

SOCIAL & INDUSTRIAL HISTORY OF BRITAIN

BY

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WITH A FOREWORD

BY

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FOREWORD.

WHY does History figure among the subjects we learn at school? We know that we must study English in order to be able to read intelligently and to write as well as possible. Arithmetic has its practical uses in everyday life. But what is the use of History? Suppose you were transported to an inhabited planet you would be quite helpless until you had learnt how the society you found there had come into existence, and you would make all kinds of mistakes until you had found out a great deal about its past—that is to say, of its History. In the same way you would feel strange in a new country until you had acquainted yourself with its customs, and customs are explained by History. What we do not always realise is that to understand our own country we must study its past. For the past is not over and done with; it has given us our religion, our law, our institutions, our literature. How can we appreciate this rich heritage unless we know something of how it was built up and preserved for us in the past? History, then, is essential to the intelligent and responsible citizen.

But you will say that you do not want to know everything that happened in the past. You are willing to learn about the things which will explain what you see around you. Perhaps you will complain that you cannot understand the causes of the wars of which you read, and that the doings of statesmen puzzle you. The great French naturalist, Henri Fabre, sympathised with the objection which is contained in this complaint. 'History,' he said, 'celebrates the battlefields whereon we meet our death, but scorns to speak of the ploughed fields whereby we thrive; it knows the names of the king's favourites'

[if he had been an Englishman he might have said it knows the names of the six wives of Henry VIII.], 'but it cannot tell us the origin of wheat. That is the way of human folly.'

We are not quite so foolish now. Historians are coming more to recognise the great importance of knowing something about the life of the people in the past. Wars, Dr Ramsay tells us, have not been going on all the time; if they had been, civilisation would not have survived. But all the time men have been cultivating the fields, building the towns, and carrying on trade at home and abroad. If you look around you, you will see History written in the shape of the fields, in the position of the villages, and in the buildings of the towns and countryside. For History is not something written in books alone. You can see for yourselves in your own locality evidences of what men have done in the past. That is the best place to begin attempting to learn what History really is.

In this volume you will find that Dr Ramsay will help you at every turn. She will tell you what the country used to be like, and how it gradually changed until it is what you now see. When you have read her book with care, using maps and pictures, and reading some at least of the ballads and other literature she recommends at the end of her chapters, I think you will have a new understanding of the world in which you find yourself. History will always have an interest for you, and you will have no patience with those who question its use.

J. F. REES.

BIRMINGHAM,
June 1926.

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AUTHOR'S NOTE.

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A. A. W. RAMSAY.

SOCIAL AND INDUSTRIAL HISTORY OF BRITAIN

INTRODUCTION.

PROBABLY the sort of history that you have learnt up till now has been Political History. The word Political comes from a Greek word meaning a city or a state, and Political History is the history of state affairs, of kings and queens, soldiers and statesmen, wars and revolutions, and such things. But in the past, as in the present, there were other people besides kings and queens, soldiers and statesmen, and wars did not go on all the time.

The word Social comes from the Latin word *socius*, meaning a companion. A Society is a body of people connected by some common bond or interest. Social History tells us about the lives of people in the past, their customs, manners, and habits, and their relations with each other.

Industrial History, as its name implies, tells us what people worked at in the past, how they earned their living, got their food, made their clothes, and built their houses. You might say it tells us, for example, about what we eat; for it tells how food is grown, how it is sent away in ships and trains; how these ships and trains, and the roads and bridges for carrying them, are made. It tells us about the merchants

who collect the food and supply the shopkeepers, the shopkeepers who sell it to us, and the money that we buy it with. It tells us how these things came to be; how we come to wear clothes made of Australian wool, or French or Chinese silk; eat oranges from North Africa, nuts from Brazil, and meat from New Zealand; and how we can get all these things quite easily, instead of having to provide them ourselves at home.

Social and Industrial History would be difficult to understand unless we learned something of Political History first; but, on the other hand, we cannot understand Political History truly until we know something of Industrial and Social History, and once we know that, Political History becomes both simpler and more interesting.

Girls and boys who want to lead useful, active, intelligent lives when they grow up will find that Industrial History helps them, as it teaches them to understand the work they are doing, and the events that are going on around them.

CHAPTER I.—THE EARLY INHABITANTS OF BRITAIN.

The further back we go in history the less we know about it. That is why in this book there is only one chapter about Britain before the Romans came, though there were people living there for thousands of years before that time. We do not know much regarding these people, but we are gradually learning more about them by examining the ruins of their buildings, the caves where some of them lived, and especially

the graves where they buried their dead. They usually placed in the graves things of various kinds—weapons, ornaments, dishes, clothing, and so on—from which we can learn a great deal.

The earliest people we need think about lived in the days before Britain had become a group of islands, at the time when it was still joined to the rest of Europe. Long before this, the great ice-fields which now cover the Arctic regions had shifted their position, and crept down southwards until they covered a large part of Europe. In Britain they reached as far as the river Thames. But now the ice began to melt and draw back to the far north, and the sun had more power. Trees and flowers grew up again, animals returned from warmer regions, and wandering bands of men from the south and east came to Europe. They settled here and there, wherever they liked the look of the country or found plenty of wild beasts to hunt.

Try to imagine what that old Europe, 'Europe before history,' was like. From end to end there was not a road, or a bridge, or a town. Think of the wildest, loneliest place you have ever seen, perhaps the Yorkshire or Cumberland Fells, Dartmoor, the Welsh mountains, or the moors of the Scottish Highlands. Europe then was far wilder than any of these. It was all tangled forests, barren moors, and deep marshes stretching for miles. Where to-day great cities stand—London, Paris, Vienna, Rome—wild animals wandered and made their dens. Among these animals were the wolf, the bear, the reindeer, and others which do not exist now, such as the mammoth and the woolly-haired rhinoceros. Here and there, in the midst of the waste,

were the little lonely settlements of men, who lived in caves, or in the huts they had built.

These first inhabitants of Europe lived lives suited to the districts in which they settled. Some of them wandered to countries of great grassy plains, like the steppes of Russia, and these soon learned to tame cows, sheep, and horses. They lived what is called a pastoral or shepherd life. They had no settled homes, but followed their flocks of sheep and cattle over the wide grassy plains, and when all the grass in one place was eaten they went on to another, carrying their children and their goods with them. They lived almost entirely on the milk and the meat which their flocks gave them, and did not grow corn for bread.

This wandering life is called nomadic, from a Greek word meaning 'roving.' Some of the Red Indians in America were living like this when the white settlers first found them. In Lapland, Central Asia, Arabia, and Northern Africa nomadic tribes are still to be found.

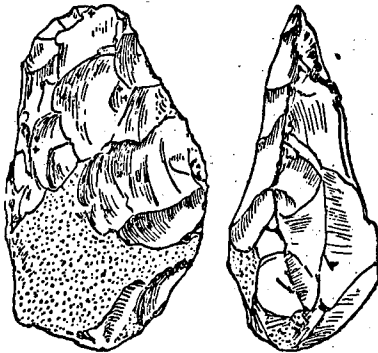
Where the country was not suitable for large flocks of cattle, the people lived mainly by hunting. They tamed the dog, and taught him to help them in the chase. Others settled beside the sea, or on the shores of great lakes, and lived mainly by fishing. They learned to make and sail boats. Sometimes for safety they built houses standing on piles in the water at the edge of the lake. There are still people in the East Indies who live in pile-dwellings like this to-day, or even entirely in boats.

No people can make very much progress until they leave off the wandering life, settle down in permanent

houses, and learn to grow crops and fruits, and to cultivate the land; in other words, until they exchange a nomadic life for an agricultural one.

These first inhabitants of Europe lived in very wild conditions, but they were not mere savages. They were highly intelligent people, and as soon as they began to settle down they were quick to learn, and very clever at inventing things.

The time in which they lived is called by us the Stone Age, because they had not learnt how to work metals, but made most of their tools and weapons from flint. Sometimes, however, they used bone or horn. The chipping of knives, arrow-heads, and such things from flint with another piece of stone was extremely difficult and



Side and front views of Tool with Cutting-Edge at side, found in Drury Lane, London ($\frac{1}{2}$ actual length).

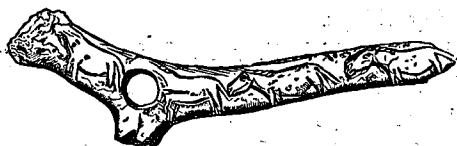
(From British Museum Guide.)

slow work, and yet they became wonderfully skilful in making beautiful and highly-finished articles.

The oldest of these peoples who have left descendants in Europe are called by us Cro-Magnon men, because the first skeletons of them to be discovered were found in a French cave bearing that name. They were unusually tall and strong—most of the men were well over six feet in height; and we can tell from the

shape of their skulls that they must have been intelligent.

They were great hunters, but apparently did not care for war or fighting, as most of their weapons are made for hunting, and not for war. They were also very clever artists, and left some beautiful drawings and paintings upon the walls of the caves where they



Reindeer Horn carved by Men of the Old Stone Age.

lived. They carved ivory, and made necklaces of shells. They made bone needles to sew their clothes, and many different sorts of tools.

The Cro-Magnon men, like many of the ancient peoples of Europe, instead of believing in God the Father, as we do, seem to have believed in a goddess who was the mother of all living creatures, who gave her children all the useful and beautiful things of the world, who sent the summer and the harvest-time, and who took her children home to herself when they died.

Other races invaded Europe later. One of these came from the south, and reached Britain by way of Spain. They are usually called Iberians, and were a small, dark people. They, too, were great hunters, using bows and arrows, and both men and women went out hunting. They could work stone very skilfully. Fair-haired people, usually called Nordics, reached Britain from the north-east. All these peoples met

and mingled, and descendants of all of them are living here now. For example, in some parts of Wales nearly all the people seem to be Iberians, while in England Nordic types are more common.

Probably about the year 3000 B.C. the land bridge connecting Britain with the Continent was worn away by the water, and Britain became an island. The action of the sea is continually changing the shape of our coasts, and even now, along parts of the east and south coasts of England, the sea is eating farther and farther into the chalk cliffs, and a great difference can be seen even in a few years. In breaking down the last of the land bridge, the sea made a specially big advance, that is all. After this invaders still came to Britain, but not so easily, for now they had to come in ships.

Meanwhile, in the south and east, and especially round the shores of the Mediterranean Sea, great empires had been growing up—Egypt, Babylonia, Greece, Carthage, rose to power gradually. These peoples were highly civilised while the Britons were still living in a very simple way. They built ships, and set out on voyages of exploration. They opened up trade with Britain and the continental countries near it.

At this time gold and silver could be found in Britain—also lead, tin, and other metals. The Mediterranean peoples knew how to work metals. They took gold, silver, tin, lead, and jet from Britain, and brought in exchange cloth, fine pottery, salt, and beautiful bronze weapons forged by themselves. Necklaces of blue Egyptian beads, probably as old as 1300 B.C., have been found in British graves, also articles from

Babylonia. From these traders the Britons gradually learned to use metals instead of flint and bone.

The most enterprising traders were called Phœnicians. They came from the great city of Tyre, of which you may read in the Old Testament. Tyre was a great sea-power, with an exploring, colonising people, just as Great Britain is to-day. The Tyrian traders came especially to get tin, which was very useful to them. For a long time they kept as a close secret the knowledge of where 'The Tin Isles' (Britain) were situated. The oldest account of ancient Britain that we know of was written by a Greek explorer, Pytheas, who, about 322 B.C., was sent out by the merchants of Marseilles, then a Greek colony, to search out the unknown trading routes of the Phœnicians.

The last of the fair-haired Nordic invaders were a race called the Kelts, who began to cross to Britain about 500 B.C., and continued to come, at intervals, until the arrival of the Romans. The Kelts had bronze swords, and their coming helped to spread the use of metals in Britain. They were very warlike, so they conquered the older tribes of Britain, and settled down as a ruling soldier-class above them. Flint weapons were no use in fighting bronze ones. Most of you must have read fairy tales about magic swords that can cut through anything. Probably these tales come down to us from very old times, when the wonderful bronze weapons seemed like magic to the users of brittle flint knives.

So the Stone Age passed into the Bronze Age, which gradually merged into the Iron Age, in which we live

now, when iron is the material used for most of our implements.

The older peoples were still quarrelling with the invading Keltic tribes when the Romans first came to try to conquer Britain; and so the different tribes hated each other too much to join together to resist the Romans.

Suitable Additional Reading.

1. For a description of the life of pastoral tribes, read Genesis, XIII. 1-11 inclusive.

2. The effect of bronze weapons on the users of flint is well described in the story, 'The Knife and Naked Chalk,' in Kipling's *Rewards and Fairies*.

3. The sea-power of Tyre can be well understood by reading the lament for Tyre, Ezekiel, XXVI., XXVII.

Questions.

1. What sort of country is specially suited (1) for pastoral life; (2) for agricultural life; (3) for hunting life?

2. Open your atlas, find Tyre (the modern Sur, on the coast of Palestine), and follow the route the Phœnicians took to Britain.

3. Why did the invaders of Britain come mostly from the south and east, rarely from the north-east, and never from the west?

4. What parts of the coast of Britain were the Mediterranean merchants most likely to trade with?

5. Are pastoral or agricultural tribes the more likely to engage in war? Explain why.

6. Which of the three classes, hunting (including fishing), pastoral, or agricultural peoples, do you think would be the first to invent respectively (1) spinning and weaving; (2) the bow; (3) the tanning of leather; (4) fish-hooks; (5) baking-ovens; (6) the plough?

7. Which of these peoples would be most likely to use (1) linen cloth; (2) woollen cloth; (3) cheese; (4) implements made of horn; (5) carved ivory; (6) amber; (7) fur?

8. If you found a cave, the walls covered with drawings of the Stone Age, representing bears, deer, mammoth, lions, what would you imagine to be the sort of life led by the men who drew these pictures?

CHAPTER II.—BRITAIN AT THE FIRST COMING OF THE ROMANS.

The Romans were a brave and energetic people, who at first held only the city of Rome and the country round it, but who gradually built up a great empire. They spread all over Italy, and then conquered Spain, North Africa, Greece, Anatolia, Palestine, and so on.

About 55 B.C. a great Roman general, Julius Cæsar, was trying to bring under Roman rule the country which is now France, but which was then called Gaul. He found that the Gauls were helped by people of the same race from Britain, and he made two expeditions to Britain to put a stop to this. He wrote a book called *The Gallic War*, in which he tells what he saw in Britain. We can compare this book with some old Welsh laws and histories that have come down to us.

At this time Britain was inhabited by a number of tribes. Cæsar tells us that in the south-east the people were living an agricultural life, while in the west they were still chiefly pastoral in habits.

In the west the customs of the tribes were patriarchal—that is, the people were under the ‘rule of the father.’ Each tribe was divided into a number of households. The head of each household was the oldest, wisest man; under him lived his sons with their wives and children, his younger brothers with *their* wives and children, his daughters until they married, and his slaves.

These large households settled down in some spot suitable for their cattle, and ploughed and sowed a little land. Next year, when the crops were reaped, and the grass had been eaten up by the cattle, they moved on to a new place. They were still mainly shepherds, but were beginning to learn agriculture.

When a boy grew up, the father or grandfather gave him sheep and cows for himself, and he had a right to so much ground to cultivate. So he was able to keep a wife and family, though he still lived under his father's rule, and in his house.

Besides the five acres which he held by right, each man might have a share of the ground which was ploughed and sown by the whole household in common. It was divided like this: the soil ploughed in the first morning's work went to the ploughman, the second piece to the owner of the plough, the third to the owner of the first ox, the fourth to the owner of the second ox, and so on through a team of eight oxen. The eleventh share went to the driver of the oxen, and the twelfth to the expense of keeping the plough in repair. When the work was done, there was one big field where every man owned several strips scattered here and there. So the ground was fairly divided, good and bad alike.

As the households moved about, they did not trouble to build stone houses. Each year they made a new home. They cut down six tall trees, and trimmed off all the branches except one on each tree, which was left sticking out at the side near the top. These trees were set up in the ground in two rows, and the branches met and crossed in the middle. A seventh tree was laid

along the top, resting in the fork between the branches. At some distance outside these rows of trees walls of woven branches were made, and the roof was thatched. Inside there was thus one great hall, with an arched roof supported by six pillars. It looked rather like the inside of a church built with those pointed arches which are part of what is called the Gothic style of architecture.

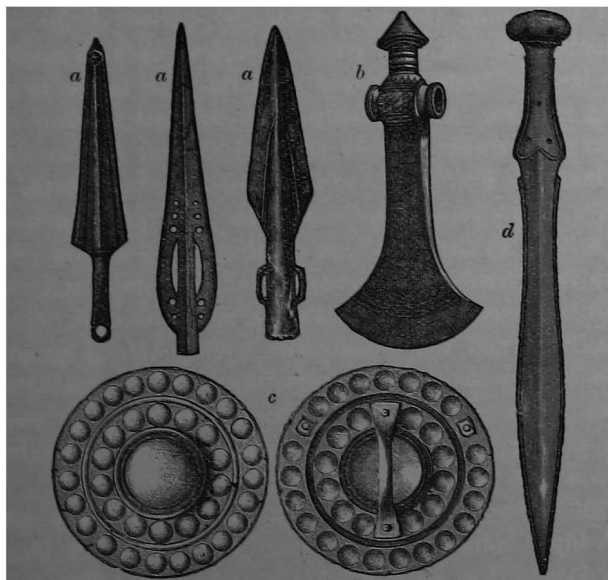
Between the wooden pillars and the walls were beds of rushes, where all the household slept. In the middle of the floor burned the fire, which was never allowed to go out. At one end stood the great chair, often ornamented with gold, where the father sat, with his sceptre in his hand, like a prince.

In the south-east districts things were different, for the people had settled down completely to an agricultural life. They grew a great deal of corn, and knew how to make the ground fertile by using manure, so that they could grow crops on the same soil year after year. They did not live in lonely households, moving every year, but in villages. They probably had the same plan of dividing the fields into strips, but gradually each man came to keep the same strips, instead of getting a fresh lot every year.

Already the people were divided into different classes. The two most important were the cultivators of land and the warriors. But there were also smiths and other metal-workers, masons, carpenters, miners, poets or bards, and slaves. The slaves were mostly servants in the houses.

These people used a little tin and iron, but chiefly bronze, which was imported. They made beautiful

bronze weapons and ornaments. They also made ornaments coloured with enamel, and produced the finest work of this sort in Europe. To make the enamels they must have known something of chemistry, and how to make and manage powerful furnaces. They used brass



(a) Bronze Spears. (b) Bronze Battle-Axe. (c) Bronze Shield (front and back views). (d) Bronze Sword found in Edinburgh.

or iron rings as money. They drove horses and chariots, and employed these in battle. They traded with the Continent, and had special laws to protect foreign merchants travelling in Britain.

They were very fond of music and poetry, though everything was learnt by heart, not written down. Poets, or bards, were much respected, and each freeman

was obliged to have one in his house to teach his children. All men not slaves learned to play on the harp.

Both in the east and the west each tribe had its own king or queen, who was the leader in war, and who made the laws with the advice of the free householders. Women were allowed to help in making the laws. Each household paid dues, or taxes, to the king. These were usually gifts of cattle, corn, and other food-stuffs; but in the east money, in the form of brass or iron rings, was sometimes used instead.

We know much less about the tribes in the north of Britain, as Cæsar did not go there; but we can guess that they lived in a somewhat similar way, and that there also some tribes were more advanced than others. The Picts and the Caledonians were powerful peoples, who later resisted the Romans successfully. The Picts seem to have held the matriarchal system, in which the mother of the household was the most important person, not the father.

All these peoples thought a great deal about relationship. Members of the same tribe were all blood-relations. If a member of the tribe was killed by a stranger, it was the duty of every member of the whole tribe to avenge his death upon the stranger and all *his* tribe. So a blood-feud arose. The death could only be wiped out by the killing of a member of the other tribe. Even to-day this custom still exists in such wild regions as the Indian frontier mountains, the mountains of Algeria, and so on.

It was a great step forward when it was settled that the death of a man could be atoned for by the

payment of a fine. The killer's tribe paid over cattle or money to the tribe of the man who had been killed. In this way fresh bloodshed and wars between tribes were sometimes prevented.

The British tribes managed to hold their own with some success against Cæsar. His first expedition was a failure. His second attempt, in 54 B.C., was more successful. He did not conquer Britain, but prevented her people from sending more help to the Gauls.

After this, for about a hundred years, the Romans left Britain alone. Gaul was now under Roman rule, and the Britons may have learnt something of Roman ways from Gaul, because trade went on between the two countries. Strabo, a Greek, writing about a quarter of a century after Cæsar's expedition, tells us that Britain exported to the Continent corn, cattle, gold, silver, iron, skins, slaves, and dogs.

In A.D. 43, Claudius, the Roman emperor, sent an army to conquer Britain. After hard fighting and several revolts, the Romans subdued and held all the south part of Britain. They built a great wall right across the country from the Solway to the Tyne, to keep out the wilder tribes to the north. For some time they occupied the country as far north as the Forth, and sent expeditions still farther, but they held permanently only the country south of the Tyne and the Solway. Roman rule in this part lasted for about three hundred and fifty years, a longer time than we have yet held India.

Suitable Additional Reading.

1. The stories of Abraham and of Jacob, in the Book of Genesis, show us how a patriarchal household lived.

2. The Seventh Chapter of Joshua describes the arrangement of a tribe very clearly. Notice that when Achan and all his family were condemned to death his wife was not included, for she was of different blood, and so was allowed to go back to her own family.

3. In Sir Walter Scott's novel, *A Legend of Montrose*, we find a description of a blood-feud between two Scottish clans which gives a good idea of what a feud between two tribes must have been.

Questions.

1. Find on the map the chief countries occupied by the Romans. Why was Britain one of the last to be conquered?

2. Give any reasons why the people living in the south-east of Britain were more advanced than those living in the west. (Remember that in the east the soil was richer, the country less mountainous, and the climate not so rainy.)

3. Pytheas, in his account of Britain, mentions that the Britons threshed their corn in barns, while his own countrymen did so in the open air. What was the reason for this difference?

4. Some of the western tribes paid their dues to their kings chiefly in honey. Why was honey more valuable then than it is now?

5. What parts of Britain would be most easy to defend against the Romans? Why do you think the Romans never conquered the Highlands of North Britain?

6. Read again the list of British exports given by Strabo. What did the Romans and the Gauls who received them use these articles for?

CHAPTER III.—BRITAIN AS A ROMAN PROVINCE.

The Romans used Britain as a sort of store-house, from which they drew supplies of men and of corn. Rome could not produce enough corn to feed all her people, and she had to import some from foreign countries. Britain could grow much more corn than her inhabitants needed, and so was very useful.

Rome needed a large army to defend her many frontiers against the wild nations outside. There was also a danger that some of her conquered provinces might revolt. For this reason she did not allow the army that guarded any province to be made up of men from that province only. She took every year British recruits and sent them abroad to Gaul, or Africa, or Palestine, and brought legions of foreign troops to Britain to keep the province in order, and to defend the great wall against the Picts and the Caledonians.

Many of these soldiers never came home again, but were killed in battles far away. This regular loss of her best and bravest young men was very serious for Britain, and was one of the harmful points of the Roman occupation.

In order that as much corn as possible might be grown, the Romans organised agriculture very carefully. Marshes were drained and forests cleared away to make fresh fields, and the Britons were taught new methods of farming.

In some districts the Romans allowed the old tribal arrangements to go on in the villages. A British tribal village, such as was described in the last chapter, but working under Roman control, was called a *vicus*.

In a few places the Romans introduced their own system of cultivating the land, which was used in other parts of their empire. A large estate, called a *villa*, was owned by one rich man. Part of this was worked by slaves, who belonged to the owner, and part was worked by people called *coloni*.

These *coloni* were sometimes native Britons, and sometimes old Roman soldiers who had left the army.

The lord of the *villa* gave them some land and cattle, and in return they worked on the part of the estate that he kept for himself. Sometimes they paid him rent as well. They were not allowed to leave the *villa* without leave, so that, though not slaves, they were not quite free. The owner of the *villa* might be a Roman official, or perhaps in some cases he was a British chief. In Britain, however, the *villa* was not nearly so common as the native British *vicus*.

The Roman occupation gave Britain a long period of peace. All feuds between tribes were stopped. There was sometimes fighting on the frontier, but inside the province all was quiet. This allowed the country to make great progress in wealth and civilisation.

The Romans divided the country into districts, which mostly followed the old divisions between different tribes. Each district had its capital, containing the headquarters of the soldiers in that part. British chiefs were appointed magistrates, under the control of the Roman governors.

These chief military posts were connected by great roads. The Romans were very clever engineers, and their roads were the best in Britain down to a few hundred years ago. These great roads ran all over England, linking London and the south-east coast with Lincoln, York, and Carlisle in the north, Colchester in the east, and Wroxeter (near Shrewsbury) and Bath in the west—indeed, with all the chief Roman towns and forts. There were similar roads on the Continent, and posts carried the mails from London to Rome, a journey of many days.

It was now that towns first began to grow up in

Britain. Wherever there was a Roman camp, villages soon collected round it to supply the needs of the soldiers. The Latin word for a camp was *castra*. Names of towns to-day that end in -caster, -cester, or -chester (Lancaster, Towcester, Winchester) are commonly taken from this, and often show where Roman camps were placed. For military posts the Romans

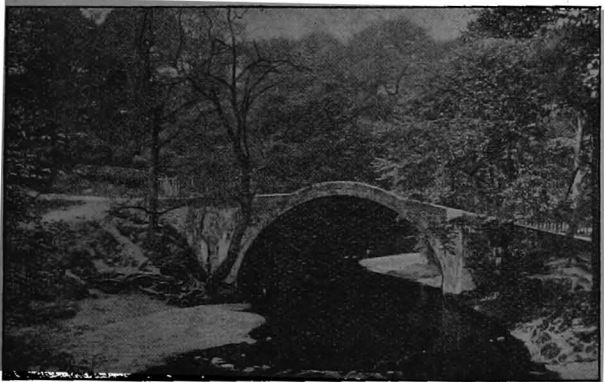


Photo. Valentine.

