

systems to install, and souls to save. Excepting the last, all efforts were related to the muscles and the sinews. No parasitic pauperism could be condoned. Everybody worked and worked hard to make the future life of posterity safer than that which the Mayflowerites and the pioneers had found. Even children before their teens picked the weeds, fed the pigs, chased the cattle --with the assistance of the companion dog--, hoed the corn, and helped in the harvesting of the crops. Life was really work on six days of the week of one sort, and work on the seventh day of another brand; for no one rested on Sundays. The sabbath was reserved for work in the direction of soul-salvation, while on the week days the settlers worked for their salvation from starvation. Individually and collectively, this work-habit pattern has been imposed as a heritage on our generation. Traditionally, we are work-minded.

Our age, however, shows a growing rebellion against continuous work, hard work, menial work, work of any sort to which there is no joyful accompaniment. With a Rousseauian romanticism, children are presented with a new Bill of Rights of continued play and freedom from the drudgery of work; laws are enacted to guarantee their liberties. The adolescents, habituated to play and recreation extend their childhood "rights" into the post adolescent age periods. Even college men and women abstain from work because of the sentimental generosity of their parents or relatives and the coercion of the tax payers. In spite of the mounting number of self-supporting students in the educational institutions, very few work for their education as their ancestors did. Religious and philanthropic sentiments, buttressed by governmental paternalism, obviate the fear of starvation for those who refuse to work. Nor do the students need to work hard in order to receive their parchments; the devious ways of passing a grade or securing diploma are well