a curious mixture of meanness and generosity, of good-heartedness and ill-nature, of ingenuousness and deceitfulness, of capacity and silliness; "a man who might commit a crime and take a lot of catching," "a man with ready sympathy for all in trouble," "not a bad sort on the whole."

He gets his greatest pleasure from his garden.

His attitude towards women is "respectful with a tendency to amorouanness!" His hero in real life is Gipsy Smith.

He has the "old-fashioned" views of Christianity. His knowledge of the Bible is rather confused; he could not say offhand who were Stephen or Nicodemus; he was not sure how many gospels there were.

#### NOTES ON ECKINGTON'S LIFE-HISTORY. ]

Eckington went to Sundayschool, but had practically no day schooling. He thinks his education has been of scarcely any value, but he regrets he did not make use of what was offered him.

His father died in an accident before he was born; his mother made what fight she could against destitution by keeping a small shop; she died when he was eight; a grown-up cousin then gave him a home (in one of the vilest parts of Sheffield), till he began his apprenticeship at fourteen as a file-cutter. "The master was of an exacting and harsh type, his treatment of Eckington being in some instances cruel. Eckington had to rise early in the morning and perform several menial domestic tasks, after which his day's work at file-cutting began. One process was to strip files of rough places, and the method which was stupidly adopted was that Eckington must hold the stump, in which the file was strapped, by pressure with his breast against an anvil. This led to a deformity, there being

even now a depression in his breast large enough to hold an egg. I mention this because I know this treatment had much to do in breeding a spirit of resentment which is sometimes manifested. The evenings (that is, such time as was spared to Eckington) were spent in company with boys and girls of his own age, knocking about the streets, etc.; I am afraid the effect was altogether demoralizing. At the age of twenty-one Eckington went into the world to ply his trade. He was apparently badly equipped, both in industrial capacity and all other respects, save physical fitness. Hence it was that he found the public-house, rabbit coursing, pigeon flying, etc., the most attractive pursuits. He was saved from these vices by a conversion to Christianity at a mission hall."

"When he married, at 24 years of age, he was literally without a penny. However, his religion transformed him and gave him a desire for home comforts and the minor joys of life."

"Steady application to work has been the industrial career of Eckington. He belongs to the 'Old Brigade'; up to 1912 he worked in a shop which he rented, although all his work was for Tezziwig & Co. Each week he went down to the warehouse, taking in his finished work, for which he was paid at piece-rates. His work was hard and his wages low, although file-cutting is really a skilled occupation." "He is dimly conscious that bad conditions and low wages were to some extent due to lack of organization, and that the system of piecework engendered the spirit of selfishness and turned each man's hand against his neighbour."

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## PART II: WOMEN

STUDIES of 12 inadequately-equipped women workers, representing from two-thirds to three-quarters of all the women workers of Sheffield.

### MISS IREBURY.

Aged 20; warehousewoman; lives with her parents and brothers.

#### ADEQUACY FOR HOME-LIFE.

She has a real pride in her home, and does a great deal to make it "more clean and comfortable and pleasant"; she spends most of her evenings in it. She is "very fond indeed of her parents and brothers," and is a "very dutiful, helpful daughter."

## ADEQUACY FOR WAGE-EARNING WORK.

"Her work is not arduous, and I should not say it requires much brain-power. The girl seems fitted for something better." She is quite strong enough physically, but though "she does not dislike it, is not very enthusiastic over it." She is regular, punctual, industrious, conscientious, and efficient; her superiors never hesitate to thrust small responsibilities upon her.

## ADEQUACY FOR LOCAL CITIZENSHIP.

She does not know the name of any of the representatives for her ward, and few or none of those of the town councillors and officials. But she knew who was lord mayor. She has apparently no interest in, or knowledge of, local politics. She hates living in Sheffield because she has lived a good deal in the country outside it.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

She is a Socialist, but her opinions are at second-hand from her father. "She said that the working-man was at present trampled on, but would get his chance with Socialism!"

*The House of Lords*: 'Down with it! Enemy of the working-man!'

*Votes for Women*: "No thoughts on subject. Only the usual jeers and smiles."

*Conscription*: 'Everybody ought to go.'

*State Education*: "Knows nothing about it. Don't suppose she knows she had it."

*The King*: "We should do as well without him as with him."

"She said that she learnt the Stuart period at school, and the part that interested her the most was 'Mary, Queen of Scots.'" She knows practically nothing of the history, geography, etc., of the country. Her paper is the Evening Telegraph and Star, but apparently she does not read it to any extent.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not a member of any Union, and has read nothing about Trade Unionism. All she knows about it she has picked up from listening to the talk in the house.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

The family do not deal with the 'Stores,' and she knows nothing of the Movement.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

Her hobbies are fancy work and painting. (Her efforts are "very crude, but she longs for lessons.")

*Saturday afternoons in winter* : " In giving the house its weekly soap and polish."

*Saturday afternoons in summer* : " Same ; afterwards, a walk in town."

*Sundays in summer* : " Goes to Sundayschool in afternoon ; goes out to tea for a change ; nothing more exciting."

*Sundays in winter* : " Same ; perhaps a walk in the evening."

*Evenings* : " Always some housework to do ; cooking in preparation for next day. Makes some of her own clothes too."

*Annual Holiday* : " Only has the Bank Holidays. Has never been away to stay."

#### LOVE OF BEAUTY.

She is fond of music—" *not* the ordinary gramophone music." She " likes the bands, but not the noisy crowds." She says it is ' heavenly ' to hear an opera. She " began to learn the piano, but had not patience to practise." Her favourite songs are *Until and My Dreams*. Her favourite hymns are *From Greenland's Icy Mountains*, *A Ruler once Came to Jesus by Night* and *I've Found a Friend*.

She does what she can to make her home agreeable, and " dresses becomingly and quietly." She never goes to any of the local art galleries or museums. The Town Hall is the most handsome building she could think of. She wishes she had a garden ; she appreciates natural beauty ; and to beautify Sheffield would introduce more flowers and trees into it.

She reads no poetry ; she cannot name six plays of Shakespeare ; she knows practically nothing about English literature.

She goes " very seldom " to the picture palace, " now and again " to the music hall, " sometimes " to the theatre. She mentioned seeing at the theatre the plays called : *The Rosary*, *Peg o' My Heart*, and *Daddy Longlegs*.

#### LOVE OF TRUTH.

The books in her home consist of not more than half a dozen stories, among them *Daddy Longlegs* and *The Way of an Eagle*. She makes no use of a public library, and spends " not much " of her leisure in reading. She knows nothing whatever about science and scientists.

Speaking of a communication from her, our helper says : " Her letter, though faulty as to grammar occasionally, was quite correctly spelt, and her writing quite good compared with much I get from working-class people."

#### LOVE OF GOODNESS.

She is a member of a Bible class, and attends regularly, but there her connexion with church ends. She cannot look back to any ' conversion ' or ' awakening '—and she is not a person who realizes the greatness of things. " She thinks Christianity is some-



thing connected with churches and parsons." She possesses a fairly good knowledge of the Bible, e.g., knew there were twelve disciples and could name nine of them. Concerning her attitude towards Jesus Christ, our helper says: "She has the head knowledge, but He has not become a motive power in her life." She has no ideas on the Future Life beyond "Heaven is harps and crowns if one does one's best down here." "She regards God as an All-Powerful Being Who could do anything on earth, so wonders why He doesn't stop the War." She thinks of Religion as being "something rather special for Sundays, but which inclines one to be honest and truthful during the week."

"In common with most girls of her type, thinks getting married is inevitable. She had one 'boy,' quarrelled with him by letter, and was soon speaking of getting another." "Is a very good 'pal' to other girls, helping them in the way of altering clothes if they are going out, giving them things if they are too poor to get them." "She is a girl who, while longing for beautiful things beyond her reach, yet cheerfully makes the best of what she *can* get for herself and the other members of the family.

"Her life is bounded by her warehouse and her home. She is slightly above the average type of her neighbourhood in that she has artistic tastes which lead her to dress suitably. She buys clothes as good as she can possibly afford. She has not initiative enough to join an evening school for the painting and fancy work and music that she likes; but on the other hand, her time is so limited with helping in the house, and the home itself is so crowded, that there is no room for anything and certainly no quiet. She has nowhere where she could get away from her family if she wished to do so, and they all talk with very loud voices."

#### NOTES ON MISS IREBURY'S LIFE-HISTORY.

"She had the usual council school education, leaving as soon as possible to begin wage-earning. It enabled her to read and write, but she did not value it enough to continue any branch of it.

Her father was a labourer. Both parents are good-hearted, but rough and ready, and not well-educated. She is one of a large family, and although there has never been serious want, there has never been much margin.

#### MISS YOUNGLING.

Aged 22; domestic servant; when not in service lives with her parents, brothers, and sisters.

#### ADEQUACY FOR HOME-LIFE.

She is really fond of her home, speaks with affection of her relatives, and is liked by them. "In spite of her many defects as a maid, she would keep a home of her own quite creditably."

## ADEQUACY FOR WAGE-EARNING WORK.

She is physically fit for her work, and is "as well suited to this as she would be to anything." "She *can* do her work well, but she is careless, indolent, thoughtless, and happy-go-lucky; she lacks mental power and concentration." "She *cannot* get up early, get home at the time stipulated, etc." "She is *slightly* industrious!" "She never does anything on her own; she seems incapable of doing any but the cooking she knows; she doesn't know enough or care enough to shoulder any serious responsibility. She doesn't *think* enough to initiate." On the other hand, she certainly has no vices, such as drinking, that deprive her of efficiency. "I think she is inferior, fundamentally because her education was inadequate, partly because she was spoilt at one place she went to, and partly because the War has enabled her to tell her mistresses to put up with her or go to the devil."

## ADEQUACY FOR LOCAL CITIZENSHIP.

"I suggested 'a million' as the present population of Sheffield; she thought *more* than that. She had no idea of the population or industrial condition of Sheffield in 1817." "Her interest in local politics is very slight indeed. She has told me more than once that she doesn't care and doesn't think women ought to care."

"I asked her if she thought the University of any use, and she said: 'Yes, it trains lawyers and teachers. . . . What should I have done if there hadn't been any one to teach me?'" Does not like Sheffield, prefers Doncaster, her native town.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

"Doesn't *know* how she'd vote, doesn't *care*, and doesn't *want* to vote." ('*Why?*') "Because she has never been made to feel herself as part of the community. She has no social sense. She is not a *πολιτικον ζων*. She has been taught that women ought not to take part in politics." "She is certainly not fit to vote intelligently, but I think she would be influenced by her idea of a 'good' man. She has more than once referred to a previous lord mayor as a 'good' man."

"Told me she reads the whole of a weekly local paper, *except* the political parts and the racing; she will pick up any paper, stale or fresh, and read odd scraps in it. *Gossip* is what she loves: 'I like to see who's born, who's dead, who's married, and all that—and sometimes a bit of football.'"

*Battle of Hastings*: "She told me the famous story of the Normans pretending to retreat, and said their leader was King Alfred." "Told me history was her favourite lesson at school."

*Magna Carta*: "Had some vague idea of it; knew it was connected with King John."

*The Industrial Revolution*: "Had no idea what it was."

*The French Revolution* : At first said she'd never heard of it, then thought it was many years ago ; then stated that it was when the Germans were fighting the French."

*Reform Act of 1832* : " Had never heard of it. When I told her, she opined that men would have been better off without the vote."

*Martin Luther* : " She said he 'introduced Christianity' ; but she did not know his nationality."

*Wolsey* : " Apparently knew something about him."

*Oliver Cromwell* : " Blank look, then—' He belonged to Scotland, didn't he ? ' "

*James Watt* : " Said she did not know him, but when told who he was, she said : ' Oh, yes ! and I'll tell you how he did it ! ' (kettle story)."

*Napoleon* : " She knew he was a general and something to do with the French."

She estimated the population of England and Wales at 5,000,000 ; she knew India was larger than England, but had no idea by how much.

*Socialism* : " Doesn't understand it, except to make the joke about : ' If I had two pigs, etc.' Once said she thought we all ought to be treated alike. Vaguely wants better conditions for the workers."

*Votes for Women* : " Doesn't think women ought to have a vote. Thinks it unladylike. Spoke of the suffragettes as ' crack-brained fools.' Has a very low opinion of the political ability of women."

*State Education* : " She sees its value and wishes she'd had more. Once even said that ' every one ought to go to school until they were seventeen,' and really seemed to see what a difference it would make."

*The King* : " She said that ' from a girl she never could see why we should want a king.' But, there ! she'd cheerfully listen to Republicanism one minute, and cheer the King the next ! "

" She once remarked : ' Let's see ! Russia once belonged to us, didn't it ? ' ( " No, it's one of our Allies. ") ' Well, but the Queen used to be Empress of Russia. ' "

" She always refers to Conscientious Objectors as ' *Conscious Objectors*, ' and to Lloyd George as ' Lord George. ' And, of course, like all the workers, she calls the ' Belgians ' the ' Belgiums, ' and ' the Allies ' ' the Alleys, ' and a ' queue, ' a ' kwee. ' "

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

Has no knowledge whatever of Trade Unionism, and is not in any Union. " I don't think she would be efficient, were she a Unionist. But in a workshop with other girls, I can imagine her being quite to the fore with ideas and push."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

" Her people have dealt with a Co-operative Store, and she has had boots, etc., from there. She is a co-operator solely from commer-

cial motives, and has cooled off latterly because she says 'they stick a bit on to take it off again.'" "She understands something of what the Movement means to the workers, and admits 'good value,' etc., but her loyalty is not strong, nor her interest well founded. She knows nothing of the history or ethics of the Movement."

#### ADEQUACY FOR THE RIGHT USE OF LEISURE:

*Hobbies* : None, except needlework.

*Free afternoons* : Goes home always.

*Sundays* : Goes home. "Likes to go to a service as long as it's not too burdensome, and especially when she gets off a bit of work for it."

*Evenings* : "Sits and reads Charles Garvice or a paper, or—more often—goes to sleep. Once remarked that she wished we slept twelve hours a day and worked eight, instead of vice versa. Would never enter a public-house or loaf about the streets, or do anything noisy, vulgar, or low."

*Annual Holiday* : "Has had in eight years only three several weeks 'off.' She complained of this, but said she was glad when each of those weeks came to an end."

#### LOVE OF BEAUTY.

Without having an educated taste, she is really fond of music. On hearing Tschaikowsky's *Chanson Triste*, she remarked, 'Life's worth living while there's a bit of music. . . . I do love music. . . . When I was a little girl, whenever I heard a barrel-organ I was off.' "Her preference is for something 'goey' or 'sentimental.'" "She would get bored by a classical concert." The *Rosary* is one of her favourite songs; Pack up Your Troubles in Your Old Kit-bag another."

"She would keep her home passably clean and tidy." "She has a real sense of personal cleanliness."

"She told me she used to be very fond of poetry, and 'always got top in that,' but she never reads any now." "When I asked her if she had read any Shakespeare, she said: 'Oh! lor! not me!'"

*Milton* : 'A poet.'

*Dickens* : "If she had heard of him, that is about all. She has read none of his novels, and says he's 'dry.'"

*Ruskin, Morris, Stevenson* : (vaguely) 'Literary men.'

*Bernard Shaw* : 'A theologican [*sic*] or a writer or something of that.'

*H. G. Wells* : 'He's another.'

*Tolstoy* : 'He's another.'

*Edward Carpenter* : 'He's another.'

• She did not know at all who were Plato, Virgil, Dante, Goethe, Raphael, or Turner.

She goes to the 'pictures' every now and then. Likes comic films best, especially Charlie Chaplin ones; fond also of 'Indians.' Goes occasionally to the music hall. Likes the comic turns. Practically never goes to the theatre.

#### LOVE OF TRUTH.

*Evolution*: "'It's something to do with Revolution, isn't it?' After a little explanation she said she'd 'always believed we'd come from monkeys because we were so like them.'"

*Scientific Research*: "Would scarcely understand what it meant, or what its value, unless she had it explained to her very carefully in a particular case."

*Columbus, Newton, Lodge*: "Did not know at all."

*Darwin and Spencer*: "Said she knew they were statesmen, and didn't know any more about them."

*'Does she show any signs of wanting to get at the Truth?'* "None whatever. Intellectually inert—in this sense." She reads a great deal. Her favourite author is Charles Garvice—"read dozens." Likes such books as *Stepping Heavenward*. Once remarked: "I don't read blood and thunder books. When I was a girl I used to get penny books like *John Halifax's Gentleman*, and *Grime's Fairy Tales*."

#### LOVE OF GOODNESS.

Though she is not an actual member of any church, and does not do any active work in connexion with any place of worship, she is a regular church-goer, and believes sincerely if not intelligently in the Christian religion. "She knew there were twelve disciples, but said she couldn't name all of them; she has a fair knowledge of the Bible." She probably supposes herself orthodox about a Future Life. She believes in it, but has the vaguest ideas of what it would be like. Doesn't mind a wholesome kind of joking about Heaven and Hell. She once said "Nobody's ever seen the devil. . . . There isn't one. Everybody makes their own devil. . . . Everybody makes their own 'eaven an' 'ell. That's what I believe. . . . You have to make it while you're on earth."

*Ambition*: "There is no doubt that she'd like to have a nice home of her own and children. (She has a succession of followers.) Pending the coming of the right young man, she thinks of being all sorts of things that women are now taking up. She has nothing in the nature of ambition in the larger sense, nothing towards which she will steadily direct herself."

"She is a very agreeable, pleasant, clean-minded, well-meaning, honest sort of girl; never does more than she's absolutely obliged; always has an excuse for every smashing, etc., etc.; is constantly causing her mistress vexation and irritation; very careless; never dusts properly, etc.; wits always wool-gathering; dawdles as a matter of course; not at all a fool; *could* do well; *would have done*

*well if properly trained*; plenty of capacity and potentiality; bakes bread magnificently because she has been taught to do it, and takes a pride in it."

#### MISS YOUNGLING'S LIFE-HISTORY.

Left school from Standard VI at the age of 14. She attended fairly well, but made little effort to get her best out of school, and is now sorry she didn't try more.

Her parents were "superior working-class." She has been in service ever since she left school.

#### MISS YENN.

Aged 24, shop assistant; living with her people (mother dead).

#### ADEQUACY FOR HOME-LIFE.

She is very fond of her home, mostly spends her evenings there, and takes a certain pride in it. She has a great affection for one brother, but she seems to have little affection for the rest of her family.

#### ADEQUACY FOR WAGE-EARNING WORK.

X is very delicate, and the work she does is not unsuitable for her, though perhaps light outdoor work would be more beneficial to her health.

She is regular, punctual, efficient, industrious, and in a way capable of initiative and responsibility. She is "fairly interested" in what she does.

"Her present job consists in keeping her portion of the counter in good condition, serving customers, and sometimes dressing a window. In this last part of her work she is very expert and displays great taste."

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She thinks there are a million people in Sheffield now, but has no idea of the population in 1817; she does not know whether the town existed then. She belongs to no political party. She knows the names of the representatives for her ward, of the lord mayor, and also of some of the councillors and officials, but has no interest whatever in local affairs, and "cannot see any need for reform in any matter."

