

The boy is taught that to fail to get wealth is a disgrace, that his lack of financial success is evidence of his failure as a man, that he is, in effect, no good; he is taught that in proportion to the wealth he can accumulate by manipulation (provided he does it without violating the law and in accord with existing business methods and customs) will be the world's measure of his success, no consideration being paid at all to the moral phase of the matter, whether or not as man to man he is entitled to wealth on the basis of the merit of the services he actually performed.

With this teaching that the more money he makes the greater of a success he will be, the boy grows up with the idea that the man who receives pay merely commensurate with the actual value of his services is on a lower level as a human being than the man who can manipulate profits out of business transactions. At last, he comes to the place where if he is naturally a good dispositioned man, he sympathizes a little with the kind of man that gets less of this world's goods than himself, but if he is not good at heart, naturally he develops a contempt for him.

On the other hand, the worker is taught generally by his parents that above all things he must be honest, and that beyond and above everything else he must do no dishonest act that will bring disgrace on himself and on the name of the family; he must never ask for anything to which he is not entitled; he must never take anything that he has not honestly earned. His school books teach him this lesson; his school teacher impresses this knowledge upon him, as do the clergymen and the newspaper^s. The books that circulate in his sphere of life teach him the same thing, as do the fraternal and all civic organizations. In fact, the teaching radiates from every influence that reaches his life from boyhood up, and it gener-