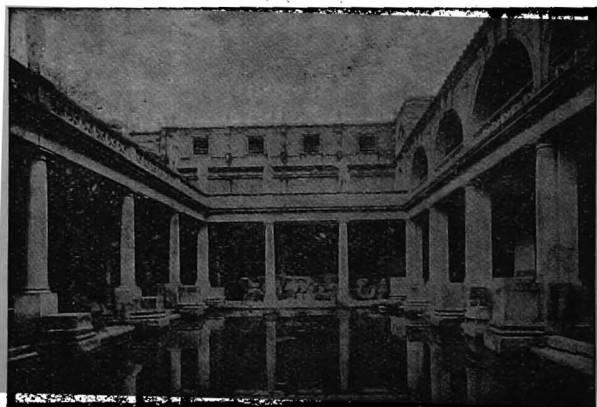
Roman Bridge near Glasgow.

chose places that could be easily defended against an enemy.

Under Roman rule trade and commerce increased, and this, too, caused towns to grow up. Where there was a good harbour, or at suitable points of big rivers to which ships could come, or where two of the great roads crossed, were convenient places for collecting goods that were sent out from or brought into Britain. In these places people gathered, and towns began. Such a place was London, standing upon a large river near the Continent. A few towns

began in places that were suitable as health resorts, where the Roman officials and their families went for their holidays. Such was Bath, where there are hot medicinal springs. The most important towns in the Roman period were London, Colchester, Lincoln, Gloucester, York (the chief town of the north), and St Albans.

In the south-east (Kent and the districts near it)



Photo, Photochrom Co.

Roman Baths at Bath.

the people became very thoroughly Romanised. They learned to speak Latin, to wear Roman dress, and to use Roman customs. Even the poorer people learned something of these, and the chiefs and well-to-do men became just like Romans. People from the provinces could become 'Roman citizens' with special privileges, and they were very proud of this.

Outside the south-eastern districts, some of the British chiefs learned Roman customs, but the mass of

the people did not see very much of their Roman rulers, and among themselves they spoke their own language, and kept to their old ways.

Thus Roman rule made divisions among the British. In the first place, it separated the north-west from the south-east even more than before. Secondly, it made a division of classes. The wealthier people learned Roman ways, and the change was a good thing for them. The poorer people, however, were probably not quite so well off as before. Their chief became a stranger to them, instead of being just the head man of the tribe. In some places at least they had to work harder, and were not quite so free to do as they liked as they had been before. In spite of this, however, under Roman rule the people who were not actual slaves lived a fairly comfortable, safe, and happy life. There was less danger of famine when there was a bad harvest than there had been before the Romans came.

The greatest good that Roman rule brought to Britain was the new religion. In the 2nd century there were already many Christians in Britain, and in the 3rd century there was a thriving Christian church, with bishops of its own, and many churches were built. At the beginning of the 4th century the Christians were persecuted for a time, but soon afterwards the great Emperor Constantine himself became a Christian, and persecution ceased.

If we could go back to Britain in those days, we should find it more like the Britain of our own time than it was again for many centuries after. In the towns we should find people very much like ourselves,

speaking indeed a different language, but living in comfortable, well-built houses, leading quiet, busy lives, and having the same religion as ourselves. The children of the wealthier classes were well looked after, had governesses and tutors to teach them to read and write, and so on, and went to church on Sundays. There were, however, still some people who worshipped the old Keltic gods or the gods of the Romans.

Soon all this was terribly changed. The great Roman Empire began to decay. The Romans themselves grew selfish and feeble and lazy, and were unable to defend the empire that their ancestors had built up. The empire had grown too big to be manageable. There were no telegraphs and railways and fast ships to carry news and armies. If a war or a revolt began in a distant province, it was many days before the government in Rome heard of it. Moreover, the Romans had levied such heavy taxes on their provinces that the people could not pay them, and poverty and suffering began.

As soon as Rome grew weak, the savage tribes beyond her frontiers seized the chance to attack her. Especially dangerous were the German tribes living beyond the frontiers of Gaul. The Romans had taken one of these German tribes, the Goths, into their service as soldiers. The Goths now revolted, and attacked their masters.

Britain was not free from these dangers. The Picts assaulted the great wall, some wild people from Ireland (the Scots) attacked on the west, and pirates from across the North Sea, Angles and Saxons, raided the south and east coasts. So fierce were these last, that a

special officer, called 'The Count of the Saxon Shore,' had to be appointed to deal with them.

As the Romans were harder pressed, they were forced to give up their most distant provinces. The legions in Britain were called away to defend Rome. About the year 410 the last Roman soldiers were withdrawn, and the Britons were left alone.

Everything was in confusion, fighting was going on all over Europe, and famines and plagues arose. The Britons saw that they must defend themselves. They proclaimed their independence of Rome, and tried to drive back the enemies that were attacking them. For many years their bravest young men had been taken away, and now they had no trained soldiers; but they fought bravely.

Their most dangerous enemies were the Angles and Saxons. These began to come in larger numbers, landed, and settled down in Britain. The Britons sent messages to Rome begging for help, but Rome herself was now in the hands of enemies. The Goths had captured and sacked the great city.

We know very little of what followed. There was a long, desperate war, lasting nearly two hundred years, and at the end the Anglo-Saxons had conquered all the south and east of Britain as far north as the Forth. Cornwall, Wales, Cumberland, Galloway, and the Clyde valley remained to the Britons, and the Picts held the country north of the Forth. The invaders were too savage to leave any written account of this war, and the Britons were too unhappy and too busy fighting to leave any very clear history of it.

We can guess, however, that it must have been a

terrible time. It was the most advanced and civilised part of Britain that was conquered by this race of fierce heathen pirates. British progress was thrown back for many centuries by the arrival of the English, as these peoples were called, from the name of the Angles. Christianity was almost stamped out. Whole towns were burned, and their inhabitants slain. In some places all the Britons were driven out, and the invaders took their places. In most cases, however, the men who were able to fight were killed; but the older people, the women, and the children were spared, though they often became the slaves of the conquerors. The war lasted so long that the Britons themselves forgot their civilised ways and became as fierce as their enemies, though they still kept the Christian religion wherever they were able to remain free.

The people who were conquered by the English were obliged to learn to speak the language of their new rulers. This language, Anglo-Saxon, was the earliest form of modern English. The old British language was only spoken in the west.

Suitable Additional Reading.

1. In ***Puck of Pook's Hill***, by Kipling, there are three stories that give an excellent picture of life in Roman Britain.

2. The Book of Acts, ch. XXIII-XXV., will help you to understand what an important thing it was for a provincial to be a Roman citizen.

3. There was a great British king named Arthur, who for a long time fought against the English invaders. Many legends grew up around his name, which are re-told to children in ***Tales of the Round Table***, by R. A. Spencer, and ***The Book of King Arthur and his Noble Knights***, by Mary Macleod.

Questions.

1. Trace on a blank map of Great Britain the Roman wall, and mark the chief Roman towns.

2. Name any town in England or Scotland that has grown up (1) because it had a good harbour; (2) because it was in a suitable position for trade with Gaul; (3) because it was in a position easily defended; (4) because it was at a suitable point on a large river.

3. Why were the earliest towns nearly all on the east side of Britain?

4. Write a letter, supposed to be from a Roman soldier to his friends in Rome, describing his first impressions of Britain in A.D. 47.

5. Taking a *vicus* and a *villa* of about the same size, say which would be likely to produce more corn for export.

6. Trace on the map the routes by which corn would be sent from Britain to Rome (1) by land; (2) by sea. What would be the special advantages or disadvantages of each route?

7. Why could Britain export corn to Rome then, when she has to import it to-day?

CHAPTER IV.—THE ENGLISH SETTLEMENT.

The new invaders were of the fair Nordic race. They came from what are now parts of Denmark and north-west Germany—Jutland, Slesvig, and Holstein. They were a Teutonic nation, as are the German and Scandinavian peoples.

A Roman historian named Tacitus, who died about A.D. 120, wrote a book called *Germania*, in which he described what he had learnt of the German tribes that lived near the Roman frontiers. He did not know anything of the districts where the English tribes lived, but it seems probable that they lived very much in the same way as the German tribes that Tacitus knew.

These Germans were living under the tribal system, as did the Britons before the Romans came. Tacitus says the Germans whom he knew did not live in towns, like the Romans, but 'they dwell apart and scattered, wherever spring, or plain, or grove attracts their fancy.' They had slaves, who did not live in their master's house, but in separate villages of their own. These slaves had their own cattle and crops, and paid so much of each to their masters, just as the Roman *coloni* did.

The German tribes cultivated the ground in common, and each year they moved to a new place, and ploughed a new piece of land.

You can see this is very much like the way in which the Western Britons lived. Even among them there were separate villages of slaves. The chief difference is that among the Germans each householder had his own slaves living outside, while among the Britons the slave villages belonged to the chiefs only, and, if the ordinary householders had slaves, they lived in the house as servants. Among the Germans, on the contrary, the householder's own wife and children did the housework, and there were no slaves in the house.

For the common ploughing, the Germans seem to have used the same method as the Britons, each man contributing an ox, or a plough, or his labour, and receiving in return so many strips of ground scattered about the field.

Tacitus says the free men did not like work in the fields, and preferred fighting, hunting, and drinking. The English tribes in particular had been living a

wild life of fighting and pirate raids for a long time.

In some parts of our country, where fighting was very hard, all the Britons were killed or driven away except a few women and small children. In such cases the conquerors settled down in little communities of free men—perhaps each with a few slaves, in his own house—and divided the land equally among themselves in the old way.

In other districts less resistance was offered, and the fighting was not so long and fierce. Whole villages would submit and beg for peace. In such cases the English leader simply stepped into the place of the old Roman or British lord. Some parts of the land he might give to his own English followers; the rest he left to the Britons. On a *villa*, the *coloni* and the slaves now paid dues and worked for an English master. In a *vicus*, the tribesmen were probably forced into the same sort of position as the *coloni*, and some might even be made slaves.

So all over the land settled by the English, three different sorts of settlement would be found. First came English villages inhabited by free tribesmen, with a chief to whom they looked as their leader in time of war—a 'war-lord.' In these villages the people were almost entirely English, but here and there would be a few British slaves, or some man married to a British wife. Next, there would be villages where an English lord lived with some free Englishmen under him, and a number of British, some slaves, and some half-free. Lastly, in a few cases might be found the remains of a Roman *villa*, with an English lord, but

worked entirely by slaves and *coloni*, without any Englishmen among them.

Slavery has existed at some time or other in the history of almost every nation. A slave is a person who does not belong to himself, but to a master. He can be bought or sold, as if he were a horse or a sack of meal. His master can do what he likes with him. He can even kill him without being punished by the law, for a slave is his property.

From this you can see that when the Germans or the Britons kept their slaves in separate villages, they were not really slaves in the fullest sense of the word. Tacitus himself speaks of the Germans having slaves, but says that they were more like *coloni* than Roman slaves. They were not quite free. They had to work for their master, and were not allowed to leave his land. But the master could not buy and sell them apart from the land, and later it became the custom that he could not take their land away from them against their will.

From now on we shall call 'slaves' only those persons who belonged absolutely to their masters, and could be bought and sold by them. When the Britons were conquered by the English, some of them fell into the position of *coloni*, and some were made real slaves.

Probably the first slaves in every country were prisoners taken in war. Later on, it was often the custom that criminals, and men who owed money which they could not pay, were made slaves.

With people living a simple tribal life like that of the Britons, the slave lived in the house as a servant,

and was kindly treated if he worked well. Even a bad master found it best not to treat his slaves too harshly, for if the slaves grew ill or died, it was a loss to the master. If the slave were a brave, capable man, his master would sometimes set him free, and give him land and cattle to set up for himself.

The Romans lived in large towns, or on big estates in the country, and kept large numbers of slaves. Instead of living in the house, the slaves were kept in separate quarters, and often were treated unkindly by the overseer who had charge of them.

The Romans brought many slaves from the countries which they conquered, and sold them cheap in Rome. Some bad masters found that it was cheaper to work a slave very hard until he died, and then buy a new one. The same thing happened in modern times in the United States of America, where negro slaves were kept.

What is called the Anglo-Saxon or Old English period of our history lasted from the first settlement, about the middle of the 5th century, to 1066, the year of the Norman Conquest. During this time the ordinary life of the people did not change very greatly. They became quieter and more peaceable, as they grew accustomed to a settled life, and as the many small kingdoms gave place to one large one. What helped most of all to make them gentler and more peaceable was the coming of Christianity.

We have seen that the Britons were Christians, but they did not make converts of their conquerors. In the conquered districts, on the contrary, the Britons were mostly forced to give up their religion, and to

worship the same heathen gods as the English did. In one or two places Christianity was not quite forgotten, for a Christian church remained all the time in Canterbury. But for the most part the descendants of the conquered Britons forgot their religion and their language, and came to think of themselves as English.



Photo. R. Wilkinson & Co., Trurobridge.

Church at Bradford-on-Avon, believed to be the only complete building still in existence dating from Saxon times.

In the meantime the north part of Britain had also been invaded. English tribes settled between the Tweed and the Forth, and in the west a Keltic tribe from Ireland found a new home for themselves. These last people were called Scots, and afterwards gave their name to the whole country. The Scots and the Picts were converted by Christian missionaries from Ireland.

and they in turn sent missionaries to convert the English in the north. About the same time the southern English were converted by Christian missionaries from Rome. Churches and monasteries were built, and once more messengers went to and fro between Rome and Britain.

Even after the long Roman occupation Britain was still a wild country, and large tracts lay waste, and were not cultivated. Great forests still existed. A large part of Scotland was covered by the Great Caledonian Forest. Sussex, which took its name from a settlement of South Saxons, so called to distinguish them from the East, West, and Middle Saxons, was almost cut off from the rest of the country by a thick wood, the memory of which is still preserved in the name of Ashdown Forest. There were many others.

In 1921 the population of England was about thirty-eight millions. At the time of the Norman Conquest the population was about a million and a half. At the beginning of the Old English period it was probably less. This small population lived mostly in villages scattered here and there among the waste, though a few lived in small towns. In the waste were wolves, wild boars, wild cattle, and deer.

As time passed, new villages were built, and more and more of the waste was brought under cultivation. King Alfred, in one of his books, describes how new settlements were made. A man who wanted to make a home for himself asked leave from the lord of some district to clear a piece of land in the woods. There he found the materials necessary for his abode ready waiting. He cut down trees to make an open space,

and of the timber he built a log-hut, living all the while on the food he procured by hunting and fishing. In time he was able to sow and plant the cleared land, and to pay rent to the lord. Friends and servants joined him, and a new village sprang up in the waste.

Suitable Additional Reading.

1. In the Fifteenth Chapter of Joshua we are told how the Israelitish tribes divided the land they had conquered. Read verses 16-19.

2. In Kipling's *Puck of Pook's Hill* the story of the conversion of the Saxons to Christianity by St Wilfrid is told.

3. A good story of the relations of the Anglo-Saxons and the Britons is *Imogen*, by Emily Sara Holt.

4. For slavery, read the story of Joseph, Genesis, ch. XXXVII.

5. *Uncle Tom's Cabin*, by Harriet Beecher Stowe, shows how happy a slave may be in a good master's house, and how unhappy when working as one of a gang on a big estate.

Questions.

1. Do you think the English invaders would meet with more resistance from the people of a *villa* or from those of a *vicus*? Give reasons for your answer.

2. Some of the Britons, at the time of the English invasion, escaped to Gaul. Write a letter, supposed to be from one of these, describing his or her experiences.

3. Find on the map the old home of the English tribes, and the route by which they must have reached Britain.

4. Find on the map the districts kept by the Britons, and those conquered by the English.

5. What effect do you think the English conquest would have on the trade between Britain and the Continent?

6. In the case of a man building a hut in the woods and living on game, what articles would he need to procure from outside, in the way of tools, food, &c., until his work was completed?

CHAPTER V.—SOCIAL LIFE IN THE OLD ENGLISH PERIOD.

The English people were divided into different classes. At the head of them all was the king. He led the nation in war, and, in time of peace, helped by a council of wise men, he made laws and dealt justice.

He had a bodyguard of soldiers, who were called his *gesiths*, or war-comrades. It was their duty to fight to the death in his service, and risk their lives to save his. If he were killed in battle, it was thought rather disgraceful for one of his war-comrades to be left alive instead of dying with his lord.

Next came the *thegns*, or nobles. The war-comrades of the king were nearly all drawn from this class. The thegn was usually a large land-owner. It was his duty to go with the king to war, to help to erect castles for the defence of the country, and to take a share in building and repairing bridges. He paid a tax to the king, in proportion to the amount of land he had.

Below the thegns came the *geneats*. They owned smaller pieces of land, and paid rent for it to some thegn. A geneat would every year give his lord, the thegn, so much money, a pig to pay for the grass that his animals had eaten, and would do carting, reaping, and mowing, and 'go errands' when needed.

Very like the geneats, but not so well off, were the *geburs*, or boors. The geneat owned his land, though he paid dues for it. But the boor received land, cattle, and working tools from his lord, and when he died the

land and the other things lent went back to his lord. He also paid rent in money, and gave each year a sheep and some hens and eggs, or something of the sort. Besides this, he had to work for his lord two days every week, and three days a week at harvest time. The boor usually held thirty acres of land, and this was called a yardland.

Below the boor was the *cottar*. He held only five acres of land, so he was too poor to pay rent. But he worked for his lord two or three days every week, like the boor.

Lowest of all were the *slaves*.

In the towns were two other classes—*merchants*, who bought and sold goods; and *craftsmen*, who made or finished goods.

This description is taken from an Old English book written about the beginning of the 11th century. You see that things in England had changed somewhat since the first coming of the English. The cottars and the boors were in the same sort of position as the old Roman *coloni*, or the conquered Britons. But the geneats were not so well off as the free English tribesmen had been. What had become of all these free men?

In five hundred years there is time for many changes to take place. Some free men rose to be thegns. An old law says that if a free man prospered until he owned five hides* of land he was equal to a thegn. On the other hand, both thegns who were not very rich and ordinary free men might easily sink into the position of geneats.

* A hide=120 acres.

This often happened through a custom called 'Com-mendation.' A man might get into difficulties through a bad harvest, or in time of war. He would go to some powerful thegn, and *commend* himself to him. The bargain was that the poor man should do service to the thegn, work for him and pay him rent; and in return the thegn promised to help him through the difficult time, and to protect him from his enemies.

In the 9th and 10th centuries England was invaded by the Danes, and war went on for a long time. During this time some free men, in order to save themselves from the enemy, gave up part of their freedom to a lord. King Ethelred, in the 10th century, tried to buy off the enemy with large money payments, and, to get the money, he imposed a tax, called Danegeld, or the Dane-tax. It was so heavy that many people could not pay it. They had to borrow money from rich thegns, and sometimes they would find that they could not pay it back. Their land was then forfeited to the thegn, who gave it back to them in return for a promise to work for him and pay rent. In this way the number of quite free men in England grew steadily less.

On the other hand, the number of men who were really slaves grew less also. Many slaves were freed, and became boors or cottars. This was in part owing to the Church, which taught that it was wrong for one man to make a slave of another. The priests told the people that it was a good deed to set slaves free, and many people, before they died, would free their slaves.

The Church also succeeded in stopping the slave-trade

between England and the Continent. Sometimes men who were in debt and could not pay, or those who had committed murder or robbery, were sold as slaves to foreign masters. Though belonging to a Christian nation, they might be sold to heathen masters; and the church wanted to save them from this, even though they might be criminals. So an old law forbids any man 'to sell his countryman overseas, even though he should be guilty.'

So with each century there were fewer slaves, and fewer free men, and more men who were not quite free.

Even free men had to have a lord. Under the Tribal System, if a man broke the law, it was the duty of his relations to bring him to justice, or to pay a fine for his misdeed. In this way good order was kept. But during the invasion of Britain and the long wars with the Britons, the English tribal system was partly broken up. Men became separated from their families, and made new homes in different districts. It was necessary to find some new way of keeping order. So a law was passed that every man must have a lord who would be responsible for him, just as his family had been before.

The real test of a man's freedom was whether he could choose his own lord. If he could change, and go to a new lord if the old one did not treat him well, he was quite free. The boors and the cottars were not allowed to choose their own lord, and they could not leave the district and go to a new one without their lord's permission.

'A lordless man' was rather looked down on. If

he were accused of any crime, he had no lord to come and speak for him at the trial. The English admired a man who was loyal to his lord, and thought treason to one's lord the worst possible crime.

Let us try to imagine the life of the boys and girls in an old English village. They did not go to school. Only thegns' children, or those who were going to be priests, learned to read and write. But there were many other things to learn. A girl was taught by her mother to spin, to sew, and to make clothes, to bake and to brew, to tend cattle, to milk, and to churn. A boy learned all the work of a farmer—sowing, reaping, ploughing, hay-making. When the children were small, they did light work, such as watching the geese, the sheep, and the pigs, gathering nuts and wild berries, and carrying their father's dinner to the field where he was working.

The clothes and shoes for the whole family were made at home. The sheep were sheared, and the wool was cleaned, spun, and woven; and linen was spun and woven from flax. Every autumn some of the cattle were killed. The flesh was salted and eaten during the winter, and the skins were tanned into leather for shoes. The corn was carried to the mill to be ground, and then baked into bread. The men of the family thatched the house, and often made benches and tables.

There was always plenty to do, for the son of a boor or a cottar would help his father to work on the lord's land. When the boy was big enough, he would perhaps do all the work owing to the lord, while his father worked on his own land at home.

In the evenings the family would sit round the fire, talking, singing songs, and telling stories. The mother and the daughters would sew and spin, while the men and the boys mended their working tools, made strings and arrows for their bows, or cut out their leather shoes.

Every four weeks all the men went to the law-



Old English Drinking-Glasses ($\frac{1}{2}$ actual height). It will be observed that they cannot stand upright—hence the use of the word 'tumbler' as applied to such vessels.

court of the district, or the hundred, as it was called. The reeve, or steward, who represented the lord, presided, and disputes were settled, and criminals were tried. The common affairs of the village were discussed, for much of the work, such as ploughing and hay-making, was still done in

common. Each man sent his cattle out to feed on the waste with his neighbour's, and the whole village chose and paid a herdsman to look after them.

When a boy was twelve years old, his father took him to the hundred-court, and he was made one of a *frithborh*, or 'peace-pledge.' He, with nine others, all swore to be responsible for each other's conduct. If one of the ten were accused of committing a crime, the



A Churl taking down his Helmet and Shield ready for War,
From the Picture by W. A. Cuthbertson,

others came to court and spoke as to his character, and gave evidence as to whether he was innocent or guilty.

Free men and half-free men, geneats, boors, and cottars, all came to the court. Only the slaves were not allowed to come. Every free man had to have a sword or a spear, and be ready to defend the country if an enemy attacked, but slaves were not allowed to have weapons. An old English book of the 10th century gives the following conversation between a free man and a slave employed as a ploughman.

'What sayest thou, ploughman? How dost thou do thy work?'

'Oh, my lord, hard, hard do I work. I go out at daybreak driving the oxen to field, and I yoke them to the plough. Nor is it ever so hard winter that I dare loiter at home, for fear of my lord, but with the oxen yoked . . . every day must I plough a full acre or more.'

'Hast thou any comrade?'

'I have a boy driving the oxen, who is also hoarse with cold and shouting.'

'What more dost thou do in the day?'

'Truly, then, I do more. I must fill the bin of the oxen with hay, and water them, and carry out the dung. Ha, ha! hard work it is, hard work it is, because I am not free!'

Suitable Additional Reading.

1. 2 Samuel XXIII., verses 8-17, gives a picture of the tie between a king and his 'war-comrades.'

2. *The Story of Beowulf and Grendel*, one of the stories that the English used to tell round the fire in the evenings, has been retold for children by R. A. Spencer.

Questions.

1. Which do you think a boor would find the more troublesome—the payment of rent, or the duty of working for his lord?
2. Show how the lord and the man who did service both gained something from the custom of commendation.
3. To-day no man has a lord or is a member of a 'peace-pledge.' What means do we use instead to keep order?
4. Would a geneat or a boor have the better chance of rising to be a thegn?
5. To-day we use the word 'boor' in quite a different sense from that in which it was first used. Can you think how it came to be used in the modern sense?
6. Why were slaves not allowed to have arms and fight in the army?

**CHAPTER VI.—THE COMING OF THE NORTHMEN
AND THE GROWTH OF TOWNS.**

The Scandinavian people, including the Danes and the Norwegians, were daring sailors and discoverers. They were at this time the explorers and the merchants of Europe. They opened up new trade routes, and established colonies.

The Northmen, as they were called by other nations, were most energetic during the 8th, 9th, and 10th centuries. In winter they stayed at home, working on their farms. In springtime the active young men would get ready a ship, and provision it for a long voyage.

Sometimes the voyagers took a cargo of skins, coarse woollen cloth, ivory, or salt fish, and at markets in the south they exchanged these things for gold and silver, scarlet cloaks and coats (for they liked fine clothes), and well-forged steel swords. Sometimes they did not go as traders, but as pirates. They carried no goods, only armed men. They landed on the coast of England or France, attacked a town or perhaps a rich

abbey, and carried off all the spoils they could find, together with boys and girls to sell as slaves.

Occasionally the Northmen went out not to trade or to fight, but simply for the love of exploring and finding new lands. They were very fond of telling stories of their own adventures. These were afterwards written down, and can still be read to-day. They are called sagas.

Sailors from Norway discovered Iceland, till then uninhabited, and established a colony there. Some of the Iceland colonists sailed farther west, and found North America five hundred years before Columbus. They spent several years there, but had to leave because the Indians were so fierce. Other Northmen went to Russia, and opened up an overland trade route along the big rivers with Constantinople, then the capital of the eastern part of the Roman Empire, which had not broken up with the rest, but still had its own Greek-speaking emperors. Some settled in France, where the district they won was named Normandy after them, and others in the north and west of Scotland.

Before this time, the Picts had conquered the English who lived between the Tweed and the Forth; and the Picts, the Scots, these Northern English, and the new Scandinavian invaders all mingled and became the Scottish nation.

The Scandinavian invaders of England were chiefly Danes. At first they fought the English, but afterwards they settled down to live quietly with them, and early in the 11th century a Danish king, Knut, or Canute, ruled all England for a time.

England gained a great deal by the coming of the

Danes, once the wars were over. They were energetic and inventive. They were experienced traders, and their coming encouraged trade between England and foreign countries.

The Northmen were always very independent, and hated not to be free. The Danish settlers in England were willing to have a lord, but they would not surrender their freedom to him as the English geburs did. Each chose his own lord.