She has lived in another town, but likes Sheffield best "because her friends live there."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She does not know anything about the representation of Sheffield in Parliament. "She at first said that India was smaller than England,

and then wasn't sure." She does not know the chief industries of this country, nor its population, nor the number of M.P.'s in Parliament, nor how the country is governed. She knows next to nothing about English history.

She reads the News of the World, the Yorkshire Telegraph and Star, the Daily Mail. The parts she absorbs are: 'To-night's Smile,' War news, and "any exciting or 'newsy' item which appeals to her."

*Home Rule*: "Doesn't know, and doesn't want to know."

*House of Lords*: "Doesn't know exactly what it is composed of and will not offer any opinion."

*Protection*: "Knows nothing about this."

*Socialism*: "Hasn't any knowledge of what Socialism is, but is very prejudiced against it and is very sarcastic and abusive to any one who calls himself a Socialist."

*Votes for Women*: "Still sticks to the old idea that women should have no interests outside their domestic affairs."

*Conscription*: "Supports Conscription wholeheartedly as being a means of rooting out slackers, who, she says, ought to go and help her brother to protect the women and children."

*The Russian Revolution*: "Thinks that the Russians are traitors to the Allies."

*State Education*: "Hasn't any views on this."

*The Future of the Workers in England*: "Seems to think the workers will always continue as they are."

*The King*: "X is much disgusted with the present King, and at times uses a great deal of abuse regarding his capabilities. She believes we ought to have a leader, a warrior, as a king. Her ideal king is King Albert of the Belgians."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not a member of a Trade Union, and knows nothing about it, and is further "very much prejudiced against Trade Unionism." "Prejudice will not allow her to get any information."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

X deals "a little" at the 'Stores'; often goes to a Co-operative Café for her dinner; but has no interest in, or knowledge of, the Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

Her hobby is crocheting. On Thursday afternoons in winter she usually goes home at 1 o'clock and helps at home. After this "she goes to the 'pictures,' or to dances, or to meet gentleman friends." In summer much the same, except that she goes for walks instead of dances, "but on no account misses the 'pictures.'"

On Sundays she stays in bed till 12 o'clock, then goes for a walk, afterwards crochets, reads, or tries to amuse herself in some way.

Very occasionally she attends morning service at the Cathedral or at chapel. "The same thing summer and winter, and she thinks it a great shame that Sheffield has no place of amusement open on Sunday."

Of late she has begun to attend the Victoria Hall fairly regularly, owing to its cheerful service. She has usually been in the habit of spending her evenings at home crocheting or helping in the house, but always on Thursday she goes to some place of amusement. "Recently X has not gone home at all after leaving the shop, but has gone to a place of amusement with some gentleman friend about three evenings a week."

She goes to the seaside every year and gets pleasure out of the usual amusements provided at such resorts.

"Her ambition is to live in a smart villa in the West End of Sheffield (Psalter Lane preferred), and would amuse herself with concerts." She has never thought of how she would like to spend her old age, but would not like to go 'back to the land.'

#### LOVE OF BEAUTY.

She is very fond of music, good music of any kind. She listens occasionally to the bands in the parks, likes to hear professional singers, but hates amateurs. She cannot sing or play. Though there is a piano in the house, it seems to be merely an ornamental piece of furniture, and is used only very occasionally (by visitors). X dislikes the gramophone.

The house is plainly but tastefully furnished, and looks cheerful and homely; the pictures are very few, but show taste. There is just enough furniture to make the house look comfortable. The house has particular care bestowed upon it, and there is no disorder or untidiness anywhere. X herself is very particular about her personal appearance; but she seems to know nothing of pictures or art galleries, and is not enthusiastic about scenery.

She could name six plays of Shakespeare, and had seen more than one of them at the theatre. She had read several of Dickens's novels. But apart from these two authors, she seemed almost ignorant of English literature.

She goes to the 'pictures' fairly often, and "prefers Shakespeare's plays and racing pictures." She never goes to a music hall, but visits the theatre about once a month, and "prefers good operas and Shakespeare's plays or any play that has been successful."

#### LOVE OF TRUTH.

X does not seem to have much time for reading and does not care for it. There are very few books in the house; she does not belong to a library. She knows nothing of scientific subjects and seems to have never heard of Newton, Spencer, etc.



## LOVE OF GOODNESS.

X does not belong to any church or chapel, nor take any interest in religious or social work. "She seems to be of the opinion that one should not talk of goodness, but that our daily conversation should be full of idle, frivolous, empty talk. Serious conversation should be barred, and whatever good intentions we may have should be stifled by frivolity."

"On one occasion I asked her if her ambition was to do as much good for our fellows as we could. Her answer was: 'Well, everybody thinks that, but it follows that we shall do that in the course of the following out of the ambition of each of our lives.'"

Her own ambition is "to have plenty of money and to live in a smart villa in Psalter Lane with a family of her own."

Her greatest pleasures are visiting 'the pictures,' going walks with gentleman friends, crocheting, reading, dancing, "or anything which causes excitement."

"She has a horror of remaining single, and therefore tries all her charms to captivate all eligible young fellows; she is indifferent to all others."

She has no opinion about the churches, "except that plenty of good 'fashion-plates' attend them." She will give no opinion on the subject of Christianity or Religion or the Future Life. "It is very difficult to get X to talk seriously at all. I rarely could get a serious answer."

## NOTES ON MISS YENN'S LIFE-HISTORY.

X commenced school at five and finished at twelve. During this period she had several serious illnesses but in spite of them reached the seventh standard.

She places no value on her school training, but says during the months she was at home through illness, her mother taught her a great deal of what she now knows.

"Her parents were very particular about external things, but the principles of religion were entirely neglected." Her mother died when she was twelve.

X commenced to work in a shop. She was there for twelve months, and was then ill for six months. She then took another place, but had to leave on account of illness. Two years ago she was managing a fancy and jewellery shop, but left in order to improve her position. She has always been used to shop work.

## MRS. GOLDSPOON.

Aged 26; hawker; lives with her three children. (Husband killed in the War.)

## ADEQUACY FOR HOME-LIFE.

She is "a good mother in her very rough and ready way; appears very fond of her children, who are all big and bonny, and well-fed." She is kind also to her mother-in-law, who has been invited to share the home. In her own way she does what she can to make her dwelling home-like.

## ADEQUACY FOR WAGE-EARNING WORK.

She is "very, very fit" physically; is "undoubtedly" doing what she is suited for, and likes it. "She is up in the mornings very early, and at the markets looking for goods to sell; she is very good at buying, and especially good at selling."

## ADEQUACY FOR LOCAL CITIZENSHIP.

She has lived in the same locality in Sheffield all her life, and would not dream of moving from it. She has not a scrap of the knowledge about local things that would fit her to vote. She does not even know the name of the lord mayor.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

She reads the Evening Star, John Bull, and Answers. Her conviction is that the country is governed "by men who try to make it very difficult for poor people to get a living." Beyond that she has no opinion on politics! She knows nothing whatever of English history, etc. She does not know the name of a single one of the M.P.'s for Sheffield.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She knows nothing at all about Trade Unionism, and is quite indifferent to it.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She knows nothing at all about the Co-operative Movement and is not a member of it.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

She spends her afternoons "standing by a handcart at the corner of a side street near the G.C.R. station, selling her goods." She spends Sundays "sorting her goods ready for sale next day."

She spent the evenings of one ordinary week as follows:—

*Sunday* : "Out for a walk."

*Monday* : "Picture palace."

*Tuesday* : "Sorting her wares."

*Wednesday* : "Washing clothes."

*Thursday* : "Sorting her wares, then picture palace."

*Friday* : "Sorting and housework."

*Saturday* : "Hawking until 9 p.m."

She never has a holiday. If she had plenty of money she would "have a lot of very nice furniture and things about the house." She has no wish to go 'back to the land.'

#### LOVE OF BEAUTY.

She is fond of "any kind" of music, but especially rag-time. There is a piano (costing £50) in the house, and it is enjoyed "very much indeed." She loves barrel-organs, and will often pay a man to play for hours together in front of her house.

The condition of her home does not indicate a Love of Beauty. "Everything in the place is very third-rate and dingy. In amongst all this, with steam and smoke, is the £50 piano. At times it is almost impossible to get the door open more than a few inches, as there are huge boxes of things waiting to be sorted. All this, as well as cooking, washing, and baking has to be done in the one living room. The combination of smells is indescribable." She does not bother much about order and cleanliness in her house, but keeps herself fairly smart. She never visits any art galleries, etc., and appears to be quite indifferent to 'grand scenery.'

She knows nothing whatever about authors, artists, and composers; she does not know whether Shakespeare was a writer or a prize-fighter.

She goes to the 'pictures' about once a week, and prefers 'comics.' She goes to the music hall about once a week, and prefers 'comedians.' She goes to the theatre "very seldom indeed."

#### LOVE OF TRUTH.

She never reads a book, and has none in her home. She knows nothing whatever about science or scientists.

#### LOVE OF GOODNESS.

She never goes to any place of worship, she never does any specifically altruistic work, she is not one of those who have been awakened to the dignity of life. Her ambition is "to make money and buy nice showy things." Her greatest pleasures are "making money" and "having a little variety at nights."

She thinks churches are all right for children; she says she "prefers not to think about Christianity for herself"; and knows next to nothing about the Bible.

"A very queer mixture. A very large-hearted woman, but has absolutely no conception of morality. Considers a 'Bohemian' life the thing. She will work willingly to get any little extras for her mother-in-law. She will also lend small sums of money to neighbours in need or let them have things until they can pay."

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### NOTES ON MRS. GOLDSPOON'S LIFE-HISTORY.

"She attended a Church of England school as a child, but stayed away whenever possible."

Her parents were very poor and illiterate people, but not in "Class III." She left school at 13 and went to work in a factory for some years. At the age of twenty she became very friendly with a young man at her shop. After a time he persuaded her to go and live with him, and a little later she started hawking. At twenty-one she had a baby girl, and by this time she was living with the man as his wife. This condition of things went on until there were three children. Before going to France the father married X, and was killed after being out there just over a year. "When I went in to see her, she said she was sure getting married had brought her 'bad luck.' All the years they have lived together they have been very happy and done well. She wished she had not married."

### MISS YELLTON.

Aged 28 ; shop assistant ; living with her people.

#### ADEQUACY FOR HOME-LIFE.

She is very fond of her home. She helps to keep it clean and pleasant. She makes a good daughter and sister.

#### ADEQUACY FOR WAGE-EARNING WORK.

(Hours, 9 a.m. to 8 p.m. ; conditions of work, good.)

She is physically fit for her job, interested in it, and fairly well suited to it, but she wants to take up music as a profession. She is regular, punctual, industrious, efficient ; she has sufficient power of taking responsibility to be left occasionally in charge of the business.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Thinks the population of Sheffield "may be something over a million" ; knows nothing of its past. She has absolutely no knowledge of, or interest in, local politics—does not even know the lord mayor's name. "She thinks the University is all right for the clever and rich people." She has only once been out of Sheffield—on a holiday to Wales. She wishes she could live in Wales.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She does not know the number of M.P.'s representing the town in Parliament, nor anything relating to them ; she has no interest in such matters and has no political views.

*Votes for Women* : "Did not know that women had the franchise."

*Conscription* : " Is against Conscription, but would not help in any way to put it down."

*The Russian Revolution* : " Has heard of it during conversation, but does not really know anything about it and cannot give any views."

*State Education* : " Does not regard education of children over the age of fourteen as of any value. 'Of course it is all right for those who have plenty of money, but not for the working-class.'"

*The King* : " Has no love for the King. Said once that the King and the Kaiser should finish the War between themselves."

" When asked these questions, the answer is every time : ' I do not know anything about the matter ; I never read ; and have no time to take any interest at all.' "

She reads the Sheffield Independent and the Yorkshire Telegraph and Star occasionally. " She does not read the leading articles or the news on the War ; trifling bits and local news are the only parts she takes any interest in."

She is totally ignorant of the history of England, and could not give a guess at the population or chief industries of the country. She knew India was larger than England.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not in any Trade Union. She is entirely indifferent to Trade Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

" The only reason that her family deal with the ' Co-op.' is that it is near to them and that they get the ' divi.' "

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

She spends all her spare time in practising music. She " sometimes " attends chapel on a Sunday, and " very occasionally " goes for a walk in the country. If she could afford it, she would " live quietly in the country and play music to her heart's content." She has no desire to go ' back to the land.'

#### LOVE OF BEAUTY.

She is very fond of classical music, of sentimental songs and hymns. Her favourite composer is Beethoven. She can play the piano extremely well. " Her one enjoyment is derived from the playing of the piano."

The home is in good taste ; " whenever possible, X advises about the order and cleanliness." She is " very particular " about her own personal appearance. She has a small window-box of flowers, and takes great pride in it. She appreciates the stars, the moors, etc.

She cannot name six plays of Shakespeare, does not know any

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of the great English writers, except Dickens. Some years ago she read *A Christmas Carol*.

Goes but seldom to the picture house, and never to the music hall or theatre.

### LOVE OF TRUTH.

She does very little reading; she knows nothing of science or scientists; she shows no signs of any active desire to find out about things.

### LOVE OF GOODNESS.

She has been a devoted member of a dissenting church, but has now lost interest in such work and never goes to service. "She just acquiesces in what the churches teach." "She believes that Jesus Christ is the Son of God, who was sent to save us from our sins; she thinks as the old-fashioned ranters do; her father and mother were also brought up in that belief, and it has been handed down in the family." "She will not talk about God at all; she seems to think of God as a superior person about whom we must speak with bated breath." "She thinks of religion as something which she cannot define, but which is outside ordinary everyday life." Her knowledge of the Bible is well above the average.

"Lack of strength of character has been one of the influences which have made her what she is." "Her character has not developed because of the narrow views she possesses, her parents being the same. Lack of education, together with little or no leisure, has provided few opportunities for study and thought of general matters and the seriousness of life. . . . She seems to be rather selfish and has no friends, although she is a favourite at home. . . . From what I have observed, if she had diligently studied either at home or at evening school, or taken any interest in general matters, she would have been a clever girl, with a genuine love of beauty and truth and goodness. There is the making of a good and useful woman in her."

### NOTES ON MISS YELTON'S LIFE-HISTORY.

She left school at thirteen, without having reached the top standard. But she certainly learnt 'the three R's' pretty thoroughly.

Her parents (the father was a blacksmith) were estimable but uneducated people, and did not regard education as at all a necessity for their daughter. She helped at home when quite a child, and went out to work not long after leaving school.

### MRS. JENN.

Aged 36; housewife and shopkeeper; lives with children (husband in France).

## ADEQUACY FOR HOME-LIFE.

She is very fond of her home ; it means everything to her. She takes a great pride in it ; keeps it very clean and tidy ; and is very thrifty. She is fond of her children, does all she can for them ; and lives on good terms with all her family. The children are a great credit to her, but she only means to keep them at school till they are old enough to earn money.

She discusses things to some extent with her husband, and loves her home because "her children are young and about her."

She is physically fit and has been able to keep her husband's business together while he is on active service. She is industrious. "She must be an excellent worker because, besides managing her husband's business, she has cooked, baked, and washed for seven children without any assistance whatever." None of the children is over school age. "Their ages are B, 12 ; B, 10 ; G, 8 ; G, 5 ; B, 3 ; G, 2 ; B, 1 month." She cannot pay for assistance, "as it is a great struggle to get sufficient food for all these growing children out of her army allowance."

## ADEQUACY FOR LOCAL CITIZENSHIP.

She knows nothing of local politics, but "would like more equal distribution of food, so as to prevent queues and having to leave children alone so long to try to get food." She knows nothing of the University or the local W.E.A., but thinks "that poor people need help, so that their children should have a fair chance." She has never lived in any other town or district, but "would like a better and larger house if it could be obtained."

## ADEQUACY FOR NATIONAL CITIZENSHIP.

She has no knowledge of politics, history, etc. She seems to think the chief industry of the nation is the cutlery manufacture of Sheffield.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not a Trade Unionist, and knows nothing of Trade Unions.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She is not a Co-operator, and knows nothing of Co-operative societies.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

Her only hobby is sewing, and in winter all her leisure time gets used up in "mending." In the summer she frequently manages walks into the country with the children. She stays at home on Sunday to cook, etc.

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She spends her evenings "bathing the children and getting them to bed, ironing, or finishing something that has had to be left during the day."

She is never able to get a holiday. She looks forward to spending her old age "quietly, with a trifle of money and a cottage, so that she and her husband are not in any way dependent on the children." She has no wish to go 'back to the land.'

### LOVE OF BEAUTY.

X is fond of music, and owns a gramophone on which she says she likes 'tenor songs and marches' best. She listens sometimes to the bands in the parks but never goes to concerts.

There is not much beauty in this home, only photographs of members of the family on the walls. The furniture consists of sideboard, sofa, wringer, wooden chairs, and large ornaments on sideboard and mantelpiece. The home is very clean and tidy; there is no garden. She has no appreciation apparently of scenery, stars, or sunsets. She reads no books, and has no knowledge of Shakespeare or any great writers, etc.

She occasionally goes to 'the pictures,' and prefers Charlie Chaplin; she finds them "a recreation after the continual rush of the day." She never goes to music halls or theatres.

### LOVE OF TRUTH.

There are no books in this house, and X does not belong to a library, nor attend any classes. She knows nothing about evolution, political economy, etc.

### LOVE OF GOODNESS.

X belongs to no church, chapel, etc. "She is a clean, thrifty mother—sharp in manner, at times blasphemous. In spite of all, a diamond in the rough."

Her ambition is to "make a little more money, so that the children may be able to live in a bigger house where there is more fresh air." Her greatest pleasure is to see the children grow up, looking healthy and strong.

She has not considered Christianity for herself, but thinks it all right for the children. She thinks "certainly there is a Heaven and a Hell," and that "God is above all and sends joy or trouble according to what is 'lotted' out to each of us." She believes that children should go to Sundayschool, and sends her own regularly.

On many occasions she has been sent for by the neighbours in cases of sickness, and she has given food to three badly neglected children when their mother was out.

### NOTES ON MRS. JENN'S LIFE-HISTORY.

She was one of a family of six children: Her father was a cutler,



earning small wages. She was sent to a church school until she was 13 years old, and then was sent out to work as an errand girl. Later she became a buffer. She says she earned "enough to get through, and was able to earn her own living up to the time of getting married."

#### MRS. THORNSON.

[Written directly for publication by the helper.]

Aged 38; housewife and charring, etc.; lives with husband and children.

