

THE JOY OF WORK.

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1. *Work* is the blighting curse pronounced on Adam's posterity, and this is to hold through all time.

2. From eight to sixteen hours' time of most men are passed in work, while many women toil some hours longer, their husbands and sons resting or roving the meantime.

3. The primeval curse is thus crushing and wearing away the greater part of human existence.

4. Work is ever attended with care and anxiety, often with disappointment and sometimes with despair.

5. Any alleviation during the accomplishment of such a destiny is seized with eagerness.

6. To live without work is the acme of human desire; power and wealth have for their chief end exemption from the general doom, work.

7. To save children from the weight which has crushed or oppressed the parents is the chief end of human affection, an admitted apology for the father's avarice and a mother's exhausting toil.

8. The young man who is obliged to support himself is excluded from the best circles, so called, of society.

9. The young lady whose father is unable to support her in idleness is too often spiteful at father and fate, and feels still more degraded if dire necessity drives her to teaching or other self-sustaining effort or remunerative employment.

10. The grand aggregation of midnight artists, including gamblers, burglars, and blacklegs generally, are only exercising their right to live without work. "The world owes me a living, and I'm bound to have it," is the common reasoning of this class of artists, not so different in practice from that of many who work by daylight.

11. The most powerful argument of the betrayer is not unfrequently, "You will not have to work any more, I will take care of that."

12. The main object of an education is, too often, to get above the working classes and live in comparative ease.

13. The noisy partisan of either creed is only establishing his claim to the fattest office with the least work and the safest stealings.

14. The boast of not a few preachers would gladly be, "I only preach one sermon a week, with no pastoral work, and get my \$2,000 a year."

15. The boast of too many teachers is, "I only work three or four hours a day, and get my salary of \$1,200." If there is a disposition to exaggerate in the direction of indolence, it is generally accepted as praiseworthy aspiration in the line of good fortune.

16. And who in any condition of life is not hoping for that good time when he can enjoy his leisure with dignity, in other words a free and easy idleness, with sense gratification or intellectual enjoyment uninterrupted by toil or care?

In the face of all these foregone conclusions drawn from so many sources, I wish to state my text. It is:—That work is the most blessed boon conferred on man—his only salvation.

"In the sweat of thy brow shalt thou eat bread," was pronounced by the same voice that declared to the "old serpent," the grand seducer to all laziness, "it shall bruise thy head, but thou shalt bruise his heel."

The harmonious activity of every faculty is the highest state of happiness.

God made the world, and made it right. It is almost universally assumed that the devil has defeated the plan from the first, by bringing on man the curse of work, and all we have to do is to out-

wit the devil and escape the curse, if possible. Nothing pleases his infernal majesty better than this assumption, unless it is its accomplishment. Nothing else has given him the political and priestly control of the world thus far, and nothing else will continue it.

I now propose to show that work can be made, and of right ought to be considered, not only necessary and desirable, but enjoyable; nay, the chief joy; and that the individual who succeeds in making it so need not wait a thousand years and more for the joys of heaven. Heaven is already begun within him and around him.

1. That mechanic or artist who is so absorbed in his daily work that all sensuous gratification falls back into its true place, that of necessary help to the prosecution of his vocation, is a success, wherever and whenever he may be found.

2. That merchant who, amid the sharp competition that meets him on every side, and who by adroit planning and generous enterprise, outstrips all rivalry, is infinitely happier in contriving and developing his schemes than in his retirement.

3. That young farmer who is diligent in business, earnest in self-improvement, and hopeful in his aspirations, has a *world* of safety and blessing within his possession compared with that young lordling who has a fortune at his control, and is even in the qualms of satiety grasping after new pleasures with still unsatisfied desire.

4. And that teacher who is so thoroughly interested in his work and enthusiastic in his plans that his constant enquiry is, "What more can I do for my school? how can I arouse every pupil to eager and persistent effort?" is happy above any of his fellows, especially that drone who plumes himself on enjoying a good easy time at the public expense.

Ought it not to be true that obedience to God's laws is fuller of all joy and profit than disobedience? That law is work; else, this isn't God's world. But permit me to show how one lazy teacher defeats himself, loses self-respect, makes his calling a burden to himself and a curse to his pupils. The thing is so common I hardly need give the recital.

Some control is necessary in a school; this teacher assumes that fear is the cheapest and surest means of securing it. Hence threats and the rod are his ever recurring resort. The corrective increases the evil. The teacher is hated and despised. He hates in return, and, with his pupils, welcomes any relief or release from the pandemonium which he has created about him. How slowly the hours move! How heavily the days drag along! Will the term ever come to a close? How joyfully all parties greet a holiday! His assertions, "I put them through; I just make them study; I bring them square up; I keep them in their place;" given with such self-assurance, only reveals the true character of the school and of the teacher. Simple laziness and brute force on one side; evasion, deceit, meanness, and smothered hate on the other, where there should be interest, ingenuity, enterprise, ambition, inspiration, and increasing delight in the common good—the regular duties of the school. Why, several years back, in Warren county, even the idea that children could be inspired with any true love of school, or genuine love of school work, was scouted and scoffed at by an examiner and his abettors. He lost his position by his insolence and treachery in his own district, as well as by his singular management of the County Institute funds, just as might have been expected.

Again, that Superintendent whose common method of discharging his duties is in visiting the rooms of subordinate teachers, taking classes out of their hands and showing them how to teach, or in taking classes to his own room for examination, and thus finding occasion to censure the management and disparage the work of the teacher; who watches for instances of dereliction; whose regular