The result of this was that in villages in the Danish districts there were far more free men than in the English parts. In most English villages almost all the people had the same lord, who owned most of the land. But in the Danish parts there were sometimes villages where all the men had different lords, some of whom might live in a different part of the country.

The Danes were accustomed to town life, and after their arrival towns grew much more important. They set up market-towns at places suitable for trade, where goods were collected and merchants came to buy. Wherever there was a fine harbour, or a river that ships could go up, or a place where two main roads crossed, a little town would spring up.

On the other hand, while the wars with the Danes were going on, the English built strong forts to defend themselves. They left their scattered open villages, gathered together in some spot that could be easily defended, and fortified it. So here, too, a town would grow up.

Sometimes towns began round some great abbey or monastery, where the monks taught the people, and gave help to the poor. Sometimes a place would be

connected with the name of some Christian saint. Because it was a holy place, people made pilgrimages there, to pray that those who were ill or crippled might get well. Inns and shops were started to supply the needs of the pilgrims, and so a town came into being.

Such a town was St Albans, named after a Roman soldier who had there suffered martyrdom as a Christian in Roman times. Another was St Andrews, where so many pilgrims came that Queen Margaret of Scotland, in the 11th century, established the ferry at Queensferry to carry them over the Forth.

Sometimes all these causes might combine to make a town important. Edinburgh Castle was first built to defend the passage of the Forth. There was a good harbour near on a large river. It was a convenient place where the corn of the rich Lothians could be collected and sold. It had a great abbey at Holyrood, and was also the site of one of the Scottish kings' palaces.

Even the biggest towns of the Old English period were not much more than large villages. Many of the townspeople still lived by agriculture, though there were also craftsmen and traders. One old English law says that craftsmen should leave their own work to help in the fields at harvest-time, while another forbade people to allow their cows and pigs to stray in the town streets.

One of the first trades that began after agriculture must have been that of the smith. Every village would require a smith to make ploughshares and reaping-hooks, and to forge weapons for war. Along with the smith came the miller, who ground

the corn into flour, and then the carpenter and the mason, who built houses.

As villages grew into towns, people found it simpler to buy at least part of their food and drink and clothes ready-made, instead of making everything for themselves in the house. It was less trouble for one person to do all the weaving, and another to do all the brewing, than for each household to do its own little bit for itself. One man could stop working in the fields, and weave all day. The others paid him in food and money for doing their weaving for them. Hence such trades as those of bakers, weavers, brewers, and tailors began; and those of butchers, washerwomen, and cooks followed.

If any village produced more corn or more wool than was needed to feed and clothe its own people, the surplus was sent to the town, and what was not used by the town was sold to foreign countries. In return foreign countries sent goods that could not be produced in England. The opportunity of selling their surplus goods encouraged people to work harder and produce more. If extra corn could be sold for money or other goods, it was worth while to cultivate more land, and grow more corn.

Every now and then great fairs were held at the chief towns, and people came from all parts of the country to buy and sell. When foreign trade began to grow, 'middlemen' made their appearance.

Let us suppose a foreign merchant came to England to buy wool. He was a stranger. He could not speak the language, and it was very difficult for him to go from one sheep-farmer to another and make a bargain

with each. He did not know the best places to go to. Here the middleman stepped in. He bought up all the wool from the different sheep-farmers, brought it to London or to a seaport town, and sold it to the foreign merchants who came there.

Let us suppose that the merchant and the farmer, bargaining together, would decide that 3d. per lb. was a fair price for the wool when sold in the market. The farmer, however, would probably be willing to accept 2½d. per lb. from the middleman, because, though it was less than the full price, it saved him the trouble of taking his wool to town and looking for a customer, and the risk of not finding one.

Then the middleman might sell the wool to the foreign merchant for 3¼d. per lb. The foreigner would be ready to give so much, because the middleman had saved him a great deal of trouble. Thus the middleman made a gross profit of ¾d. on each lb. in return for his work; but, of course, he would have considerable expenses to pay off that.

The towns managed their affairs in the hundred-court, like the villages. As towns grew larger, the different trades found that there were many small things to arrange, and they formed societies among themselves to settle their own affairs. All the merchants would meet, and settle on what terms they would sell to foreign traders. These societies were called guilds, and were just beginning to be formed at the end of the Old English period.

Suitable Additional Reading.

1. 'The Discovery of the North Cape,' in Longfellow's poems, describes the voyage of a Northman to the Arctic seas, told by himself to King Alfred in England.

2. Several of the Northmen's sagas have been retold for boys and girls. One is **The Story of Grettir the Strong**, by Baring-Gould. The story of their discovery of America was retold by Maurice Hewlett under the title **Gudrid the Fair**. See also **The Story of Burnt Njal**, by Sir George Dasent ('Everyman' Edition).

Questions.

1. Follow on the map the different voyages made by the Northmen.

2. Suggest any reasons why the following towns should have grown up where they did: Constantinople, Kieff, Gibraltar, Hamburg, Hull, Melrose, Canterbury, Glasgow.

3. Suggest any difficulties and dangers that might arise from the existence of middlemen.

4. In many towns weekly and yearly markets were held. What sort of goods would be brought to the weekly markets, and what to the yearly ones?

5. By English law a bargain had to be made before witnesses, or it was not lawful. Why?

**CHAPTER VII.—THE NORMAN CONQUEST
AND ITS EFFECTS.**

To-day only a comparatively small part of the people of England and Scotland work on the land. A very much greater number live in towns, and are employed in factories, shops, offices, mines, on the railways, and so on. In the 11th century, however, nearly all the population of perhaps a million and a half lived by agriculture. The social and industrial history of that time, therefore, deals chiefly with the methods of agriculture and systems of holding land.

The old English system of agriculture is called the

system of Village Communities. These were villages where the people divided the land among themselves and worked it in common. We have already seen how these village communities grew up. We have seen how each new race that came to Britain brought some contribution to village life. The British tribes, the Romans, the Anglo-Saxons, and the Danes all helped. Now England was for the last time invaded and conquered by foreigners, who gave to the system of village communities its final shape.

These invaders were the Normans, who came from France in 1066 under their duke William, afterwards called the Conqueror. You will remember that some of the Scandinavian rovers had settled in France. They mingled with the French people and learned to speak French. It was their descendants who came to England.

They did not come in such large numbers as the earlier invaders, nor did they drive out the English people. But most of the English nobles were killed or exiled, and Norman lords took their places. The common people still spoke English; but now most of the wealthy and noble classes spoke French, and they despised the conquered English.

The Normans were precise, methodical people, who took a great interest in laws and law-making. They liked to have everything carefully arranged and mapped out by rule. Things must be clear and decided, not vague or doubtful.

In their own villages at home in France, everything was arranged by rule, and everyone had his own particular place. They found in England villages a

little like their own, and, so they introduced their own rules, and gave Norman names to English things.

Now in England, as we have seen, there were many different kinds of villages, with people in different positions and in various degrees of freedom and slavery. The Normans did not bother to try to understand all these distinctions. They just lumped all the different grades of people into one or two classes, such as they had at home in France. They were able to do this because they were conquerors, and the English people had to obey them, whether they liked it or not.

As the new king, William, wished to have everything neatly arranged, he sent some of his servants through all England, to write out a careful description of every village, its fields and houses, its people, its cattle, and so on. Then he would know how much money each village would be able to pay him in taxes.

The English people thought this a very mean thing to do. An English monk, writing in a history book kept from year to year, and called the Anglo-Saxon Chronicle, says: 'So very narrowly, indeed, did he order them to trace it out, that there was not a single hide or yardland, nay, moreover (it is shameful to tell, but he thought no shame to do it), there was not an ox, or a cow, or a swine, that was not set down in his writing.'

Let us try to imagine the scene in an English village when King William's messengers arrived. They went to the court of the Hundred, and sent for the reeve, or headman, of each village, and six of the villagers. Sometimes the court was held within the bounds of the new fortification which the Norman lord

had built; sometimes it was in a timber hall built by the country people themselves; sometimes it was just on an open space in the midst of the village, under a spreading tree.

The king's messengers sat at a table, with rolls of

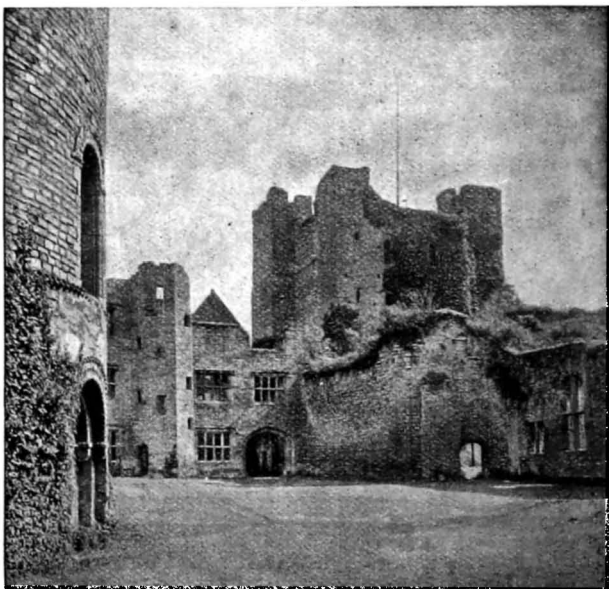


Photo. Richard Keene, D-rby.

A Norman Castle, showing the 'Keep,' or Tower—Ludlow Castle, Shropshire.

parchment to write on, pens, and ink. Most lawyers and educated men in those days were priests, or clerks, as they were often called. They wore black gowns and had shaven faces. Sometimes the lord of the district had ridden to meet them and sat looking on. He was probably a Norman gentleman, with

short-cut hair and a bushy moustache, and wearing a steel cap and a coat-of-mail with a fine coloured and embroidered surcoat over it. Sometimes the lord was represented by his steward instead of coming himself.

Before them stood the village-reeve and the six villagers. They were usually old men, chosen because they remembered times past and old customs. They had gray hair and long grizzled beards. They wore coarse blouses of undyed homespun wool, with leather belts. They had loose woollen trousers and shapeless leather shoes, which were fastened with two long leather thongs, wound round and round the leg above the trouser, and knotted like a garter below the knee. Behind them the other villagers stood staring. The women had long woollen gowns, and wore their hair in plaits hanging down. Most of the children and many of the poorer cottars went barefoot.

Sometimes you could have told quite easily which of these people were of British, Saxon, or Danish descent. The Saxons were fair, heavy, rather stupid-looking fellows. Those of Danish descent were often very fair too, but they were usually handsome and tall, with bright intelligent faces. The Britons were little, slim, active-looking people, with dark hair and sparkling eyes. Many of the villagers, however, were of mixed descent, and had the brownish-fair hair and bluish-gray eyes which are most common in Britain to-day.

Some of the king's messengers asked questions, and the others wrote down the answers.

'What is the name of your village?' they asked.

'To whom did it belong in the time of King Edward Confessor? To whom does it belong now?'

Usually the village had changed hands, and had a Norman lord instead of an English one. If the reeve made any mistakes (for he might be a new man appointed by the new lord), the six villagers would correct him.

'How many hides of land are there in the village?' the clerks went on. 'How many ploughs has the lord; and how many ploughs have the villagers? What woods, pastures, fisheries, meadows, and mills are there? Can the land afford to pay a heavier tax?'

The answer to this last question was usually 'No.' Most of the land had lost value, because it had been neglected and damaged in the wars and rebellions since the Norman invasion. This was especially the case in the district north of the Humber, which had rebelled against King William, and had been harried by him with fire and sword.

The king's messengers then asked about the different classes of people who lived in the village. Now one very important effect of the Norman Conquest was that the number of entirely free men grew much less. The Normans were not accustomed to see poor men who were free. In France the poor country people were rarely free and they did not understand the English ways. The villagers might say, 'Edric, or Gurth, or Harold, is a free man. He has always been free.' The new Norman lord would reply, 'Why? He owes his lord two days' work a week, and in Normandy a man who does that is not

free. Edric cannot be a free man.' So Edric lost his freedom.

Many of the Norman lords were fierce men who had followed Duke William to England from motives of greed. They were cruel, and they ill-treated their English victims, and forced free men down into an unfree position, treating them as the Romans did *coloni*. Moreover, the free men had been the first to join the English army against the Norman invaders, and therefore many of them were killed, while others lost their land as a punishment for fighting against their new masters. Hence we find that there were very few free men left when Domesday Book, as King William's record was called, was written.

The Normans, however, had no slaves at home, as the English had. So a great many English slaves were treated by the Normans as cottars, and soon after the Conquest slavery disappeared from England.

In Domesday Book the villagers were divided into four different classes. First, there were the few remaining really free men. Then, at the opposite end of the scale, were the few remaining slaves. Above the slaves came the cottars, just as before the Conquest. Much the largest class, however, was that of the *villeins*.

The word *villein* means simply a villager, but the Normans used it to mean a particular class of villager. The old English boors and geneats, as well as many men who had once been quite free, were all classed by the Normans as villeins.

The villein was not free. He could not leave the land, and was bought and sold with it. If he ran away from his lord, he could be brought back and severely punished.

He owed his lord so many days' work per week, and dues in kind. He held a yardland (30 acres), and had common rights with the other villeins to keep cattle on the waste and the pasture, to feed swine in the wood, to gather sticks, to cut peats, and to win hay from the meadow. The land of the villeins was called 'land in villeinage,' and the lord's private part of the land was 'the demesne.'

The villein's daughter could not marry until a sum of money was paid to the lord. His son could not become a priest without the lord's permission. The villein had also to pay when his lord taxed him, though the lord's right to exact tallage, as it was called, was in fact limited by custom.

After the Conquest the whole of England was divided up into village communities, called Manors, which usually consisted of a large number of villeins, a few cottars, an occasional freeman or so, and (for a short time) a small number of slaves.

Suitable Additional Reading.

1. *Hereward the Wake*, by Charles Kingsley, and *Harold*, by Lord Lytton, give pictures of English life at the time of the Norman Conquest.

2. *Puck of Pook's Hill*, by Kipling, has several stories dealing with the same period.

3. Longfellow's poem, 'The Norman Baron,' shows the influence of the Church in teaching the Norman lords kindness to their English villeins.

Questions.

1. Of the different classes of English—thegns, geneats, boors, cottars, slaves—which was likely to suffer most from the Norman Conquest, and which might find their position improved?

2. Which of the following counties would be able to pay the heaviest taxes, and why? Lancashire, Sussex, Rutland, Middlesex Somerset, Yorkshire.

3. Which class of English would be most likely to join the revolts against King William—freemen, villeins, cottars, slaves?

4. Explain the difference in meaning of the following words as used in the 11th century and as used to-day, and account for the change: (1) clerk; (2) villein (villain).

5. The Norman nobles lived more luxuriously and had more expensive tastes than their predecessors, the English lords. What effect would this be likely to have (1) upon their villeins; (2) upon the people of the towns?

6. This is the answer of the villagers of Hiham as given in Domesday Book. Give the meaning in your own words, and make any comments that occur to you. 'The Earl holds Hiham. Godwin held it. In the time of King Edward there were two hides and a half. There is land for sixteen ploughs. One plough in demesne, and thirty villeins and ten cottars have nineteen ploughs. Six acres of meadow, and woods for two hogs. In the time of King Edward it was worth 100/-, now £6.'

CHAPTER VIII.—FEUDALISM AND THE VILLAGE COMMUNITY.

The Normans held that all the land belonged to the king. He granted estates to his nobles, who in return did some service for it. The commonest form of land-tenure (or land-holding) was by knight-service. The lord who held the land from the king promised to lead so many armed knights, archers, spearmen, and so on, to fight for the king in time of war.

A few lords got their lands in return for services already done, and held them for a merely nominal service in the future. Perhaps they had to give the king a pair of golden spurs yearly, or a bow and arrows. Others had some special duty, such as acting as marshal of the king's army. One lord, in return for his lands, had the

duty of holding the king's head if he were sea-sick in crossing between England and France!

Knight-service was the commonest form of tenure, however. The lord kept some armed knights in his own castle. Then he gave away part of his land to other knights, and they in their turn promised to come and help him in time of war. These knights then let their land to villeins and cottars, or to yeomen, as poor free men were called. The villeins, as we have seen, worked their own land and the land that their lord kept for himself, and paid dues in kind as well.

All free men had to have arms and be ready to fight if necessary, but villeins were not expected to fight. Their duty was to stay at home and cultivate the ground. Only if the country were invaded by an enemy, and most of the knights and their followers were away fighting elsewhere, might the villeins have to defend their homes. This happened when the Scots invaded England, and were defeated at the Battle of the Standard in 1138.

The lord was supposed to protect his villeins against enemies. If the lord were a bad one, however, and ill-treated his villeins, they had no defence against him, unless the king were powerful enough to enforce good laws and keep the lords in order.

The lords were mostly Normans, foreigners, and were often harsh and selfish men, who cared little for the welfare of their villeins. Those villeins who lived on estates belonging to the king himself, or to some abbey or monastery, were lucky. Churchmen treated their tenants more kindly, and helped the poor. The king's villeins had some special privileges. So we cannot

wonder that villeins were always eager to prove that the manor where they lived ought to belong to the king—that it was 'Royal Demesne.'

The king and the church together held the nobles in check, and gave some protection to the villeins. The king did not want the nobles to be too powerful, and he wanted the poorer people to be loyal to himself, so he made good laws that helped the villeins.

Some kings, however, were too bad themselves, or too weak and foolish, to do this. Then things went ill with the poorer people. In the 12th century, after Henry I. died, his daughter Matilda and his nephew Stephen quarrelled about which should have the crown. For many years civil war raged in England. There was no real king and no law. The nobles did what they pleased, and oppressed the poor.

The writer of the Anglo-Saxon Chronicle says: 'They filled the land full of castles, . . . and when the castles were made they filled them with devils and evil men. They took those whom they supposed to have any goods, both by night and by day, labouring men and women, and threw them into prison for their gold and silver, and there inflicted on them unutterable tortures. . . . When the wretched men had no more to give, they plundered and harried all the towns, so that you might go a whole day's journey and never find a man dwelling in a town, or the land tilled. Corn was dear, and flesh, and cheese, and butter, for there was none in the land. Wretched men starved with hunger. . . . Never heathen men did worse than they did, for they spared neither church nor churchyard, but took all the goods that were therein, and then burned the church and all together. . . . If

two or three men came riding to a town, all the people fled, thinking them robbers. The bishops and churchmen cursed them continually, but they cared nothing for it. . . . The land bore no corn: you might as well have ploughed the sea; and men said openly that Christ and His saints were asleep.'

Soon after this terrible time came to an end Matilda's son, Henry II., mounted the throne. He put down the fierce nobles, and made many good laws. He did more for England than almost any other king.

Sometimes one great lord owned a great many manors, in which case he put a reeve or bailiff in each to look after it for him. A poor knight, however, had only one manor, and lived on it himself.

The land was still cultivated in the old way, usually with three big open fields, one of wheat or rye, one of barley or oats, and one lying fallow. The fields were still divided into long strips, each villein having about ten acres in each field, making his yardland of thirty acres. The lord's land, or demesne, lay mixed up with the villein's land in the common fields, but he owned much more than thirty acres.

The amounts of work, money, and goods, due from the villein to his lord were presently written down, and kept by the lord's bailiff. About three times yearly the Manorial Court was held, where the business of the manor was done, disputes were settled, and so on. If the villein were being unfairly treated, he could claim to see the records of his service, and prove that he was being made to work too hard or pay too much. These records were called Manorial Rolls. Some villeins obtained copies of the rolls dealing with their own land

and services, and these were called copy-holders, and were in a better position than the others.

Sometimes when the lord needed money, he would allow some of the villeins to 'commute' their dues of work and goods: that is, they could pay a sum of money instead. The villein much preferred this, for then he could work all the time on his own land, and pay his lord out of the profits he made.

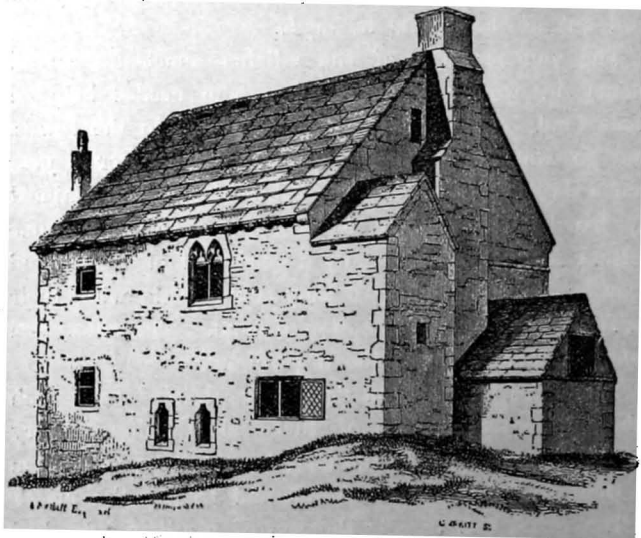
The younger sons of the villeins sometimes earned money by working for free men who needed help on their land. At other times they ran off to the towns, and got work there. If a villein could live for a year and a day in a town without being found and reclaimed by his lord, he became a free man. Others became cottars, for there was usually a good deal of waste land near by the village, where they could settle with their lord's leave, and cultivate new ground. The eldest son usually inherited his father's yardland.

The strips in the open fields were divided from each other by narrow bands of turf, called balks. Every tenth strip belonged to the church, and the profits from it went to keep up the church and to pay the priest.

The priest was usually the son of a villein, who had obtained his lord's leave to enter the church. The poet Chaucer, who lived at the end of the 14th century, has left us a description of a village priest. He was a good man, wondrous diligent, and patient in adversity. If his tenth share of the crops was not paid to him, he did not complain or abuse his people, but lived on very little, and gave away everything he could spare to the poor. His parish was a big one, but no bad weather could keep him from walking any distance to visit a

person who was ill or in trouble. He always spoke gently and mildly, unless he met someone who was obstinately wicked, and then he could speak sharply enough. He taught his people Christianity, but first he practised it himself.

This priest, whom Chaucer met, was travelling with



Parsonage House, West Deane, Suffolk, built in the thirteenth century.

his brother, who was a ploughman. The ploughman worked hard, and lived at peace with everyone. He loved God first, and then his neighbour. Without asking any return, he would dig the land or thresh the corn of any poor neighbour who could not do it himself. He paid his tithes and his rent regularly, both in work and in goods.

We must not imagine that the villeins and the cottars were unhappy. When the bad times of Stephen's reign were past, they were not badly off. It sounds hard to us that they were forbidden to leave their homes, but in those days people did not travel much. It was both difficult and dangerous, as the roads were very bad, and there were sometimes thieves or wolves about. There were then very few hotels or inns to stay in.

Ordinary people only travelled when they went to make pilgrimages to the shrine of some famous saint, for which the villein could usually obtain his lord's permission. For safety, they travelled in companies. They went slowly, and had a great deal of talk and laughter on the way, thus making it a pleasant holiday.

Some boys and girls to-day might think it dull to have no theatres or cinemas to go to, or shops in which to buy toys and sweets. But in those days children had never heard of such things, and so did not miss them. They enjoyed themselves just as much on nutting and berry-picking expeditions, and they played much the same games as children play to-day—hide-and-seek, blind-man's-buff, ring-o'-roses, and football.

They lived much in the open air, which made them strong and healthy. A farmer has a much more interesting life than has a town labourer to-day. A factory hand or even a clerk in an office may have to spend day after day doing some small thing over and over again, which becomes very monotonous. But a farmer's work is always changing. There are a number of different things to do each day, and each season has its own employment. Such work as ploughing, hay-making,

spinning, and milking, is hard and difficult, but once it has been learnt it becomes pleasant. Most boys would enjoy working with horses and fishing, and girls would like the work of rearing little calves and lambs.

Suitable Additional Reading.

1. Chaucer in his 'Canterbury Tales' describes the journey of a band of pilgrims. Versions of the tales suitable for young people have been issued by several publishers.

2. Scottish children will find many pretty songs describing the pleasures of a farmer's life, as, for example, Burns's 'Oh Leeze me on my Spinning-wheel' and 'Lassie wi' the Lint-white Locks,' and Allan Ramsay's 'The Waulkin' o' the Fauld'; and some of you may have heard the weaving songs, milking songs, spinning songs, and so on, published in **Songs of the Hebrides.**

Questions.

1. Explain fully why the villein preferred to commute his services by a money payment.

2. There were no turnips in England in those days, and not much hay. What effect would this have on the keeping of sheep and cows?

3. Why was one of the three fields allowed to lie fallow each year?

4. 'The king forbids that any wandering or unknown man be sheltered anywhere except in a town, and even there he shall be sheltered only for one night, unless he shall be sick. And if he shall have been there more than one night, let him be arrested and held until his lord shall come and give securities for him, and let him likewise be arrested who has sheltered him.' This is a law passed by Henry II. in 1166. Explain its meaning. What effect would it have on (a) travellers; (b) runaway villeins? Give any reasons why the law was passed.

CHAPTER IX.—TOWN LIFE AND THE GILD SYSTEM.

Most of the English people still lived in the country, but the towns were steadily growing bigger and richer. In the secular life of the town the most important things

were the gilds, of which we have already heard a little in Chapter VI. The first gild to be formed in any town was usually the Merchant Gild, or society of those engaged in general trade. The Merchant Gild made rules regulating the conditions under which trade outside the district was to be carried on, when markets were to be held, what outside merchants visiting the market were to pay, and so on.

Each gild had to receive a charter from the king, or from the lord on whose land the town was situated. This was called incorporation. The charter gave the members of the gild special rights and privileges. They were usually wealthy men, and sometimes they became very powerful, and used their power selfishly.

Towns, too, had their charters, which were got in the same way. When any village began to grow into a little town, its first ambition was to obtain a charter. This gave certain privileges. The town was allowed to have its own court of justice, presided over by its own bailiff. It was also allowed to 'farm' its own taxes. This means that the town promised to pay so much money yearly as a tax, and the townspeople were allowed to collect the money themselves, instead of having the king's tax-gatherers sent to take it. These royal tax-gatherers were sometimes dishonest men who took by force more money than was lawful, and kept the extra money to themselves, so all the towns were eager to obtain this privilege. Lastly, the towns sometimes obtained leave to elect their own mayor and council to look after their affairs.