#### ADEQUACY FOR HOME-LIFE.

Mrs. Thomson has been kind and helpful to her widowed mother before and after her marriage, and is genuinely attached to her husband. She is the leading spirit, and is referred to by her husband in all matters of business as being the partner with the stock of worldly wisdom. She loves her children in an easy-going fashion, and has never ceased to mourn the loss of a boy, who died in infancy. She nursed the delicate little girl most assiduously through pneumonia when she was a baby, getting no rest by day or night for almost a week. The husband had an illness, and was out of work or on short work for months. The family income was precarious, and always inadequate to provide the barest necessities, and the mother was the person who went shortest of food—as is usually the case with working-class women in such a position. She was much annoyed when she found that she was likely to become a mother yet again, and she tried various means to bring about abortion. However, in due time the youngest child (a girl) was born, and once in the world she was made welcome, but it is by design and intention that there have been no more children during the last five years. Mrs. Thomson had several miscarriages in her earlier married life. Since Mrs. Thomson has gone to work regularly her home and children (never very tidy) have been much neglected, e.g., a piece of dirty newspaper takes the place of a proper tablecloth. The children seldom sit round the table for their meals, but are allowed to snatch a piece of bread and treacle in their dirty hands, and then eat it in the street. Mrs. Thomson is ambitious that her children shall outshine those of her friends (and rivals) in the matter of fine clothes for Whitsuntide and Sundayschool parties, but she is content that they shall wear dirty, torn garments on ordinary occasions. The eldest girl showed considerable promise at school, and the parents would have liked her to go on to a secondary school, but means would not allow of this being done. The girl has been pampered and encouraged in her unwillingness to give assistance in domestic work. She has lessons on the hired piano, chiefly to gratify her mother's social ambitions.

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### ADEQUACY FOR WAGE-EARNING WORK.

Mrs. Thornson is of medium size and ordinarily robust, but she is incapable of doing very heavy work. She attends regularly and punctually at her place of work, and apparently gives satisfaction to her employer. Her own housework is done "rather more or less." She is not a good cook, and does not make the best use of the food at her disposal, especially in these days of small rations. The income of the house from the various sources is considerable, and a large sum is spent each week on food which is spoilt in preparation or by remaining on the table in the hot kitchen until it is unfit to eat. She is only fairly good at sewing—she has a sewing-machine on the hire system, but scarcely ever uses it. Her laundry work is quite good—when she is making a grand effort over the children's white frocks for an "occasion."

### ADEQUACY FOR LOCAL CITIZENSHIP.

The population of Sheffield in 1917 she puts at 300,000. In 1817 'it was a small town, where silver and cutlery goods were made in private workshops.'

She knows the names of the lord mayor, of one of the councillors for the ward, and of a few of the chief citizens. She is anxious to have improvements in working-class houses, chiefly in the direction of making them more convenient to work (gas and water laid on, etc.). She knows the University buildings, but has no interest in the University, and does not care to know about the W.E.A.

She lived for some months as a young girl with prosperous relatives in Middlesex (the eldest girl acquired some of her superior ways by a similar proceeding). She would like to live in a better house in a pleasanter part of Sheffield, but would not like to live in the country. In early married life she lived in the country near Sheffield, where she missed the amenities of town life.

### ADEQUACY FOR NATIONAL CITIZENSHIP.

She knows that Sheffield is represented by "several M.P.'s," including Hope (Conservative) and Tudor Walters (Liberal). Her husband being a convinced Liberal, she has a certain leaning in that direction, but politically she is a vague wobbler. She knows nothing about the *Reform Act* of 1832, and confuses the *French Revolution* with the Franco-Prussian War.

She thinks the *Industrial Revolution* had something to do with the Broadhead riots, of which her father used to speak.

*Magna Carta* and the *Battle of Hastings* are just names to her.

*Gladstone* was a Liberal statesman and churchman—'a good man.'

She has never heard of *Robert Owen*.

*Napoleon* was an Emperor and general. I do not think she realizes

that he was not the same Napoleon as the husband of Empress Eugénie.

'Watt invented something.'

*Cromwell* was 'a general,' and *Wolsey* appears to be identified with the late General Wolseley.

*India* is a 'very big country,' but there is no realization of its vast extent.

She has no idea as to the probable number of the population of England and Wales.

The chief industries of the country are 'coal, iron, and steel.'

She does not know the total number of M.P.'s. She 'has not heard much about *Home Rule* lately, but the Irish are always grumbling about something.'

She accepts the *House of Lords* ('part of Parliament') as part of the natural order of things.

She does not understand *Protection*.

She knows nothing about the principles of *Socialism*. It is suggested to her that certain neighbours of hers (the best educated people in the street) are Socialists. 'They seem all right.'

She is quite pleased to have her Parliamentary vote, but she is not as keen about Votes for Women as her husband is. He used to take and read a Suffrage paper regularly. She has no high ideals as to the privilege and responsibility involved by the franchise.

'There has been a lot of rioting and fighting amongst themselves,' but the *Russian Revolution* is too far away to make much impression.

She has no special views as to *State Education*. She wants her girl to go to a 'Commercial School so as to improve her position as a clerk, but she would not be prepared to make sacrifices to give her children a good education, apart from the utilitarian side of it.

She thinks the workers ought to have more wages in time to come. She compares her husband's wages unfavourably with those of certain unskilled munition workers, and is rather jealous and greedy in consequence.

She thinks the *King* 'does his best.' She has no revolutionary ideas as to 'doing away' with Royalty. She reads daily the *Evening Telegraph*, and often the *Daily Independent*, and weekly *News of the World*, and sometimes *John Bull*. The local information and personal paragraphs and Police News receive most attention—scandal and divorce cases, etc., she finds interesting. She says 'the country is governed by Lloyd George and Parliament.'

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She has never been a member of any Trade Union; the opportunity did not present itself. She encouraged her sister (a leather stitcher) to join the appropriate Union when an organizer was running a Trade Union campaign. Her husband is not in his Union, and she hardly thinks it worth the bother and expense of the contribution

(no immediate benefit appears to be offered). She has no knowledge of the history or literature of Trade Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She is not a Co-operator, and has no interest in the Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

She usually spends her evenings at home, especially since she has gone out to work regularly, her own housework having to be done after her return home about 4 p.m. She attended a War Working Party (knitting and sewing) for a year or so, although at the time the family wardrobe was woefully in need of repair, and waited indefinitely for these repairs to be done. She is a regular attendant at a weekly evening class and a monthly guild meeting in connexion with her church. She attends church services on Sundays with fair regularity, but her interest in this direction has slackened somewhat during the last five years or so. She does not have a regular annual holiday (very few working mothers have this luxury). Emphatically, she would not like to live in the country, although she enjoys a day's outing occasionally with the members of the "class."

#### LOVE OF BEAUTY.

She professes 'to like music' (the conventional reply). She neither plays any instrument nor sings. She enjoys concerts of a popular character, e.g., entertainments by Club girls. There is no gramophone in the house. A piano was acquired about a year ago—on the hire system—so that the eldest girl might learn music. This piano occupies an inordinate part of the available space in the very small (and only) living-room. A couch had to be sold to make room for it. The floor is covered with shabby linoleum, and there is a "pegged" hearthrug. The house is usually untidy—articles of clothing lying about, dirty "pots" waiting to be washed up at some future time. The windows and window curtains would look better if they were washed more frequently.

Mrs. Thomson is careless about her personal appearance, except on "state occasions." She usually looks as if she had been interrupted when half-dressed and unwashed, and had never had time to finish her toilet.

She never goes to museums or art galleries, and she does not appear to have any appreciation of grand scenery. Her husband had an allotment when they lived outside Sheffield in the early part of their married life, but she took no interest in it apart from the use of the vegetables produced. She never has plants or flowers in the living room.

She never reads poetry, and cannot name any of Shakespeare's plays.

*Milton* was 'a blind poet.'

*Dickens* 'wrote *Pickwick* and *Oliver Twist*.'

*Sullivan* 'composed music.'

She knows nothing of R. L. Stevenson, Morris, Ruskin, Raphael, Turner, Beethoven, Chesterton, Bernard Shaw, H. G. Wells, Bennett, Tolstoy, Maeterlinck, Goethe, Dante, Virgil, Plato, or Edward Carpenter.

She sometimes goes to the 'pictures.' She likes best the comic pictures (Charlie Chaplin is a favourite), and next pictures of 'high society life, with fine clothes.'

She very rarely goes to a theatre, and never, I think, to a music hall.

#### LOVE OF TRUTH.

There are few books (if any) in the house, beyond the children's prizes. There are shelves in a cupboard containing miscellaneous articles, on which the prizes are placed when received, but they are not cared for. The children are allowed to dirty and tear them, and leave them lying about in the room. Owing to lack of discipline, no one troubles to put anything in its proper place. Mrs. Thornson never reads a book except occasionally a paper-back novelette, e.g. *Family Story Teller*.

She shows no knowledge of *Evolution* or of *Political Economy*, or of any branch of *Science*.

*Darwin* 'had something to do with men being monkeys in former times.'

*Edison* 'invented electric lamps and telephones.'

*Columbus* 'discovered America.'

She seems ignorant as regards *Isaac Newton*, *Spencer*, *Lodge*, *Aristotle*, *Haeckel*, and *Huxley*.

Mrs. Thornson is shrewd, without being intellectual, and does not trouble herself about seeking "the Truth."

#### LOVE OF GOODNESS.

When Mrs. Thornson moved back into central Sheffield a few years after her marriage she came under the influence of active church workers, joined a "class," and soon was admitted to full membership of the Church of England by confirmation. She had lacked definite religious teaching previously, and something of the nature of a mild "awakening" or "conversion" took place at this time. The first ardour has passed off, but on the whole, having regard to family ties, she fulfils her religious duties regularly and carefully. She sends her children regularly to church and Sundayschool, and meetings in connexion with church organizations.

She is a little self-seeking, and likes to stand well with the "church ladies" with the hope of getting presents, and helps for the children. She is somewhat critical as regards the alleged backslidings of some of the fellow-members of the church guild, especially if they have been known to give way to drink or betting—two vices common amongst the women of the district, but presenting no temptation to herself.

She is a little narrow in her outlook, and her acts of kindness are usually limited to her immediate circle; but some years ago she showed true friendship and neighbourly helpfulness to a young woman who gave birth to a child soon after her husband was sent to prison. 'Perhaps she did not know much about her husband's too worldly goings on, and it is a bad time to be left alone, so I went and stayed with her at nights until baby was born, and the older child came amongst mine, and then I looked after the poor soul' (i.e., prepared her meals and helped to nurse her).

Her present-day heroes appear to be Nurse Cavell and Horatio Bottomley!

She has a fair knowledge, remaining from school days, of Bible stories, but does not often read her Bible. She believes in a Future Life, and thinks that one's fate hereafter depends much on one's life here and now, but God is merciful and will make great allowances for people 'who do not always live up to it.'

#### NOTES ON MRS. THORNSON'S LIFE-HISTORY.

She was born in Sheffield, her father being a semi-skilled silver worker and her mother a "case-liner"—a hard-working widow, the father dying when she was about fifteen years of age. She left the council school out of Standard V. She went to work at thirteen years of age at jewel-case lining, later being employed in a stay-busk factory. She never acquired real skill in any industrial employment.

She was married at the age of nineteen, and has had seven children born alive. There have been two long periods of poverty during the married life, one due to the husband's prolonged illness, and the second caused by his having to take uncertain outdoor labouring work—the indoor work in large East End works being injurious to his health. It is creditable to Mrs. Thornsou that she never reproached her husband for their sufferings during these times, but tried to make the best of things, and earned a little money herself by washing, etc.

Her character has coarsened and deteriorated to a certain extent with increasing prosperity. (Is this deterioration a late result of earlier privations?)

She suffers from a lack of real education. The church undoubtedly has a good influence on her, apart from the strictly religious aspect, and the social gatherings, classes, etc., in connexion with it give her companionship and necessary social intercourse.

#### MRS. YEAXLEE.

Aged 39; housewife; lives with husband and children.

#### ADEQUACY FOR HOME-LIFE.

"She seldom stirs out of her home."

"She is very fond of her husband and children, "a good wife

according to her lights," but "a weak-willed mother, getting angry and tearful by turns when the children disobey her, but would easily deny herself to give them necessities." "The house is generally clean, but poor and bare." She does not want the children to stay on at school, she says 'if they keep them on much longer they will stay till it's time for them to get married, and she needs their money.'" Likes her home "mainly because she is used to it, and it provides a shelter." "She is very proud of it now the papering has been done, but its previous forlorn aspect did not really distress her greatly."

She is physically fit. "She couldn't be considered a good worker because she does so little. She just 'sits about' in the house all day—of course there is very little to do in that tiny house." "She doesn't do much of either sewing or cooking." "She neither likes nor dislikes her work." She is not capable of initiative or responsibility.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Puts the population of Sheffield in 1917 at 2,000,000; in 1817 at "less than now;" and does not know what Sheffield was in 1817. "Does not think of political questions, or know anything about them, and takes practically no interest in local politics." "If she were in power she would take the money from the very rich and give it to 'those who haven't nearly enough' (thinking of herself)." She thinks the W.E.A. 'would be all right.' She has never lived anywhere else and does not want to change.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She has no politics, and does not know the names of any M.P.'s for Sheffield.

She thinks India is larger than England. Has no idea of the population of England and Wales, or the chief industries of this country. She "can't think" how many M.P.'s there are. Thinks Votes for Women "would be good if women could thereby help other women, but obviously had never thought about it. Thinks the Russian Revolution is 'awful.' She reads the Star—"the War mostly; doesn't like the murders and suicides."

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

Is not a member of a Trade Union, and knows nothing about Trade Unions.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She is not a Co-operator.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

She spends her evenings "just sitting at home." Never has an annual holiday. If rich enough, she would like to 'have a larger

house and help other folks a bit.' Wishes to spend her old age "more or less in the same way as now, but with more money or a bigger house." Does not want to go 'back to the land.'

#### LOVE OF BEAUTY.

Mrs. Yeaxlee does not seem to have any Love of Beauty. The pictures on her walls are the usual photos of relatives; the furniture consists of a table and two chairs; there is a stone floor and no carpet. She is clean, but generally untidy. Never visits picture galleries or museums. Has no garden or allotment. "Never goes out on to the moors." Has read no poetry, and knows the names of none of Shakespeare's plays.

She does not go to the 'pictures' "because she went on one occasion and came back to find the youngest child had smashed the window; also she is afraid of the children being burnt." She does not go to the music halls or the theatres.

#### LOVE OF TRUTH.

"She says she likes a book now and then, but if some one comes and interrupts her she 'can't settle to it again'." She knows nothing of science or scientists, philosophy or philosophers.

#### LOVE OF GOODNESS.

"She is a good wife and mother in so far as she is faithful to her husband, doesn't ill-treat her children, and shares all she has with them. Very thriftless; she once tried to give me 3d. a week to save, but soon tired of the attempt. Just exists from day to day; easily moved to tears or laughter. Cannot spend her money properly, and so is continually short; then she rails against the Government. Promises things readily (e.g., to come to a mothers' meeting), but seldom or never fulfils promise, more from general slackness than anything else."

She is "easily moved to expressions of admiration on hearing of some noble deed, but has no desire to 'go and do likewise'."

"The children are fond of her, and she nurses and caresses them gently when they are ill."

Her greatest pleasure is "seeing her husband back from the Front."

"Does not like men; prefers women."

She attends no church as a regular thing. Of churches she "thinks it is a good thing we have them, as, if not, 'Where could us women be churched?'"

She thinks Christ is 'the One we always go to first.' 'I allus say 'Lord help me!' when I'm in trouble; I said it a lot when Jimmie was ill.' Said of Religion: 'We have to have it.' Said of Christianity: 'It's a good religion.'



Said there were twelve disciples, but could not name them, and did not appear to know who were Isaiah, John the Baptist, Lazarus, Nicodemus, Paul, Pharaoh, or Stephen.

#### NOTES ON MRS. YEAXLEE'S LIFE-HISTORY.

Received her education at a Wesleyan school.

"She thinks education was better in her day than it is now, because they seemed to teach the children more sewing. According to her, children appear to be taught very little to-day; 'they can't all tell the time even,' she said."

Her parents were "inadequately-equipped" working-class people.

#### MISS DRAGON.

Aged 47; charwoman; lives alone.

#### ADEQUACY FOR HOME-LIFE.

"She is very fond indeed, and very proud, of her home." "She mends everything about it that she can herself, and when the damp comes in, she cements the bricks up herself." "She often speaks of her home with affection." "Her furniture is very much superior to the ordinary furniture, and she is very conscious of it; also she copies ideas from the people among whom she works." "She lives in a part where the surroundings are very bad, and very rough people round."

#### ADEQUACY FOR WAGE-EARNING WORK.

She is physically fit for her work and likes it, but would prefer farm-work. She is regular, fairly punctual, industrious, capable of small responsibilities, and very efficient. She "throws all her strength and heart into her work."

"She earns every penny of her money, and does a good deal of extra work over and above the ordinary charwoman's job. She is always willing to do anything we ask her. But she is rather strong in her likes and dislikes, and will do nothing for any one unless she is 'treated properly'!"

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She has no idea of the population of Sheffield, but she knows personally one representative for her ward and the names of several other councillors and officials. She wants the housing and sanitation in Sheffield to be improved—her own house is practically uninhabitable in very wet weather. "She once did a week's scrubbing at the University; that's all she knows about it." "She was very much impressed with the idea of the W.E.A. when I told her, and said, 'My word, that's all right!' "She has never been out of Sheffield,

but says she would like to go to Canada ("doesn't know why, but has always wanted to").

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She is a Conservative "because she has worked for Conservative people, and always been among Conservatives; it has never entered her head to belong to any other party." "She is very one-sided; she has no power of reasoning; she is such and such a thing, because she likes such and such a person. She has not enough brains to be taught much."

She does not know the names of any of the Sheffield Members of Parliament. She has no idea of the total number of M.P.'s. She could not make a guess at the population of the country, and she opined that India was smaller than England.

'Steel' seemed to be the only British industry she was aware of. She thinks the Government of the country is carried out mainly by the King.

*Home Rule*: "Thinks if the Irish get it they will want to rule England."

*Socialism*: "Said that meant 'share and share alike.'"

*Votes for Women*: "Once joined something at a suffragette meeting. Believes in it strongly."

*Conscription*: "Believes in it strongly. 'They ought to be made to go if they won't go!'"

*The King*: "She says 'He's all right!' (Has a photograph of the Royal Family in a gorgeous frame.)"

She cannot now see well enough to read the newspapers much; when she perused them more thoroughly, she was interested mainly in local news, advertisements, 'and a murder if there was one.'

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is totally inadequate for it.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She doesn't believe in Co-operative Stores, "thinks they do you!"

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free afternoons*: "Washes."

*Sundays*: "Communion in the morning at 8 a.m. Does a bit of housework. Goes to church mission at night."

She spent the evenings of an ordinary week as follows:—

*Sunday*: "Went to mission."

*Monday*: "Whitewashing cupboards."

*Tuesday*: "Didn't get home till 8. Did a little sewing."

*Wednesday*: "Went to church."

*Thursday*: "Washing."

*Friday*: "Got home late, didn't do much."

*Saturday* : " Cleaned all the windows."

She never has any holiday.

Were she rich enough to choose, she would live a quiet life in the country and help others. She is afraid of the workhouse, but refuses to look on the dark side of things. She would very much like to go 'back to the land.' "She would be excellent on the land—strong, full of common sense, and doesn't mind any amount of hard work."

