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A STUDY OF INDUSTRIAL SUBURBS

BY

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CHAPTER III

A MODERN LEAR

A PARENTHETICAL CHAPTER BY
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This analysis of paternalism was written in 1894 immediately after the great Pullman strike. It was not published at the time because of its personal nature, although much of the material, omitting the Lear analogy, was used later in "Democracy and Social Ethics." Miss Addams interprets forces which were at the height of their power twenty years ago. As brought out in the preceding chapter, only the shell of this employer's Utopia remains, and the town is part of Chicago. But the problem which she thus dramatizes reasserts itself to-day in the conflict between corporation control and community life throughout many of our newer industrial districts.

THOSE of us who lived in Chicago during the summer of 1894 were confronted by a drama which epitomized and, at the same time, challenged the code of social ethics under which we live, for a quick series of unusual events had dispelled the good nature which in happier times envelops the ugliness of the industrial situation. It sometimes seems as if the shocking experiences of that summer, the barbaric instinct to kill,

roused on both sides, the sharp division into class lines, with the resultant distrust and bitterness, can only be endured if we learn from it all a great ethical lesson. To endure is all we can hope for. It is impossible to justify such a course of rage and riot in a civilized community to whom the methods of conciliation and control were open. Every public-spirited citizen in Chicago during that summer felt the stress and perplexity of the situation and asked himself, "How far am I responsible for this social disorder? What can be done to prevent such outrageous manifestations of ill-will?"

If the responsibility of tolerance lies with those of the widest vision, it behooves us to consider this great social disaster, not alone in its legal aspect nor in its sociological bearings, but from those deep human motives, which, after all, determine events.

During the discussions which followed the Pullman strike, the defenders of the situation were broadly divided between the people pleading for individual benevolence and those insisting upon social righteousness; between those who held that the philanthropy of the president of the Pullman Company had been most ungratefully received and those who maintained that the situation was the inevitable outcome of the social consciousness developing among working people.

In the midst of these discussions the writer found her mind dwelling upon a comparison which modified and softened all her judgments. Her attention was

caught by the similarity of ingratitude suffered by an indulgent employer and an indulgent parent. *King Lear* came often to her mind. We have all shared the family relationship and our code of ethics concerning it is somewhat settled. We also bear a part in the industrial relationship, but our ethics concerning that are still uncertain. A comparative study of these two relationships presents an advantage, in that it enables us to consider the situation from the known experience toward the unknown. The minds of all of us reach back to our early struggles, as we emerged from the state of self-willed childhood to a recognition of the family claim.

We have all had glimpses of what it might be to blaspheme against family ties; to ignore the elemental claim they make upon us, but on the whole we have recognized them, and it does not occur to us to throw them over. The industrial claim is so difficult; the ties are so intangible that we are constantly ignoring them and shirking the duties which they impose. It will probably be easier to treat of the tragedy of the Pullman strike as if it were already long past when we compare it to the family tragedy of *Lear* which has already become historic to our minds and which we discuss without personal feeling.

Historically considered, the relation of *Lear* to his children was archaic and barbaric, holding in it merely the beginnings of a family life, since developed. We may in later years learn to look back upon the industrial relationships in which we are now placed as quite

as incomprehensible and selfish, quite as barbaric and undeveloped, as was the family relationship between *Lear* and his daughters. We may then take the relationship of this unusually generous employer at Pullman to his own townful of employees as at least a fair one, because so exceptionally liberal in many of its aspects. *King Lear* doubtless held the same notion of a father's duty that was held by the other fathers of his time; but he alone was a king and had kingdoms to bestow upon his children. He was unique, therefore, in the magnitude of his indulgence, and in the magnitude of the disaster which followed it. The sense of duty held by the president of the Pullman Company doubtless represents the ideal in the minds of the best of the present employers as to their obligations toward their employees, but he projected this ideal more magnificently than the others. He alone gave his men so model a town, such perfect surroundings. The magnitude of his indulgence and failure corresponded and we are forced to challenge the ideal itself: the same ideal which, more or less clearly defined, is floating in the minds of all philanthropic employers.

This older tragedy implied maladjustment between individuals; the forces of the tragedy were personal and passionate. This modern tragedy in its inception is a maladjustment between two large bodies of men, an employing company and a mass of employees. It deals not with personal relationship, but with industrial relationships.