In some countries the Merchant Gilds were so powerful that they seized all these privileges themselves. They

managed the law-courts, farmed the taxes, and chose the mayor and council from their own members. In England, however, the Merchant Gilds were more generous and less exclusive than in foreign countries.

The luckiest towns were those built on royal demesne. The king wanted the towns to be rich and powerful, and to support him against his troublesome nobles, so he readily granted charters to them. An extravagant king who needed money would sell a charter for a good sum in return.

The nobles also who had towns on their lands were usually ready to sell charters. The towns which were worst off in this respect were those on the lands of abbeys and monasteries. A mean lord who saved his own money and would not do anything for the town might be succeeded by an extravagant son, who was quite prepared to grant privileges to a town in exchange for hard cash. But a monastery never died, and it was usually well managed, and not in need of extra money.

In such towns, the abbot would choose the mayor himself, and his consent was necessary to all the rules made by the Gilds. Sometimes he had the right of pre-emption: that is, he could buy anything he wanted in the market before anyone else was allowed to buy. In many cases there was fighting between the townspeople and the abbot's men before the town obtained its freedom and independence.

The Craft Gilds, or societies formed by the different trades, began later than the Merchant Gilds. In those days the members of each trade lived in a street of their own, the bakers in one street, the shoemakers in another, the goldsmiths in another, and so on. Some-

times the memory of this is still preserved in street names—for example, in the street called Candlemaker Row in Edinburgh. Sometimes the custom is not quite forgotten. In Harley Street in London to-day the great majority of the householders are doctors. In the French town of Limoges there is still a 'Street of Butchers,' where there are only butchers' shops, and at one end is the Butchers' Chapel, a pretty little church.

These trades, living together, all went to the same church, and they first founded societies to provide religious services in the church for those who died. Each member paid a subscription. The societies, however, very soon began to look after the business affairs of the trade, and that quickly became their most important duty.

They made rules about sales, and appointed overseers to see that no man sold bad goods or used false weights or measures, and they punished anyone who did so. They also fixed the price, trying to arrange that the seller should get a fair return for the work he had done, and the buyer fair value for his money.

If a member of the gild died, leaving a wife and young children, the gild helped to support the widow and educate the children till they were old enough to earn their own living.

The gilds also made rules for people who wished to learn the trade. They did not want men to set up as bakers or weavers or carpenters who were not really able to do the work, and they did not wish too many men to engage in one trade, or there would not be enough work for all.

So every boy who wished to learn the trade had to

be apprenticed. The boy went to live in the house of a fully-qualified tradesman, and was fed and clothed by him, and taught the trade. In return he worked for his master, generally without payment, and sometimes the boy's parents paid a sum of money to his master when he was first apprenticed. Apprenticeship usually lasted seven years. The apprentice might not change his master, and if he ran away he was brought back and whipped.

Most of the apprentices were lads between twelve and twenty. They were mischievous boys, and had plenty of fun in their spare time. Sometimes the apprentices of two trades would quarrel and fight, like the boys of two rival schools to-day. They played wild games of football in the streets, and passers-by complained of their tricks. They were all ready to combine against an outsider, and sometimes serious riots were started. In London a cry of 'Prentices! Clubs! Clubs!' would bring out in a moment every boy, cudgel in hand, ready for any adventure.

After serving his term of years the apprentice became a journeyman. He could now go to any master he liked, and hire himself out for money by the day. In the 14th and 15th centuries many young journeymen, before settling down, went travelling for a year or two. With his bundle on his back, the young fellow would walk from town to town, hiring himself out to new masters, and learning new methods of working. A clever and hard-working 'journeyman' would earn good money, and in time might set up as a master himself, with journeymen and apprentices of his own.

Besides making rules for work, the gild looked after

its members' playtime too. The people were then Roman-Catholics, and kept the days of the principal



A Miracle Play at Chester.

From an old Print.

saints partly as religious festivals, and partly as times for play. From this custom we get our word 'holidays'—originally 'holy-days.'

On the great festivals of the Church, such as Easter, it became the custom for each craft to act a play. A platform, decorated with flowers and streamers, was set up in the town-hall or in some large square, and the members of the gild acted the play which they had prepared.

These plays were usually stories taken from the Bible or from the lives of the saints, and are called mystery plays or miracle plays. Each trade liked to take some incident bearing on its own work. The shipbuilders would choose the story of Noah's Ark, the carpenters a scene from Joseph's carpenter's shop in Galilee, the vintners the miracle when Christ changed the water into wine, and so on. In this way the craft gilds continued the work begun by the clergy in performing such plays in the church or the churchyard, and paved the way for the English theatre.

Each workman was very proud of his own trade. At great festivals the various gilds marched in procession through the town, each craft carrying a banner with its own emblem—the glovers displaying a glove, the fishmongers a fish, and so on. Each craft had also its own patron saint.

As the towns grew larger, and the craft gilds waxed richer and stronger, they became jealous of the merchant gilds, and claimed a share in electing the mayor and managing the affairs of the town. It was in the 14th and 15th centuries that the craft gilds were most powerful.

On the Continent some of the towns became so rich and strong that they were practically independent, like little republics. This was particularly the case with

the Hansa towns of Germany—Hamburg, Bremen, &c. In England this did not happen, because the authority of the king was always too strong.

English towns were sometimes surrounded by a wall, and the gates were locked at night. The contrary was the case in Scotland, where people commonly refused to go to the trouble and expense of building a wall. London was much the largest town, and by the year 1377 it had about 35,000 inhabitants.

Suitable Additional Reading.

The Armourers' Prentices, by Charlotte M. Yonge, gives a picture of London life at the opening of the 16th century, when the gilds were still powerful.

Questions.

1. Old towns drew the materials for their trades from the country around. Suppose you have two towns, one situated in a district chiefly pastoral, the other in a district chiefly agricultural, what trades are likely to grow up in each town?

2. Write a letter, supposed to be from a young apprentice to his family at home, describing his new life.

3. Observe the town in which you live, and see if any of the streets have names which show that they were once the residence of particular trades.

4. We have no craft gilds now to support the wife and children of a dead workman. What arrangements have taken their place in this respect?

5. No town farms its taxes to-day. Why is it unnecessary?

CHAPTER X.—SCOTLAND.

I. Feudalism and Villeinage.

There are two reasons why this book gives less space to Scottish than to English history. One is that much less is known about Scotland in early times than about England. The other is that the social and industrial

history of Scotland in this period, so far as it is known to us, was very much like that of England.

This was natural, for we have seen that the Scots and the English were descended originally from the same races, and lived in much the same climate. In Scotland there were, it is true, more people of Keltic descent, and fewer people of Anglo-Saxon descent, than in England. In Scotland, too, the winters were longer and colder, and the soil was poorer, than in England. But these differences were not *very* great after all.

The most important difference between the two countries was that in Scotland the old Tribal System lasted longer than in England. Scotland was never completely conquered by a foreign invader, as England was by the Romans, the Anglo-Saxons, and the Normans. The Romans fought many battles in North Britain, but they never held it and made it a Roman province, as they did the south. The Anglo-Saxons conquered only the district of the Lothians, in the south-east of Scotland, not the whole country. The Normans made no attempt to conquer Scotland.

What can we conclude from this? First, that the people of North Britain had to spend a great deal of time and energy in keeping off enemies, instead of working peacefully to make their country prosperous. Second, that they were never conquered and oppressed by foreign masters, as the people of South Britain were no less than three times.

Thus the free tribal life in Scotland was not broken up by foreign conquerors. While so much fighting was going on, the Tribal System, where every man was a warrior, was much more useful than a

system in which the greater part of the people lived as unfree boors or villeins, cultivating the ground, but unable to fight.

As time went on, however, the same thing began to happen in Scotland as in England. Some of the free tribesmen lost their position, and became unfree. They were in the same state as the English boors or villeins, but in Scotland they were called *neyfs*. This change, however, began later in Scotland, and it did not go so far as in England.

At the beginning of the 12th century a great king, David I, reigned in Scotland. He admired English ways very much, for his mother, St Margaret, had been English. He invited Anglo-Norman nobles to Scotland and gave them land. He studied the Norman feudal laws about knight-service, villeinage, and so on, which were now in force in England. Then he introduced the same laws into Scotland.

These laws, however, were not so firmly enforced as in England. In the north-west (the Highlands) they made scarcely any difference. In England they had been introduced by conquerors who could do what they pleased. But in Scotland they were introduced by a Scottish king and by native Scottish lords; hence free men were not forced into villeinage so often in Scotland as in England.

The Feudal System of land-tenure, together with villeinage, was found not only in England and Scotland. It existed in most of the other countries of Europe as well. When the Feudal System partly disappeared from these countries, villeinage remained. In France it lasted till it was swept away by the great

French Revolution of 1789. In Prussia it was abolished by law in 1807. In Russia it was not abolished till 1863.

In England villeinage was never abolished by law. It died out gradually, and ended in the reign of Queen Elizabeth. In Scotland, however, villeinage disappeared sooner than in any other country. Before the end of the 14th century it was almost gone, and it quite disappeared during the 15th century. Thus Scotland was the first European country to obtain real freedom, even for its poorest people.

What was the reason of this? Some persons say that it was because Scotland was a very poor country, and money was very scarce there. The lords were in such need of money that they were very glad to allow their neyfs to 'commute' their service. But you can see that this explanation is not enough; for, if it was difficult for the lords to find money, it must have been equally difficult for the neyfs to do so.

A much more important reason was that feudalism and villeinage had never been so firmly established in Scotland as in England. As we have seen, villeinage began much later, and was not enforced by foreign conquerors. It always had the memory of the old tribal law and tribal feeling working against it, and so it never took deep root.

The Scots had learned from their past history to love freedom and independence. At the end of the 13th century and the beginning of the 14th, Edward I. of England tried to conquer Scotland, and make it part of England. When Sir William Wallace fought

against Edward, it was the poor people, not the nobles, who joined him. Later the common people and the nobles together supported Robert the Bruce, and helped him to win the Battle of Bannockburn and drive out the English.

In this long and dreadful war many Scotsmen won their personal freedom as well as their country's. A man who had followed Wallace or fought bravely at Bannockburn was too good to remain a *neyf*, and many men gained their freedom in this way.

Most of the Scottish lords were native Scotsmen, not foreigners, as in England. Many of them were the descendants of the old tribal chiefs. Thus they never despised their poor tenants, as the Norman lords did in England. Every man in Scotland felt that his lord was not only his chief, but his own blood relation—his fellow tribesman. The chiefs themselves felt something of the same for even their poorest followers. There was more sympathy and understanding, and a narrower division between the different classes in Scotland than in England.

A foreign traveller, visiting Scotland in the 15th century, remarked that the Scots loved their lords so much that they would follow them in any enterprise without asking payment or reward.

In the Lowlands this feeling died out sooner than in the Highlands. In the Highlands villeinage was never really established, the old tribal customs being continued. The Highlanders lived a pastoral life, and for this tribal customs were more suited. This state of affairs in the Highlands lasted as late as the Jacobite rebellion of 1745.

II. Social Life.

In spite of this important difference, life in a Scottish village was very much like life in an English village. Each house had a little patch of ground round it, which was carefully cultivated every year, and was called the in-field. Farther off were the large open fields as in England, called the out-field, and cultivated for a term of years, and then allowed to remain fallow. In Scotland the long strips were called rigs, and the whole arrangement the run-rig system.

Foreign travellers tell us that the Scots were poor in money, but that food was plentiful and good. There was nowhere any lack of milk, fish, game, oats and barley, peas and beans. There were apples, cherries, raspberries, and many kinds of fruit, and even the very poorest ate beef and mutton at times.

One reason for the poverty of Scotland was that the soil was poor in many places. Some districts, such as parts of Perthshire, and the Lothians, and the lower Forth valley, were among the most fertile in the world, but the greater part of the land was bleak and barren. The poorest soil was in the Highlands. So great was the difference between these mountain districts and the fertile south that an old proverb says:

A rood of land in Links¹ of Forth
Is worth an earldom in the North.

Another cause of poverty was the wars with England. The long and bitter War of Independence in the days of Wallace and Bruce threw back the prosperity of Scotland for many years. Even after

¹ Links are the green flats alongside the river or the sea-shore.

this there were many struggles with England, and, when no war was going on, the people on the borders were squabbling and fighting all the time. Little trade went on between the two countries. The Scots led raids into England, burned houses, and carried off cattle and goods; and the English in turn led raids into Scotland.

When war actually raged, the English usually invaded Scotland, because they were the stronger. The richest districts of Scotland, the Lothians, were the most easily invaded. Over and over again towns were sacked, castles and churches burnt down, and crops destroyed by the invaders.

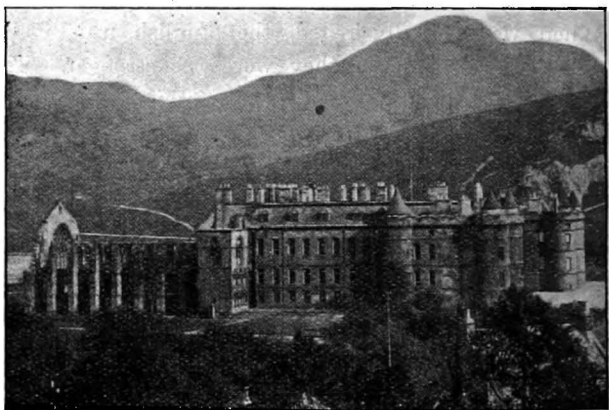
Scotland lost a great deal because she could not trade with England and associate with the English. But this was partly made up for by the Franco-Scottish Alliance, which lasted from the War of Independence down to 1560. There was constant trade and intercourse between Scotland and France, and French and Scottish families intermarried.

Young Scotsmen went to the University of Paris to be educated. They studied literature, law, and the arts, and came home to teach their countrymen what they had learned. The Scots began to build their houses and castles in the French style. Holyrood Palace, for example, is built in the 'Scots Baronial' style, which was imitated from the French. Joan of Arc tells us that the best portrait of herself was painted by a Scottish artist, and her oriflamme, or battle-flag, was embroidered by a Scottish workman.

A great misfortune for Scotland was the sharp division between the Highlands and the Lowlands. All the

Lowlanders learned to use the English language. The Highlanders still spoke Gaelic, the old Keltic language. They wore a different dress, and used different customs.

The Highlanders were very poor, and lived a pastoral life still. Highlanders often raided the Lowlands, and carried off cattle. They despised the Lowlanders because



Holyrood Palace and Abbey.

they were not so strong and bold as themselves, while the Lowlanders called the Highlanders savages.

The Highlanders lived in clans, or tribes, each under its own chief. They were fond of fighting; but in peace were gentle, hospitable, and kind. A lady in the 18th century wrote of them as follows: 'The peasants fly to arms when the honour or safety of their master is threatened. Here every man is a hunter, a fisher, and an architect in his own way. There is a musician in every house, and a poet in every hamlet.' The same lady described her grandfather, a Highland gentleman,

as one who 'never held Christmas without a deer of his own killing, four greyhounds at his fireside, and sixteen kinsmen sharing his feast.'

Foreign visitors describe the Scots of the Lowlands as handsome and bold, but proud and vain. The French had a proverb, 'Proud as a Scot.' They were generous and hospitable, and always ready for a fight. They liked fine clothes, and loved music and dancing. Their great fault was that they were too fond of strong drink.

Froissart, a 14th-century French writer, says that he and his friends were accustomed in France to ride recklessly through fields of standing-corn. When they tried to do this in Scotland, however, they were surprised to find that the farmers came out angrily and attacked them. All visitors noticed their love of independence. In the long wars with England the Scots had learnt, as a Scottish poet said, to

Think freedom more to prize
Than all the gold in world that is.

III. Towns and Trade.

Scottish towns were organised on the same system as English towns. They had their charters, their merchant guilds, and their craft guilds. They had not to struggle for independence, however, for kings, feudal lords, and abbots were all eager to give charters to the towns situated on their lands, and to encourage their growth.

The merchant guilds were very jealous and powerful, and thus the Scottish craft guilds never obtained so much power as those of other countries. It was a great gain when each craft guild was allowed to name one member of the town council.

In Scotland, as in Germany, the towns formed leagues among themselves for trade purposes, but this never happened in England. The most important of these Scottish leagues began with Edinburgh, Stirling, Roxburgh, and Berwick, and afterwards developed into the Convention of Royal Burghs, which still exists.

Edinburgh was much the most important town. Aberdeen, Perth, and Inverness were also flourishing. Glasgow was a tiny village, but after the University was founded in 1451 it was praised for its beauty. St Andrews had set up its University forty years earlier; the Universities of Aberdeen and Edinburgh came later, and added to the importance of these towns. Scottish students no longer needed to go to Paris to study.

In the 12th century the chief exports of Scotland were hides, tallow, wool, furs, fish, corn, meal, malt, and salt. The export of corn soon ceased, as it was all needed at home, and at a later time coarse woollen cloth was added to the exports.

Inverness drew large supplies of timber from the Highlands. These were floated down the rivers and down Loch Ness to the town, where there was a thriving shipbuilding industry. At the end of the 13th century Louis IX. of France sailed to the Crusades in a ship built in Inverness.

The most important trade was with Bruges, in the Netherlands, that with France coming next. Special privileges were given to Scottish merchants in France, and to French merchants in Scotland. There was also a large trade with the Baltic countries, Scandinavia, Poland, Livonia, and the Hansa towns. Many Scots

went to these countries as travelling pedlars, and made large profits.

Foreign trade, however, was constantly interrupted by piracy, which in those days was indulged in by all countries. Merchant ships met and fought at sea. Because England and Scotland were constantly at war with each other, the danger from English pirates was especially great, and there were many fights between Scottish and English ships in the North Sea and the English Channel.

Suitable Additional Reading.

1. Scott's *Fair Maid of Perth* is a picture of early Scottish town life, and gives the contrast between the Highlands and the Lowlands.

2. The ballad of 'Sir Andrew Barton' tells of a fight between English and Scottish pirates; 'Otterbourne' and 'Jamie Telfer of the Fair Dodhead' describe Border raids; 'Bonny Babby Livingstone' tells of a raid by Highlanders on the Lowlands. These may be found in many collections of ballads.

3. Barbour's passage on 'Freedom,' in *Chambers's Poems for Senior Pupils, Part III.*, and other anthologies, should also be read, to show Scottish feeling on the subject.

Questions.

1. Suggest any reasons why the Tribal System should have lasted longer in the Highlands than in the Lowlands.

2. Trace the various routes by which timber could be sent (mainly by water) from the Highlands to Inverness.

3. What reasons can you give why Edinburgh and Aberdeen were important seaports long before Glasgow?

4. Write a brief essay showing what Scotland gained and what she lost by her quarrel with England.

5. Trace on the map the trade-routes between Scotland and the various countries with which she dealt. Where would she be most likely to encounter English pirates?

CHAPTER XI.—MONEY AND TAXATION.

When people begin to trade with each other, it is by the direct exchange of goods. When the Phœnician traders first came to Britain they brought purple silks and bronze weapons, and exchanged them for tin, skins, and corn, money playing no part in the transaction.

Later these foreign traders taught the Britons to use money, and the Britons soon found that this was very convenient. Sometimes a man had goods which he wanted to sell, but he did not want to buy other goods immediately. Sometimes the buyer did not have the kind of goods that the seller wanted in exchange. Money did away with these difficulties. Moreover, money was small and light in proportion to its value, and easily carried about.

The Britons had not much gold and silver. They obtained gold and silver coins from foreign traders, and used them. Coins from Egypt and other far-off Eastern countries have been found in ancient British graves. The Britons also made money of their own, using brass and iron rings and weights for this purpose.

To-day, we use paper notes and silver and bronze coins. The paper is not worth anything in itself, but we all know that we can exchange it at any moment for a certain amount of goods. This is called token-money. It is of no value in itself, but it *represents* something. It is a promise to pay.

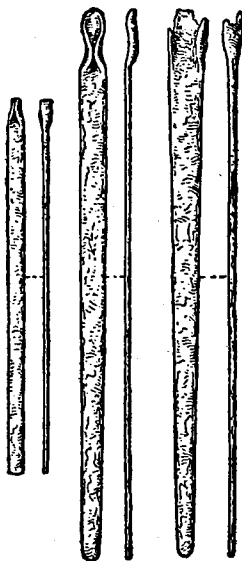
The only sort of money that is not token-money is gold. Silver and bronze have some value, but twenty

silver shillings have not got a pound's worth of silver in them, nor have 240 bronze pennies a pound's worth of bronze in them. If you melted down a silver shilling and sold it to a jeweller you would not get more than a few pence for it; but if you melted down a new sovereign, the jeweller would give you exactly £1 for it. Gold like this, not made into coins, is called Bullion.

Money is termed a medium (or means) of exchange. But gold is used for other things besides exchange. You cannot use a paper note for anything except exchange, unless you light the fire with it. But you can use gold to make jewellery, plate, filling for teeth, and so on.

There is only a limited quantity of gold in the world, and it is increased slowly and with difficulty. But you can make as many paper notes as you like for the trouble of printing them.

If too many are made, they lose their value. This is what happened in Germany after the Great War. The Government printed millions and millions and millions of paper notes, until they ceased to be worth anything. No one can make gold sovereigns at this rate, so the value of gold does not vary much, and it is said to be a stable (or steady) medium of



Iron Bars used as Money in South Britain ($\frac{1}{16}$ actual length).

(From British Museum Guide.)

exchange. Our own £1 and 10/- notes keep their value, because our Government is very careful not to allow too many to be printed.

In the past there was not nearly so much money in circulation—that is, passing from hand to hand among the people—as there is now. Of course there were not nearly so many people, but even then there was scarcely enough money to go round. That is one reason why rents were paid in kind and in labour, instead of in money. The big gold-mines in Australia and America were unknown, for those countries were not yet discovered.

As there was so little gold or silver, these metals were much more valuable then than they are now. You can all understand that scarcity makes a thing more valuable. In winter hens do not lay so many eggs, nor cows give so much milk, and so we pay more money for eggs and milk in winter than in summer. Now turn this the other way round. Suppose the eggs and the milk are the same, but the money is scarce. In that case you have to give more eggs and milk in exchange for the same amount of money.

The result of the scarcity of money was that in old times money bought much more than it does to-day. A whole ox was sold for 11s. in the 13th century, and meat at about a farthing a pound. Other things went at the same rate. This may make you think that it must have been very cheap to live then, but you must remember that to-day a man can earn three or four pounds a week perhaps, but in those days he probably earned only a few shillings. In spite of this, however, home-grown food was really cheaper,

though imported foreign goods were not so cheap as they are at the present day.

Taxes are payments taken by the Government from the people to meet the expenses of governing the country. The salaries of Government officials must be paid. They have to arrange the affairs of the country with foreign countries, prepare an army to defend the country in case of war, provide law-courts and justice, see that the peace is kept, put down thieves, and so on. All these things cost money. They are done for the good of the people, and so it is fair that the people should pay for them. Each person who enjoys the safety and comfort given by good government must take his share in paying for it.

Taxes were paid in money in very early times. It was very inconvenient for the Government if each person paid his share in goods. It would then have more corn, cattle, and cloth than it would know what to do with. Every government, whether it is a king, or a republic, or a commune, needs taxes, and wants them paid in money.

The old English kings used to travel about the country, and wherever they stayed the people had to bear the expense of feeding and lodging them. This was a way of paying taxes in kind, and was the earliest form of taxation.

The first real money-tax in England was the Dane-geld. You have already heard how the English sometimes tried to get the Danes to go away by offering them sums of money. At other times they needed money to build ships and raise armies to fight against the Danes. In each case the money was raised by

the Danegeld, which was levied on every hide of land, good land paying more than poor land. If one man owned the whole hide, he paid all. If each of several men owned a bit of it, each paid his share.

After the Danish wars were over, the kings continued to levy Danegeld now and then when they needed money. For a long time it was still called Danegeld, though it was now used for other purposes.

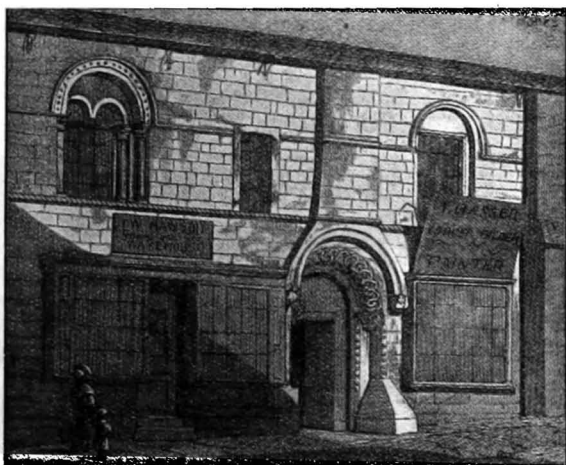
Another form of tax, first used in the 14th century, was called a poll-tax, or a head-tax. Every person over fifteen years old paid a fixed sum. This tax was not a fair one, as you can see: it fell more heavily on the poor than on the rich, and on large families than on small ones. When it was imposed for the second time, therefore, it was graduated, and the rich were made to pay more than the poor.

In the Middle Ages it was considered very wrong to lend money and take interest for it, and special laws were passed forbidding usury, as the taking of interest was called. Now, if a man lends another £5, he loses the use of it for the time being, and he does the borrower a favour. Besides, he runs the risk of never being repaid. So to us it does not seem unfair that he should get back his £5 and, say, 5s. more at the end of a year. The interest pays for the risk and the inconvenience to the lender.

The Church, however, taught that this was wrong, and it is certainly wrong to ask unfairly high interest on a loan. The only people, therefore, who practised usury were the Jews, who were not Christians, and did not care what the Church said.

In those days people hated the Jews. They said

that the Jews had crucified Jesus Christ, forgetting that when He lived on earth Christ was Himself a Jew. They also believed that Jews stole Christian children and cruelly killed them, which, of course, was quite false. So Jews were not allowed to be soldiers, or doctors, or lawyers, or land-owners, or members of craft guilds. They could find nothing to do but money-



A Jew's house in Lincoln, built in the twelfth century. (The square windows are modern. Note the chimney over the doorway.)

lending. Through long practice they became very clever in dealing with money, which is one reason why many great financiers and bankers to-day are Jews.

Sometimes unscrupulous men, who owed money to the Jews, took advantage of the ignorance of the common people, and led them on to attack and kill the Jews, so that they should not have to repay the borrowed money, and could share in the plunder of

the Jewish houses. The Jews led miserable, hunted lives, and it is no wonder that they hated the Christians who persecuted them. At the end of the 13th century King Edward I. cruelly drove all the Jews out of England, and they were not allowed to return till Cromwell gave permission in 1656.