#### LOVE OF BEAUTY.

She is "fairly fond" of music. She likes hymns, but not songs. ('Mother never would allow me, and I never have done.') Her six favourite hymns are :—As with Gladness Men of Old ; Fight the Good Fight ; Onward, Christian Soldiers ; Thy Way, Not Mine, O Lord ; Jesus Loves Me, This I Know ; Jesu, Lover of my Soul. She goes to concerts at the church.

In its cleanliness, and to a considerable extent in its attempt at a colour scheme, her home does indicate a Love of Beauty. "She is often up till two in the morning cleaning and polishing. She is out till eight every night nearly, and does all her work when she gets home." She is particular about her own appearance.

She never visits the local art galleries or museums. The Mappin Art Gallery is the most handsome building she knows. She has a real appreciation of beauty in nature.

She knows nothing whatever about any English writer, alive or dead—not even William Shakespeare.

She goes to the 'movies' about once a week, and prefers tragedies and murders, and sensational films. "She doesn't like racing pictures or funny things." "The influence of the picture palace upon her is a very morbid one. She imagines stupid things about people, and tells the most exaggerated stories about the places where she works, such as 'the husband running round the table after his wife with a knife,' and also dreadful stories of deaths and accidents. I am sure it is the 'pictures' and a morbid mind."

She never goes to the music halls or theatres.

#### LOVE OF TRUTH.

Religious magazines and Bibles are the only books in her house ; they are read very little because of her poor eyesight, and the little free time she has. She is entirely ignorant of the world of science and philosophy. "She has reached a level, and sees no higher one. She is quite contented with what she thinks she does know."

#### LOVE OF GOODNESS.

She is a loyal church-member and regular communicant.

She belongs "because she has always been brought up to it."

She thinks "everybody ought to have Christianity."

She regards Jesus Christ as "the best man that ever lived, and

says ' It 'ud be a good job if 'e was alive now, there'd be better doings ' ; I can't make out if she connects Him with God." She has no doubt there is a Heaven and a Hell. She knows there were twelve disciples, but could recollect the names of two only. Her knowledge of the Bible is scanty.

" She has no ambition." She gets her greatest pleasure from " washing and whitewashing."

Her favourite character in history is Alfred the Great—" I think because he's the only person she can remember." Kitchener and Queen Mary are her hero and heroine.

" She is an egotist, and extraordinarily sensitive to slights. She is very excitable, and has a low type of mind. She has always lived what she calls a ' good ' life. I think she is a little deranged—she loves morbid, horrible stories."

" She is very kind-hearted when she likes a person. She will take mending home for me and not let me know ; she thinks nothing of staying up all night with a woman after a hard day's work ; she is very fond of children. But she is quick to take offence, and difficult to live with. She is very capable about her work, and always cheerful. She is almost childish in some things, and has no thinking powers."

#### NOTES ON MISS DRAGON'S LIFE-HISTORY.

She went to church school and board school till she was twelve. She remembers learning sewing more than anything else, but she also learnt to read pretty well, to write a little, and to do sums a very little. She says she got no French, drawing, or other ' fancy subjects.' She does not think much of the value of her own schooling ; thinks schools are much better nowadays.

Her father was a drunken quarryman. Her mother had to go out cleaning to earn the household income. She was brought up along very strict lines by her mother, and made to go regularly to Sundayschool and church.

She went out to service immediately upon leaving school, and has been in such work ever since.

" She has done nothing but work hard all her life at washing and charring. She left one or two places because she quarrelled with the mistress, and was not content until she had a place of her own. She has had no inspiration to know or be more, but I doubt whether she would in any case have been much different from what she now is."

#### MRS. DRABBLETHWAITE.

Aged 48 ; charwoman ; a widow ; living with her one child.

#### ADEQUACY FOR HOME-LIFE.

*' Does the condition of her home indicate that she has a pride in it ?'*

" Yes, in every way."

'What sort of mother does she make?' "A very good one: she is devoted to her little girl."

#### ADEQUACY FOR WAGE-EARNING WORK.

She is physically strong and capable, and doing the work suited to her." At the same time "she detests her work, and would prefer to be in a factory." She is regular, punctual, industrious, efficient, and responsible, but has no initiative.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

Her interest in local politics is "very limited." The one thing she feels strongly about is "housing reform." She knows scarcely anything about Sheffield, past or present, not even the name of the lord mayor now in office. She says she 'can't be bothered.'

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She does not know any of the M.P.'s for Sheffield, nor the number of M.P.'s for the country as a whole, nor the chief industries of the country, nor the population of England and Wales, nor whether India is larger or smaller than England. She is almost entirely ignorant of English history. The only political views she could be got to state (at various times) were that the *Russians* were 'a rotten lot,' that education was a 'good thing,' that the *King* is 'all right,' and that Lloyd George is 'all wrong.' She knows nothing, and cares nothing, about *Votes for Women*. "She is too busy making both ends meet to have any interest in politics at all."

She reads any papers that are lying about, and any odd scraps of news in them.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She is not a member of any Union, and knows nothing about Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She 'doesn't hold with it,' and knows nothing about it.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Saturday afternoons in winter* : "Cleaning her own home, as she is so busy on other days cleaning other people's."

*Saturday afternoons in summer* : "She takes walks."

*Sundays in winter* : "Having a lazy time (and I don't blame her)."

*Sundays in summer* : "Walks."

*Evenings* : "Doing her own housework, shopping, and sewing."

*Annual holiday* : "Doesn't have one."

She is "too tired to bother" with any hobbies.

If rich enough to do as she liked, she would "have a good time."

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She "doesn't contemplate" what she would like to do if she were old, and "doesn't want to live to be old." She has no particular wish to go 'back to the land.'

### LOVE OF BEAUTY.

She is fond of music of the "picture palace style—November the Fifth style—all fireworks and display." She sometimes goes to listen to bands in the parks. Her home shows little signs of æstheticism, but she cares "very much" that it should be orderly and clean, and she takes pains with her own personal appearance.

She reads no poetry, does not know a single English literary man, alive or dead, and cannot name a play of Shakespeare.

She goes, "but not often," to the picture palace; she would go more if she had more time and money; she likes dramatic and comic films. She goes but rarely to the music hall. She goes very rarely to the theatre—only to see melodramatic plays.

### LOVE OF TRUTH.

She does not read books at all. "She really hasn't time"—and probably wouldn't read books if she had. She knows nothing whatever about science or scientists. She has no trace of a desire to find out the meaning of things.

### LOVE OF GOODNESS.

She attends no place of worship, but says she believes in the churches. Concerning Christianity, she thinks that the "real stuff" is good, but that the bulk of the "stuff" she sees is "not much advertisement for it." She knows almost nothing of the Bible. She thinks of Jesus Christ as 'Perfection,' and of God as 'Omnipotence and Goodness'; she hasn't any definite views about the Future Life, and is content without them; she thinks religion is 'good for all.'

She does no specifically altruistic work; she does not appear to be awakened to the greatness of life; she is without ambition; she thinks rather unfavourably of men; her heroine in real life is Lady Mabel Smith.

"She is a simple, natural soul, honestly striving to get an honest living, and has not much time or inclination to study or think deeply. She is helpful, and always ready to help. Lies she abominates. Her criterion of right and wrong is a simple one, but it keeps her clean and good. She wins the respect of all those who employ her."

### NOTES ON MRS. DRABBLETHWAITE'S LIFE-HISTORY.

She had a little schooling, enough at any rate to enable her to read pretty well. She wishes she had had more.

Her parents were manual workers, 'good' people, but not well-educated, and not well-off.

## MRS. RELTON.

[Written directly for publication by the helper.]

Aged 58 ; cook ; a widow with no home of her own.

## ADEQUACY FOR HOME-LIFE.

She certainly feels sorrowful in thinking of her short married life, her old home, etc. From the way she talks of her husband, she seems to have been fond of him. I think she would make a pretty good wife and mother.

## ADEQUACY FOR WAGE-EARNING WORK.

She appears to be physically fit. She is about as suited for this work as any other. In her own way she likes her work. I doubt if she would be happy without it. She is fairly industrious, but no doubt she wastes any amount of time. She can cook quite respectably, even well (makes jolly good soup and pudding!). But she is extraordinarily deficient in many ways—forgets, blunders, etc. One day brought me a glass of water without the water. Another day, when I asked for water, she queried: 'Hot or cold?' and when I said 'cold,' promptly brought me *hot*! She is quite devoid of capacity for initiative or responsibility. But she has no serious vices; on the whole, she is perhaps above, rather than below, the average of domestic servants; but she has not enough intellect to be really capable.

## ADEQUACY FOR LOCAL CITIZENSHIP.

She estimated the present population of Sheffield at five or six million. She did not know the name of the lord mayor or of any other person "in authority over her" in the city. The animals that inhabit Sheffield are scarcely more ignorant of their native town than she is.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

Her ideas are very muddled and original—and changeable. But the fact is she is entirely ignorant. She says her favourite nephew is a Liberal, and she seems to think she is a Liberal.

*Protection* : She thinks the nephew likes Free Trade, but did not seem clear on it. She hasn't really any idea of the meaning of either Free Trade or Protection.

*Socialism* : She said she was not a Socialist.

*Votes for Women* : She doesn't believe in it. She detests the Suffragettes ('breaking folks' windows,' etc.). She understood that as she was not in her own home, she would not have a vote.

*The Russian Revolution* : She vaguely thinks of it as a big disaster, without in the slightest knowing who or where the Russians are, nor—probably—whether they were fighting on the side of England or Germany.

*State Education* : She agreed that all children ought to go to school, but not beyond the age of fourteen. (' Their mothers want them at home.')

*The Future of the Workers in England* : Thinks there will be a lot of unemployment and rioting after the War.

*The King* : She likes King George ! The proudest moment of her life was that when, as a domestic at an hotel, she was allowed by the butler to touch the King's boots ! But she said that King Edward was a ' rum 'un.'

She thinks it is the fault of the poor that they are poor ; says they shouldn't waste so much on ' pleasuring,' by which she means smoking, drinking, picture palaces, etc. She avers that ' they don't lay nothing by !'

She has only the vaguest ideas as to how the country is governed. She never reads the paper. She thought India was far smaller than England, and contained only three or four million people. She once said : ' London's the biggest place in the world, and then the foreign parts ' (whatever that means !).

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She once said to me that she did not hold with Trade Unions, but she is the sort of person who might say just the opposite the next moment. She understands nothing about Trade Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

Without knowing anything of the history or working of Co-operation, and without having any extra-commercial interest in it, she believes it to be good for working-people, and dealt with a Co-operative store when she had a home of her own.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

On her free Sundays she goes to service and visits her relatives. Of an evening she sleeps in front of the fire. She goes to bed early and gets up early. She has not had many holidays, but says she likes going walks in the country. Her only hobby is reading. She said that even if she had plenty of servants she would still always want some work to do. The poor thing says she has often thought about her old age, and ' wants to end her days in one of them almshouses.'

#### LOVE OF BEAUTY.

She declared she had a great fondness for music. Said she ought to have been brought up to play the piano. The organ and the violin are her favourite instruments ; she does not like the gramophone — ' it's too noisy !' She sometimes goes to listen to the bands in the park, but prefers sacred music. She dislikes modern and music-hall songs ; is fond of hymns and songs ' of old time, like my mother used to sing.' She says she can sing, but I question it.



She keeps herself and her environment passably clean, but her standard of cleanliness is not a high one. She at first stated that the University was the most handsome building she knew, but on reflection substituted 'Wesley College'. She thinks Sheffield an ugly town, and prefers Rotherham, where she was for a time in service. She is fond of flowers, and when I gave her a hint about beautifying Sheffield by pulling down houses and substituting gardens, she readily developed it.

She said she had heard of Shakespeare, and would like to read some of his poetry. She had never heard of any other great English writer, except perhaps Tennyson. And she had not read any Tennyson. (See below under "Love of Truth" for further notes on her reading.)

She told me emphatically she *never* went to 'them pictures.' Nevertheless, when given the money later on, she cheerfully went and thoroughly enjoyed it; but her statement is practically true. She never goes to the music hall, and she has been only once to the theatre (in her courting days).

#### LOVE OF TRUTH.

She possesses Good Wives, Little Women, various lives of missionaries, books of religious poems, etc. She is very fond and proud of her library, and struggles through a fair amount, though she is an extremely poor reader, e.g., she read out the phrase "Stream of Tendencies" as "Stream of Tenderness."

The student must decide for himself whether reading of the sort indicated by the following extracts from Mrs. Relton's favourite books is indicative of a Love of Truth.

#### I. *The Lord's Day,*

from a volume of poems called *Thoughts about God.*

(The narrative is described as 'founded on an occurrence related in Old Jonathan.')

' A wicked vessel-owner,  
 God's precepts to deride,  
 Had named one ship "the Sabbath,"  
 In bold blaspheming pride:  
 Upon God's day he launched her,  
 But fearful was the cost,  
 For lightning struck the vessel,  
 And all on board were lost !

Another hardened seaman  
 Then scoffed at those who spoke  
 Of a hand divine, directing  
 The fatal lightning stroke.

God's righteous interference  
 Most strongly he denied,  
 And swore, with impious boldness,  
 The question to decide.

Lo then for the fulfilment  
 Of his unholy vow,  
 He dared upon the Lord's day  
 A certain field to plough.  
 The corn was sown, and flourished,  
 And soon was borne away,  
 And stored up in the garner  
 Upon Jehovah's day.

The scoffer gazed in triumph,  
 And almost failed to mark  
 That in the heavens above them  
 A cloud was gathering dark;  
 Ere long from out the blackness  
 The electric fluid came,  
 And granary and harvest  
 Were wrapt in livid flame!!!

Soon only ashes smouldered  
 Where corn and wheat had been,  
 And the owner's reason tottered  
 As he beheld the scene;  
 In drivelling insanity  
 Some weary years he passed,  
 And without return to reason  
 The seaman died at last.'

## II. An Extract from a Story called

*Tossed on the Waves*

by

*The Author of the Junior Clerk* (6th Thousand).

"There's on'y one link broken, Master Charles, and that one is poor Mr. Bob. I could ha' wished, if it ha' been the Master's will, that he should ha' been spared to us a little longer. The place won't seem quite the same old place to me now he arn't here. But I do hope he was ready to go, Master Charles; do you really think he was?"

"I do believe most truly that he was, Bill. If his death had happened a week before, we should have been left in very painful doubt; but during these last few days he was clearer in his thoughts,

happier in his love and confidence, more trustful and believing than ever I knew him before. He felt and knew that God had begun his own good work in him, and we know, Bill, our Father never begins that which He does not carry on to the end."

"Ah! that's true, Master Charles," said Beetlebrow, "but it ain't allus that we can foller th' Almighty through all His ways. Sometimes He works in the dark like, and sometimes in the sunshine; and though we know He knows and allus does what's best, and though He don't allus let us know down here what His secrets is, we can trust Him, and we know He's settled it all right for Mr. Bob."

"Poor Bob!" said Charles, with a deep sigh; "his was a chequered life, Bill, it was very merciful that he should be removed from the evil; there was that on his mind which would have oppressed him all through life, and have made existence a sad and bitter thing."

III. An Extract from *Section VIII (Measurement of Eternity)*,  
from *Chapter XVI (Perpetuity of Bliss in Heaven)* of  
*The Believer's Journey (6th Edition)*.

' . . . He, alone, Who inhabiteth eternity, can survey the whole. Yet it is well for us to ascend our little lighthouse, and look off toward the eternity to come. With our backs, then, upon the past, let us strive to penetrate this night of time as far as possible.

Starting with an annual revolution of the earth as unity, we wheel round the sun till we have measured off the allotted age of man. We continue our revolution till we have travelled as long as did the oldest man who ever lived: 'And all the days of Methusaleh were 969 years—and he died'; call it a thousand years—but he died. Since then he has been living in eternity; yes, our first parents are now in the world of spirits; more fully conscious where and what they are than we ourselves. They are now about six thousand years old. We take this period as unity, and, for convenience, will just add four-thousand, making it ten-thousand years. The period is coming when we shall be as old as the progenitors of our race now are; yes, ten-thousand years old. Ten-thousand years with the Lord! We dwell a moment upon that, till the term is distinctly before the mind; and then multiply by ten, and we send our thoughts rapidly forward one hundred-thousand years. One hundred-thousand years with the Lord! As we attempt to grasp the idea of a life of such length it grows dim and shadowy. O how venerable the saint of such an age! But that being the merest commencement of eternity, we must make it a starting-point for something beyond. Let us here borrow a familiar device. Imagine a bird to come and remove one grain from Mount St. Elias, and, after 100,000 years, to come and remove another, and thus continue till the whole mountain is made level with the plain. Let that Phoenix repeat her visits, at the same intervals, till the whole hilly barrier that lines our western

coast has been borne away ; yea, till the entire globe itself, one grain in each 100,000 years, has been transported to another planet. During that period we dwell with the Lord.

Try an experiment of a more tangible character ; fathom the ocean. . . .

- If these confuse instead of aiding conception, something may be demanded that shall take us more rapidly along the path of immortal life. The distance a cannon-ball . . .'

#### IV. An Extract from *Chapter II of The Missing Link or Bible Women in the Homes of the London Poor.*

' These BIBLE VISITS, it will be perceived, are paid to a class of persons BELOW THE DECENT POOR, and to those who compose that large underlying mass of humanity which never seeks to bring itself within the range of moral or spiritual effort for its own elevation. The one concern of these people—winter and summer, and year after year—is merely to live, and to thousands the easiest and idlest way to attain this end is by the vice and in the filth amidst which they were born and bred. . . . They eat and drink and sleep, and tomorrow, perhaps, die—knowing nothing of the revelation of a life beyond and NOT CARING TO KNOW. . . .

'Of what unspeakable importance then was it to penetrate these regions with the BIBLE!! . . . its welcome from the lost and fallen was somewhat unexpected, and facts seemed very early to point to the supposition that the right agency, the "MISSING LINK" between them and those who wished to serve them, had accidentally, perhaps, been found.'

#### LOVE OF GOODNESS.

A big mission hall is her spiritual home. She goes to a service there every free Sunday. She 'belongs,' because she was brought up to it. She knows the Bible pretty well, although she cannot communicate her knowledge. She said there were ten disciples, named five and then got stuck ; and ended by informing me that there were ten disciples and ten virgins. She insisted that there were six gospels ; when I named the four that I had been brought up to accept, she added Peter and Moses. She believes firmly in a future life, but had no conception what it would be like ; when I suggested ' Harps,' she said that some said there would be, but that she didn't know, and that nobody had ever come back to tell us. There is no question that her religion is a strength to her. I believe she gets her greatest pleasure from the services at the hall. The Superintendent of the Mission is her ' favourite character in real life.'