Owing, however, to the unusual part played in it

by the will of one man, we find that it closely approaches *Lear* in motif. The relation of the British King to his family is very like the relation of the president of the Pullman Company to his town; the dénouement of a daughter's break with her father suggests the break of the employees with their benefactor. If we call one an example of the domestic tragedy, the other of the industrial tragedy, it is possible to make them illuminate each other.

It is easy to discover striking points of similarity in the tragedies of the royal father and the philanthropic president of the Pullman Company. The like quality of ingratitude they both suffered is at once apparent. It may be said that the ingratitude which *Lear* received was poignant and bitter to him in proportion as he recalled the extraordinary benefits he had heaped upon his daughters, and that he found his fate harder to bear because he had so far exceeded the measure of a father's duty, as he himself says. What, then, would be the bitterness of a man who had heaped extraordinary benefits upon those toward whom he had no duty recognized by common consent; who had not only exceeded the righteousness of the employer, but who had worked out original and striking methods for lavishing goodness and generosity? More than that, the president had been almost persecuted for this goodness by the more utilitarian members of his company and had at one time imperiled his business reputation for the sake of the benefactions to his town, and he had thus reached the height of sacrifice for it.

This model town embodied not only his hopes and ambitions, but stood for the peculiar effort which a man makes for that which is misunderstood.¹

It is easy to see that although the heart of *Lear* was cut by ingratitude and by misfortune, it was cut deepest of all by the public pity of his people, in that they should remember him no longer as a king and benefactor, but as a defeated man who had blundered through oversoftness. So the heart of the Chicago man was cut by the unparalleled publicity which brought him to the minds of thousands as a type of oppression and injustice, and to many others as an example of the evil of an irregular sympathy for the "lower classes." He who had been dined and fêted throughout Europe as the creator of a model town, as the friend and benefactor of workingmen, was now execrated by workingmen throughout the entire country. He had not only been good to those who were now basely ungrateful to him, but he felt himself deserted by the admiration of his people.

In shops such as those at Pullman, indeed, in all manufacturing affairs since the industrial revolution, industry is organized into a vast social operation. The shops are managed, however, not for the development of the workman thus socialized, but for the interests of the company owning the capital. The divergence between the social form and the individual aim be-

¹ While the town of Pullman was in process of construction the Pullman stock was sometimes called out on the New York Exchange: "How much for flower-beds and fountains?"—to which the company naturally objected.

comes greater as the employees are more highly socialized and dependent, just as the clash in a family is more vital in proportion to the development and closeness of the family tie. The president of the Pullman Company went further than the usual employer does. He socialized not only the factory but the form in which his workmen were living. He built and, in a great measure, regulated an entire town. This again might have worked out into a successful associated effort, if he had had in view the sole good of the inhabitants thus socialized, if he had called upon them for self-expression and had made the town a growth and manifestation of their wants and needs. But, unfortunately, the end to be obtained became ultimately commercial and not social, having in view the payment to the company of at least 4 per cent. on the money invested, so that with this rigid requirement there could be no adaptation of rent to wages, much less to needs. The rents became statical and the wages competitive, shifting inevitably with the demands of trade. The president assumed that he himself knew the needs of his men, and so far from wishing them to express their needs he denied to them the simple rights of trade organization, which would have been, of course, the merest preliminary to an attempt at associated expression. If we may take the dictatorial relation of *Lear* to *Cordelia* as a typical and most dramatic example of the distinctively family tragedy, one will asserting its authority through all the entanglement of wounded affection, and insisting upon its sel-

fish ends at all costs, may we not consider the absolute authority of this employer over his town as a typical and dramatic example of the industrial tragedy? One will directing the energies of many others, without regard to their desires, and having in view in the last analysis only commercial results?

It shocks our ideal of family life that a man should fail to know his daughter's heart because she awkwardly expressed her love, that he should refuse to comfort and advise her through all difference of opinion and clashing of will. That a man should be so absorbed in his own indignation as to fail to apprehend his child's thought; that he should lose his affection in his anger, is really no more unnatural than that the man who spent a million of dollars on a swamp to make it sanitary for his employees, should refuse to speak to them for ten minutes, whether they were in the right or wrong; or that a man who had given them his time and thought for twenty years should withdraw from them his guidance when he believed them misled by ill-advisers and wandering in a mental fog; or that he should grow hard and angry when they needed tenderness and help.