Any of you who live in London can visit the National Gallery, and find among the old Dutch pictures one called, 'Two Bankers or Usurers.' The artist has painted two cunning, greedy, wicked-looking men; and his picture will show you better than any words how wicked our ancestors thought money-lenders must be.

Suitable Additional Reading.

1. ***Ivanhoe***, by Sir Walter Scott, shows the position of the Jews in old England, and the lives of the country people also.

2. ***The Merchant of Venice***, by Shakespeare, shows even more clearly the feeling of our ancestors about Jews. A simple version of this story may be found in Lamb's ***Tales from Shakespeare***.

3. The English beliefs about Jews are also shown in the old ballad of 'Little Sir Hugh, or the Jew's Daughter,' printed in many collections of ballads.

4. There are many interesting passages about taxation in the Bible. Luke, Ch. II., describes how a great tax was levied. Matthew, Ch. IX., describes how Christ called a tax-gatherer (Matthew) to follow Him, and shows how people in Palestine as well as in Britain disliked tax-gatherers.

Questions.

1. Describe the different sorts of token-money in use in Britain to-day.

2. Give any examples of which you can think (1) of the price of any article rising through scarcity; (2) of the value of token-money falling when it becomes too plentiful.

3. To-day we pay income-tax, so many shillings in each £. Do you think this, or Danegeld, or the poll-tax the best arrangement? Would Danegeld be suited to conditions to-day? Would income-tax have been suited to Anglo-Saxon times?

4. Until lately paupers (people receiving poor relief) were not allowed to have a Parliamentary vote. Can you give any reason for this?

5. Write a letter from a 13th-century Norman baron, describing his attempts to raise money to celebrate his daughter's wedding.

CHAPTER XII.—THE BREAK-UP OF THE MANORIAL SYSTEM.

The Feudal System, under which the English people lived for three hundred years and more, began to break up towards the end of the 14th century. The old village community changed at the same time. Free tenants, paying a money-rent, or free labourers hiring themselves out for wages, began to take the place of villeins.

There were several ways in which a villein became free. One, as you have already learned, was when he lived for a year in a town without being claimed by his lord. Again, when a villein got permission to become a priest, he was first freed by his lord.

In one way the law helped the villeins to gain freedom. If a villein claimed to be a free man, and his lord claimed him as a villein, the case was tried in court. The judge did not say to the villein, 'Prove that you are free.' Instead, he said to the lord, 'Prove that this man is not free.' The lord often found it difficult to do this. He had to bring witnesses to the court, and this might be expensive. Besides, the witnesses were probably other villeins, who would take the side of their companion. This trouble and expense

often prevented the lord from reclaiming runaway villeins, and so they gained their freedom.

The most important reason for the change, however, was that the lords began to find it much more useful and convenient to allow commutation. They permitted the villein to pay a money-rent instead of doing weekly work and paying dues in kind, and used the money to hire labourers. The younger sons of villeins, and cottars who had not much work to do on their tiny bits of land, could readily be hired.

The weekly work of the villein was all regulated by hard-and-fast rules. He could only be asked to do agricultural work. The hired labourer, however, could be told to do anything. He could be set to work to build a house or a bridge, dig a drain, or mend a road. Moreover, the villein worked unwillingly, and was always fretting to get back to his own farm; whereas the hired labourer could fix his thoughts on the work in hand. So the lords found hired labour more useful.

Wealthy lords sometimes owned many different manors. They did not need the use of the demesne on each manor for themselves, so they let the unneeded demesnes to tenants, whether villein or free, who wanted more land. Having let the demesnes, they had no more need for labour services in those manors. Hence they willingly allowed their villeins to commute the labour for money-rent, and had more money to spend on their own enjoyment in London or elsewhere.

A farm which is chiefly used for growing corn is called an arable (or ploughable) farm. Arable districts required far more labour than pastoral districts, where sheep-farming was the rule, for only a few men were

needed to look after a great many sheep. Hence commutation went on much faster in pastoral than in arable districts. In the north-west parts of England, where sheep-farming was common, villeinage disappeared more quickly than in the south-east, where corn was grown.

Two very important events in the break-up of the Manorial System were the Black Death of 1348 and the Peasants' Revolt of 1381.

In those days people did not know so much about health and cleanliness as we do now. Even wealthy persons lived in a rather dirty way. In the villages people often kept their cattle in the same house as themselves. They lived, slept, and ate in one room, and the cattle were divided from them only by a slight partition. Hens, cats, dogs, and pigs wandered in and out. All dirt and rubbish was thrown on a heap close by the door, where it poisoned the air. People lived so much in the open air, and ate such simple food, that they were free from many illnesses that trouble us to-day; but, as they had such dirty ways, every now and then plague would break out among them, and many died.

In 1348 occurred the worst outbreak of plague ever known. It was called the Black Death. To-day we call this illness Bubonic Plague, and it is still common in the East. In 1348 it came from the East and spread all over Europe, because people did not know how to be clean and keep the infection from spreading.

It was soon carried all over England, but it did not reach Scotland for a year or two. This will show you how little trade and intercourse there were between

England and Scotland at that time. At last, however, the infection was carried to Scotland by some Scottish Border thieves who raided an English town.

In England the plague was worse than anything we can imagine. Between one-third and one-half of the people in the land died of it. Some towns and villages were left empty, and fell into ruins.

After the worst was over, there were not nearly enough people left to work the farms and cultivate the ground. Everywhere the landlords began to offer very high wages in order to get men to do the necessary work. Naturally wages were highest in the places where most people had died of the plague and few or no labourers were left; and just as naturally men from other parts of the country flocked to these districts to get the high wages.

In the general disturbance that resulted from the plague, the villeins left their homes without leave. The lords used their old authority, and forbade the villeins to go, as they did not want to be left without labour, and to have to pay high wages to hired men. The villeins, on the other hand, became very angry because they were not allowed to take advantage of the state of affairs to get the good wages offered in other places, and so there was trouble and disorder everywhere.

Things became so bad that the Government in 1351 made the law called the Statute of Labourers. This said that no man was to receive or give wages higher than had been customary five years earlier—that is, before the plague began.

It did not, however, fix a minimum wage, below which wages were not to go, and so the labourers felt



The Tax-Gatherer slain by Wat Tyler.
From the Picture by Norman Ault.

it very unfair. It was successful for only a year or two. The landlords needed labour so badly that they broke the law, and gave the higher wages asked for.

The discontent caused by all this got worse and worse. There were other causes. The English were at war with France, and they were being defeated there. Men and money were called for, and were thrown away for nothing. To get money, poll-taxes were imposed in 1377 and 1379. (See page 92.)

At last, in 1380, a still heavier poll-tax was imposed, and was not so carefully graduated as the second one had been. Everyone over fifteen had to pay one shilling, which was a poor man's weekly wage. The rich were ordered to help the poor, but they did not always do so, and the tax-collectors were rough and brutal. One of them came to the house of a poor man named Wat Tyler, and insulted his daughter. She cried for help, and Wat Tyler, rushing to her aid, killed the tax-collector with a blow from a heavy hammer which he happened to have in his hand at the moment. Tyler then put himself at the head of the discontented villeins, and raised a rebellion.

For some time before this some monks of the Order of St Francis had gone about the country preaching to the people. They said that all men should be equal, and all goods equally divided among them. In fact, they said almost exactly what Communists say to-day. They made a little rhyme, which was soon repeated everywhere:

When Adam delved, and Eve span,
Who was *then* the gentleman?

The teaching of the followers of Wiclif, the Lollards,

as they were called, also helped to prepare the way for the Peasants' Revolt.

About this time many peasant risings took place in France also. The French peasant is nicknamed 'Jacques,' just as we call a soldier 'Tommy,' and these risings were called Jacqueries. The French peasants at this time were extremely unhappy. French lords were much more cruel to their villeins than English lords. Besides this, the English were then making a wicked war on France, and English soldiers burned French villages and killed the people. The French peasants were driven almost mad by suffering, and when they rose they attacked their lords' castles and murdered everyone within.

This did not happen in the English revolt. The English peasants had not been so ill-treated. They only wanted to free themselves from the troublesome rules of villeinage, and from the Statute of Labourers, which kept them from profiting by the new conditions.

They attacked the manor-houses, but they did not rob or murder. They seized and burned the manorial rolls, which contained the record of services due to their lords. Then they marched to London. Probably you have read in English history how Wat Tyler was killed, and how the young king, Richard II., promised the rebels that he would be their leader, and would give them all they wanted. But he broke his word, and the rebels were dispersed and punished.

All the same, the Peasants' Revolt gave a severe blow to the Manorial System, and hastened the disappearance of villeinage. Commutation now went on faster and faster. Villeinage was never actually abolished by law in England, but it gradually died out, and finally

vanished in the 16th century, in the reign of Queen Elizabeth.

In Scotland there were no peasants' revolts, as there were in England, France, and Germany. As we have seen, the Scottish villeins obtained their freedom much earlier, and without difficulty.

Suitable Additional Reading.

1. For the effects of the plague, read the ballad 'Bessie Bell and Mary Gray,' in many collections of ballads, narrating an incident which took place during a great plague in the 17th century.

2. **Long Will**, by Florence Converse. is a story of the Peasants' Revolt.

Questions.

1. Explain clearly why the rebels burned the Manorial Rolls.
2. Make a brief summary of the various causes of the Peasants' Revolt.
3. Give all the reasons you can think of why hired labour was preferred to villein labour.
4. Would an arable manor or a sheep-farming manor suffer more from the Black Death?
5. Write a letter from a 14th-century English traveller, comparing the position of French and Scottish peasants with that of his own villein tenants at home.

CHAPTER XIII—FOREIGN TRADE

The English were not at first great traders. The coming of the Danes, as we have seen, made trade more lively; but, even in the 14th century, goods were still carried to and from England almost entirely in foreign ships and by foreign merchants.

The most important of these foreign merchants came from the Hansa towns in Germany, and from Venice, which was then an independent republic. At first the richest town of the Hansa League was Cologne; but

later Hamburg, Lubeck, Bremen, and Danzig became more powerful. Formed originally in order to prevent piracy, the League gradually came to control the whole trade of Northern Europe. It chose four important towns, known as Staples, as the centres of trade.

Bergen was the staple for the trade with Iceland, Norway, and Sweden; Novgorod for Russia and the East; Bruges for the Netherlands; and London for England. In these towns a market for buying and selling was always open. Goods for export were collected there and sold to foreign merchants, while native merchants bought imported goods, and distributed them throughout the country.

In London the Hansa merchants were popular, and had many privileges. They had their own settlement, called the Steelyard, where their goods for sale were stored. They elected their own alderman and councillors to manage their affairs.

Venice, then the great sea-power of Europe, held most of the trade with the East. Her people were daring sailors and travellers. Marco Polo, a Venetian of the 14th century, was one of the first Europeans to visit China and the Far East, and wrote a book about his travels.

From the East, camel-caravans, laden with drugs, spices, and fine silks, came to the Levant. There Venetian ships met them, and carried the goods to Europe. Every year a fleet of vessels, called the Flanders galleys, laden with Eastern goods, sailed from Venice to the Netherlands. Some of them, however, turned aside to England, and traded in London.

Besides this, there was a trade between England and

the south of France, whence wine was imported. The town of Genoa sent munitions of war. Men from Lombardy, who were the first European bankers, came on financial business. In spite of the teaching of the Church, merchants were often obliged to borrow money, and now that the Jews were gone, the Lombards took their place as money-lenders. This is how Lombard Street in London, where many banks are situated, got its name.

All the imports that these alien merchants brought had to be paid for in English exports, the chief of which was wool. Flanders was the great centre of the cloth trade. English wool was sent there, woven into cloth, and dyed; and some of the finished article was brought back for sale in England. This trade was so important that England and Flanders were closely allied at this period, and fought together against France.

Presently people began to think it was a pity that English wool should not be woven and dyed at home, as it would then give work and profit to Englishmen instead of to foreigners. They also thought that English ships should take part in foreign trade, instead of English goods being carried entirely in foreign ships.

English merchants grew jealous of alien merchants. They got a law made that no alien should stay more than forty days in England, and that he should tell his host in whose house he stayed all that he was doing. English merchants abroad, they pointed out, were always obliged to do this.

Edward I. favoured alien merchants, and gave them greater privileges than English traders had abroad. Hence he was very unpopular with the English

merchants. In 1311 there was a rebellion against Edward II., and the committee of the Lords Ordainers was set up, which made strict rules against alien traders. Edward III., however, returned to the plan of favouring aliens. The reason of this was that the king could make a great deal of money by levying taxes on rich alien merchants who came to England.

By the time of Richard II. English merchants were growing rich. They gained seats in Parliament, and by their influence Parliament adopted a policy of protecting English traders against alien rivals. This policy of protection is called Mercantilism, or the Mercantile System, and England held to it for more than four hundred years. It had three main objects.

First, it encouraged English shipping by passing Navigation Acts, which enacted that all goods must be carried to or from England in English ships. There were at that time not nearly enough English ships for this, so the law had to be made easier, and some foreign vessels were allowed to come.

Second, it kept down the number of aliens by placing restrictions upon them. They were only allowed to sell their goods wholesale—that is, a shipload at a time, and not retail—that is, in small quantities. In this way English traders obtained the profits of the retail trade.

Third, the mercantile policy tried to prevent the export of gold. England imported more expensive goods than she exported, and the surplus imports had to be paid for in gold. The Government feared that too much gold would be sent away, and none left in the country. Many laws were made against exporting

gold, but these were not very successful, for foreign countries were making the same sort of laws themselves.

The difference between the imports and the exports of a country is called the Balance of Trade. If the country exported more than it imported, so that gold came in to pay for the extra exports, it was said to have a *favourable* Trade Balance; if the other way about, an *unfavourable* Balance.

By the end of the 14th century English merchants had got the internal trade of the country into their own hands. They then began to compete with aliens in foreign trade. Before they could do this, however it was necessary to have some Capital.

Capital is a very important word in industrial history. In its widest sense it simply means wealth of any kind. In this sense, the land, the houses, and even the people are part of a country's capital. A farmer's animals, his implements, and his seed are his capital; a workman's strength and skill are his capital.

In industry, however, capital means the wealth that is used for the purpose of carrying on business or trade. Its most convenient form is money, because money can be easily moved about, and turned to one use or another. This wealth is employed in some manner in which it is hoped it will later bring back its own value, and a profit as well. This profit may be called Income. A small shopkeeper, for example, has £100, which is his capital. He uses it to buy goods, which he sells in his shop for more than he paid for them, say for £125. Out of the £25 of *gross* profit which he thus makes he may have to

pay, say, £15 for expenses (rent, lighting, &c.), thus leaving him with a *net* profit or income of £10.

As we have seen, no one could enter foreign trade without capital, for the expenses were heavy. Besides the money on which he and his family lived, the merchant must have some extra money, with which he could buy goods, buy or hire a ship, and pay sailors to work it. He must be able to do without this money all the time the ship was making its long voyage to a foreign country. When it returned, having sold the goods, he got his capital back, usually with a profit. But if the ship were sunk, or taken by pirates, he lost it all, and therefore only comparatively rich men dared to risk such a loss.

In early times most English capital was sunk in land, cattle, or houses, and there was none to spare for foreign trade. Gradually, however, Englishmen got the internal trade into their own hands, and in this they made enough profit to have some spare capital with which they could enter on foreign trade.

It was too risky a venture for one merchant to try it alone, so several of them formed a company. They called themselves the Merchants of the Staple, and got leave to set up a 'staple' at Bruges early in the 14th century. Thither they exported English wool, and sold it abroad, instead of selling it to alien traders who came to England. They all used the same warehouse at Bruges, but each merchant owned his own ship and his own stock of wool. No Englishman was allowed to trade there who was not a member of the Company.

In 1390 the staple was finally moved to Calais,

which, though a French town, then belonged to England, and so was a convenient place. In 1558, however, the French recaptured Calais; but by that time the custom of having a staple had begun to go out of use.

Soon after the Merchants of the Staple had begun their work, a new company was formed, the Merchant Adventurers. They were more enterprising than the older body, for they got cloth made in England, and sold it abroad. As the Merchant Adventurers prospered, the Merchants of the Staple grew less important, because the more wool that was woven in England, the less wool there was to export.

The Merchant Adventurers had a staple too. They tried various places, and at last settled at Antwerp in 1407. Gradually the English cloth-making industry grew, and began to rival that of the Netherlands. In the 16th century the Netherlands had a long and dreadful war with Spain. Spanish troops burnt and sacked many of the wealthiest towns, and hundreds of thousands of people were killed. The distracted Low Countries had no time to look after manufactures and trade, and their best workmen were either killed or fled for their lives. When this distressing time came to an end, the Netherlands had lost their supremacy in the woollen trade, and the English had made great progress toward capturing it.

In time England grew to be the great woollen-weaving country of Europe. So important did the woollen trade become that someone suggested that it would be more suitable to have a sheep than a lion for the national emblem of England!

As English trade grew, foreign merchants were looked on with greater and greater jealousy. The Venetians refused to allow English merchants to share their trade in the Levant; so in 1534 all the privileges they enjoyed in England were taken away from them. The Hansa towns held out longer, but about 1597 they, too, lost their privileges, because they tried to keep English traders out of Germany. The Hansa League began to fall to pieces, and one of the towns, Hamburg, at last admitted the Merchant Adventurers, and thus opened North Germany to English traders.

Suitable Additional Reading.

1. For Venice, Wordsworth's sonnet 'On the Extinction of the Venetian Republic' should be read. It can be found in Palgrave's *Golden Treasury*, with notes explaining the difficult parts.

2. For foreign trade, read Ezekiel, ch. XXVII.

3. Shakespeare's *Merchant of Venice*, Act 1, Scene 1, first 50 lines, describes the anxiety of a merchant whose ship is on a foreign voyage.

Questions.

1. Trace on the map the routes by which the Hansa merchants of Hamburg and Danzig respectively went to their four staples.

2. Trace the routes from London to the various English staples.

3. Trace the route from Venice to the Levant, and find the ports in the Levant which would be most convenient for the trade with the East.

4. Show how Capital is needed (1) to set up a shop; (2) to start a farm; (3) to engage in foreign trade; (4) to open a new coal-mine; (5) to set up a new private school.

5. Explain clearly in your own words the difference between Capital and Income.

CHAPTER XIV.—THE NEW DISCOVERIES.

At the end of the 15th century and the beginning of the 16th, great changes took place, not only in England, but all over Europe, and in every line of life.

One important change was the Renaissance, or the New Birth of Learning and the Arts. In 1453 Constantinople was captured by the Turks, and many famous scholars, who had lived and taught there, were forced to flee for their lives. Taking their precious books with them, large numbers settled in Italy, and taught the people of Western Europe to study the art and the literature of the ancient Greeks. From these they learned to see new beauties, and to admire and to make beautiful pictures, statues, and poetry.

The new geographical discoveries were equally important. America had been quite forgotten since its first discovery by the Scandinavians in the 11th century; but in 1492 it was rediscovered by Columbus. Five years later the route to India by the Cape of Good Hope was first traversed; and soon explorers were busy in many directions. Some returned triumphantly to report fresh discoveries; others were lost, never to be heard of again.

Another great change which took place about this time was the Reformation. People began to think more freely for themselves in religious matters, instead of accepting all that the Church told them. England and Scotland threw off the authority of the Pope, and

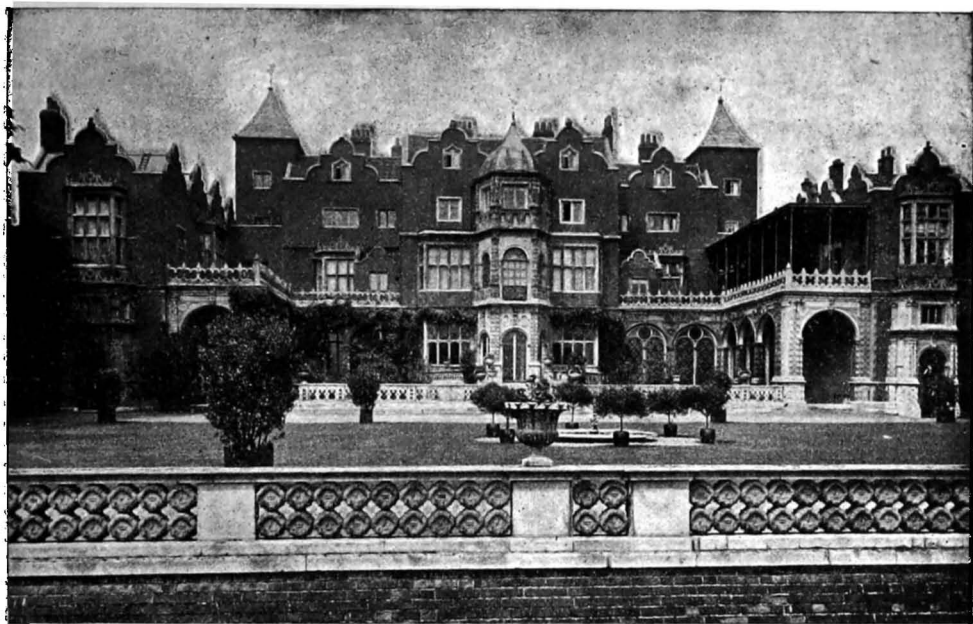


Photo. by H. N. ELLIOTT.

An Elizabethan Mansion-House—Holland House, Kensington, London.

became Protestant, as did many people in France, Germany, and the Netherlands.

It was a wonderful time to live in. People saw a whole new world open before them, not only the New World discovered by Columbus, but a new world of ideas also. Everyone was full of excitement and interest. Instead of being satisfied to go on in the old ways, they were eager to try new experiments, and to make improvements.

England, like other countries, felt all these changes. The reign of Elizabeth was the great age for England. Many great poets and writers arose, such as Spenser, Bacon, and, above all, Shakespeare. At the same time English sailors went out on voyages of discovery to the New World.

Everywhere men began to feel more clearly than ever before how much they loved their country. Each man was proud to think that he was English, or French, or Spanish, as the case might be, and was anxious that his country should get its full share of the new discoveries. Each wanted to make his own country stronger, richer, and more famous than any other. All were jealous of rivals, and in their eagerness were sometimes selfish.

This intense national feeling was just as strong in England as elsewhere. We may find the new patriotic pride expressed in Shakespeare's plays—for example, when he calls England

This precious stone set in the silver sea,
and says that

This England never did, nor never shall,
Lie at the proud foot of a conqueror,

At this time Spain was the greatest sea-power of the world. The earliest discoverers were mainly Spanish or Portuguese, and these two countries wanted to keep all the new lands for themselves. After an appeal to the Pope for his decision, an agreement was reached between them that Portugal was to have all the New World lying east of a line running north and south about eleven hundred miles west of the Azores, and striking the mainland of America about the mouth of the Amazon, while Spain was to own all to the west of the line.

Now Britain was specially well situated for trade with the New World. In the old times she lay far away from the main trade routes with the East. Countries like France and Italy, which bordered the Mediterranean, had the advantage in trading with the East by the Mediterranean routes; while Russia, Germany, and Scandinavia were well situated for the Eastern trade via the Volga and the Dnieper. But when trade with America began, England had an advantage over most European countries, for she lay out on the western sea, and her south-western ports, especially Plymouth, became very important.

France, Germany, and the Netherlands were occupied with religious troubles and wars. But England was not, and Englishmen did not mean to submit to the Spanish and Portuguese claim to all the New World. Wonderful tales were brought home by sailors of the new lands—the strange fruits and beautiful flowers, the dark-skinned natives, and, above all, the treasure of gold and silver that could be found there.

The Spaniards would not allow anyone to trade with

America except themselves. They wanted to bring all the gold and silver to their own country, to make Spain rich. Daring English sailors, however, determined to have their share. They attacked the Spanish Plate Fleet that brought the treasure home, and they assailed and plundered Spanish towns in South America and the West Indies.

The English sailors, however, were not mere pirates. Besides fighting the Spaniards, they made discoveries of their own. Drake sailed round the world; Humphrey Gilbert founded a colony in Newfoundland; and Raleigh settled one in Virginia, which he so named in honour of Queen Elizabeth. Hawkins sailed to Africa, where he started the cruel and wicked practice of seizing African negroes and taking them to the West Indies to be sold as slaves to the settlers there.

The Spaniards went only to South and Central America and the West Indies, because gold and silver could be found there. The English, therefore, settled in North America to avoid them. This was a good thing for England, because North America was much more suitable for Europeans to live in than the tropical parts of the continent. No gold or silver was found there at that time, but it was really more valuable than South America, which was in parts very unhealthy and covered with dense forests and high mountains.

Spain soon found she could not keep all the new treasure for herself. The Spaniards spent all their energy on getting treasure, and bought goods from other countries instead of making them for themselves. Spain had to pay for these goods with her silver and

gold, which in this way were gradually distributed all over Europe.

The amount of silver and gold in circulation was in this way much increased. Far more silver was found than gold, so that the value of silver fell, and the same amount of gold gradually came to equal in value a larger and larger quantity of silver. More than this, the value of money in general fell, because there was so much more in circulation. Prices rose; that is to say, more money had to be given for the same quantity of goods.

Trade flourished, and shopkeepers and merchants got a large price for their goods. Merchants who needed capital found it easy to borrow, for the people who had money to spare were now numerous. They lent it to the merchants, who used it as capital to trade with, and paid the lenders interest.

The Gild of Goldsmiths took the first steps in banking. They allowed merchants to deposit money with them for safe-keeping. This money they lent to the Government, and when the taxes came in next year, the Government repaid it with interest.

The Government needed money, because it began to undertake more duties. The Tudor sovereigns and their ministers felt the influence of the new ideas as much as the people did, and they made special efforts to encourage manufactures at home, and to protect and increase trade abroad.

Elizabeth had a great minister, William Cecil, Lord Burleigh, who wanted to make England rich and strong. He knew that if she was to be a rich country, she must be able to protect herself against any enemy that

attacked her: she must have a strong fleet to guard her coast at home and her merchant ships abroad. Hence he wanted, above all things, to make England a great sea-power.

First, Burleigh took care that the Government was as economical as possible, and that no money was wasted. Then he put a stop to all cheating and misconduct on the part of tax-gatherers. He made sure that they did not make people pay more than was due, and that they paid over to the Government all that they collected.