I rather like her face and herself. She can be extremely ill-tempered and rude, but it is all on the surface. She is really a good-hearted person, and properly treated will respond well. She

has quite a keen sense of humour, and it does you good to hear her laugh. She is honest, respectable, and all the rest of it. She boasted to me that she could 'do anything' in the kitchen, and 'plenty of things she'd never done before.' She has a certain capacity and initiative, of which a proper education might have made a good deal. As it is, she is too intellectually feeble to be competent.

#### NOTES ON MRS. RELTON'S LIFE-HISTORY.

She had no day schooling at all. She learnt to read partly at Sundayschool and partly by setting herself to read later on.

Her father was a skilled engineer, who died when she was seven. Her mother then went out to work in a factory. Being the eldest, she helped at home till she was twelve, and then went into service. But even at the age of eight she had begun to earn money outside the home by running errands, blacking boots, doing odd jobs, etc., for various employers. She married at twenty, had one boy who died two years later, and then lost her husband at the age of twenty-nine. Since then she has been in service, mostly as cook. She has been in scores of different places, but has frequently stayed in a situation for two, three, or four years. She says she 'doesn't think any one ever had so many ups and downs as she has had,' and 'many's the time she has felt like drowning herself.'

#### MRS. ROGGSON.

Aged 60 ; charwoman ; a widow, living alone.

#### ADEQUACY FOR HOME-LIFE.

"She says she is willing to work all her days just to keep a little home of her own." "She has no inclinations to spend her evenings elsewhere than in her own home." "The few goods and chattels she has are set out to the best advantage ; although it is huddled at the back of some houses, she has a fine curtain to her window." "Although she is very poor, her little room is a 'home' ; it is scrupulously clean and tidy ; she likes it because it is all she has in the world to lavish her affection upon."

#### ADEQUACY FOR WAGE-EARNING WORK.

(Hours, 9 a.m. to 7 p.m. every day in the week, when she can get a place.)

She is too old for the work she does ; it would have suited her well enough when she was younger. But she likes her occupation, and takes a pride in it ; "she would not like other work." She is regular, punctual, and industrious ; "she can only perform tasks that are set her, and has to be constantly supervised and instructed ; she does her work very well so far as her age allows, but it takes her a long time to do it." "She has only one way of doing things, and

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if interfered with, sulks ; suggestions as to a more modern way of doing her work, e.g., washing with a vacuum cleaner, are received by her with great scorn. ' There's nowt like t' old ways ; gi'e 'em a good rubbin'.'

### ADEQUACY FOR LOCAL CITIZENSHIP.

She has absolutely no knowledge of, and no interest in, local politics. " She has had too hard a struggle to get her money to take an interest in anything else." She has never been out of Sheffield.

### ADEQUACY FOR NATIONAL CITIZENSHIP.

She has not a trace of any knowledge upon English history, geography, economic conditions, etc. She said of *Votes for Women* : ' What do a parcel o' women know about voting ? They ought to stop at home and mind their own business.' She regards the *King* as " a pampered individual, much to be envied for his easy lot in life." She thinks the Government " are a bad lot, out to fill their pockets at the expense of poor folk." In papers given her by her employers she looks at the pictures only.

" She gets all her news about what is going on in the country from the various people who employ her, and consequently the news is tinged with the personality of the person imparting it."

" The rises in the price of food and its scarcity have dumbfounded her. ' Well, I wonder what next ! ' and ' It's fair sickening, the prices things is getting to ! ' are her usual remarks. She has no idea of economizing to save the country's supply, but while she can get food, she will eat as much as ever she wants. I have tried to explain to her why we should help the country, but she cannot understand at all. What she can get for herself, she will stick to. She cannot be convinced that all are treated alike with regard to food, even now rationing schemes are in force."

### ADEQUACY FOR TRADE UNION MEMBERSHIP.

None.

### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

" She does not understand the benefit she would receive from the ' Co-op.' She thinks the goods are dearer there than at other shops."

### ADEQUACY FOR THE RIGHT USE OF LEISURE.

" She has no hobbies. She is so tired when her work is finished that she just sits still and rests." She spends all her free time at home doing her own housework, etc.

She spent the evenings of an ordinary week thus :—

*Monday* : Shopping, looking at paper.

*Tuesday* : Cleaning her room.

*Wednesday* : Sitting by the fire reading the paper.

*Thursday* : Ditto.

*Friday* : Shopping, looking at some magazines.

*Saturday* : Shopping, mending her clothes.

*Sunday* : Cleaning her home and looking at papers.

She does not want to go 'back to the land.' She seems very hazy on the subject of how she'd like to spend her old age.

#### LOVE OF BEAUTY.

She is "not strikingly fond" of music, and never indulges what taste she has for it.

"She has several ornaments on her mantel, obviously much cherished." "She has no pictures on her walls, being too poor to afford any, but she takes a great interest in ours."

"*Is any of the furniture artistic?*" "Well, hardly. There is only a bed, a chair, and a table in the room."

She is very particular about the cleanliness and order of her home, as well as about her own personal appearance.

She knows nothing whatever about English literature, not even the names of Shakespeare and Dickens.

She has never been inside a picture palace, or a music hall, or a theatre.

"She has a great appreciation of flowers. If there are any on the table, she admires them, fingers them, and bends over them. She is curious about the arrangement of our home and about the pictures. If she had the money and the opportunity, she would have beautiful things about her."

#### LOVE OF TRUTH.

#### LOVE OF GOODNESS.

She has apparently no knowledge whatever of the Bible. She thinks that the churches are not for the likes of her. Of Christianity "she doesn't think at all."

She gets her greatest pleasure "from eating good things." "She is an industrious, hard-working woman, but circumstances have deadened all her finer feelings. The struggle for mere existence leaves no room for anything higher. The hard fight which she has had to keep body and soul together has made her selfish. The lonely life she leads has made her seem peculiar, and at times half-witted."

#### NOTES ON MRS. ROGGSON'S LIFE-HISTORY.

She had "very little schooling," and "seems to have forgotten that she ever had any."

She was brought up from the first as a maid of all work. Till her marriage she was in various places as a housemaid. She married at the age of thirty, and "was very comfortable for four years." Then her husband was taken ill, and she nursed him till he died. Since his death she has been a charwoman.

## CHAPTER X

### INTENSIVE STUDIES OF THE MAL-EQUIPPED

#### PART I: MEN

STUDIES of 7 mal-equipped men workers, representing about one-twelfth of all the men workers of Sheffield.

#### SPING.

[Written directly for publication by the helper.]

Aged 21; cutler by trade; more recently 'on munitions'; now in the army; has lived with parents in three-roomed "single," back to back house with only two bedrooms. Sping slept in attic bedroom—two beds—poor furniture, scanty bedding; second bed occupied by Sping's sister, aged 18.

#### ADEQUACY FOR HOME-LIFE.

Was not happy nor comfortable at home; the mother is a slattern, improvident, and fond of drink, etc., anxious to get as much money out of Sping as possible, giving him poor return.

#### ADEQUACY FOR WAGE-EARNING WORK.

He is fairly fit physically, rather thin and tall, and not really robust, but has no illness. He was a good workman at his trade. He left it from restlessness and desire for bigger wages. He is skilful and efficient at the craft of whetting, but lacks application. He is now getting in the army the discipline that was wanting previously. He has a bad record as regards honesty, but has no vices that militate much against work. Do not think he drinks. Fond of girls' society. Has done a certain amount of gambling, especially since going into the works; this was on the increase, and would in time have had a bad effect on his work.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He puts the population of Sheffield in 1917 at 300,000. In 1817 'it was a much smaller town and made cutlery.' He has no know-



ledge of, or interest in, politics. Knows that there is a University and a Technical School, but knowledge does not extend further. He knows the names of a few city councillors, who happen to be Labour men connected with Trade Unions. He has never lived in any other town, and knows nothing of country life. He has never considered the question of choice of place of residence. He likes his life in a military camp.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He knows that there are five M.P.'s for Sheffield, and can name Roberts and Anderson. He knows the latter is 'Labour.' His school days being still fairly recent, he retains a hazy knowledge of the main facts of history as taught in elementary schools.

*The Reform Act of 1832* : ' Was connected with voting for Parliament.'

*The French Revolution* : ' Had to do with Napoleon ' (just a name).

*The Industrial Revolution* : ' Was steam-power.'

*Magna Carta* : ' Was in the time of King John and Becket.'

*Battle of Hastings* : ' Was fought in 1066.'

*Gladstone* : ' Was a Prime Minister a long time ago.'

*Robert Owen* : (No knowledge).

*Napoleon* : ' Was a great French General and Emperor.'

*Watt* : ' Made the first steam-engine.'

Remembers the name of Cromwell from school history. He knows that India is much bigger than England, but has no idea of the number of people in England. He names the chief industries of England as steel and cotton. He thinks there are about 600 M.P.'s. He knows of the existence of a House of Lords in 'London,' and that *Home Rule* is connected with Ireland. Knows nothing about *Protection*, thinks *Women* householders should have votes (no reason for opinion). Thinks of *Socialists* as people who speak wildly at street corners. As to *Conscription*, he had an objection to being taken into the army personally, but now accepts the situation. Personal patriotism is non-existent. He thinks the *Russian Revolution* ' was a lot of fighting and bloodshed, and the Russians have not acted right in the War.'

As to the *Future of the Workers in England*, his idea seems to be that he and others of his class will want to get as much money as possible, giving as little work as possible in return. He has no sense of the responsibility of the individual to the community or State. He remembers the King's visits to Sheffield, but has no special respect for him or loyalty to him.

He reads the Evening Star, sporting papers, Early Bird, etc., and occasional picture papers, e.g., Sketch and Mirror.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He was a member of the Cutlery Union for a short time, but lapsed on going into the works as a labourer. He has heard something

of Trade Unionism in Sheffield from his uncle, a keen Trade Unionist. He has read no books on Trade Unionism. His membership was of such short duration that one can hardly say what he might become in that direction.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

Knows that there are Co-operative Stores, and there his knowledge ends.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

He likes going to picture houses two or three times a week, and likes the society of girls (no special girl). Some reading of a light character. Belongs to several church organizations. Lads' class or Sundayschool on Sunday afternoon; rambles or meetings in connection with the same on certain week-nights. Would not care to work on the land, a regular town lad. He would like to "enjoy himself," i.e., lead a "life of pleasure," commonly so-called, if he were rich enough.

#### LOVE OF BEAUTY.

He likes music, and sometimes goes to bands in the parks (usually with lads and girls, and not chiefly for the sake of the music.) He never goes to good concerts. There is no piano in the house, but a big gramophone. This is the property of Sping, who has nearly finished paying £8 for it, by weekly instalments. This instrument has been described as his "god" by a relation. He has spent £3 on records during the last year, chiefly cheerful military music, selections from popular operas and songs of the day.

His parents' house is ill-furnished and wretched, but Sping is not responsible for this condition. He is always neat and clean in his own personal dress.

Knows that *Milton* was a poet who wrote "Paradise Lost," and that *Sullivan* wrote the "Lost Chord" and some operas, and has heard of the Ruskin Museum. Knows nothing of *Arnold Bennett*, *Shaw*, *Chesterton*, *Dante*, *Goethe*, *Virgil*, *Plato*, *Morris*, *Raphael*. He has read *Stevenson's* "Treasure Island," and used to get boys' books of adventure and such-like books from a free library. Has read a little of *Dickens*. He has also purchased and furtively read low, immoral books, the sort of thing that is displayed as a "translation from the French" (badly printed on poor paper) in low-class thoroughfares in certain quarters. He went to the 'pictures' at least twice weekly, and liked the 'exciting films.' The 'pictures' had a bad influence on him, as tending to unhealthy excitement and depicting successful crime. He has sometimes gone to the Empire or Hippodrome, or other music halls, but hardly ever to a regular theatre. His statements as to his favourite songs, etc., are quite valueless.

## LOVE OF TRUTH.

He possesses a Bible, a few prize books, but nothing to give any index of his real tastes. He used to get books from the free library from time to time, the usual boys' books of adventure, etc.; now and then he procured a good novel or story, e.g., Dickens; with a little wise guidance, he could have been brought to appreciate a better class of literature. He has attended no classes or lectures since leaving school, beyond classes in connection with the lads' organization at church.

He has heard of the term "*Evolution*," but has no actual knowledge. His knowledge of *Economics* and of *Scientific Research* is also nil. *Sir Isaac Newton* 'discovered gravitation,' 'he saw an apple fall from a tree,' etc., etc. *Darwin* 'wrote a book about men being monkeys at one time.' He has never heard of *Herbert Spencer* and *Oliver Lodge*. *Edison* 'invented the telephone.' *Columbus* 'discovered America' (story of egg standing on end). *Aristotle* wrote certain books that Sping has read on the sly, books procured from dirty little shops in back streets. He has never heard of *Haeckel* or *Huxley*.

## LOVE OF GOODNESS.

For some years he has attended an Anglican church, where he was taken by the aunt with whom at one time he lived. Has been a member of the Sundayschool and lads' class, and more recently a teacher of a small class of junior boys. He was "confirmed" about four years ago, and has been a communicant with fair regularity ever since. A curate at the church took a good deal of interest in him, had him in his class, entertained him (with others) in his rooms, and took him and others for rambles, etc. (And I am quite certain has never got beyond surface knowledge of the lad, a very 'unperceptive' good and earnest parson.) Sping writes from camp that he goes to the Hut (probably Y.M.C.A.) a good deal, is friendly with the chaplain, attends services regularly, and receives Holy Communion weekly. A good Bible text is stuck at the top of the letter, and he goes on to speak of the help and comfort it is to know that Miss A. and B. (ladies at the church) and his aunt, etc., are praying for him. (Wonder sometimes if he is consciously a hypocrite, or is it a case of *Jekyll and Hyde*?) A very complex character. When I used to pay long calls on the aunt, he was usually quite silent, keeping on at his work, but was listening intently to the conversation. A very acute and sly lad, and covetous and greedy. When about 14 years of age he managed to get hold of a considerable sum of money by a clever (and long continued) scheme of falsifying accounts. On discovery the employers insisted on a prosecution. He is very deceitful and loves money and what money can buy in the way of pleasure; and has on many occasions, extending over years, cheated his relatives since that time. He is ambitious to get on in the world. Materially self-centred and really cares for no one but himself. Smart and keen, without being intellectual. He knows that he is making

use of the church, clergy, people of influence generally, purely and entirely to further his own personal interests. He takes a good deal of pleasure in the society of various girls. I do not know of anything specifically guilty in this connexion, but have strong suspicions. (There is a strong underlying sensual animal strain.) He has no recognized sweetheart. He is very reticent, and his stated opinions are not necessarily his real ones. He knows the facts of the Bible fairly well, and would ostensibly accept orthodox Christianity. There have been no real conversion and awakening, spiritually, religiously, or in any other way. He is probably a "moral imbecile."

#### NOTES ON SPING'S LIFE-HISTORY.

He was born in Sheffield, a few months after the marriage of his parents. The father is an indifferent character, a somewhat colourless person, with very little influence over others for good or evil; a semi-skilled labourer in steel works. The mother is a grasping woman, thriftless and improvident, with little regard for husband or children, and fond of drink. Sping for some years was brought up by his paternal aunt. She took the boy partly to get him away from poor home and partly as a companion. She was strict and a little exacting as to hours of work; did not allow him to mix very much with neighbours' children. Often took him out herself after working hours, when he would have preferred younger companions. She gave him an increasing proportion of his earnings as he grew older. In time, he became anxious to have more money and freedom (saw others around him, etc.), and his parents, anxious to make him a profit to themselves, persuaded him to return home.

He attended elementary schools (council and church) up to 13½ years, reaching Standard VII. He is dissatisfied with his education, and would have liked to have had schooling that would have furthered his advancement in life. He does not want wider education for the development of the whole man, but merely for strictly utilitarian reasons.

*Later*: While on his last leave, Sping acquired some knives by an elaborate system of "false pretences."

He was killed in action in the autumn of 1918.

#### PEAKS.

Aged 27; labourer; living with wife and children.

#### ADEQUACY FOR HOME-LIFE.

"He makes very little use of his home except at bedtime." "He does everything he can to upset his home." "He is most cruel to his wife," etc., etc.

#### ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit, but irregular, unpunctual, lazy, and thoroughly inefficient.

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### ADEQUACY FOR LOCAL AND NATIONAL CITIZENSHIP.

He is entirely devoid of the knowledge and qualities that would fit him for citizenship.

### ADEQUACY FOR TRADE UNION AND CO-OPERATIVE MEMBERSHIP.

He is entirely devoid of the knowledge and qualities that would fit him for membership.

### ADEQUACY FOR THE RIGHT USE OF LEISURE.

His hobbies are card-playing, pitch and toss, and all forms of gambling. If rich enough to do as he liked, he would run a gambling saloon. He does not want to go "back to the land."

### LOVE OF BEAUTY.

"Nil."

### LOVE OF TRUTH.

"Nil."

### LOVE OF GOODNESS.

"Nil."

### NOTES ON PEAKS' LIFE-HISTORY.

"I cannot get him to talk about his schooling or about any other subject. He just sits mute and refuses to answer any questions."

"His home was a poor-class working home. He was very wilful and disobedient. He went from one school to another, avoiding schooling as much as possible, and constantly playing truant. His parents thought it was useless to try to do anything with him, so let him go his own way."

"After school age he went to one place and then another; still the same old unsettled spirit there. He would be in one place a few weeks, then would take it into his mind to stay away and find another. He has been at scores of jobs, and never long at any one of them.

"At 22 years of age Peaks was the father of a boy. He did not marry as he was out of work, and had been for several months. The girl worked and kept the child as best she could. Her mother was a widow (very respectable), who advised her to let him go.

He followed the girl to and from her work, and would give her no peace until she promised to marry him. He got a place of work, and went on nicely for the first few weeks after they were married. Then once more he was out of work, and the second child was born. This time he said he was not having a 'boss' any more, so started with a rag and bone barrow, so that he could begin when he liked, and leave off the same. Whenever his wife spoke to him about the amount of money being inadequate, he beat her. She was so very short of food, etc., that she again went out to work, and kept on until

the third child was born, Peaks still earning a mere trifle. A little later he was called up for military service, and eventually went out to France. When out there he wrote the most repentant letters to his wife, saying how unkind he had been, and how foolish not to have seen her worth, how kind he would be if only spared to return, how he would make amends for all he had done. His wife, believing all this, went to work, and with her money, and thrift, got a nice little home together, thinking that he would really be a different man. After a time the firm, through the pleading of his wife (Peaks had written to ask her to do this), got him home on working leave. For two months he worked well. Then he began to take days off, then weeks at a time. In one complete year he has only worked twenty-four weeks.

He tries to make a bit by tossing, card-playing, or any other form of gambling.

He walks into the house and expects to find food provided. If there is no meal, he at once thrashes his wife.

A girl was born in May, 1918, and the day she was born there was no money in the house or any food. Peaks' wife was entirely dependent on the generosity of her widowed mother.

Five weeks before the girl was born, he beat his wife shockingly because she would not find him money. During the ten days' lying-in Peaks' wife had not a penny from him, neither has he done one day's work.

He makes the most plausible tales up, and promises every day to go to work, but never brings home any wages. Tells his wife to get the money best way she can.