Lear ignored the common ancestry of *Cordelia* and himself. He forgot her royal inheritance of magnanimity, and also the power of obstinacy which he shared with her. So long had he thought of himself as the noble and indulgent father that he had lost the faculty by which he might perceive himself in the wrong. Even when his spirit was broken by the storm

he declared himself more sinned against than sinning. He could believe any amount of kindness and goodness of himself, but could imagine no fidelity on the part of *Cordelia* unless she gave him the sign he demanded.

The president of the Pullman Company doubtless began to build his town from an honest desire to give his employees the best surroundings. As it developed it became a source of pride and an exponent of power, that he cared most for when it gave him a glow of benevolence. Gradually, what the outside world thought of it became of importance to him and he ceased to measure its usefulness by the standard of the men's needs. The theater was complete in equipment and beautiful in design, but too costly for a troupe who depended upon the patronage of mechanics, as the church was too expensive to be rented continuously. We can imagine the founder of the town slowly darkening his glints of memory and forgetting the common stock of experience which he held with his men. He cultivated the great and noble impulses of the benefactor, until the power of attaining a simple human relationship with his employees, that of frank equality with them, was gone from him. He, too, lost the faculty of affectionate interpretation, and demanded a sign. He and his employees had no mutual interest in a common cause.

Was not the grotesque situation of the royal father and the philanthropic employer to perform so many good deeds that they lost the power of recognizing

good in beneficiaries? Were not both so absorbed in carrying out a personal plan of improvement that they failed to catch the great moral lesson which their times offered them? This is the crucial point of the tragedies and may be further elucidated.

Lear had doubtless swung a bauble before *Cordelia's* baby eyes that he might have the pleasure of seeing the little pink and tender hands stretched for it. A few years later, he had given jewels to the young princess, and felt an exquisite pleasure when she stood before him, delighted with her gaud and grateful to her father. He demanded the same kind of response for his gift of the kingdom, but the gratitude must be larger and more carefully expressed, as befitted such a gift. At the opening of the drama he sat upon his throne ready for this enjoyment, but instead of delight and gratitude he found the first dawn of character. His daughter made the awkward attempt of an untrained soul to be honest, to be scrupulous in the expressions of its feelings. It was new to him that his child should be moved by a principle outside of himself, which even his imagination could not follow; that she had caught the notion of an existence so vast that her relationship as a daughter was but part of it.

Perhaps her suitors, the *King of France* or the *Duke of Burgundy*, had first hinted to the young *Cordelia* that there was a fuller life beyond the seas. Certain it is that someone had shaken her from the quiet measure of her insular existence and that she had at last

felt the thrill of the world's life. She was transformed by a dignity which recast her speech and made it self-contained, as is becoming a citizen of the world. She found herself in the sweep of a notion of justice so large that the immediate loss of a kingdom seemed of little consequence to her. Even an act which might be construed as disrespect to her father was justified in her eyes because she was vainly striving to fill out this larger conception of duty.

The test which comes sooner or later to many parents had come to *Lear*, to maintain the tenderness of the relation between father and child, after that relation had become one between adults; to be contented with the responses which this adult made to the family claim, while, at the same time, she felt the tug upon her emotions and faculties of the larger life, the life which surrounds and completes the individual and family life, and which shares and widens her attention. He was not sufficiently wise to see that only that child can fulfill the family claim in its sweetness and strength who also fulfills the larger claim, that the adjustment of the lesser and larger implies no conflict. The mind of *Lear* was not big enough for this test. He failed to see anything but the personal slight involved; the ingratitude alone reached him. It was impossible for him to calmly watch his child developing beyond the strength of his own mind and sympathy.