To encourage the Navy he paid a bounty, a sum of money for every ship built. A law was made that all timber which grew near the coast must be kept for shipbuilding, and land-owners were encouraged to plant timber on their estates. Towns on the coast were urged to build good harbours. Fishermen made good sailors; so Burleigh tried to encourage fishing by passing a law that everyone must eat fish instead of meat on certain days in the week.

At this time England imported most of her munitions of war. Burleigh did not think it safe to depend on foreigners for these, so he invited foreign workmen to come and teach the English to make gunpowder and found cannon. For this large supplies of iron were needed, so he brought experienced miners from Germany to help the English to sink new iron-mines.

Burleigh did not believe, as the Spaniards did, that the wealth of the country depended on the amount of gold and silver it possessed. He knew that trade and industry would bring money to the country.

At this time the Protestants of the Netherlands

rebelled against Spain, which was Roman Catholic, and which cruelly persecuted them. For many years they fought against the Spaniards, and hundreds of refugees fled to England. Other religious refugees came from France, where a civil war was raging. These people were often skilled workmen; so Burleigh encouraged them to settle in England and engage in their various trades. In this way the manufacture of such luxuries as glass, silk, lace, and paper was introduced into England.

Spain was the strongest Roman Catholic country, and England the strongest Protestant country, and this added to the hatred and jealousy between the two states. Presently Elizabeth sent English soldiers to help the Netherland Protestants in their brave struggle with Spain. The Northern Netherlands freed themselves from Spain, and became the Dutch Republic, or Holland, as we call it. King Philip of Spain was furious at the part England had played in helping them.

Until then there had been only skirmishes between English ships and Spanish ships, but now open war broke out. The great Spanish Armada sailed to conquer England, and its defeat was the signal that Spain had lost her supreme position, and that England was to become a great sea-power.

Suitable Additional Reading.

1. The stories of the voyages of the English discoverers to the New World will be found in ***The Story of Early English Travel and Discovery***, by A. Waddingham Sears.

2. The best story dealing with the new discoveries and the war with Spain is ***Westward Ho!*** by Charles Kingsley.

3. For the first colonists, read Drayton's poem, 'To the Virginia Voyage,' which can be found in *The Oxford Book of English Verse*.

4. For Drake's voyage round the world, see Froude's *English Seamen in the Sixteenth Century*.

5. Shakespeare's play, *The Tempest*, will show what wonderful things people thought might be hidden in the newly-discovered islands. A children's version may be found in Lamb's *Tales from Shakespeare*.

Questions.

1. Trace on the map the boundary-line arranged between the dominions of Spain and Portugal in the West.

2. Explain clearly in your own words how the discoveries of new supplies of gold and silver affected prices in Europe.

3. Why is there no law to-day preserving timber for ship-building?

4. Can you suggest any reasons why the rediscovery of America by Columbus had results so much more important than the discovery of America by the Scandinavians 500 years earlier?

5. Columbus sailed from Spain, and reached the West Indies. The Scandinavians sailed from Iceland, and reached Labrador and Newfoundland. Follow the voyages of each. What difference should we notice if we could read an account of the New World given by each party?

6. Why did Burleigh think it more important to have industries than large supplies of gold and silver?

CHAPTER XV.—ENCLOSURES AND THE POOR LAW.

All these events showed that a change was taking place in the social and industrial life of England. The population was growing larger. A smaller proportion of the people, however, now earned their living by working on the land, and a larger proportion supported themselves by trade and manufacturing industry.

England was beginning to change from an agricultural to an industrial country.

This change was not all for the good. In the 16th century, for the first time, unemployment became a serious trouble. Large numbers of people appeared who had nothing to live on, and could find no work to do. These people must either turn beggars and live on charity, or become thieves and robbers, if something were not done for them. Soon there were more beggars than private charity could deal with, and the thieves became a danger to the country. The Government found they must do something to put an end to this state of affairs.

There were three main causes of the trouble.

1. In the Middle Ages every man had his own place. The villein had his yardland and his common rights, while the craftsman had his place in the craft-gild. Population increased very slowly, and there was work for everyone to do. Very few people, therefore, had no means of support. These few persons were generally looked after by charitable institutions, the Monasteries and the Religious Gilds.

One of the chief duties of the monks and the nuns who lived in monasteries and convents was to care for the poor. They nursed the sick, fed cripples who could not work, and the old soldiers home from the wars; and, if there was a bad harvest, they helped the poorer villeins to live through the difficult time.

The Religious Gilds must not be confused with the Craft Gilds. They were brotherhoods formed for charitable purposes. Sometimes they merely assisted their own members in case of sickness, old age,

or loss, but in other cases they founded schools, built bridges, and cared for the poor. Often brotherhoods were founded by rich men who wished to leave some of their money to charity.

These various institutions were quite able to look after all the unemployed in the Middle Ages. But by the 16th century abuses had crept into some of the monasteries, where the monks led selfish, idle, luxurious lives, and neglected their work of tending the sick and the needy.

When England threw off the authority of the Pope, and people called for the reform of the Church, Henry VIII. made these abuses an excuse to seize the property of the monasteries, and drive away the monks and the nuns. Some of the land and the treasure he kept for himself, but most of it he gave away again to his friends and servants.

It was a wicked and greedy act. Even if some of the monks were bad, others were still good and kind. The Religious Gilds were doing splendid work, and there was no excuse for seizing their property. In many cases these institutions were founded with money left specially for the poor, and, in taking this money for himself and his friends, the king stole it from the poor. Even in cases where the monks had been bad and careless, the new lords who got the lands from Henry were no better.

Thus there was no longer any provision for helping the poor who could not support themselves.

2. The people who had been cared for by the monasteries and gilds had usually been children, sick people, and cripples. But in the 16th century people began

to complain of 'sturdy beggars'—that is, men who were healthy and able to work, but who could not find work. These were really the first unemployed.

Their appearance was chiefly caused by the change from agriculture to manufacturing industry which was going on. As England became the chief cloth-making country, more and more wool was wanted to be used for cloth-weaving. Men who owned large estates found that they could make more money if they bred sheep on their land instead of growing corn.

They could not do this without interfering with their small tenants' yardlands. The lord's land, you remember, was scattered about the open fields in strips, like the villeins' land. He could not rear sheep on a strip here and a strip there!

So the landlords began to turn off their small tenants, and then they enclosed the big open field in fences, and reared sheep on it. Moreover, they needed only one or two men to look after the sheep instead of the many needed when the land was ploughed. In some places, where before there had been a little village with twenty or thirty families, there was now only a sheep-run with a single shepherd's hut. All the other people were turned out of their homes, and became unemployed—'sturdy beggars.' A few found work in the towns, but there was not nearly enough for them all.

Sir Thomas More, who lived at this time, writes: 'They must needs depart away, poor wretched souls, men, women, husbands, wives, fatherless children, widows, woeful mothers with their young babes, and their whole household, small in substance and much in number, as husbandry [farming] requires many hands.' They are

obliged to sell their household goods in haste for less than they are worth. 'And when they have wandered abroad till that be spent, what can they then do but steal, and then be hanged, or else go about a-begging, and then they be cast into prison as vagabonds.'

The law tried to help these people. Small tenants who were copyholders could show their copies, and prove that they held their land at a certain rent. So long as they paid this rent, the law said they must not be turned out.

Parliament passed many laws forbidding land-owners to enclose their lands; but, though these laws made the process of enclosing go on more slowly, yet they could not stop it altogether.

3. A villein who lived on his land in the old days might get into difficulties, but he was never quite destitute, for the land was always there. A craftsman might be out of work when trade was bad, but his gild helped him over the bad time. But as trade increased, things were different. The gilds found that they could not look after all their unemployed, whose numbers steadily increased. The gilds began to break up, and gradually disappeared.

The great new industry, the woollen-weaving trade, was the first to adopt a new arrangement. A kind of middlemen appeared called clothiers. The clothiers bought the raw wool from the sheep-farmers, and handed it to the spinners, who spun it into yarn in their own houses. Then the clothier took the yarn to the weaver, who wove it into cloth—also in his own house. Finally, the cloth was given to the fullers to be cleaned,

and the clothier sold the finished article to customers at home or to merchants for foreign trade.

In the Middle Ages the craftsmen owned their own materials, and sold them themselves. But the woollen spinners and weavers did not now own the wool: it belonged to the clothier. This arrangement is called the Domestic System of Industry, because each worker worked in his own house.

Owing partly to the new system, and partly to the expansion of trade, unemployment became much more common than it had been before. As trade increased, it became more uncertain. Periods of great prosperity were followed by times of depression, when few goods could be sold. When the clothier saw that there was little demand for goods, he bought less wool, and gave it to only a few workers; so that many of the spinners, weavers, and fullers whom he usually supplied with work were now unemployed.

At first the Government had no idea how to end the trouble. Henry VIII. and Edward VI. passed very severe laws against able-bodied beggars, who were whipped and put in the stocks. Thieves were still more severely treated, even young boys being hanged for stealing goods worth only a few shillings. The Government did not as yet understand that the poor people themselves were not always to blame, and that it was necessary to provide either charity or work for them.

Things grew so bad that there were rebellions against the Government, caused partly by the enclosures, and partly by the suppression of the monasteries. The most serious was the Pilgrimage of Grace, in the reign

of Henry VIII. Some years later Lord Somerset, who was Protector of England for Edward VI, a little boy, tried to do something to help the poor people, but this annoyed the other great lords, and Somerset was afterwards accused of treason and executed.

In the reign of Queen Elizabeth Parliament began to understand that mere punishment could not stop the



The Parish Stocks.
From an old Print.

evil, and several Poor Relief Acts were passed, the most important in 1563. The parson and the churchwardens in every parish were to choose two respectable persons to be collectors, who were to go round to every house weekly, and 'gently ask and demand' a contribution of money for the relief of the poor. If anyone refused to pay, he was sent to the bishop. Afterwards it was

found that sometimes even the bishop could not persuade people to pay, so it was decided that the Justices of the Peace should do the work. They were to levy rates on every householder, and if he did not pay he was to go to prison.

Many other laws were passed, and these were all summed up in the great Poor Law of 1601, which governed poor relief in England for over two hundred years. It said, first, that the money raised by the Justices of the Peace was to be used to buy stores of flax, wool, iron, and so on, for the able-bodied poor to work on. It was also to be used to feed and lodge those who were sick, lame, blind, or too old or too young to work. Poor children were apprenticed, and any necessary expenses were paid from this money.

Poorhouses were to be built here and there for the aged poor to live in, and houses of correction for those who refused to work. No one was allowed to beg, except certain people to whom the churchwardens gave a licence to beg in their own parish. Sturdy beggars were to be whipped, and then sent home to their own parish to work there. If they did not know the parish where they were born, then they were sent to gaol. No persons were to receive poor-relief who had parents or grandparents able to support them. Shipwrecked sailors or wounded soldiers were to be sent to their own homes at the expense of the poor-rates.

Suitable Additional Reading.

The Prince and the Pauper, by Mark Twain, gives a picture of the life of the poor in 16th-century England.

Questions.

1. State briefly the various causes of unemployment in the 16th century.
2. What did the Government do (a) to prevent unemployment; (b) to provide work for the unemployed?
3. Why were beggars to be sent home to their own parish?
4. Compare the positions of an unemployed workman to-day and in the 16th century. What would each do in this position?
5. What parts of the Elizabethan poor law are still in use to-day, and what parts have been abolished?
6. Explain the meaning of this quotation from the writings of Sir T. More: 'Sheep were wont to be so meek and tame, and so small eaters, (but) now become so great devourers and so wild, that they eat up and swallow down the very men themselves.'

**CHAPTER XVI.—MERCHANT COMPANIES AND THE
FIRST COLONISTS.**

In the 16th century, as foreign trade grew, many new merchant companies were formed. Though the old merchant adventurers had joined together in their dealings with foreign lands, each merchant had owned his own ship, and kept his stock of goods separately. The new companies, however, were Joint-Stock Companies—that is, each man bought a share in the company by paying a certain sum, say £25. The money raised in this way was spent by the directors of the company in buying ships and goods, which thus belonged to all the members equally. The goods were sold, and the profits were divided among all the shareholders in proportion to the number of shares they held.

Each of these companies traded with some particular district, and each company wanted to keep the trade with that district entirely for itself. It therefore paid a large sum of money to the English Government, and

in return the Government granted it a monopoly—that is, no other Englishmen were allowed to trade with that particular district. Of course, the English Government could not prevent foreign nations from trading with these places, and there was a great deal of jealousy between the English merchants and foreign merchants.

In the 17th century the greatest trade rivals of the English were the Dutch. Holland was a small country, but it was rich. Its people were bold and enterprising, and were the best shipbuilders of those days. Jealous of the growing trade of England, the Dutch became especially angry when the English began to send ships to the East Indies, where the Dutch had already an important trade, which they wished to keep entirely to themselves.

In 1615 some English merchants set up a trading station on the island of Amboyna, in the Banda Sea. Eight years later the Dutch attacked it, destroyed the station, and cruelly murdered all the Englishmen. For a long time nothing was done in the matter; but, when the Dutch were defeated in the war of 1652-54, Cromwell made them pay £300,000 as compensation to the families of the Englishmen they had killed. The indignation roused in England by the conduct of the Dutch is reflected in Dryden's play, *Amboyna, or the Cruelties of the Dutch*, written fifty years after the event.

At this time the carrying trade was mostly in the hands of the Dutch—that is, English, French, Spanish, and German goods were usually carried from one country to another in Dutch ships. The English were jealous, and in the time of Cromwell and Charles II. Navigation Acts were passed to alter this state of affairs. These

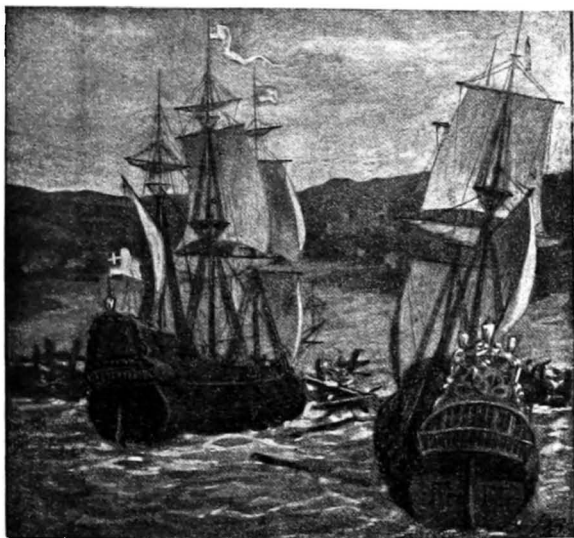
Acts said that no goods from Asia, Africa, or America could be imported into England, Ireland, or Wales, except in ships belonging to either the importing or exporting countries, and the master of the ship and three-fourths of the sailors must be natives of these countries. In the same way, no goods could be exported from England, Ireland, or Wales to Asia, Africa, or America, except in such ships and with such crews; and the colonies were allowed to trade only with England or with each other—never with foreign countries. These Acts hit all foreign countries, but they were aimed specially at the Dutch, and did them most harm.

The merchant companies usually called themselves by the names of the regions with which they traded. One was the Levant Company, which was founded to capture the trade with the Eastern Mediterranean when the Venetians began to lose ground there. The Levant Company made a treaty with the Sultan of Turkey, who allowed them to trade with his subjects. At the 'factories' or stores which they set up in Constantinople and Alexandria they received the goods that came from India through the Persian Gulf and Baghdad, and brought them thence to England.

In the 17th and 18th centuries the French captured most of this trade, and the Levant Company was in a bad way. But during the Napoleonic wars the French were busy fighting, and they lost all their advantage. The Levant Company flourished again, and some of the French families who had settled in the Levant joined the English Company. These families live in Turkey to-day, and do business there. They are British subjects, and speak English, but they still have French names.

The Eastland Company dealt with the Baltic countries. In Sweden there are great forests, and the company bought there timber, tar, ropes, and other materials for shipbuilding; so that this was a very valuable trade, as English timber supplies were now running short.

The Russia or Muscovy Company was founded in

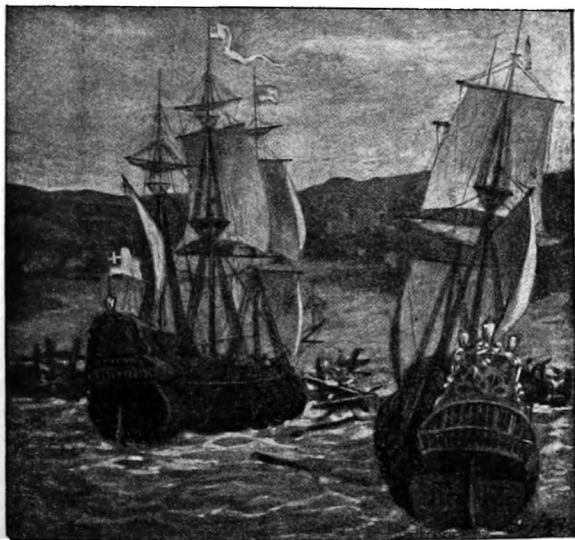


17th-Century Ships.

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Willoughby's was the first English ship which tried to find this North-East Passage, as it was called, but he was caught by winter up near the White Sea, for the Passage is open only in summer. His vessel was held fast in the ice, where it was found next year by Russian fishermen, with its sailors dead and frozen on board. Chancellor was more successful. Having reached the White Sea, he travelled overland to Moscow, which was then the capital of Russia, and made a treaty with the Tsar, by which he obtained leave to trade overland with the East.

Most important of all these merchant companies was the East India Company, to which Queen Elizabeth granted a charter on the last day of the year 1600. It began by trading with southern Asia, eastern Africa, and western America, but later it traded chiefly with India and the East Indian Islands, and finally with India alone.

Indian trade was very valuable. Drugs for making medicines, spices, and the beautiful silks, muslins, and embroideries, which the Hindus could make better than anyone, were bought there. These goods were extremely expensive, and they could not be paid for in English goods, because India was a very hot country and did not want the thick woollen cloth which was England's principal export.

The East India Company set up their first factory at Surat in 1612, and later established others at Madras, Bombay, and Calcutta. They made treaties with the Hindu princes, and gradually came to own more and more land, and to have more and more influence.

Now by this time people had begun to complain bitterly of the monopolies held by the merchant com-

panies. At first these did no harm, but later on, as population grew and more goods were needed, the companies became needlessly selfish and exclusive. There was plenty of room for other merchants to trade, but the companies would not allow them, because they wanted to make still larger profits for themselves.

People who traded without leave were called interlopers; and, if they were caught, the Company seized their ships and goods. Interloping was therefore very risky, but such big profits could be made, that many people were ready to run the risk.

In 1657 an English merchant named Thomas Skinner, an interloper, sailed to the East Indies, bought the small island of Barella from the King of Jamby, a native sovereign, and set up a factory there. The East India Company heard of this, and they attacked his house and took him prisoner, seized his ship, and kept the isle of Barella for themselves. Skinner had brought out a cargo of gunpowder, knives, scissors, and one or two cannon to sell, and had bought pepper and nutmegs from the natives. All these, too, the Company confiscated. After six months, however, the prisoner managed to escape. With great danger and difficulty he made his way overland across Asia and Europe, and after a journey of nineteen months reached England. There he went to law, and sued the East India Company for damages, because they had destroyed his property and abandoned him in the Far East.

Stories like this made a great sensation, and the companies and their monopolies became very unpopular. Most of them lost their exclusive privileges, and a rival company to the East India Company was set up. The

East India Company, however, was so rich that it managed to buy most of the shares in the new company.

As time passed, the East India Company's possessions in India became so great that it had to set up an army of its own to defend them. It gradually acquired more and more land by war, and thus our Indian Empire first began.

Meanwhile the first English colonies had been founded elsewhere. We have heard how Gilbert started a settlement in Newfoundland, and Raleigh one in Virginia. In the religious troubles of the 17th century many people emigrated to America from England. The Puritans, or dissenters from the English Church, who were persecuted in the reigns of James I. and Charles I., founded the New England colonies. At a rather later time the Roman Catholics, who were also persecuted at home, settled in Maryland. William Penn, the Quaker, set up another colony in a thickly-wooded country between the two, naming it, after himself and the woods, Pennsylvania, and calling its capital Philadelphia, or the City of Brotherly Love.

The colony of New Amsterdam was captured from the Dutch, and its name changed to New York. Later the Carolinas and Georgia were settled. Thus a whole group of English colonies grew up on the east coast of North America and formed new markets for English goods. The colonists were too busy clearing away the forest and working on their farms to have time for manufactures and foreign trade.

The English were very anxious for the colonies to grow and flourish, and they hit on the idea of sending out criminals and political prisoners to work as servants for

the colonists. Instead of being put in prison in England, these persons were sent to America and indentured to a colonial farmer. This meant that they had to work for him for so many years without pay, but were in the end to be set free. The men who followed Monmouth and rebelled against James II. were sent to America in this way; and later some of the Jacobites who rebelled against George I. and George II. were sent.

Besides this, negroes were kidnapped in Africa and taken to America to be sold as slaves. They were never set free, however, but remained slaves all their lives, and their children were born slaves. You can readily see that this was a step backwards for the English. Slavery had died out in England hundreds of years before, and even now a negro slave who came to England with his master became free.

Suitable Additional Reading.

1. For the voyages of the merchant companies, see ***The Story of Early English Travel***, by C. Waddingham Sears.

2. For the first colonists, read Marvell's 'Song of the Emigrants in Bermuda' (in Palgrave's ***Golden Treasury***).

Questions.

1. Trace on the map the trade routes and the stations in India of the East India Company.

2. Trace the voyages of Willoughby and Chancellor.

3. Find on the map the various English settlements in North America.

4. Do you think the idea of deporting criminals to the colonies a good or a bad one? Give your reasons.

5. Imagine a colonial farmer who wants a new servant. Weigh the advantages and the disadvantages of choosing (a) a negro slave; (b) an English criminal; (c) a Jacobite rebel prisoner.

6. Explain clearly the meaning of the terms: Joint-stock company; shareholder; monopoly.

7. Explain why the trade monopolies were readily accepted at first, and caused complaints later.

CHAPTER XVII.—TAXATION AND BANKING.

The Tudor Government, as we have seen, began to undertake many new duties, and for this it came to need more and more money. Unfortunately, the taxes brought in less money every year.

The reason of this was that the old ways of levying taxes were now out of date. When Parliament granted a tax to the king it was portioned out among the country, and each town or county paid its share in proportion to its wealth at the time this plan was introduced. This is called the assessment of taxes, and we still say that a certain house is 'assessed at,' say, £50, meaning that the authorities have valued it at £50, and it pays rates and taxes on that amount.

The English taxes were still levied on the old assessment that had been made many years before. But since that time there had been great changes. New towns had grown up which were not taxed at all. The old towns had sometimes grown so rich that they could afford to pay more; and had sometimes decayed, so that they could not afford to pay nearly so much. From time to time efforts were made to invent new methods, but they all ended in the same way. The tax would become fixed at a certain sum, and, as the value of money was steadily falling, the tax became less profitable each time it was levied.

The Government looked about for new ways of

raising money. One way was by granting monopolies. We have already seen how the merchant companies paid the Government to give them the sole right of trading with certain foreign parts. Another sort of monopoly was granted for trading inside the country. The Government gave one man, or one company, the sole right to manufacture or sell some particular article.

At first these monopolies did no harm. If a man started a new manufacture, perhaps a very difficult and expensive one, it was only fair that he should be allowed to make a good profit until his first outlay had been repaid, and that other people should not be permitted to get all the advantage of his work, with little or no cost to themselves. To-day an inventor is allowed to patent his invention for a number of years, and this has much the same effect as the first monopolies. Later on, however, the Government began to grant far too many monopolies, in order to get money. They gave people monopolies in all sorts of necessary articles, which ought to have been freely made and sold, and which did not need to be protected.

Much discontent arose. In 1601 there was a great debate about it in Parliament, and a list was read of the monopolies which had been granted since the last Parliament. It included currants, iron, steel, cards, horn, train-oil, tow, ashes, bottles, glass, bags, aniseed, vinegar, coal, brushes, pots, salt, saltpetre, lead, oil, and many other things. A member, Mr Hackwell, rose and asked, 'Is not bread there?' This caused great excitement. Other members exclaimed, 'Bread!' and cried, 'This voice is strange!' 'No,' went on Mr Hackwell, 'but

if order be not taken for this' [that is, if the practice is not stopped] 'bread will be there before the next Parliament!'

So long as Queen Elizabeth lived, Parliament did not want to make too much trouble, because the people loved the old Queen, whose cleverness had brought England safely through the struggle with Spain. But, when she died, the question of monopolies became part of a much more important question. This was whether the King or Parliament should have the right to levy and spend the taxes. The Stewart kings, James I. and Charles I., needed money, and they quarrelled with Parliament about the government of the country. Charles tried to raise money without asking Parliament, and this in the end led to the Civil War. Charles was executed, and a Commonwealth was established, of which Oliver Cromwell became Lord Protector in 1653.

In 1660 Charles II. was restored, but he had to agree to levy no taxes without consent of Parliament. This was quite right. Parliament represented the people, the people paid the taxes, therefore it was quite fair that Parliament's consent should be asked, and that it should have a say as to the manner in which the money was to be spent.

Monopolies were now abolished. The old assessment for taxes was by this time so confused and bad that it was done away with, and after various experiments a land tax was finally introduced instead. The owner of the land paid so much on every £1 that his land was worth.

Besides the land tax, a great deal of money was

raised by the customs duties. These were originally called tunnage and poundage, because they consisted of a duty on every tun of wine brought into the country and on every pound of wool that went in or out. Afterwards duties were placed upon other goods as well.

A tax on any kind of property, like the land tax, or one like the old poll taxes or the Danegeld, is called a Direct Tax, because it is paid directly by the person taxed to the Government. A tax like the customs duties, on the other hand, is called an Indirect Tax. When a merchant brought a stock of wine to the country, he had to pay perhaps 3s. on every tun of wine imported. He paid the money at once to the Government, but when he sold the wine to English buyers he made the price at least 3s. higher per tun than he would otherwise have done, so that he might not lose money. Thus the person who really paid the tax was the English buyer, but he paid it *indirectly*, through the importer.