Her home is very clean, and she herself very tidy and most willing to forgive if only he would try to do better."

#### UNSTONE.

Aged 28; small shopkeeper, etc., now 'on munitions'; lives (more or less) with wife and family.

#### ADEQUACY FOR HOME-LIFE.

On one occasion, in a fit of rage, he kicked one of his daughters on the head, making a fearful wound. The girl was afraid to tell them at the Hospital who'd done it, and said she'd fallen down. "On four or five different occasions has gone to live for several days with the wife of a soldier serving in France."

#### ADEQUACY FOR WAGE-EARNING WORK.

He is not over strong, but can manage to do manual labour well enough; he likes his work "so long as it keeps him out of the army." In his present job he has been fairly regular, punctual, and industrious.

## ADEQUACY FOR LOCAL CITIZENSHIP.

He has no interest in local politics, and knows nothing about local affairs. He has lived in Sheffield ever since he was five, and does not want to live anywhere else.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

His papers are the *Early Bird* and the *Evening Star*, of which he reads the "sporting parts only." He knows nothing whatever that would equip him to vote intelligently, and has not the slightest interest in politics.

## ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is not a member of any Union.

## ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He has no dealings with the Co-operative Society.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

'*What are his hobbies?*' "Gambling."

'*Free afternoons in winter*': "In the public-house, playing cards or games for money."

'*Free afternoons in summer*': "At street corners, 'tossing'."

'*Sundays in winter*': "Gambling in lanes near home or out in the country after long walks."

'*Sundays in summer*': "Playing cards, etc."

*Evenings*: "In the public-houses or places of public amusement; sometimes betting, sometimes picking pockets."

Always goes to Doncaster Races, etc.

## LOVE OF BEAUTY.

Fond of taproom music; possesses a gramophone, on which he likes to put the latest music hall 'comics.'

'*Does the condition of his home indicate a Love of Beauty?*' "He is accustomed to seeing it always tidy and comfortable." The house is extravagantly furnished with showy things. He is particular, too, about his personal appearance.

He visits the cinema at least once a week, and best likes Charlie Chaplin and similar films; he goes to make "a change from the public-house." He visits a music hall about once a week, and best likes revues and comedian turns; he goes "just to pass the time and make fresh pals." He goes very rarely to the theatre.

## LOVE OF TRUTH.

He reads no books; goes to no meetings; "does not even know the meaning of '*a branch of science*'; " of the names of great scientists, he recognized only that of 'Edison,' and stated that he made the phonograph.

## LOVE OF GOODNESS.

His ambition is "to get as much money as possible without working for it, either by fair means or foul." (Among other amusements he "waylays men in the dark.") He gets his greatest pleasure from "sexual vice, drinking, and gambling."

He says Christianity is "piffle," and that the churches are 'only used by women who are weak in t' head.'

## NOTES ON UNSTONE'S LIFE-HISTORY.

Frequently played truant at school, and did not learn much. His parents were themselves 'bad characters.' He was the eldest son, and was allowed to tyrannize over the younger children. He never settled down to any trade, but went from job to job.

## OLLIS.

Aged 30 ; furnaceman ; lives with wife and children.

## ADEQUACY FOR HOME-LIFE.

"He would be glad to see his home broken up so that he could be free." "Beats his wife without any provocation." "Will not bring home sufficient to provide food for his wife and children." "The children shrink at the sound of his coming home."

## ADEQUACY FOR WAGE-EARNING WORK.

He is physically fit, regular, punctual, industrious, and efficient. He is suited for his work, and likes it because of the money it brings in.

## ADEQUACY FOR LOCAL CITIZENSHIP.

He has no idea of the present or past population of Sheffield ; knows the name of the lord mayor and those of several councillors and officials ; but is interested in local politics "only at election times." He thinks the University is 'all right for toffs' ; has no desire to know anything about the W.E.A. Has never been outside the town except for his training in camp ; likes Sheffield 'right enough.'

## ADEQUACY FOR NATIONAL CITIZENSHIP.

Apparently knew only one of the M.P.'s for Sheffield. "Expressed a preference for the Labour Party, and hinted that Socialists did more to help working-men."

Knew nothing at all about English history. Thought 'steel and cutlery' were the chief industries of the country. Could not state any intelligible opinion upon Home Rule, House of Lords, etc., but he seemed to judge adversely certain institutions and movements because they 'did not get him anything.'

His paper is the Evening Star.



ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is not a Trade Unionist. He said that a Trade Union existed 'to help men when they did not get proper wages,' but beyond that seemed to know nothing about the Movement.

ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He is not a Co-operator. He knows nothing about Co-operation.

ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Saturday afternoon* : "Off out as soon as he has finished work ; returns late at night."

*Sunday* : "Goes out first thing in the morning and stays out until late at night ; tells his wife he has been out in the country 'enjoying himself.'"

*Evenings* : "In picture palace or music hall, or public-house ; anywhere but at home with his wife and children."

He said that if he had enough money, he 'would travel round the world and "see life"' ; also that 'he never thought about old age, it would be soon enough to think about it when it came.'

LOVE OF BEAUTY.

"No doubt he is fond of music-hall and public-house music."

'Does the condition of his home indicate a Love of Beauty?' "No, because he breaks anything near his hand when in a temper or under the influence of drink. Pictures are nearly all broken, as X has thrown things at his wife and they have hit the pictures, etc."

'Does X care about his own personal appearance and cleanliness?' "Yes. He looks a proper dandy when out. Not anything like a man with a wife and children."

The names of leading English writers, alive and dead, were absolutely unknown to him.

LOVE OF TRUTH.

He seems to read no books of any kind ; there are certainly none in the house.

Scientific subjects "are absolutely foreign to this man." The names of Newton, Darwin, etc., are, of course, "unknown."

LOVE OF GOODNESS.

Our investigator sums up his 'Love of Goodness' by saying that he has "absolutely none."

'What is your personal impression of him?' "That he is a cruel villain and not fit to be called either a husband or father."

'What is his ambition?' "To be single again."

'From what does he get his greatest pleasure?' "Drinking, gambling, and sexual immorality."

He said churches were places where weak-minded people and children went.

'*What does he think of Jesus Christ?*' "No thought of Him, except in connexion with curses."

'*What does he think of Christianity?*' "Too sacred to discuss with a man of this type."

#### NOTES ON OLLIS'S LIFE-HISTORY.

Learnt at school to be quite efficient with the three R's—as he still is.

"Until he was 21 years of age he seemed to be fairly respectable. After this he began to gamble and go to the public-house for sporting papers, etc. He then began to drink in addition to the gambling. Later he began to ill-treat his wife.

He was called up when the War broke out, and was eventually sent out to France. When out there, he wrote the most pathetic letters to his wife, and promised how very good he would be if only he were spared to return to England safely. After he had been out there several months he got wounded in his hand and was sent home, and finally sent back to work. When he came home, he was very kind to his wife for about two or three weeks (the happiest time she had spent with him since her marriage). Then he began his old life again.

(P.S.—He is now cohabiting with another woman . . . .)

The wife of X has tried in every way to make her husband care for his home and his children. She now goes 'on munitions' to try to keep the house going. She says she would be afraid to live with her husband any more.)"

#### ALPBERG.

Aged 40 ; labourer ; lives with wife and children.

#### ADEQUACY FOR HOME-LIFE.

'*How fond is he of his home?*' "Only recognizes it as a place to sleep in." '*Does he like to spend his evenings at home?*' "Not if he has any money to get drunk." '*Does he do anything about the home to make it more pleasant?*' "No : would do his best to upset it." '*How fond is he of his wife and children?*' "He is the reverse of fond of his wife and children." '*What sort of father does he make?*' "A very, very bad one." '*Why does he dislike his home?*' "Because he has to work to keep it going, and he does not like work."

#### ADEQUACY FOR WAGE-EARNING WORK.

He is physically strong ; is doing the unintelligent work which is all he is fit for ; does not like his work. '*What would he like to do*

*instead?* " Sit and smoke and drink, without the trouble of earning money." He is not regular, nor punctual, nor industrious, nor efficient, nor capable of initiative and responsibility. Love of drink and laziness greatly militate against his industrial usefulness; he can never keep a job long enough to become competent. He has had many different places of work, but in every case they have had to let him go because they were never sure when he would turn up or stay away. On many occasions he has had to be fetched out of bed when the work was urgently wanted.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He has not the slightest interest in, or knowledge of, local politics. He has never been in any other town, and is " quite content to stay where he is."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

He has not the slightest interest in, or knowledge of, national politics. He knows nothing whatever about the history of England, or its present industrial and social conditions. He does not read newspapers at all.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is not a member of a Trade Union. He knows nothing and cares nothing about the Trade Union Movement.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He does not deal with the ' Co-op.' He has no interest in, or knowledge of, Co-operation.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*' What are his hobbies ?'* " Sleeping."

*' How does he spend Saturday afternoons ?'* " Sitting half-way up the chimney smoking, if he has not money for drink. His wife and children are all afraid to speak."

*' What would he do if rich enough to do as he liked ?'* " Never work; always be drunk."

#### LOVE OF BEAUTY.

He is not fond of music, never goes to hear bands, etc. " The poor little children are not allowed to sing even in their own little way if he is about."

His wife is a very clean woman, who does her best to keep the house pleasant, but he nullifies her efforts. He is indifferent to his personal appearance; " he will sometimes go for days without washing."

He does not know anything whatever about a single English writer, alive or dead.

He never goes to picture palace, music hall, or theatre.

#### LOVE OF TRUTH.

He never reads any books; he knows nothing whatever about science or scientists. He does not show any overmastering eagerness to get at the Truth!

#### LOVE OF GOODNESS.

"Alpberg is about the most lazy man I have ever met. He is married, and there are seven children. The eldest boy is 14 years of age, and the next, another boy, aged 13 years, who was sent out to work. These two children's earnings were 13s. weekly. As soon as Alpberg knew there was 13s. coming into the house, he refused to do any work. He told his wife she would have to manage with that to feed and clothe seven children, herself, and himself. Things got so bad that his wife had to pawn every article she could to get food. She told him what she was doing, also that she had not been able to pay any rent. Still he refused to go to work, but sat by the fire day after day, and expecting food to be provided for him out of the earnings of these two children."

He has no knowledge of the Bible; ministers of religion will be glad to hear that he is not a member of any church; he thinks Christianity is 'rot.'

He is a "brute" in his attitude towards women. He gets his greatest pleasure from sleeping and drinking.

#### NOTES ON ALPBERG'S LIFE-HISTORY.

Educated in infancy at a church school and in childhood at a council school. "The father is still living. It is a great grief to him to know what a wretched husband and father his son is. Many times he has gone without food so that Alpberg's children should have it when he knew it was impossible for the wife to get food, as she had not a penny." "Alpberg's wife says that for the first years they were married he worked fairly well. After the first child was born he began to go out at nights and leave her with the baby. Then he began to have a day off a week. As years have gone by, he has got work and stuck to it for five or six weeks; then he has given it up and had a rest of three or four weeks before taking another job." "Of recent years he has worked more and more irregularly." "His wife and children looked half-starved, with scarcely any clothing. At length, through the initiative of the N.S.P.C.C., he was put in prison for neglect of his children, and when he came out of prison he did well for three weeks, working every day. Then he took to bed

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again. For weeks he did not work, and the children were almost starving for food."

Once again he was imprisoned.

And so on.

### FINCHEL.

Aged 44; cooper; lives with wife and family. [Subsequently to the writing of these notes, Finchel has been made a foreman.

#### ADEQUACY FOR HOME-LIFE.

'Does he like to spend evenings at home?' "Partially—say half the night!" 'Does the condition of his home indicate that he has a pride in it?' "Certainly not!" 'What sort of husband does he make?' "Pays up moderately well, never goes far from home; not fond of his wife, but devoted at a crisis." 'What sort of a father does he make?' "Good, so far as his outlook permits; fairly fond of his children; but their condition certainly does not reflect credit on him." "He has a large family." "His wife is a vulgar woman." "He cannot appreciate a real home."

#### ADEQUACY FOR WAGE-EARNING WORK.

He is a fairly strong man, he likes his work, and he is fitted for it. He is regular, punctual, industrious, efficient, and fully capable of showing initiative and taking responsibility. His vices do not much impair his effectiveness as a worker.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

He has no idea of the present population of Sheffield, but guessed that a century ago it must have been far less than now, and also that there were factories then in existence. He does not know a representative for his ward, nor any of the local councillors or officials, nor even the lord mayor. He has "no interest whatever" in local politics—"never gives these things a thought." He has "no idea what the University does or could do." Is quite content with Sheffield as it is.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

"Gets mixed with Anderson and Henderson; knows nothing more about the M.P.'s for Sheffield."

'What are his politics?' "He has absolutely no political conception. 'Why?' "He is too ignorant to realize his relationship to the community."

"I find it impossible to get him to talk about Home Rule, Protection, Votes for Women, etc., though I have heard him say in regard

to Conscription that 'everybody ought to go,' and in regard to the Russian Revolution that '*we* ought to wipe Russia out.' Such opinions as he has are violently held—though only temporary and according to the Daily Mail. The majority of the workers are incapable of holding intelligent views on these subjects. They usually have very strong prejudices. There is perhaps a growing number who have views. X is certainly not among them. He will sometimes listen, he will sometimes argue, but he is not consistent. There are plenty of labourers who have much more intelligent ideas about things than he has. His tendency is conservative or imperialistic."

His papers are the Daily Mail, the Sketch, the Independent, etc. He reads mainly the War news.

Of Wolsey, Cromwell, Watt, Owen, and Gladstone, he apparently had no knowledge whatever; he seemed to recognize the name of Napoleon; the Battle of Hastings, Magna Carta, the Industrial Revolution, and the French Revolution, were not even names to him. He knew India was larger than England. He named coal, iron, and steel as the chief British industries.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is not (and never has been) in a Trade Union. He knows nothing whatever about Trade Unionism. His definition of a Trade Union would be that it is to "protect workmen, provide officials with jobs, make trouble, and elevate the incompetent."

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He deals with the 'Co-op.' in order to get the 'divi.' He knows nothing whatever about the Movement, and has no shadow of interest in it.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Saturday afternoon in winter* : "In the public-house; goes to bed, or sleeps on the couch."

*Saturday afternoon in summer* : "In the pub., or walking about."

*Sunday in winter* : "Sleeps late in the morning; goes to the pub.; makes a few friendly calls; lounges about; never goes far from home."

*Sundays in summer* : "As in winter."

*Evenings* : "Visits the local picture palace. Very often hangs about with some amorous or lascivious intent. I have known him spend every night in the week with another's wife. He is at present mating with a soldier's wife." One week is pretty much as another, and might be described as follows:—

*Sunday* : "A drink, a very short walk, an amorous call."

*Monday* : "A drink, the pictures, an amorous call."

*Tuesday* : "A drink, rather later leaving home, an amorous call."

*Wednesday* : " Does not go out, waits at home for his other woman."

*Thursday* : " A drink, the pictures, an amorous call."

*Friday* : " A little longer at the public-house, the inevitable amorous call."

*Saturday* : " Still more drink, probably a walk, and then the inevitable."

*Annual Holiday* : " Lies later in bed, spends a little more time in the pub., makes longer visits to one of his sweethearts. Time hangs heavy on his hands. I believe he longs to be back at work."

#### LOVE OF BEAUTY.

He is a man " that hath no music in his soul." The condition of his home is far from indicating that he or his wife has a Love of Beauty. " He cares much about his appearance and exterior cleanliness." " He does not have a garden, and would not take a pride in it if he had." He cannot name a single play of Shakespeare, and he did not recognize a single one of the names of great English writers, etc., that were at different times mentioned to him.

He goes to the kinema once or twice a week, and prefers comic and vulgar films; he goes to the music hall almost as often; very rarely to the theatre.

" Literature, art, music—he knows absolutely nothing of them."

#### LOVE OF TRUTH.

He practically never reads a book at all. He never goes to any lectures. He knows nothing about any branch of science. He did not know who were Aristotle, Columbus, Newton, Spencer, Huxley, Haeckel, Lodge. He stated that Darwin ' was the man who said we came from monkeys, and that Edison was an inventor.'

#### LOVE OF GOODNESS.

He regards the churches as " all sham " and " believes that on the whole the worst human elements attend church." " Thinks Christianity ridiculous; looks for blood, and believes in the policy of force. The Daily Mail has far more influence over him than anything else." Knows next to nothing of the Bible. Does not believe in Free Will, or Future Life, or God.

#### NOTES ON FINCHEL'S LIFE-HISTORY.

Received a mere smattering of education; was often away through illness, and also played truant; " thinks it did him little good, but sometimes regrets that he did not better appreciate it, and make sure of it."

His mother died when he was very small; his father was a " wicked man," who drank himself to death. His upbringing was altogether unfortunate. " His adolescence, like that of very many working-class youths, was worse than wasted."

## JENNALL.

Aged 60; skilled building operative; lives with his wife and children.

## ADEQUACY FOR HOME-LIFE.

He is "too fond of the pub." to spend his evenings in his home, the condition of which does not reflect credit upon him. "In his own way, he is fond of wife and children"; but he is an "indifferent" husband, and his children do not bear witness to his success as a father.

## ADEQUACY FOR WAGE-EARNING WORK.

He is fitted, physically and temperamentally, for his job. If he does not like his work, he does not dislike it. But he is not regular, nor punctual, nor efficient, and industrious only "to a moderate degree." He has "some initiative," but is not capable of taking responsibility.

His defects as a worker are due to drink.

"I have known Jennall idle for weeks when he has been on the booze. On the other hand I have known him do private jobs after an ordinary day's work that would have been considered a good day's ordinary work. I have known him be off work ill (?), but plugging away on some private contract. I have known him take other workmen's tools away at night, when the workmen have been at home, use them, and return them next morning before the men were astir. Alas! I have known him take other workmen's tools away and never return them at all."

## ADEQUACY FOR LOCAL CITIZENSHIP.

He has not a shred of the knowledge that would fit a man to vote intelligently. He knows the names of none of the members of the Town Council, not even that of the lord mayor, "unless they are magistrates." "He has no interest in local politics, excepting the Watch Committee." The local reform he wants carried out at the moment is "internment of aliens." He has no particular fondness for Sheffield, but is a "bird of passage."

## ADEQUACY FOR NATIONAL CITIZENSHIP.

"He neither knows nor cares" who are the representatives of Sheffield in the House of Commons. His politics consist in "dodging the policeman." "He cannot read, but listens to War and police court news, and remembers wonderfully."

<sup>1</sup> Possibly Jennings ought to go in Class II. Certain of his defects, at any rate, are mere inaptitudes for existing industrial and social arrangements. The poacher is not regarded as "Class III" in popular song and legend.



*Home Rule* : " Against. He does not like the Irish."

*The House of Lords* : "' To hell with it!' He is a some-time poacher."

*Protection* : " Has no idea of it."

*Socialism* : " Has no idea of it, but believes in the worker's right to a larger share of things."

*Votes for Women* : " Against. ' What do they know of voting ? ' "

*Conscription* : " Agrees with it."