Without pressing the analogy too hard may we not compare the indulgent relation of this employer to his town to the relation which existed between *Lear* and

Cordelia? He fostered his employees for many years, gave them sanitary houses and beautiful parks, but in their extreme need, when they were struggling with the most difficult question which the times could present to them, when, if ever, they required the assistance of a trained mind and a comprehensive outlook, he lost his touch and had nothing wherewith to help them. He did not see the situation. He had been ignorant of their gropings toward justice. His conception of goodness for them had been cleanliness, decency of living, and above all, thrift and temperance. He had provided them means for all this; had gone further, and given them opportunities for enjoyment and comradeship. But he suddenly found his town in the sweep of a world-wide moral impulse. A movement had been going on about him and through the souls of his workmen of which he had been unconscious. He had only heard of this movement by rumor. The men who consorted with him at his club and in his business had spoken but little of it, and when they had discussed it had contemptuously called it the "Labor Movement," headed by deadbeats and agitators. Of the force and power of this movement, of all the vitality within it, of that conception of duty which induces men to go without food and to see their wives and children suffer for the sake of securing better wages for fellow-workmen whom they have never seen, this president had dreamed absolutely nothing. But his town had at last become swept into this larger movement, so that the giving-up of comfortable homes,

of beautiful surroundings, seemed as naught to the men within its grasp.

Outside the ken of this philanthropist, the proletariat had learned to say in many languages that "the injury of one is the concern of all." Their watchwords were brotherhood, sacrifice, the subordination of individual and trade interests to the good of the working class; and their persistent strivings were toward the ultimate freedom of that class from the conditions under which they now labor.

Compared to these watchwords the old ones which the philanthropic employer had given his town were negative and inadequate.

When this movement finally swept in his own town, or, to speak more fairly, when in their distress and perplexity his own employees appealed to the organized manifestation of this movement, they were quite sure that simply because they were workmen in distress they would not be deserted by it. This loyalty on the part of a widely ramified and well-organized union toward the workmen in a "scab shop," who had contributed nothing to its cause, was certainly a manifestation of moral power.

That the movement was ill-directed, that it was ill-timed and disastrous in results, that it stirred up and became confused in the minds of the public with the elements of riot and bloodshed, can never touch the fact that it started from an unselfish impulse.

In none of his utterances or correspondence did the president of the company for an instant recognize this

touch of nobility, although one would imagine that he would gladly point out this bit of virtue, in what he must have considered the moral ruin about him. He stood throughout pleading for the individual virtues, those which had distinguished the model workman of his youth, those which had enabled him and so many of his contemporaries to rise in life, when "rising in life" was urged upon every promising boy as the goal of his efforts. Of the new code of ethics he had caught absolutely nothing. The morals he had taught his men did not fail them in their hour of confusion. They were self-controlled and destroyed no property.¹ They were sober and exhibited no drunkenness, even though obliged to hold their meetings in the saloon hall of a neighboring town. They repaid their employer in kind, but he had given them no rule for the higher fellowship and life of association into which they were plunged.

The virtues of one generation are not sufficient for the next, any more than the accumulations of knowledge possessed by one age are adequate to the needs of another.

Of the virtues received from our fathers we can afford to lose none. We accept as a precious trust those principles and precepts which the race has worked out for its highest safeguard and protection. But merely to preserve those is not enough. A task is laid

¹ The bill presented to the city of Chicago by the Pullman Company for damages received during the strike was \$20—the result only of petty accidents.

upon each generation to enlarge their application, to ennoble their conception, and, above all, to apply and adapt them to the peculiar problems presented to it for solution.

The president of this company desired that his employees should possess the individual and family virtues, but did nothing to cherish in them those social virtues which his own age demanded. He rather substituted for that sense of responsibility to the community, a feeling of gratitude to himself, who had provided them with public buildings, and had laid out for them a simulacrum of public life.

Is it strange that when the genuine feeling of the age struck his town this belated and almost feudal virtue of personal gratitude fell before it?

Day after day during that horrible suspense, when the wires constantly reported the same message, "The president of the company holds that there is nothing to arbitrate," one longed to find out what was in the mind of this man, to unfold his ultimate motive. One concludes that he must have been sustained by the consciousness of being in the right. Only that could have held him against the great desire for fair play which swept over the country. Only the training which an arbitrary will receives by years of consulting first its own personal and commercial ends could have made it strong enough to withstand the demands for social adjustment. He felt himself right from the *commercial* standpoint, and could not see the situation from the *social* standpoint. For years he had gradually accus-

tomed himself to the thought that his motive was beyond reproach; that his attitude to his town was always righteous and philanthropic. Habit held him persistent in this view of the case through all the changing conditions.

The diffused and subtle notion of dignity held by the modern philanthropist bears a curious analogy to the personal barbaric notion of dignity held by *Lear*. The man who persistently paced the seashore, while the interior of his country was racked with a strife which he alone might have arbitrated, lived out within himself the tragedy of "King Lear." The shock of disaster upon egotism is apt to produce self-pity. It is possible that his self-pity and loneliness may have been so great and absorbing as to completely shut out from his mind a compunction of derelict duty. He may have been unconscious that men were charging him with a shirking of the issue.