Most governments prefer indirect to direct taxation. People grumble if they have many taxes to pay, and blame the Government. But an indirect tax does not seem like a tax. The buyer grumbles a little because the goods that he wants are dearer, but he does not realise that this is really a tax that he is paying to the Government.

If the importer put up the price of his goods too high, no one could buy them, or, at least, only very rich people. Sometimes, therefore, the importer could not get back the whole of the duty in this way: he only dared to add part of it to the price of his goods.

In such a case the tax was paid partly by the importer and partly by the English buyer, unless, of course, the importer could induce the foreign producer to lower his price.

Sometimes the goods might be necessary things, which people *must* buy, however expensive they were. Then the importer could charge as much as he liked. Sometimes they were luxuries, which people could easily do without; and then he dared not charge too much. So, you see, a sensible Government would put duties on luxuries rather than on necessities. On the other hand, a Government that was in desperate need of money might be forced to tax necessities, because more money could be raised in that way.

If the duty is too high, no one can afford to pay it, neither the home buyer nor the foreign producer, and so the goods stop coming in. This is called a Prohibitive Duty. It is not put on as a tax, for it would not be of any use for that purpose. It is put on to prevent certain goods from being imported at all.

Sometimes goods were imported from foreign countries that could be made in England nearly or quite as well. The Government thought it would be well to encourage people to make them here, and therefore prevented the foreign goods from being brought in. This gave English manufacturers a chance to start a new trade. It gave more money to English manufacturers, and more work to English workmen, but it sometimes meant that the goods cost more, because it was more difficult or expensive to make them in England, especially at first. This system, by which the home producers are protected against foreign competition, is called Protection.

The land tax and the customs duties were the chief sources of the English revenue for about 200 years. The land tax was usually 2s. in the £ in time of peace, and 4s. in time of war. The chief customs duties were on salt, candles, leather, soap, and coal. There were, however, times when the Government needed more money than it could get by these taxes. In time of war, for example, a great deal of extra money was needed to pay the soldiers and to buy munitions.

Charles II. was very extravagant, and was always in need of money to spend upon his amusements. He could not use the taxes for this, for Parliament would not allow him, but he managed to borrow money from the Company of Goldsmiths. You will remember that the Goldsmiths used to receive money from merchants for safe-keeping and lend it to the Government, and the Government paid it back with interest when the taxes came in.

Charles II. borrowed money, but he could not pay it back. He made a sudden announcement that he would not do so, and even refused for a time to pay any more interest on the loan. This made a great sensation. Many persons who had counted on getting their money were ruined. The result was that the goldsmiths no longer cared to lend to the king.

Then Charles II. died, and his successor, James II., was deposed by the Revolution of 1688. William of Orange was made king instead. He was not extravagant, and did not try to get money without the consent of Parliament. He was a Dutchman, however, and he persuaded the English to join his people, the

Dutch, in a war with France. For this much money was needed.

A Scotsman named William Paterson suggested a new plan. A company was formed, the members of which subscribed a capital of £1,200,000. On this sum, which was lent to the Government, there was paid out of the taxes £100,000 to the lenders as yearly interest. As the Government was never able to repay the sum borrowed, this was the beginning of the National Debt. Instead of repaying, indeed, it kept on borrowing more and more. By 1924 the debt had risen to £7,681,295,353—an amount which Paterson and his friends would never have believed possible.

Besides lending to the Government, the Bank of England, as the company called itself, did business of its own. It received money on deposit, and it lent money at a fair rate of interest to those engaged in business. It was allowed to issue paper notes up to the amount of the £1,200,000 it had lent to the Government, together with the amount of money it had on deposit. The loans made by the Bank were made in these notes.

In addition to receiving and lending money, the Bank undertook the business of discounting (or cashing) what are called Bills of Exchange. When a merchant has to pay for the goods he has bought in a foreign country, he does not usually send the money in gold. The coinage of the two countries is different: gold bullion is heavy, and might be lost or stolen on the way. Instead, he 'accepts,' or signs, a Bill of Exchange, which is really a promise to pay the sum due at a certain specified time and place (usually his bank or his place of business),

and sends this bill to his creditor. In the meantime foreign merchants who have bought English goods have, in the same manner, sent Bills of Exchange to their English creditors. In this way a number of bills accumulate in each of the two countries. Banks, and persons called bill-brokers, buy up these bills from the merchants who hold them. The bills can then be exchanged by post for others of equal value, and can thus be cashed in the country in which they are payable without any money passing between the two countries. As the banker undertakes the trouble of exchanging them, and pays for them before they become due, he is allowed to buy the bills for rather less than their value, thus making a profit, which is called discount.

As Great Britain has for long been such an important commercial country, many bills of exchange are made payable by banks in London, and, as merchants in every country are sure to have business in London, this is quite convenient. It should be noted, too, that bills may be sold and pass from hand to hand, or even from country to country, before they are cashed.

It was in 1694 that the Bank of England was founded. It was very useful to the Government in another way, for now all the merchants and moneyed men supported William's Government against the Jacobites. They knew that if the Jacobites succeeded in making James II. or his son king of England they would not get back the money which they had lent to William's Government.

To invest money in the National Debt is considered very safe, for the Government will go on paying the

interest as long as the country holds together. Shares in the National Debt are called Consols, and money invested in very safe investments of this kind is said to be in 'Gilt-edged Securities.'

Questions.

1. Why were the members of Parliament startled at the idea of bread being a monopoly?

2. Read the list of monopoly articles, and say which you think would cause most irritation and trouble, giving your reasons.

3. Read the list of articles on which duties were levied. Are they necessities or luxuries? Which would press most hardly on the English people?

4. Upon what class of the population does a tax on luxuries fall most severely? Upon what class does a tax on necessities fall most severely?

5. Explain clearly and fully in your own words what is meant by the National Debt. Who lends it and who borrows it?

6. Why is a land tax easier to levy than a tax on other forms of property or an income tax?

7. State clearly the various branches of business undertaken by the Bank of England.

CHAPTER XVIII.—SCOTLAND IN THE 16TH AND 17TH CENTURIES.

While the wealth and power of England had been growing fast, Scotland had gone through bad times.

In the early 16th century there were new wars with England, and the Scots were defeated at the disastrous battles of Flodden, Pinkie, and Solway Moss. The armies of Henry VIII. and Somerset invaded Scotland, and burned and destroyed everything that came in their way. Later, there were the civil wars at the time of the Reformation.

In the 17th century things were even worse. First came the rebellion against Charles I. and the wars of the Covenant. Then, after the Restoration of Charles II., the Scottish Presbyterians were persecuted by the king because they would not join the Episcopal Church, many of them being driven from their homes to wander in the hills. Several times they revolted, but they were always defeated in the end, the rebellions being put down with great cruelty.

While there was so much fighting and disorder, it was impossible for the country to make great progress. Indeed, in the 17th century, the state of Scotland probably grew worse rather than better.

In the wars, houses were burned, towns were plundered, and property of all kinds was destroyed. Men were too busy fighting to work and thus make the country rich and strong. In the bad days of Charles II. and James II., which were called by the Scots 'the Killing Time,' matters were almost worse. It was the quiet, hard-working country people who were persecuted most severely for their religion, the people who would in ordinary times have worked peacefully on their farms and at their trades. During the various rebellions much property was destroyed, the rebels were killed or driven into exile, and their wives and children were turned out of their homes.

The Government suppressed the rebellions, but made little attempt to keep good order otherwise. Large troops of homeless beggars and gipsies wandered about the country, stealing, fighting, and terrifying quiet people. Trade could not prosper amid such disorders. Merchants were ruined, shopkeepers and craftsmen were



From the Painting by Sir George Harvey, P.R.S.A.

Covenanters Worshipping on the Hillside.

in great difficulties, and bad money was circulated. No one could tell when the rough soldiers of Graham of Claverhouse, 'Bloody Claver'se,' as he was called, or of 'Roaring Tam Dalziel' might not be quartered in their house by the Government, to bully them and destroy their property.

In 1603 James VI. of Scotland became James I. of England, and wars between the two countries stopped, but for a time the union of the crowns did no good to Scotland. The alliance with France had been broken off, and the Scots lost their special privileges in that country, and missed their close intercourse with it. Nor did they get any share in the trade and commerce of England to make up for this loss. The English still treated the Scots as foreigners, and heavy duties were levied on Scottish goods coming into England. James VI. wanted to make trade quite free between the two countries, and the Scots would have been glad to do so; but the English would not agree.

The Navigation Acts, of which you read in Chapter XVI., were also a heavy blow to Scottish trade. Wales and at first Ireland were included with England, but Scotland was left outside, and treated as a foreign country, like France or Holland. As England was Scotland's next-door neighbour, this act did a great deal of damage to Scottish shipping.

The king, after the union, lived in London, and many Scottish nobles followed him thither. All the trade and custom which the gay life of the Court had brought to the Scottish capital was lost, and the king and his courtiers and servants now bought all they needed in London. This was a great loss to shop-keepers,

especially to those who dealt in expensive goods and luxuries.

Some Scots went to England, and as they were clever and hard-working they were very successful, and often obtained high positions. This made the English jealous, and English poets wrote sarcastic poems about the greedy Scots, who left their own wretched country and took the money and positions that should have gone to Englishmen. So, instead of agreeing better after the Union of the Crowns, the two nations disliked each other almost more than before.

After the Revolution of 1688 the persecution ceased, and the Scots were allowed to enjoy their own religion. This made things much better, and the Scots settled down to make their country rich and powerful like England. They knew that Scotland was now the poorest country in Europe, and they were very angry about the Navigation Act, and were jealous because they were not allowed to trade with the English colonies.

William Paterson, the man who founded the Bank of England, suggested that Scotland should form a company to develop her own trade. The people of Scotland accepted the scheme with enthusiasm, and the Scottish Parliament and the king gave their sanction to the founding of a Scottish colony. Poor as they were, the Scots subscribed every penny that they could spare, and the money was used to plant a colony on the Isthmus of Darien, which joins North and South America.

In one way this was a good place to choose, as it was excellently situated for trade. Ships carrying goods

for the East could sail to Darien, the goods could be sent overland, and other ships could meet them at the other side and carry the goods to India and the East Indies. This would save the long, dangerous voyage round by the Cape of Good Hope or the Straits of Magellan.

The Scots had hit on much the same idea as de Lesseps, the great French engineer, who later thought of cutting the Panama Canal near where the Darien Colony was. But the Scots did not know that the climate was so bad that Europeans could not live there. It was hot and damp, and was infested with mosquitoes, which brought fever. It was partly for these reasons that the first attempt to construct the Panama Canal failed, made though it was near the end of the 19th century. Only the wonderful discoveries of modern scientists taught people how to overcome this difficulty. The mosquitoes were destroyed, fever was stopped, and the Panama Canal has now been built.

But in 1695, when Paterson thought of his plan, people knew very little about how to prevent disease, and the Scots had no idea how dangerous the climate of Darien was. Hundreds of the colonists died of fever; others were killed by the Spaniards, who attacked the settlement and claimed the isthmus as their property. At this time William III. was very anxious to be friendly with Spain, and so the English Government refused to help the Scots against the Spaniards. The English colonies in America would not sell food and stores to the starving Scots, and at last the few surviving colonists had to return home. All

the money, which had been collected with so much difficulty, was lost.

It was a terrible blow to Scotland. She was already so poor that she could ill bear the loss. The Scots were bitterly hurt at the way the English had treated them, and they determined to separate from England, unless they could obtain a just and equal union. They therefore passed an Act of Security, which stated that, when Queen Anne died, the Scots would choose a new sovereign for themselves, unless they were allowed to share all the trading privileges of the English; and they began to prepare for war if it should be necessary.

This really frightened the English. England was now at war with France, and she knew that if the Scots joined France they could do England a great deal of harm. So they were ready to make a sacrifice to keep Scotland under the same king as themselves. They proposed to Scotland that the two parliaments should join together, and in return the Scots were to trade freely with England and her colonies, and have all the same privileges as Englishmen. It was King William who suggested this, though he died before it was carried out.

The Union of the Parliaments took place in 1707, and was a great gain for Scotland. At first little change was seen. The northern kingdom had suffered so much that it took a long time for her to recover, and it was only after thirty or forty years that the good effects of the union were clearly seen.

The Scots were well educated, though so poor, and so they were able to take advantage of the new

opportunities afforded them. Trade with the English colonies began to be very important. Glasgow, conveniently situated on the Clyde, was very well placed for trade with America, and began to be a centre of commerce and shipping.

One great good that had come from the Scottish nationalist movement was the foundation of the Bank of Scotland, though it was not on quite the same lines as the Bank of England. It did not lend money to the Government, but did business only with private persons, and had no special privileges. Like the Bank of England, however, it received money on deposit, and lent money to people engaged in business.

One great difference was in the way in which the two banks lent money. The Bank of England lent only on good security—that is, the borrower had to show that he had something of value that could be sold if he did not repay the loan. For example, if he owned land, he could sign a paper saying that if he did not pay back the money, together with the interest, the bank could take his land. This is called granting a mortgage.

The Bank of Scotland, however, and the other Scottish Banks which were established, used to lend money without any security except the good character of the borrower. If the bank thought he was an honest man, and one likely to succeed in business, and had testimony to that effect, it would lend him money, and trust to his honour and the chance of his succeeding to pay it back.

Suitable Additional Reading.

1. Several of Scott's novels deal with the conditions described in this chapter. ***The Fortunes of Nigel*** with the Scots

in England in the reign of James VI., *Old Mortality* with the 'Killing Time,' *The Heart of Midlothian* with Scotland just after the Union of 1707, and *Guy Mannering* has a good deal about Scottish Gipsies.

2. There are also many ballads dealing with incidents of this period: 'Edom o' Gordon' (Civil Wars at the time of the Reformation), 'Johnnie Faa' (Galloway Gipsies), 'The Gallant Grahams,' and 'Battle of Bothwell Bridge' (17th-century Civil Wars), &c.

Questions.

1. Explain clearly the motives of (1) England, (2) Scotland, in concluding the Union of 1707. Which of these motives can be called *economic*?

2. Write a letter supposed to be from a Scotsman who took part in the Darien expedition, describing his experiences.

3. Find on the map the situation of the Darien Colony, and the modern Panama Canal. Compare with the routes round Cape Horn and the Cape of Good Hope.

4. Explain fully why the Scots wanted a colony of their own.

5. Can you suggest any reasons for the great numbers of beggars and gipsies in Scotland at the end of the 17th century?

CHAPTER XIX.—THE SOUTH SEA BUBBLE AND THE MINISTRY OF WALPOLE.

The Bank of England proved more and more useful, and on several occasions new Acts of Parliament were passed, allowing it to issue a larger number of notes. In the reign of George I., however, a rival appeared.

A new trading company was formed, called the South Sea Company. Very little was known then about the South Seas, and people had the wildest ideas about the enormous wealth that could be made by trading there. The South Sea Company wanted to get a monopoly of this trade, and in 1717 they told the Government that

if this were granted they would in return help the Government to pay off the National Debt.

Heavy expenses had been incurred in the war waged with France during the reign of Queen Anne and in the Jacobite Rebellion of 1715, and the National Debt had now risen to £51,000,000, on which the Government paid the Bank of England 7 per cent. interest. The South Sea Company offered to lend the Government £51,000,000, with which the Government could pay off its debt to the Bank, while it was to pay only 5 per cent. interest to the Company, and so save the extra interest of 2 per cent. Later, the interest was to be reduced to 4 per cent., and the money saved in this way was to be applied to the gradual reduction of the debt due to the Company. Besides all this, the Company offered to pay the Government over £3,000,000 for the monopoly.

You may think that the Company was willing to pay a tremendous sum for this monopoly. They thought, however, that they would make such immense profits on the South Sea trade, that they would easily be able to do everything they promised. They also believed that when people heard that the Company was so rich and powerful everyone would be anxious to buy shares in it. The Company would then sell a great many of its shares, and would thus raise a large capital with which to trade.

The Government accepted the Company's proposal. When the Bank of England heard this, it was much alarmed, as it feared that when the Government had paid back the debt, it would think the Bank was of no more use, and would take away all its privileges. So the

Bank offered to pay £5,000,000 to the Government and also to take less interest on the debt, if they would refuse the Company's offer. The Company heard this, and at once offered to pay the Government £7,567,000.

Now it had been a very reckless arrangement when the Company offered to pay £3,000,000, but to offer £7,567,000 was simply madness. The monopoly could never be worth so much. By this time, however, everyone was so excited, and so much dazzled by the wonderful promises the Company made, that the Government accepted. Only one of the ministers, Sir Robert Walpole, protested against it.

When the new plan was announced, the country became wildly excited, and everyone rushed to buy shares in the Company. People were so anxious to get shares that they paid £200, £300, and even up to £1000 for a £100 share. This may seem rather strange, but, you see, the buyers expected to get such large dividends, or interest, on their shares, that it would be worth while to pay a great deal for them.

Suppose a man put his money in the bank, it would be very good if he got 5 per cent. interest, or £5 on every £100. But if the South Sea Company should pay, say, 15 per cent. interest, then it would be quite worth while to pay £200 for a £100 share: and so on in the same way.

When a share in any company can be bought for exactly its nominal value—e.g. if a £1 share can be bought for exactly £1—the shares or stock of that company are said to be 'at par.' If it can be bought for less than the nominal value, it is below par; if more than the nominal value has to be paid, it is above par.

began to see that they were being cheated, there was a wild panic. Everyone wanted to get back his money. The only way of getting it back, however, was to sell the shares that had been bought, and so everyone tried to sell. The shares in swindling companies were worth nothing at all. But even the honest companies suffered also. People were so frightened that they could not understand which companies were honest, and which were not. Everyone wanted to sell shares, no one wanted to buy them, and so the prices fell lower and lower.

People who had bought South Sea Company shares for £1000 would now have been thankful to sell them for £100. Another way of saying this is that South Sea stock fell from 1000 to 100, and soon it fell lower still. Many who had invested their all lost everything, and were ruined. Parliament decided to examine the South Sea Company's accounts, and found that some of the directors had been acting dishonestly. They also found that certain members of the Government had been bribed by the Company to accept their offer and grant the monopoly.

This made the general terror and confusion worse. No one knew what to do except Walpole. He arranged that the Company should not pay the £7,567,000 they had promised the Government, and also that the National Debt should continue to be managed by the Bank of England as before. The Bank of England, it should be remembered, had been quite honest all through, and was able to hold its own when the other companies failed. When Walpole had made some other arrangements, the South Sea Company was able to carry on, and to pay back to its shareholders about half the money

they had subscribed. Those who had put money in the swindling companies, however, lost everything.

It was only Walpole and the Bank of England that saved the country from a much worse crash. So, at first, everyone was pleased when Walpole became Prime Minister, an office he held for about twenty years. His chief objects were to make Britain rich, and to keep the country at peace. He would have done almost anything rather than go to war; so that his policy has been called one of 'peace at any price.'

Walpole, however, was a selfish, ambitious man, and he wanted above all things to remain Prime Minister. In order to get the members of Parliament to support him he used to bribe them, sometimes with money, sometimes by giving them offices or titles. Under his influence far too many politicians became dishonest and unscrupulous.

At this time Parliament did not fairly represent the opinion of the country. No one could be a member of the House of Commons unless he were the owner of land. In many small country places there were scarcely any voters, and the person who owned the ground could practically appoint anyone he chose to be member for that constituency. The result of this was that the landowners were almost the only class who were really represented in Parliament.

Walpole thought that all the landowners would support him if he could reduce or abolish the Land Tax. Before he could do this, however, he must find some other way of raising the money that came from that source.

Some time before this Parliament had realised that the

duty on salt pressed very hardly on the poor. Salt is a thing that all must use. The rich could afford to pay a high price for it, but the poor could not, and therefore Parliament abolished the salt tax. Walpole now restored the tax, for he did not really care much for the poor. This, however, was not enough to take the place of the Land Tax. Walpole, therefore, planned to turn the Customs duties on tobacco, wines, and spirits into Excise duties.

A Customs duty is levied on goods as they come into the country. An Excise duty, however, is levied on goods before they are sold inside the country, and applies to home-made goods as well as to imported goods. According to Walpole's plan, no tobacco, wines, or spirits could be sold if the article did not bear a stamp showing that the Excise duty on it had been paid.

In those days a great deal of smuggling went on. Tobacco, wines, and spirits were the most important goods that paid duty, and, as there was a great demand for these things, large profits could be made by anyone who could smuggle them into the country without paying duty. Ships loaded with wine, brandy, or tobacco came by night to some lonely part of the coast. Smugglers met them, received and hid the goods, and after a time gradually distributed them over the country to be sold.

At that time few people thought it wrong to smuggle. It was breaking the law, but they did not realise that it was really something like stealing, and persons who were in other ways quite honest used smuggled goods. The Government appointed revenue officers, usually called

Preventive officers, to catch the smugglers, but everyone hated them. Walpole's Excise Bill would have stopped all this, because no one could have sold goods without the stamp showing they had paid the Excise duty. All goods would have had to pay, and so the revenue would have been much larger, and Walpole would have been able to abolish or reduce the Land Tax.

A foolish cry was raised, however, that the Excise duties would interfere with the liberty of the people. Someone started an absurd saying, 'No slavery! No excise! No wooden shoes!' though of course there is no connection whatever between these things. Excise duties on these very commodities have been introduced into Britain since, and they do not interfere with liberty, but only prevent people from breaking the law.

Walpole, however, saw that public opinion was against him, so he withdrew his bill, and the change was not made at that time. The Land Tax was continued, and the smuggling continued too, and indeed grew worse and worse.

Suitable Additional Reading.

There are many stories about smuggling in the old days—for example, *Guy Mannering*, by Sir Walter Scott; *Brown*, by Dorothea Moore (specially suitable for children); and several of the tales in *Rewards and Fairies*, by Kipling.

Questions.

1. What did (a) the Government, (b) the South Sea Company, hope to gain by the Company's scheme for paying off the National Debt?

2. Why did the Bank of England object to this scheme?

3. Can you name any articles on which duties are levied to-day?

4. Give any reasons 'why smuggling has nearly disappeared to-day.

5. Explain the following expressions in your own words: Stocks and shares; at par; speculation; 'peace-at-any-price policy.'

CHAPTER XX.—IRELAND.

Irish history starts from much the same beginnings as English and Scottish history. Ireland was inhabited by tribes very similar to those who first inhabited Britain. They ploughed the ground in common, and divided it into strips in the same way. The Northmen invaded and settled in Ireland, just as they did in England and Scotland; but there was no Roman conquest of Ireland, and no Anglo-Saxon invasion.

In early times, Ireland was in some ways the most advanced of the three countries. Irish missionaries crossed the sea and converted the people of Scotland to Christianity. There was no foreign conquest, however, complete enough to make the Irish give up the tribal system and live under one central government; nor did they join together of their own accord and live under one king, as did the Scots. The different tribes all hated each other, and were always quarrelling and fighting. Even when the Northmen attacked them, they did not unite against the common enemy. Their hatred was too strong for that; and so some joined the Northmen, and some fought against them. At one period there was one who was looked upon as supreme 'High King,' but he had a number of smaller kings under him, who were practically independent.

Long after England and Scotland had each become a nation under one king, Ireland was still just a col-

lection of tribes quarrelling among themselves. This was a great disadvantage. There was no central power to keep peace and order, and to make wise and good laws. Instead, each tribe had different customs, and fighting went on constantly.

The result was that Ireland did not advance in wealth and power as fast as England and Scotland. Indeed, in some ways Ireland fell back, and her people grew more fierce and savage. Perhaps, if the country had been left alone, things would have gradually become better, but this was prevented by the English invading Ireland and trying to conquer it.

This happened first in the reign of Henry II., during the 12th century; but the English went on for several hundred years trying to conquer Ireland, and never managing to do it completely. You can guess what a bad thing this was for Ireland. If the English had conquered the whole country at once, things might have settled down quietly. There would have been peace, and the English would have kept the different tribes from fighting, and the Irish would have had time to work hard and build up trade and industry.

Or, if the Irish had all joined together, they might have driven the English out, as the Scots did. Then Ireland would have been united, and free too, which would perhaps have been best of all, and worth a long, hard war. But the Irish chiefs were all jealous of each other, and so they would not unite under one leader against the English. Some joined the English; others fought against them; and therefore things went from bad to worse. The first English settlers, instead of persuading the Irish to adopt English ways, soon

became thoroughly Irish themselves in both feeling and language.

Moreover, when the English were successful, they did not treat the Irish well. They hated them, and thought them mere savages, and they sometimes tried to make them obey English laws which were not suited to Ireland at all.

In the reign of Elizabeth the Irish got help from Spain, and rebelled against England. They were defeated, and the rebellion was put down with dreadful cruelty. English soldiers marched through the land, and burned every village they came to, and killed many of the people—men, women, and even little children.

After this, things grew even worse, for the Irish were still Roman Catholics, while the English had become Protestants; hence the two peoples began to hate each other for religious reasons. In the civil wars of the 17th century the Irish took the side of the Stewarts, and so there was more fighting.

With these terrible wars going on all the time, Ireland had no chance to advance. Her people were so miserable and hopeless that some of them became like mere savages. If any of them worked hard and grew rich, all their labours were likely to be destroyed in the next war, either by Irish rebels or by English soldiers.

Ancient Ireland had had an extensive foreign trade, but naturally much of it was lost during this period. In the 17th century, moreover, England began a systematic effort to destroy what was left. Heavy duties were placed on Irish trade with foreign countries. Ireland was included in the Navigation Act of 1660, but was left out of the 1663 Act, and was therefore

not able to trade with the Colonies. Ireland had exported large numbers of cattle to England, but this was stopped, so that they should not compete with English cattle. The Irish then began to breed sheep instead of cattle, and Irish wool was soon the best of any in the market. This made the English terribly jealous, as they feared that the Irish woollen trade would compete with the English woollen trade. So Ireland was forbidden to export wool to foreign countries, and this practically killed the woollen trade. The English promised that to make up for this they would give special encouragement and privileges to the Irish linen trade. But they did not keep this promise either, as they gave equal encouragement to the Scottish linen trade.

Even worse were the laws which the Protestants, under the guidance of England, passed against the Roman Catholics. A Roman Catholic could not enter the army or navy, nor become a member of the learned professions. No Roman Catholic might be a school teacher or a tutor. Thus, as most of the people in Ireland were Roman Catholics, this meant that a great many children could not go to school or get any education. This was perhaps the cruellest of all the laws, for it meant that the children grew up ignorant, and no country will ever prosper whose people are ignorant and uneducated.