*The Russian Revolution* : " He would exterminate the Russians."

*State Education* : " Is no good."

*The King* : ' Ought to be shot for what good he is.'

He showed no knowledge whatever of English history, except that he knew something about Gladstone and knew Napoleon was a Frenchman. He knew India was much larger than England; had no idea of the population of this country; said coal-mining and cloth-working were the chief British industries.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

He is not a member of any union. He knows nothing about Trade Unionism.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

He is not a Co-operator. He knows nothing about Co-operation.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

*Free afternoons in winter* : " In the ' pub.,' or on the field where rabbits are worried."

*Free afternoons in summer* : " As above, or taking mental notes of promising apple-trees or stackyards favoured by straying hens."

*Sundays in winter and summer* : " As above."

*Evenings* : " Occasionally goes to the ' pictures.' Frequently goes to the ' pub.' Works on buildings. Goes marauding."

*Annual holiday* : " On tramp."

He does not want to go ' back to the land,' but if he were rich enough, " he would be a sporting gentleman." " I have seen the stockings that Jennall puts over his clogs when he visits his orchards. I have seen his dogs returning with his ' bag.' I have seen his breakfast-can full of new laid eggs, which he had not bought. I remember a few turkeys (I think there were five) being reared in the street where he lived—a most unusual sight!"

#### LOVE OF BEAUTY.

He enjoys public-house sing-songs.

He cares nothing about the condition of his home, but is generally clean himself. He never visits art galleries, but " he can appreciate grand scenery. I have heard him discourse upon the places he has seen when tramping."

He cannot read, and knows nothing whatever about English literature.

He goes to the 'pictures' occasionally, and prefers "silly, sporting and sloppy" films. He never visits music hall or theatre.

#### LOVE OF TRUTH.

Knows nothing whatever about science or scientists, and is entirely indifferent to both moral and philosophic Truth.

#### LOVE OF GOODNESS.

"I do not dislike Jennall. His wrinkled and weather-beaten face is lighted by a pair of the brightest eyes; he has a shrewd head, much-worldly wisdom, and a fine spark of humour. . . . He has courage, which is a great virtue, and endurance, which is a fine quality. He may be cruel to rabbits, but he is kind to dogs. He hates steady work, cheats at games, steals, etc.; he is a rotter; but I'd rather have him than the saintly sort."

On one occasion, to the knowledge of the writer of this study of Jennall, he voluntarily assisted a stranger who was carrying a heavy load of timber. When pressed to accept sixpence, he refused for a long time, afraid that it would be thought his services were offered for an expected drink. "I know he was penniless and homeless at the time."

"He gets his greatest pleasure from boozing." His attitude towards women is described as "respectful." He knows nothing about religion, and cares nothing.

#### NOTES ON JENNALL'S LIFE-HISTORY.

He had practically no schooling. He simply refused to attend school even when he had a chance. His parents were rough and uncultured manual workers.<sup>1</sup>

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## PART II: WOMEN

STUDIES of 6 mal-equipped women workers, representing about one-fifteenth of all the women workers of Sheffield.

<sup>1</sup> Our helper concludes his notes by saying: "And do you know that a questionnaire applied to an 'X' with sympathy repays the investigator far better than coin of the realm? My X has approached me with a new understanding in his face. It is wonderful how far men live apart and how near they get to each other when sympathetic interest is shown. St. Paul was right. The greatest of these is charity!"

## MISS BATER.

[Written directly for publication by the helper.]

Aged 19; domestic servant, with spells of "being at home."  
Large family; lives in seven-roomed house.

## ADEQUACY FOR HOME-LIFE.

She has no pride in the condition of the home, and does not care to spend evenings there, unless "some one is coming in for cards, games, or some fun." Father objected to her "galloping about dark lanes in company with wild companions." Has more than once thrashed her for it.

## ADEQUACY FOR WAGE-EARNING WORK.

She is physically strong and healthy, except for slight deafness. Has no pride or interest in work. Lacks knowledge of training in house-work. Dislikes any sort of work. Her laziness, slovenliness, and "running after men" militate against industrial efficiency. Has been influenced by bad companions, and, in her turn, exercises bad influence on workmates.

## ADEQUACY FOR LOCAL CITIZENSHIP.

She has no idea of the population of Sheffield in 1917. 'It was much smaller in 1817.' Has no interest in local politics. Knows nothing of the University or of the W.E.A. Was in domestic service at Worcester for eight months, and has lived with family at Chesterfield, after spending early childhood at Conisbro'. Prefers Sheffield, "because it has more life," i.e., kinemas and the like—opportunities for "picking up" men in the streets.

## ADEQUACY FOR NATIONAL CITIZENSHIP.

Knows nothing of national politics, except that some M.P.'s are "put in" by the Miners' Union (she has two brothers in the pits).

She has 'heard of' *Magna Carta* and the *Battle of Hastings*.

*Industrial Revolution*: She knows that at one time small children worked in the coal-pits and cotton mills, and that this practice is not allowed now. 'There is a great deal more machinery used nowadays.'

She knows nothing of *Oliver Cromwell*, *Wolsey*, *Watt*, *Owen*. There used to be a picture of *Gladstone* in her grandmother's house.

She thinks that India is bigger than England, and that the chief industries of England are coal and iron and farming. 'There are hundreds of M.P.'s.'

*Votes for Women* appears to be just a vulgar catchword to her.

The *House of Lords* 'is in London.'

*Conscription*: 'All ought to be treated alike.'

*The Russian Revolution*: She knows that there has been a rising

in *Russia*. She has no opinions as to *State Education* or as to the *Future of the Workers*.

She remembers the *King's* visit to Chesterfield, and thinks that 'he has a good time.' 'The Queen wears nice clothes and rides about in a carriage; *she* does not have to work.'

Her newspaper reading is confined to the police court proceedings, scandal, and snippy bits. She sees the Evening Star sometimes, and likes to look for news of local soldiers.

Stated that the King and Parliament govern the country.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She herself does not belong to a Trade Union, but she knows something of the Miners' Union, of which her brothers are members. 'She looks to Unions to get bigger wages and less work for the men, and the Union will see that the poor colliers get plenty to eat.' (This in time of difficulty about supply of certain articles of food.) Appears to think that colliers are the only people doing hard work, and that they must have preferential treatment above all other classes of people. 'They will go on strike if they cannot get plenty of tea and butter and meat. The Union will back them up.'

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

Her mother is a member of the Co-operative stores. She herself knows nothing of the Movement. The 'Co-op.' is just 'a shop that has tickets.'

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

Has a low ideal as to right use of leisure. Never spends an evening quietly at home if she can help it. She sews badly, and will hardly take the trouble to mend ragged clothing. She never knits or occupies herself with any handicraft. (Writes foolish letters to several soldiers.) Prefers being in streets with a female friend of like tastes and behaving badly—attracting the attention of men (especially soldiers), making casual acquaintance with men, going to cinemas, etc., getting presents of cheap jewellery, etc. Last Christmas went home for two days, stayed a week, returned to place of service defiant and insolent, had spent time in "riotous living," heavy meals, foolish games, e.g., fortune telling, card playing; had sat up all night once to play cards. (Gay company, more than gambling, is the attraction.) Likes dancing (horseplay style). Sensual, sexual pleasures are chief appeal. Does not care to attend place of worship on Sundays! Would like to "enjoy herself," i.e., have a life of idleness and pleasure, if she were rich.

She would not care to go on the land. She has talked about joining the W.A.A.C.'s (uniform and chance of being with soldiers being chief attractions).

## LOVE OF BEAUTY.

She professes to like music, but has low tastes. She used to go to bands in the park for the sake of the company to be had there ; did not listen much to the music. Her favourite songs are the latest topical ones, the very sentimental and the vulgar. Plays no instrument, and there is no piano in the home. Her brother has a gramophone of the noisy "braying" type.

The condition of the home is fair. All the family are rough and careless in their table manners, do not mind if food is scattered or wasted or spilled on cloth. She is not dainty in personal matters, her bedroom is always untidy and strewn with dirty clothing. Wears scanty, poor underclothing and ragged stockings ; unbrushed hair ; but likes fine clothes and hats "to walk out in."

She has never been to any museum or art gallery. The "Cinema House" (Sheffield) is the most handsome building she knows !

Her father used to work an allotment, but she has no interest in work on the land. She has no appreciation of grand scenery.

She never reads poetry, and cannot name any play of Shakespeare.

She knows nothing of Milton, R. L. Stevenson, Wm. Morris, Ruskin, Raphael, Turner, Beethoven, Sullivan, Chesterton, Shaw, Wells, Arnold Bennett, Tolstoy, Maeterlinck, Goethe, Dante, Virgil, Plato, Carpenter. Once heard Dickens' Christmas Carol at a concert.

Goes to the 'pictures' preferably (because of chances for flirting) —or music-halls or theatres—whenever she can get men (casual acquaintances) to take her. She likes society films, depicting gay life and extravagantly-dressed women or in a lesser degree very sentimental American style films—Mary Pickford, Ragged Princess, etc.

She is not sensitive to impressions, and cinema has no marked effect beyond fostering her taste for idleness and luxury (through character of films).

## LOVE OF TRUTH.

She does not use a library, and hardly ever reads a book,—an occasional novelette, coarse or sentimental, and untrue to life.

She has never attended any classes or lectures since leaving school. She has no interest in science. Knows that *Columbus* discovered America, and has a hazy recollection of name of *Edison* ; but she knows nothing of Newton, Darwin, Spencer, Lodge, Aristotle, Haeckel, or Huxley.

She is lazy in mind as in body, and has no desire to "get at the Truth." In narrower sense, she is most untruthful and unscrupulous.

## LOVE OF GOODNESS.

She is not an active member of any church or society. She was baptized (Church of England) at Conisbro' church ; she has spoken with some respect of a certain vicar she met (only person thus respected). He was known as the "Colliers' Parson," and "got hold "

of the miners in a remarkable way. She went a little to a Primitive Methodist Sundayschool as a child. Quite uncertain as to whether she is "church or chapel," and is devoid of religious feeling. Pleased to have memorial service for cousin killed in the War; she liked the importance of it, religious sentiment absent. Emphatically, there has been no "conversion." She is thoroughly selfish, and never does anything for others; a very shallow nature, with no deep feelings or convictions. Coarse and abusive at times, temper uncontrolled and violent. Her only ambition is "to have a good time." Whilst "engaged" to be married to a respectable man serving with the army in France, she has no scruples about outrageous flirtations and real unfaithfulness to him. She is not helpful to her parents. She has no heroes or favourite characters in history, fiction, or real life to-day. She is nominally a Christian without any real convictions. Thinks that "Jesus Christ was a good man, who was kind to the poor and cured people of disease." It has not dawned upon her that He might be Divine. "He had some men with Him called disciples."

'Paul is in the New Testament,' and 'Isaiah is in the Bible.'

'Pharaoh lived in Egypt and had to do with Israelites.'

'John the Baptist wore skins, and a girl danced and his head was cut off.' (Vague association with the Salome dance of notoriety.)

'Lazarus was raised from the dead.'

'Gospels in the Bible' (hazy).

As to Future Life, she appears to think that people will go to Heaven, apparently as angels with wings; but has no clear ideas as to what constitutes Heaven, or the mode of existence of the inhabitants of Heaven. Displays no special interest in the subject.

She volunteers the information without shame, that her father has given her good hidings because she chased about dark lanes at night with lads, and was lazy and unhelpful at home. He told her finally that he did not intend to support her in idleness any longer; she then returned to domestic service, after a period of some months at home. She is a great "romancer," and also tells numerous straight lies; she breaks promises without the slightest twinge of conscience, and has no shame when her lying and misdeeds are discovered. She was very rude, inconsiderate, and unkind to her elderly mistress, who showed her nothing but kindness; she does not appreciate kindness, mistakes it for weakness. She is very unthrifty. Neither saves her money, nor spends it wisely. Her wages are "frittered away" on sweets and rubbish.

#### NOTES ON MISS BATER'S LIFE-HISTORY.

She was born at Conisbro', the fourth child of a family of seven, of fairly decent parents. Her father (now deceased) was at first a farm labourer, but became a collier in early adult life. He has tried to restrain "wild Ethel" by stern methods, when gentler ones failed. He insisted on her pledging herself formally to the man in France. He was not going to have her playing any more with respectable

men and making fools of them. The mother is more colourless and easy going. It has always been a home of rough plenty, with a good deal of waste.

Family removed to Chesterfield on account of pit work, when she was ten years old. She attended an elementary school until 13½ years old and reached Standard V. She was glad to get away from school; an irksome discipline simply endured; had no love of learning and has "brought very little" out of school. After a period of helping (?) at home she was maid at an hotel for a few months, then at a private school for girls, and had various other short periods of domestic service, remaining at home in idleness at intervals until driven out by her exasperated father. Started really "walking out" at the age of fifteen. Was nursemaid in Worcester for eight months, then, after home interval, was for four months housemaid in Sheffield. Then a rapid exchange of situations. Bears bad character as a domestic servant; only gets situations because of the great shortage of maids and the consequent willingness of mistresses to "take anything." Looks forward to marriage as a means of escape from work.

#### MISS MORNE.

[Written directly for publication by the helper.]

Aged 25; domestic servant and prostitute chiefly; no fixed abode (in prison at present).

#### ADEQUACY FOR HOME-LIFE.

Has never had a home in the sense of living ordinary family life except for five years spent in Poor Law Cottage Homes, the best substitute available under the circumstances, and much better as regards training, affection, etc., than many real households. She has no clear recollection of her parents, and has shown no maternal affection (as it might be exhibited in provision and care for its welfare) towards her baby-boy.

#### ADEQUACY FOR WAGE-EARNING WORK.

A big, strong, healthy, young woman, quite fit and capable of doing the ordinary domestic work for which she was trained in the Cottage Homes. She is capable of doing it fairly well, when she is inclined to do her best. She is also quite able to earn her living at the simple kinds of industrial (factory) work she has done from time to time. She is not stupid, but very lazy, dishonest, and untruthful, immoral, and with no sense of responsibility, which faults of character tend to make her unsatisfactory to any employer. Her restlessness and love of change cause her to leave her employment after a short period, even if she is not dismissed for grave cause.

## ADEQUACY FOR LOCAL AND NATIONAL CITIZENSHIP.

She has no interest in the government of the city or country beyond her interest in the police force, due to her coming in contact with various members of the same, owing to her frequent breaches of the law of the land. She has a certain knowledge (from the inside) of the working of the Poor Law, owing to her five years' sojourn in the Cottage Homes and her sojourn in the Maternity Ward, and the ordinary able-bodied sections of at least two other workhouses.

*Magna Carta* associated with King John. Has heard of the *Battle of Hastings* at school. She has heard of the *French Revolution*, and knows of *Napoleon* because she once went to the play *The Royal Divorce*. *Watt* invented the steam engine. 'There are a great many M.P. s.' She has no ideas or opinions on such matters as *Homes Rule* or *Protection*. She has no interest in *State Education*, beyond her unavoidable endurance of it during school life. '*King George* rules over England, his wife is *Queen Mary*, and they have one daughter and several sons. *Kings and Queens* have a good time and plenty of fun.'

## ADEQUACY FOR TRADE UNION AND CO-OPERATIVE MEMBERSHIP.

Did not join the National Federation of Women Workers when employed at a works where many of the employees were members; probably stayed too short a time to get into touch with organizers. Then, too, does not look upon her work as a thing of permanent interest and importance to herself.

Knows nothing about Co-operation.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

Likes gay life and excitement, music-halls, lounges of smart hotels, expensive food and drink. Fond of alcohol, all 'pleasures of the flesh.' Likes picture houses or any pleasure resorts to which she is taken by the men who are her clients.

## LOVE OF BEAUTY.

Says she likes a good band, actually the noise and the 'environment' of the band give her pleasure. She finds beauty apparently in the braying of the class of gramophone found in public-houses, her taste not rising above the ordinary topical song of a coarse and vulgar character. Likes to be gaily and smartly dressed (part of her stock-in-trade or war-paint), but is not dainty and clean in her person. It is all top show. Her taste is crude and showy. Her abundant yellow hair is dressed 'bird's nest' style, and her high colouring, accentuated by 'aids to beauty,' giving a bold, handsome effect.

## LOVE OF TRUTH.

Cannot find that she reads anything beyond an occasional novelette of the improbable, sensational variety, and certain little books of a



vile character, the latter only to a small extent. She knows that Columbus discovered America, but has no knowledge of Huxley, Haeckel, etc.

#### LOVE OF GOODNESS.

(See Life-history.) Her mother's creed was stated to be Roman Catholic. So Miss M. was brought up in that faith during her residence at the Cottage Homes, when she should have received thorough grounding and teaching as to her religion. She soon fell away from the practices of her faith after going out to work, and is notorious for the clever way in which she can assume different religions (like a cloak) when such a course is likely to bring her material advantage. Her "creed" has been that of Church of England, Wesleyan, Salvation Army, and other Protestant forms of Dissent as it has been possible to exploit the adherents of the various Christian bodies and to get help from them. No love of goodness is perceptible. There is no sense of gratitude; she has time after time preyed on other people and taken advantage of their kindness and generosity.

#### NOTES ON MISS MORNE'S LIFE-HISTORY.

She attended elementary school regularly up to the age of fourteen, reaching Standard VI. She was born in Liverpool. Her father was a carpenter (thrifless and drunken). The family came to Yorkshire, and after drifting about the county came into a workhouse, destitute, in 1898, she being seven and her brothers four and two years old. In 1907, at the age of sixteen, she was placed out as a domestic servant in a Midland town. After-care and supervision on the part of the Poor Law authorities and of the Roman Catholic body were perhaps somewhat inadequate, but she was an extremely difficult character. She stayed a short time only in this situation, and soon made her way to Sheffield. (Her own story as to her industrial career and the treatment meted out to her by the various employers is not reliable.) From 1907 to 1915 she had various "short employments" in unskilled factory work or in domestic service, but during most of that period she was a prostitute, frequenting the streets in the centre of Sheffield, having alternation of luxury and poverty. Sometimes she was taken about by rich young men (during the War she has been a good deal in the company of army officers), given hotel dinners, taken to music halls and picture houses, frequented hotel lounges, etc. The "treating," of course, varied with the social status of the client, but she always expected to get a certain amount of "gaiety" out of the transaction. On several occasions kind, religious people have been interested in her case, and she has taken advantage of their kindness for her own ends. There is no evidence whatever of any genuine desire (however fleeting) to lead a better life, no sign of repentance. She has been an inmate of a "Protestant Undenominational Home" (posing as a Wesleyan), of a Salvation Army Rescue Home, where she professed

to have been truly converted to Salvation Army doctrines. The same applies to a short sojourn in a High Church Institution. The stay has always been short, and the end has been associated with cheating and disgrace. Late in 1914 she made the acquaintance of a young man, with whom for several months 'off and on' she lived. As a result she was confined of a boy. She tried to get the baby adopted by various people, passing herself off as a member of this, that, or the other church, but in this effort she failed. The guardians obtained an affiliation order against the "putative father" on behalf of the baby boy (3s. weekly); the man disappeared promptly, and is said to be in the army, so the order has been of little value. Early in 1917 she placed the boy in a very unsatisfactory home as a nurse child, and obtained work "on munitions" at a wage of 30s. weekly, at the same time reverting to her "gay life" in the evening. She did not keep her work long; she may have had short periods of honest employment during 1917, but I think it unlikely; during this time she was one of the best known girls on the Leopold Street, Fargate, Cinema House, and Grand Hotel "run," and became quite "fashionable" in a certain set. The Infant Protection Visitor was obliged to complain about the unsatisfactory conditions under which the baby boy was living. Her small payment to the foster-mother ceased, and she herself was of "unknown address," constituting desertion of the child. A warrant was issued for her apprehension; she got to know of this, and obtained admission to Union Workhouse, bringing the child with her. She gave her creed as Church of England; certain Roman Catholic philanthropists now became interested in her, it being discovered that she had been brought up in that faith. The Guardians made enquiries as to a Roman Catholic institution to which she could be admitted with her child, she now asserting an "earnest desire for amendment." Difficulties arose owing to the child being beyond infancy, and her previous record not inspiring confidence. Negotiations were still pending when she left the Workhouse in March, taking her child with her. She at once made her way to the house of a woman whom she knew, "borrowed 7s. 6d." on pretence of redeeming her boots from pawn, and asked and obtained permission to leave the child with the woman 'for an hour.' She failed to return, and in a few days the child was re-admitted to the Workhouse.

