

extinction would follow upon its immediate destruction.

But what are men doing while the consumption of food and fuel, the wearing out of clothes and furniture, and the decay of houses, are in progress?

Even at this stage we can shew that they are doing many things, the main purpose of which is to replace, or to more than replace, what is consumed, and to preserve from decay that which with care may contribute to the comfort of the present and future generations.

When we wish to speak of all these doings of men without specifying what each is doing, we say, in one word, they "work." And if we were to ask why they work, the meaning of the answer would be,—whatever form of expression might be used,—to replace, or to more than replace, what is consumed.

A total suspension of work for a great length of time would be quickly followed by famine, disease, and death. Each individual who shirks some share in this work, or who works less effectively than he might, either throws upon others the labour which he shirks, or encroaches by his consumption upon the store in reserve for future subsistence.

All who have life consume; but all cannot work. The very young, the old, the infirm, either cannot work at all, or can do but little. They must be worked for. And when we reckon up the number who cannot work, we need not to be told what a nuisance to the community those must be who will not work, or who struggle to avoid their share of work.

The urgent call for work has been so keenly felt that a name implying approbation and esteem has been given to those who work zealously and cheerfully. We call them industrious; while those who work reluctantly are called idle or lazy.

It follows inevitably that, for the common good, all should be persuaded that it would be a disgrace to omit any effort by which they may take rank among the capable, who not only provide for their own maintenance, but contribute towards that of the helpless.

*Gratitude and affection are due to parents—and children should be careful that they do not waste what is provided for them through the work of others.*—These may easily be shewn to be necessary consequences of the considerations we have briefly sketched, connected with reflections on the helplessness of childhood, and the watchfulness and care that parents have to extend to children in early years to preserve them from harm. A careless use of the material essentials of well-being supplied by parents to their children hinders the accumulation of these essentials; and to cause grief, trouble, anxiety, loss of rest, to parents, is to diminish their power of work; while every effort to make home cheerful and happy, tends to preserve health and facilitate work.

*Knowledge, intelligence, and skill must be united to industry, in order that we may be directed to secure the common good.*—It is easy to shew how industry may be misapplied for want of knowledge. Again, the tools, implements, machinery and mechanical appliances in general, the locomotives, railroads, and ships, are the products of previous labour. The fruits of the observations, experiments, studies, and persistent industry of our forefathers through many generations.

The knowledge and skill needful to invent and contrive these aids to industry, to replace and improve upon them when they are worn out, to keep them in repair and to use them efficiently, have to be acquired by each generation.

A part of that large mass of knowledge, together with the capacity of