Lack of perception is the besetting danger of the egoist, from whatever cause his egoism arises and envelops him. But, doubtless, philanthropists are more exposed to this danger than any other class of people within the community. Partly because their efforts are overestimated, as no standard of attainment has yet been established, and partly because they are the exponents of a large amount of altruistic feeling with which the community has become equipped and which has not yet found adequate expression, they are therefore easily idealized.

Long ago Hawthorne called our attention to the fact

that "philanthropy ruins, or is fearfully apt to ruin, the heart, the rich juices of which God never meant should be pressed violently out, and distilled into alcoholic liquor by an unnatural process; but it should render life sweet, bland and gently beneficent."

One might add to this observation that the muscles of this same heart may be stretched and strained until they lose the rhythm of the common heartbeat of the rest of the world.

Modern philanthropists need to remind themselves of the old definition of greatness: that it consists in the possession of the largest share of the common human qualities and experiences, not in the acquirements of peculiarities and excessive virtues. Popular opinion calls him the greatest of Americans who gathered to himself the largest amount of American experience, and who never forgot when he was in Washington how the "crackers" in Kentucky and the pioneers of Illinois thought and felt, striving to retain their thoughts and feelings, and to embody only the mighty will of the "common people." The danger of professionally attaining to the power of the righteous man, of yielding to the ambition for "doing good," compared to which the ambitions for political position, learning, or wealth are vulgar and commonplace, rami-fies throughout our modern life, and is a constant and settled danger in philanthropy.

In so far as philanthropists are cut off from the influence of the *Zeit-Geist*, from the code of ethics which rules the body of men, from the great moral life spring-

ing from our common experiences, so long as they are "good to people," rather than "with them," they are bound to accomplish a large amount of harm. They are outside of the influence of that great faith which perennially springs up in the hearts of the people, and re-creates the world.

In spite of the danger of overloading the tragedies with moral reflections, a point ought to be made on the other side. It is the weakness in the relation of the employees to the employer, the fatal lack of generosity in the attitude of workmen toward the company under whose exactions they feel themselves wronged.

In reading the tragedy of "King Lear," *Cordelia* does not escape our censure. Her first words are cold, and we are shocked by her lack of tenderness. Why should she ignore her father's need for indulgence, and be so unwilling to give him what he so obviously craved? We see in the old king "the overmastering desire of being beloved, which is selfish, and yet characteristic of the selfishness of a loving and kindly nature alone." His eagerness produces in us a strange pity for him, and we are impatient that his youngest and best-beloved child cannot feel this, even in the midst of her search for truth and her newly acquired sense of a higher duty. It seems to us a narrow conception that would break thus abruptly with the past, and would assume that her father had no part in her new life. We want to remind her that "pity, memory and faithfulness are natural ties," and surely as much to be prized as is the development of her own soul.

We do not admire the *Cordelia* "who loves according to her bond" as we later admire the same *Cordelia* who comes back from France that she may include in her happiness and freer life the father whom she had deserted through her self-absorption. She is aroused to her affection through her pity, but when the flood-gates are once open she acknowledges all. It sometimes seems as if only hardship and sorrow could arouse our tenderness, whether in our personal or social relations; that the king, the prosperous man, was the last to receive the justice which can come only through affectionate interpretation. We feel less pity for *Lear* on his throne than in the storm, although he is the same man, bound up in the same self-righteousness, and exhibiting the same lack of self-control.

As the vision of the life of Europe caught the sight and quickened the pulses of *Cordelia*, so a vision of the wider life has caught the sight of workingmen. After the vision has once been seen it is impossible to do aught but to press toward its fulfillment. We have all seen it. We are all practically agreed that the social passion of the age is directed toward the emancipation of the wage-worker; that a great accumulation of moral force is overmastering men and making for this emancipation as in another time it has made for the emancipation of the slave; that nothing will satisfy the aroused conscience of men short of the complete participation of the working classes in the spiritual, intellectual and material inheritance of the human race. But just as *Cordelia* failed to include her father in the

scope of her salvation and selfishly took it for herself alone, so workmen in the dawn of the vision are inclined to claim it for themselves, putting out of their thoughts the old relationships; and just as surely as *Cordelia's* conscience developed in the new life and later drove her back to her father, where she perished, drawn into the cruelty and wrath which had now become objective and tragic, so the emancipation of working people will have to be inclusive of the employer from the first or it will encounter many failures, cruelties and reactions. It will result not in the position of the repentant *Cordelia* but in that of *King Lear's* two older daughters.