She next went to kind working people and obtained a night's shelter, "borrowed" a complete outfit of decent clothes worth at least £5 to have her photograph taken, obtained 5s. from a young servant by means of a lying tale, and vanished. She went to various other houses, induced the people to take her as a lodger, at the end of the first week excused herself from payment 'as her works were keeping a week's wages in hand.' Before the end of the next week she disappeared, to repeat the performance elsewhere. Early in May she got a position as "day-girl" at a public-house through a Registry Office!! Within a few days she went off with £5 and some jewellery.

She was arrested for this offence, and is now serving a sentence of several months' imprisonment. The child is legally adopted by the Guardians, so that it may have a chance of a decent upbringing away from the mother.

'Heredity' may account for certain traits in this character, and have been too powerful for 'environment.'

*Communicated later* : Miss Morne is allowing herself to be rescued for the nth time. The Roman Catholic prison visitor writes that she is 'truly penitent,' and 'will go to a good situation on leaving the gaol in a few weeks' time.'

### MRS. JODDER.

Aged 27 ; housewife ; lives with husband and children.

#### ADEQUACY FOR HOME-LIFE.

"She is not fond of her home in any way." "It is fearfully dirty at all times." "She shows very little love for either husband or children." "A most careless and neglectful mother." "A drunken and unfaithful wife." "She dislikes her home because it is a responsibility, and she does not wish to have any such thing as responsibility."

#### ADEQUACY FOR WAGE-EARNING WORK.

"She is quite fit for work, but she is not doing work of any kind, not even keeping her home clean." Drink, laziness, and immorality militate against her efficiency.

#### ADEQUACY FOR LOCAL AND NATIONAL CITIZENSHIP.

She reads the Evening Star "very occasionally," and then not for any information that would equip her for her civic duties. She is quite unfit in every way to undertake any share of the communal responsibilities.

#### ADEQUACY FOR TRADE UNION AND CO-OPERATIVE MEMBERSHIP.

Trade Unionism and Co-operation are entirely outside her world.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

Her hobbies are gossiping and drinking.

*Saturday afternoon* : "Going from one public-house to another to get as much drink as possible, then to bed to sleep until the opening time again."

*Sunday* : "In the public-houses when they are open."

*Evenings* : " On August 28, 1918, I traced her from 6 p.m. to 9.30 p.m. She visited no less than seven different public-houses, where she obtained drink."

#### LOVE OF BEAUTY.

She likes public-house music : " vamping on piano and any person gets up to sing."

*' Does the condition of her home indicate a Love of Beauty ? '*  
 " No." " The furniture of the living-room consists of an old table and two broken chairs." " She is most neglectful of her home."  
 " She herself is a disgusting sight to see."

She goes to the ' pictures ' sometimes, to the music hall very seldom.

#### LOVE OF TRUTH.

She loves the other thing !

#### LOVE OF GOODNESS.

" My personal impression is that she is hopeless. She does not seem to be able to stand firm for an hour at a time. She will promise to do better every time you meet her, but every time she is back in the old ruts again before the day is over."

She gets her greatest pleasure from drinking and ' men.'

#### NOTES ON MRS. JODDER'S LIFE-HISTORY.

" Her parents seem to have been pretty respectable, though poor and uneducated working-class folk. She attended church schools and learnt to read fairly well.

" At eighteen years of age she was married ; within a very few weeks her baby was born.

" She was always in a muddle and dirty, always just going to do the thing one suggested, but still always in the same state.

" She was sent into the works as soon as ever she was allowed to leave school. She was employed as a buffer. She gave up for a time after her marriage, then went out again for a short time. Finally preferred to stay at home.

" At the beginning of the war, the husband of Mrs. Jodder was called up for the army. He left Mrs. Jodder and her four children in a fairly decent house in a decent neighbourhood. When her husband had gone she began to go out at nights and leave the children in the house alone. Later she went out for a great part of the day, and left the children to run about the streets until she returned. The children were frightfully neglected ; they did not get their food prepared for them. Most days they were given one penny each to buy anything they liked for dinner. They must either eat it in the shop or in the street. Their bodies were badly nourished, their clothing filthy, their skin shiny with the dirt grafted in. Their heads were full of

vermin, also their clothing. They slept in the clothes they wore in the day to keep them warm. There was one bedstead on which they all slept with the mother. The only covering was two filthy old coats. Mrs. Jodder was an awful sight—her hair was a living, moving mass of vermin, her flesh indescribably filthy.

Day after day she went sitting in public-houses with other women's husbands, and returning home after closing time to the children, who were sitting on the doorstep waiting for her. Time after time she promised to do better. She did not pay her rent for months. In the end the landlord served an ejection order. She promised faithfully she would try, if he could get her another chance. I went to see the landlord and begged him to just try her once more, and I would keep an eye on her. He gave her the chance. For about six weeks she paid her rent with an extra 6d. for arrears. Then once again she went off into the old ruts. This time she was ejected, and had to be taken in for the sake of the children by a good-hearted woman near by.

A few months later a house was obtained for her. This time she promised to do her very best, saying that losing her home would be a lesson to her to keep straight.

For a time she went fairly well. Cleaned the home through, and bought two chairs. Once again she began to drink and leave the children. In September, 1917, her husband came home from France on ten days' leave. He found her with another man. When they got home he thrashed her unmercifully, so much so that she was unable to get out of bed for four days.

When her husband returned to France she began to meet this man again, and to go out and sit in public-houses with him, all the time her children, her home, and herself getting much worse.

Finally, the children were so very verminous and neglected that they were removed from their home and their mother to a place of safety. Mrs. Jodder was served with a summons to appear for the neglect of her children. She was sentenced to two months' hard labour."

#### MRS. PARTERSCUE.

Aged 46 ; housewife and hawker ; living with husband and one child.

#### ADEQUACY FOR HOME-LIFE

Her home is a disgrace to her : " It has four walls and a roof, and is hers, and that is about all, I think." " *Does she like to spend her evenings at home ?* " " Would prefer the public-house." " Cleans her home now and then, but generally makes her daughter, aged thirteen and delicate, do it." " *What sort of mother does she make ?* " " Careless, but fairly kind, I think." " *What sort of wife does she make ?* " " She does nothing to make her husband comfortable."

The girl is very delicate, but her mother is taking her away from school and putting her to work at a place where she will have to do indoor work from eight to seven, though the doctor has told her she must be in the open.

#### ADEQUACY FOR WAGE-EARNING WORK.

Though physically fit, "doesn't like work at all." Her love of drink militates against her industrial efficiency.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She is totally unfitted for local citizenship. She knows nothing whatever about civic matters in Sheffield; she does not even know where the University is. She has never been out of Sheffield. "She has no power of thinking a thing out at all."

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

She thinks the King governs England; that was the extent of the political knowledge that could be elicited from her. She never reads any papers. She is entirely ignorant about history, geography, economics, etc.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She knows nothing whatever about Trade Unionism, and is quite unfit for membership.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE;

*Free afternoons* : "Gossiping."

*Sunday* : "Cleans up and gossips."

The evenings of an ordinary week she spent as follows:—

*Monday* : "Got in at two o'clock, had a sleep, got husband's tea, did washing."

*Tuesday* : "Hawking all day; cooked evening meal; went to bed early."

*Wednesday* : "Hawking; cleared up a bit."

*Thursday* : "Same."

*Friday* : "Got home early; slept; helped girl clean bedroom."

*Saturday* : "Shopped and got drunk."

*Sunday* : "Gossiped; went to outdoor meeting on the spur of the moment, because she happened to see a crowd."

"*What would she do if rich enough to do as she liked?*" "Drink like a fish, and buy plenty of food and clothes."

"*Would she like to go back to the land?*" "Quite satisfied where she is."

#### LOVE OF BEAUTY.

"Will listen to music if it is there, but never wants to hear it. Enjoys a rag-time or a hymn equally." She does not care at all

about the condition of either her home or herself. She knows nothing whatever about English literature.

"She will go fairly often on a Saturday night to the picture-show; likes sentimental films, and talked volubly about the charm of a picture she saw when she was intoxicated. She never goes to the music hall or theatre."

#### LOVE OF TRUTH.

She has no books, and is scarcely able to read. She is hopelessly ignorant.

#### LOVE OF GOODNESS.

"She is happy-go-lucky; kind hearted if being kind does not affect herself adversely; very sentimental or maudlin; has a good spot somewhere, as she is passionately fond of babies (who will always go to her). It is difficult to know what she really is, as she always says the thing she thinks you want her to say. She is very slack, never makes any effort, is quite content to take things as they come."

She has no ambition whatever. She gets her greatest pleasure from drink. She never goes to any religious service. She thinks "nothing" of Christianity.

#### NOTES ON MRS. PARTERSCUE'S LIFE-HISTORY.

"Went to council school 'off and on,' starting work in a factory at fourteen."

"Her father was in a steel works. She was one of a large family, and they were allowed to do pretty much as they liked."

#### MRS. ETCHLEY.

Aged 55; housewife, also minds children for money; lives with husband and children.

#### ADEQUACY FOR HOME-LIFE.

"Does the condition of the home reflect credit on her?" "Emphatically No."

"She is not worthy of the name of wife or mother." "She thinks the home is a great tie to any woman's freedom, and prefers to get away from it when possible."

She is not punctual, nor regular, nor industrious, nor efficient. Her drinking and gambling render her totally unfit to have charge of a home.

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She knew the names of the present lord mayor and of two of the councillors. She knew apparently nothing else about the history

and present condition of Sheffield that would help her to vote intelligently.

She has never been in any other town, and does not want to.

#### ADEQUACY FOR NATIONAL CITIZENSHIP.

Her politics are "NIL," "because she is incapable of thinking anything out, reads only the racing and betting news in the papers, and because she is entirely ignorant of English history, of industrial conditions, etc." She volunteered the opinion that the King 'ought to be made to go and work for his living,' but could not be got to express any other political opinion.

#### ADEQUACY FOR TRADE UNION MEMBERSHIP.

She says a Trade Union is 'a dodge to get money out of working-people.' She knows nothing about the Movement.

#### ADEQUACY FOR CO-OPERATIVE MEMBERSHIP.

She does not deal at the 'Stores,' and is entirely ignorant of the Movement.

#### ADEQUACY FOR THE RIGHT USE OF LEISURE.

She makes for herself far more 'leisure' than 'work,' and she uses it to gossip and loaf, to visit the picture palace and the music hall, to gamble and to drink.

#### LOVE OF BEAUTY.

She likes public-house singing, but does not show interest in any other kind of music.

The furniture in her living-room consists of two old broken tables, one broken sofa absolutely devoid of padding, and three old chairs; the home is in a shocking condition of neglect, and "she will not do any housework if she can get away from it." She is very slovenly in her own appearance. She thinks Sheffield 'quite all right as it is.'

She knows absolutely nothing of Shakespeare or any other English writer.

She goes to the 'pictures' "whenever she can," and is very fond of melodrama, Charlie Chaplin, etc. She also goes frequently to the music hall.

#### LOVE OF TRUTH.

She has no books ("except the books for weekly payments") in her house, and reads nothing except the betting and racing in the paper. The Early Bird is her Bible.

She said Edison 'made records for phonographs'. That was the extent of her scientific knowledge.



## LOVE OF GOODNESS.

Her greatest pleasures are "eating, drinking, gambling." She is quite indifferent to the churches and religion, etc.

## NOTES ON MRS. ETCHLEY'S LIFE-HISTORY.

"She was the illegitimate child of two worthless characters (both working-class). She lived mostly with her mother's aunt, who had no idea of education. She went to school very little indeed, and had to go out very young to earn a few coppers by washing steps, cleaning knives, etc."

"When old enough to go into the works she began by running errands; then she was taught the trade of "buffer," which she continued for many years. At the age of eighteen she had an illegitimate daughter. At the age of twenty-one she married, and has had fifteen children. Of the eleven now living, there is not one a reputable citizen; "all their homes are very neglected; every one of them is living an intemperate and immoral life."

## MRS. SHEPMAN.

[Written directly for publication by the helper.]

A widow, aged —, living in lodgings on her old age pension and a small charity allowance.

## ADEQUACY FOR HOME-LIFE.

She appears to have had some (physical?) affection for her late husband, and speaks regretfully of her only child, who died in infancy. She would probably have been a better woman if she had had children and a real home. She was on good terms with an elderly single brother, who shared her lodgings for a short time before his death five years ago.

## ADEQUACY FOR WAGE-EARNING WORK.

She is now in poor health, but was active and alert for her years until recently. She was a skilled high-class cook, and quite capable of taking charge of a household run on "old-fashioned gentle-people" lines. (Reasonable economy she describes as 'meanness.') Up to eight or ten years ago she took supply work as a cook, and was usually satisfactory for a time; but her weakness for alcohol made her an uncertain quantity. She would like to be caretaker for a London town house in the absence of the "family" in the country, and has expectations of being housekeeper to "two bachelor gentlemen" (male Mrs. Harrises), who are going to take a house and want her to be their housekeeper. In the meantime a little pecuniary assistance would be acceptable, etc. "I shall need some better clothes than these as a housekeeper—not what I have been accustomed to wearing—if there is a black dress that you are not needing (warding

aside of the protest that one's garments are not of a style to suit Mrs. Shepman). 'Now, if *you* were to write to one of the "young ladies," Lady So-and-so, or the Hon. Mrs. Dash (they must now be aged at least sixty), and just explain to them how I am fixed, I am sure they would help me just till I get settled in the situation, and send me some clothes.'

When about seventy-one she was employed for a time as children's caretaker (daily) by a Jewish tailoress, and presented a curious spectacle as she gravely pushed the 'pram.' and tried to control the excursions of the two older children. "Not what I have been used to, of course, but she is not a bad sort of woman for a person in that class of life."

Then she shared lodgings for about six months with an ignorant old woman, who was employed by others to perform illegal operations. Mrs. Shepman was undoubtedly concerned in these doings, but she was a spectacle of outraged, insulted innocence when questioned as to her share in the matter. "I know nothing about such things. I have heard of them being done in days gone by, but nowadays, oh no! Shocking, shocking." She was kind to her poor old housemate, and nursed her tenderly, defying the 'police who came to arrest a dying woman.'

#### ADEQUACY FOR LOCAL CITIZENSHIP.

She has no idea as to the probable population of Sheffield in 1917. 'It was much smaller in 1817.'

She knows nothing of local government or of the University and other educational agencies.

She has lived in high-class domestic service in Wiltshire, Norfolk, Suffolk, and various parts of Yorkshire, with regular visits to London for the "season." After marriage she lived for some time in Suffolk, then spent ten years in South Africa.

She likes best the life of the servants' hall in big houses, preferably in the West End of London.

#### ADEQUACY FOR NATIONAL CITIZENSHIP:

She is Conservative in politics. She has a fair knowledge of English history, but her memory is failing rather badly.

*India* is 'a very big country.'

*Socialists* are 'a wicked people, who want to blow up the King with bombs as the Russians did their Tsar.' (She is referring to events of about forty years ago.) She has an old-fashioned reverence for the King and Royal Family.

She does not 'hold with' modern State Education (she herself had a good, old-style education); she still writes an excellent hand, and can compose a properly-expressed letter.

She enjoys reading the Sheffield Telegraph, but really prefers the Morning Post (rarely seen now) because of the society news.

## ADEQUACY FOR TRADE UNION MEMBERSHIP AND CO-OPERATIVE MEMBERSHIP.

She has no knowledge of, or interest in, Trade Unionism or Co-operation.

## ADEQUACY FOR THE RIGHT USE OF LEISURE.

She reads a little, chiefly old-fashioned novels. Her fingers are now too stiff with rheumatism for her to do crochet and knitting—former pastimes.

She sometimes visits the Free Library to see the illustrated papers. She has no great appreciation of music or pictorial art.

Her appearance is quaint; emphatically she has seen better days—an upper servant, who has come down in the world.

Her room used to be clean and orderly, but she has grown rather careless with increasing age and infirmity.

*Milton* 'wrote *Paradise Lost*,' *Dickens* 'wrote *Pickwick Papers* and other books.'

She knows nothing of *Stevenson*, *Morris*, *Ruskin*, *Raphael*, *Turner*, *Beethoven*, *Sullivan*, *Chesterton*, *Shaw*, *Wells*, *Bennett*, *Tolstoy*, *Maeterlinck*, *Goethe*, *Dante*, *Virgil*, *Plato*, or *Edward Carpenter*.

She has occasionally visited the 'pictures' when funds allowed. She likes best films of society life, which remind her of her young days. She used to like "dramas" at the theatre, but has not been for years.

## LOVE OF TRUTH.

She has only about half-a-dozen books—nothing of value. Her possessions have decreased and been dispersed in her various "fittings" and vicissitudes of fortune.

She has no knowledge of scientific research, etc.

## LOVE OF GOODNESS.

She has been Church of England 'all her life.' It is purely a conventional religion. She has no deep convictions, but a flow of religious talk is available if she is encouraged.

## NOTES ON MRS. SHEPMAN'S LIFE-HISTORY.

She was born at Oughtibridge, and attended the village school until fourteen or fifteen years of age. Her parents were in comfortable circumstances—her father being farm bailiff. She went into high-class domestic service, gradually rising to a well-paid position as cook (with many perquisites) in county families. When about thirty-five she married the "family" baker. She had only one child, that died in infancy. Unfortunately both she and her husband took to drink and dishonest dealing, and finally went to South Africa under a cloud. A chequered career in South Africa, where husband died. Returned to England, and drifted about in various situations, sinking lower, cadging, getting drink when possible—a pitiable object. Absolutely refuses to go into workhouse.

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