If the workmen's narrow conception of emancipation were fully acted upon, they would hold much the same relationship to their expropriated employer that the two elder daughters held to their abdicated father. When the kingdom was given to them they received it as altogether their own, and were dominated by a sense of possession; "it is ours not yours" was never absent from their consciousness. When *Lear* ruled the kingdom he had never been without this sense of possession, although he expressed it in indulgence and condescending kindness. His older daughters expressed it in cruelty, but the motive of father and children was not unlike. They did not wish to be reminded by the state and retinue of the old King that he had been the former possessor. Finally, his mere presence alone reminded them too much of that and they banished him from the palace. That a newly ac-

quired sense of possession should result in the barbaric, the incredible scenes of bitterness and murder, which were *King Lear's* portion, is not without a reminder of the barbaric scenes in our political and industrial relationships, when the sense of possession, to obtain and to hold, is aroused on both sides. The scenes in Paris during the political revolution or the more familiar scenes at the mouths of the mines and the terminals of railways occur to all of us.

The doctrine of emancipation preached to the wage-workers alone runs an awful risk of being accepted for what it offers them, for the sake of the fleshpots, rather than for the human affection and social justice which it involves. This doctrine must be strong enough in its fusing power to touch those who think they lose, as well as those who think they gain. Only thus can it become the doctrine of a universal movement.

The new claim on the part of the toiling multitude, the new sense of responsibility on the part of the well-to-do, arise in reality from the same source. They are in fact the same "social compunction," and, in spite of their widely varying manifestations, logically converge into the same movement. Mazzini once preached, "the consent of men and your own conscience are two wings given you whereby you may rise to God." It is so easy for the good and powerful to think that they can rise by following the dictates of conscience by pursuing their own ideals, leaving those ideals unconnected with the consent of their fellow-men. The president of the Pullman Company thought

out within his own mind a beautiful town. He had power with which to build this town, but he did not appeal to nor obtain the consent of the men who were living in it. The most unambitious reform, recognizing the necessity for this consent, makes for slow but sane and strenuous progress, while the most ambitious of social plans and experiments, ignoring this, is prone to the failure of the model town of Pullman.

The man who insists upon consent, who moves with the people, is bound to consult the feasible right as well as the absolute right. He is often obliged to attain only Mr. Lincoln's "best possible," and often have the sickening sense of compromising with his best convictions. He has to move along with those whom he rules toward a goal that neither he nor they see very clearly till they come to it. He has to discover what people really want, and then "provide the channels in which the growing moral force of their lives shall flow." What he does attain, however, is not the result of his individual striving, as a solitary mountain climber beyond the sight of the valley multitude, but it is underpinned and upheld by the sentiments and aspirations of many others. Progress has been slower perpendicularly, but incomparably greater because lateral.

He has not taught his contemporaries to climb mountains, but he has persuaded the villagers to move up a few feet higher. It is doubtful if personal ambition, whatever may have been its commercial results, has ever been of any value as a motive power in

social reform. But whatever it may have done in the past, it is certainly too archaic to accomplish anything now. Our thoughts, at least for this generation, cannot be too much directed from mutual relationships and responsibilities. They will be warped, unless we look all men in the face, as if a community of interests lay between, unless we hold the mind open, to take strength and cheer from a hundred connections.

To touch to vibrating response the noble fiber in each man, to pull these many fibers, fragile, impalpable and constantly breaking, as they are, into one impulse, to develop that mere impulse through its feeble and tentative stages into action, is no easy task, but lateral progress is impossible without it.

If only a few families of the English-speaking race had profited by the dramatic failure of *Lear*, much heartbreaking and domestic friction might have been spared. Is it too much to hope that some of us will carefully consider this modern tragedy, if perchance it may contain a warning for the troublous times in which we live? By considering the dramatic failure of the liberal employer's plans for his employees we may possibly be spared useless industrial tragedies in the uncertain future which lies ahead of us.