If the eldest son of a Roman Catholic landowner became a Protestant, he could take his father's land for himself. If any Roman Catholic inherited land or property, he had to become a Protestant within six months, or the property went to the next Protestant

heir. No Roman Catholic was allowed to own arms; and, if a person of that faith had a good horse, any Protestant might buy it for five pounds, and the owner was obliged to sell it, even if it was worth much more.

These wicked laws were often evaded, but even so the state of the country was dreadful. A great many young men went abroad, and entered the armies of foreign powers, where some of them became great soldiers. At the end of the 18th century many of these laws were repealed, but the state of affairs which they had produced inevitably led to another rebellion in 1798, when Britain was at war with France. This rebellion also was put down with great cruelty.

In Ulster the people were mostly Protestants, for in the 17th century the English Government had settled English immigrants there; while many Scots had gone there also. These Protestants were not affected by the laws against Roman Catholics. They worked hard and were very industrious, and, free from many of the unjust laws affecting their fellow-countrymen, the Ulster Protestants were able to make their province the richest and most prosperous part of Ireland.

The effect of the anti-Catholic laws was to make nearly all the land in Ireland pass gradually into the hands of Protestants. But the poor cotters and small tenants who rented the land were Roman Catholics. They lived in wretched poverty and ignorance. If they worked hard, and improved their little holdings, the landlord at once raised their rent, and so they were no better off than before.

Many of the landlords were absentees—that is, they lived in England, and left agents behind to collect the rents. When a farm pays so high a rent that the tenant can barely live on what is left, and has nothing left over as profit, that is called rack-renting. Rack-renting was very common in Ireland, and, if the poor tenants could not pay, they were often pitilessly turned out and left to beg or starve. The people were so poor that they lived almost entirely on potatoes, one of the cheapest kinds of food.

When a whole nation leaves off a dearer kind of food, such as bread, and takes to living on a cheaper kind, such as potatoes, this is what is called 'lowering the standard of living.' If people live chiefly on bread, then in bad times, when bread is dear, they can use potatoes instead, and save expense till times are better. But when they live on potatoes even in good times, they have nothing to fall back on in bad times, and can only starve. At this time the English labourers lived chiefly on bread, while in Scotland the labourers lived on oatmeal porridge and milk. The bad laws and the selfishness of the landlords forced down the standard of living in Ireland, and obliged the people to live on potatoes only.

Suitable Additional Reading.

The Irish National Song, 'The Wearin' o' the Green,' written after the rebellion of 1798, should be read; also some of Moore's ***Irish Melodies.***

Questions.

1. State briefly in your own words the various causes of the backwardness of Ireland up to the 17th century.
2. Why did the English suppress the Irish woollen trade, and yet not object to the linen trade?

3. Suggest any reasons why Belfast should be the centre of the linen trade in Ireland.

4. Explain fully why rack-rents prevent farmers from improving their land.

5. Can you suggest any way of preventing rack-renting?

6. Why did England want to conquer and keep Ireland, when the English disliked the Irish and wanted to ruin Irish trade?

CHAPTER XXI.—THE INDUSTRIAL REVOLUTION: TRANSPORT AND COMMUNICATION.

We have now come to a very important period in British history, that of the Industrial Revolution, as it is called. Of course, this does not mean a revolution in the sense of a rebellion and a change of government, like the Revolution of 1688 or the French Revolution. It simply means that the social and industrial life of the country underwent a great change. The period usually assigned for this includes the first forty years of the reign of George III., from 1760 to 1800.

In 1760 Britain was still almost entirely an agricultural country: the large majority of the people still earned their living by working on the land. The Industrial Revolution turned it into a manufacturing country, so that agriculture became second in importance to manufacturing industry. Besides this, manufacturing industry itself underwent a great change. Hitherto, its most important branches had been run on the Domestic System; after the Industrial Revolution they were run on the Factory System.

One more fact is very important to remember. Britain was the first country to go through the Industrial Revolution, and the great inventions which made the Revolution possible, and which will be dealt

with in the next chapter, were mostly made in this country. A little later on, the same thing happened to most of the other great countries in Europe, and to some countries elsewhere.

It may help you to understand the greatness of the change if we begin by considering the population of England. In 1700 it was about 5,100,000. By 1750 it had risen to 6,000,000, a rise of nearly 1,000,000 in fifty years. By 1800, however, it had become more than 9,100,000, a rise of more than 3,100,000 in fifty years.

Moreover, by the end of the century a much larger proportion of the people lived in towns, and a much smaller proportion lived in the country, than was the case in 1760. Quite new towns had grown up. In Scotland also a great increase of population took place. We must now see how all these changes came about.

Before Britain could make marked progress in industry and trade, it was necessary that communication inside the country should be made easier. Travelling was both difficult and dangerous, and it was almost impossible to send heavy goods from place to place, because the roads were so bad. For hundreds of years very little had been done in the way of road-making. The Romans had made splendid roads, but since the Romans left Britain in 410 these roads had grown worse and worse, and no good new ones had been built.

You can hardly imagine how bad the roads were. The worst country lane to-day is probably better than the highroads were then. In wet weather they were often several feet deep in soft mud. The surface was uneven, and was strewn with big loose stones. Here and

there were holes, regular pits, which upset carriages and carts. The safest way of travelling was to ride on horseback, and you can easily guess that to take a wagon loaded with coal or ironware over such roads was often impossible. Coal could only be sent by boat to towns on the sea-coast, and in inland places not near coal-fields wood or peat was used as fuel. When cattle were to be sold they were driven along the roads. Every year large herds of cattle were driven down from Scotland to be sold at the big fairs in England—a journey which took many weeks, as the cattle could only go slowly.

All this made trade between towns (except those on the coast) very difficult. Journeys were very long and slow. In 1750 it took four days to get from London to Manchester, and a fortnight from London to Glasgow, and even this was considered an improvement on previous records. Highwaymen infested the roads, and robbed coaches that fell into ditches or stuck in the mud.

In the 18th century the Government began to attend to these matters, and passed many Acts of Parliament for making or repairing roads. To pay the expense, turnpikes were set up. These were gates across the road, and everyone who went through had to pay toll. In this way the people who used the roads helped to pay for them. Some of you may have seen old disused toll-gates. William Pitt the younger, when he was Prime Minister, used to amuse himself when out riding by jumping his horse over the big gates and galloping past without paying! This was rather a wild thing for a Prime Minister to do, but he was only twenty-five when he first became Prime Minister.

In Scotland affairs had been even worse. There were no roads at all in the Highlands, only grass tracks. After the Jacobite Rebellion of 1715, however, General Wade built roads through the Highlands, connecting Perth with Inverness, Fort Augustus, and Fort William. Someone made up a rhyme :

'Had you seen these roads before they were made,
You would hold up your hands and bless General Wade.'

During the reign of George III. two great Scottish

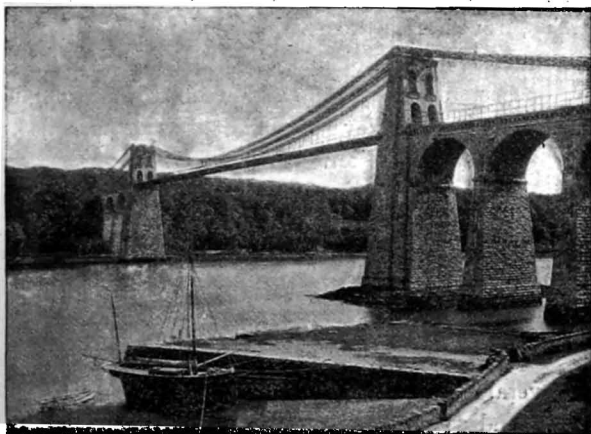


Photo. Frith & Co.

Menai Suspension Bridge (built by Thomas Telford, 1820-26).

engineers appeared, who invented new methods of making roads. Their names were Telford and McAdam. Probably all of you have heard of 'macadamised' roads. McAdam found that the foundation of a road would bear almost any weight, so long as the surface was of such a nature as to keep out the rain. The surface of macadam roads is made by putting a

layer eight or ten inches deep of broken stones, each about an ounce and a half in weight. These are pressed down hard ;* and when they are close packed no amount of rain can get through, and no wheels can displace the stones. Such roads last a long time. Even the best roads, however, did not provide such cheap transport as water, especially for heavy goods. Accordingly, rivers were dredged and kept clear, and where rivers were not available canals were built.

The Earl of Bridgewater owned some coal-mines at Worsley, seven miles from Manchester. He found it very expensive to send his coals by road to be sold in Manchester. So in 1759 he hired an engineer named James Brindley to build a canal connecting Worsley with Manchester.

Brindley had been a poor boy, and was quite uneducated ; but he had a genius for mathematics, and could work out any calculation in his head. He built this Bridgewater Canal, and it was so successful that the Earl then got him to build one from Manchester to Liverpool. This canal was fifty-four miles long, and had several aqueducts, where the water was carried on bridges, and locks, where boats were raised or lowered to a different level.

Brindley undertook next the Grand Trunk Canal, which connected the rivers Mersey, Trent, and Severn, and so the towns of Liverpool, Hull, and Bristol. It climbed and descended hills by means of locks, and went through several tunnels.

In Scotland a canal was started in 1767 which con-

* To-day they are held together by tar ; in Macadam's time water was used as the binding agent.

nected the great rivers Forth and Clyde. In 1793–1801 the Crinan Canal was built, a short-cut for small vessels from the Firth of Clyde to the Atlantic Ocean. In 1803 a greater piece of work was begun by Telford, the Caledonian Canal, which went right across Scotland, connecting the Moray Firth with the head of Loch Linnhe, by Lochs Ness, Oich, and Lochy.

As we have seen, canals are especially useful for transporting heavy goods; and one of their earliest purposes was to connect coal-mining districts with large industrial towns. For transporting coals railways were also used. This does not mean that steam-engines were used—they were not yet invented. But wooden rails were laid down, on which trucks of coal and iron, drawn by horses, could be moved much more easily than on ordinary roads. Later iron rails were used, which could bear a heavier weight. In the 19th century steel rails were used. Iron breaks sometimes, but steel has more elasticity, and lasts longer.

At first the rails were made with a flange upon them, to prevent the wheel from slipping off, and any sort of wheeled carriage could use them. Then an engineer named Jessop suggested that it would be better to make the flange on the wheel, not on the rail. This was done, and was found much safer than the old way; but now, of course, only wheels specially made could use the rails.

With all these improvements, the internal trade of the country increased rapidly, the coal and iron trades benefiting especially. People began to burn coal instead of wood or peat, and new coal-mines were opened.

To-day canals are comparatively little used, though they would be very useful indeed when the railways

are crowded. One reason why they are so little used is that when railways worked by steam were built, some of the railway companies bought canals, and allowed them to fall into disrepair. They did this because they were afraid the canals would offer to carry goods at cheaper rates than they, and so take custom away from them. The Caledonian and Crinan Canals belong to the nation, not to private companies, and so they have been kept up.

Suitable Additional Reading.

1. **The New Road**, by Neil Munro, describes the building of Wade's road in the Highlands.

2. **The Two Drovers**, by Sir Walter Scott, describes the driving of cattle from Scotland for the English fairs.

Questions.

1. Find on the map the canals built by Brindley and Telford in England and Scotland.

2. Write a description of (a) men mending a road, as you have seen them yourself; or (b) the lock of a canal working, if you have seen this.

3. Is a coal fire better than a wood fire? If so, why?

4. Write a letter supposed to describe a journey by coach in the early 18th century. Choose the locality yourself, and describe the various difficulties met with.

5. You have heard that three million people were added to the population of England in 1750-1800. Does this chapter suggest to you any way in which these three million persons could get work to do?

6. Can you suggest any way in which the railway companies could have been prevented from closing down the canals?

7. In what ways are modern railways superior to canals as means of transport and travel?

**CHAPTER XXII.—THE INDUSTRIAL REVOLUTION:
THE GREAT INVENTIONS.**

1. **Textiles.**—The improvement in transport made the Industrial Revolution possible. We must now see what happened in industry itself. The woollen trade was still by far the most important English manufacturing industry, and it was in it that the change began.

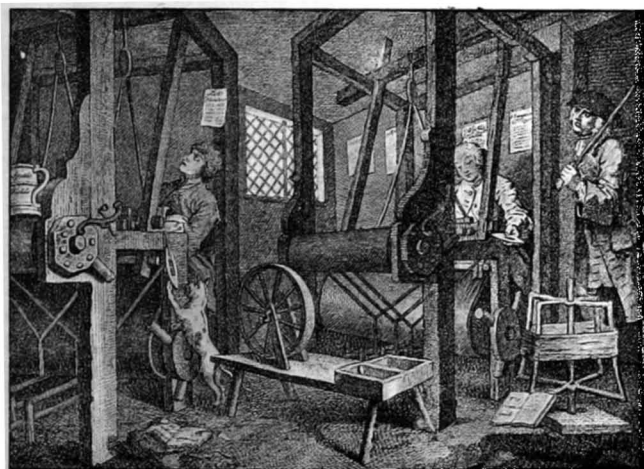
Wool clipped from the sheep's back is called raw wool. It must first be cleaned; then carded, or combed smooth; then spun into yarn; and finally the yarn is woven into cloth, or knitted into stockings or jerseys.

In the old days all this was done by hand. Nearly all girls, rich and poor alike, could spin. A small quantity of wool was washed, combed out with wooden combs, and a bundle of it put on a wooden distaff. The spinner held the distaff under her left arm; in her right hand she grasped a spindle. The spindle was a small piece of wood with pointed ends, one notched to hold the thread; and there was a stone or clay ring round the middle of the spindle. The wool was twined round the spindle, and the spinner twisted it in her fingers, and gradually drew it out into a long thread. Thread spun in this simple way was often as fine as that made by the most elaborate machinery to-day. In India, clever spinners could spin no less than 253 miles of thread, fine as gossamer, from 1 lb. of cotton.

Later, about the 15th century, the spinning-wheel began to take the place of the distaff. The spinner worked the wheel with her foot, and used both hands for the wool. Far more could be spun on the wheel than with the spindle and distaff, but it was not such fine, even thread.

ever, fewer workmen were needed; hence for a time some weavers found they could not get work, and so the invention was unpopular.

In 1764 Hargreaves, a weaver and carpenter, invented



Hand-loom Weaving.

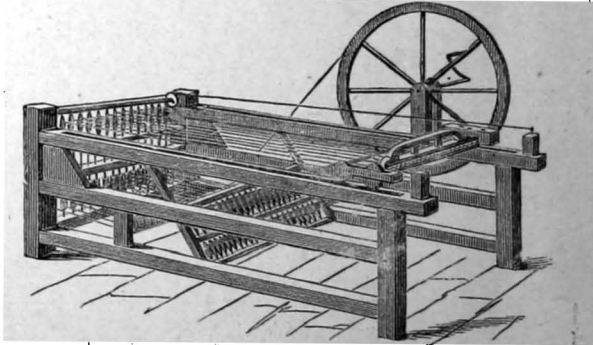
From one of Hogarth's series of pictures, 'Industry and Idleness.'

a machine called the spinning jenny.* It was a wooden frame with a number of spindles in it, each of which spun its own thread, and all worked at the same time. Three years later Arkwright, a barber, invented the water-frame, a method of spinning by means of rollers; and in 1779 Crompton combined these two machines into one, which he called the mule. This machine was worked by water-power. The same sort of machine is still used in all factories, but it has been altered and

* 'Jenny' simply means 'engine.'

improved, and is now worked by steam or electric power.

More and more spindles were added to the machine, so that soon it did as much work as many women spinning with wheels, and yet only one person was needed to mind it. Soon a new difficulty arose, for so much yarn could now be produced that the weavers could not work fast enough to use it all. Evidently a weaving-machine was needed. This need was supplied



Hargreaves' Spinning-Jenny.

by the power-loom, invented by Cartwright, which came into general use at the beginning of the 19th century. It was made on the same principle as the hand-loom, but was worked by water or steam power.

All sorts of machines for carding wool much more finely than could be done by hand have also been invented.

The cotton industry, which had been of comparatively small importance, now made enormous progress, and

these inventions made a great change in the woollen industry also. We have learned before how clothiers bought supplies of raw wool, and gave it out to cottagers to be cleaned and carded, then to others to

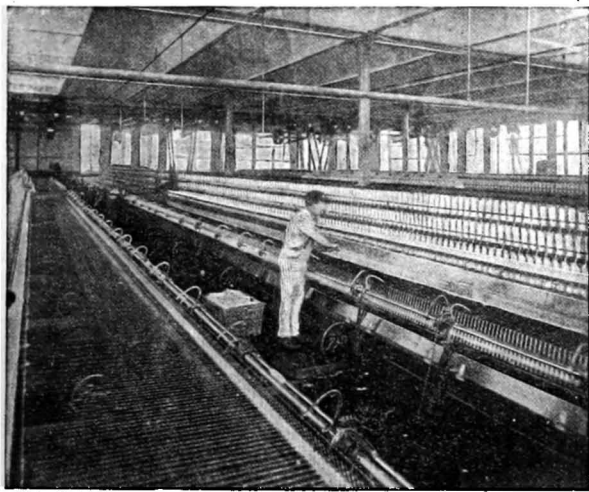


Photo. Fork & Son.

A Spinning-Machine of the present day.

be spun, and lastly to others still to be woven. The clothiers sold the finished cloth to merchants or middlemen, who in turn sold it to retail traders or to foreign merchants.

Both the clothiers and the merchants were capitalists. They needed a large capital to undertake buying and selling on such an extensive scale. Sometimes, however, the spinners and weavers were capitalists too in their own way. They owned their spinning-wheels and hand-loom, and these were their capital.

They did not, however, own their own raw material. The clothier gave them the wool, and paid them for spinning or weaving, and in this respect they were workers earning wages from a capitalist employer. But they worked in their own houses, and so long as they got through the work they could do it when and how they pleased.

Now, however, few weavers and spinners could afford to own expensive machines like the spinning-jenny and the power-loom. The capitalist had to supply the machine, and he found that it was much simpler to have a large number of machines in one place, and to get the workers to come there to work, than to lend each one a machine to use in his own house. So factories began, and the Domestic System was exchanged for the Factory System.

The worker ceased to have any capital at all. Machine, material, and even workroom belonged to his employer. He had to work when and how his employer determined, not just when he wanted to do so. The employer, too, had to have a larger capital than ever, for now he had to build or buy a big factory, and purchase expensive machinery, as well as pay his employees wages.

Until this time comparatively little cotton had been made or used in England, as Indian cottons were far finer than any that could be made in England by the old methods. With the new machinery, however, good cotton cloth could be woven; and, though it was not of such fine quality as the best Indian cotton, it was much cheaper. Heavy duties were placed on Indian cottons to keep them out of Britain, and large quantities of raw cotton were imported and spun and woven in

England. Soon cotton became even more important than wool.

Trades in which spinning and weaving are used are called the textile trades. The chief branches of the textile trade are the woollen, cotton, linen, and silk trades, and to all of these the new inventions were applied. In Scotland the chief textile trade was in linen, and this industry made great advances after the new inventions. To-day, however, linen is not so much used as it once was. It is more expensive than cotton, and is not greatly employed except for table-cloths and table-napkins, for the best sort of sheets, and to make the wings of aeroplanes.

Until the Industrial Revolution, spinning and weaving wool had been practised all over England. Now, however, the industry began to be centred in a few special places. The new machinery was at first run by water-power, and so factories were built in sheep-rearing districts where there were many running streams. The workers had to live near the factory, and so they all collected in certain neighbourhoods, and new towns sprang up.

In England the greatest centres of the woollen industry became fixed in Yorkshire, particularly around Leeds and Bradford, and in that portion of the west of England round Frome and Stroud. In Scotland, woollen-weaving, hitherto rather neglected, became important. The Border towns, Galashiels, Hawick, &c., became centres of woollen-weaving; and woollen-spinning was begun in various other districts. The chief centre of the linen trade in Scotland is Dunfermline.

The cotton trade, which was more important in England

than in Scotland, had its great centre in Lancashire. Silk was never manufactured in Britain to the same extent as wool or cotton, for the silk trade was unable to compete with that of France. French workers have very good taste, and have made the French silk industry the most important in Europe.

2. **Coal and Iron.**—In 1760 the most important English manufacturing industry, after wool, was iron. The early iron trade had centred in Sussex, Shropshire, and the Forest of Dean. The great iron deposits of the north, however, were still largely unknown, and great quantities of iron were imported from Sweden.

Iron was at that time smelted with charcoal, as it was thought that only charcoal fires could make the furnaces sufficiently hot. Charcoal is made from wood, and the supplies of timber for this purpose were running short, so that a new fuel was needed. Abraham Darby, of Coalbrookdale, on the Severn, began to make experiments. He treated coal as charcoal-burners treated wood, and so, early in the 18th century, discovered coke, which now began to be used for smelting instead of charcoal.

Later it was discovered that iron could be smelted with raw coal, and this was a great saving of trouble and expense. The output of iron could now be greatly increased, especially as it was ascertained that in the North of England and in the Forth and Clyde valleys there were great fields of coal and iron lying close together ready to be worked. Both the iron trade and the coal trade grew fast. The ample supplies of iron encouraged the hardware trades (the manufacture of knives, pots and pans, &c.), and they flourished also.

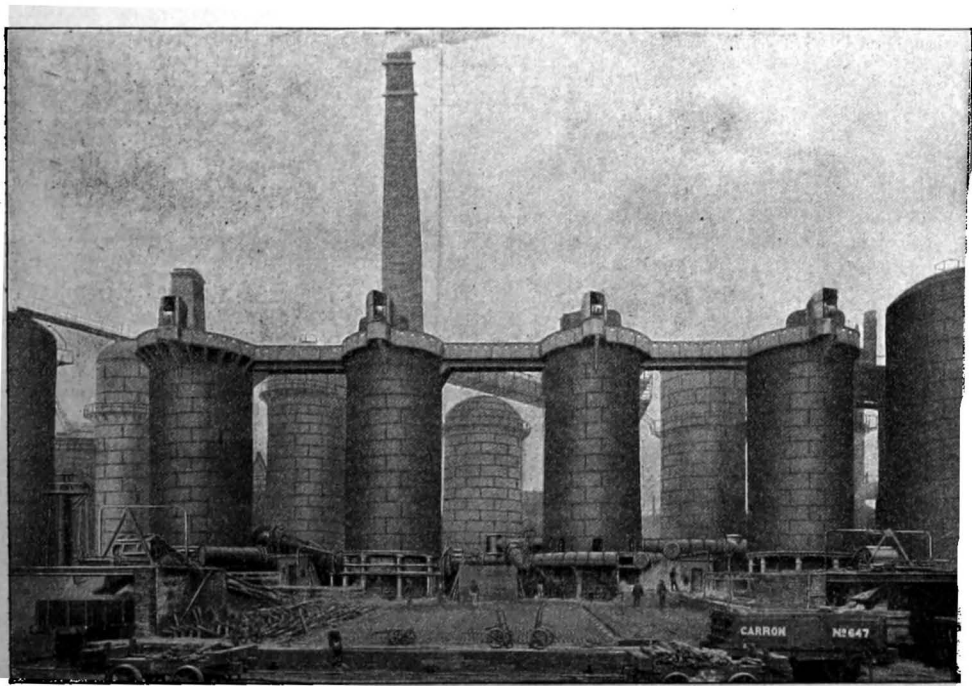
Iron, as it comes from the earth, is mixed with many impurities, and in that state is called iron-ore. Before it can be made into steel, or used to make ironware, it has to be cleaned of its impurities by a process in which the iron is melted out of the ore by the heat of a blast-furnace. After being subjected to further treatment the iron is ready to be used as it is, or turned into steel.

The inventor of the present type of blast-furnace, which can be made much hotter than the old style, was Roebuck, of the Carron Ironworks, near Falkirk. Carron Oil, the best remedy for burns and scalds, it may be noted, takes its name from Roebuck's works. It is made of olive-oil and lime-water, and was first used by his workmen.

Improvements were also made in coal-mining. Better methods of pumping out water were discovered, and deeper shafts could be sunk. Sir Humphry Davy invented the safety-lamp, which greatly lessened the danger of working mines. He could have made a great deal of money by patenting his invention, but this would have made it more difficult and more expensive for miners to get the safety-lamp, so he refused to do so.

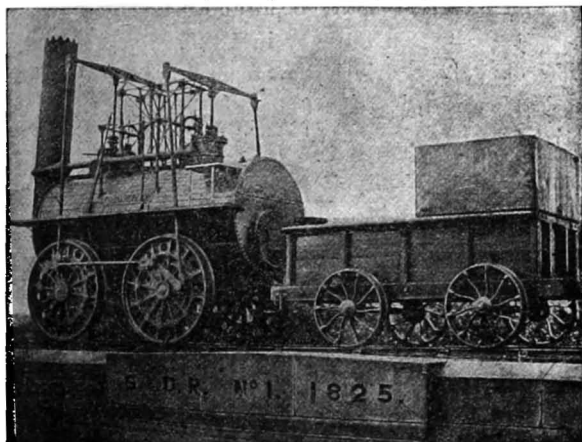
Before the Industrial Revolution the richest and most thickly peopled districts in England were the south and east. But now the chief centres of the textile trades and the coal and iron trades were in the north and the Midlands. The people followed the industry, and these districts now became the most thickly populated in England, except London and its immediate surroundings.

3. **Steam-power.**—James Watt, a Scottish engineer, was born in Greenock in 1736. When he was about



The Blast-Furnaces at Carron.

thirty he invented the steam-engine, a means of working machinery by the power of steam instead of by manual labour or water-power. He was, however, unable to develop his invention until he met Matthew Boulton, who owned the Soho Works at Birmingham, and the two went into partnership. Boulton supplied the capital, and did the business part of the



Photo, Frick.

Stephenson's First Engine—now in Darlington Station.

work, while Watt devoted himself to scientific invention, and in 1769 they patented the steam-engine. It was first used only for working a pump in mines. Later it was applied to all sorts of machinery. Watt, however, did not think it could be applied to railways, and it was as yet only used for stationary machinery.

Symington and later Trevithick were the first to attempt to make a carriage driven by steam-power. They were, however, not quite successful; and the

inventor of the first efficient railway engine was George Stephenson, a poor boy who had been first a cowherd and then a fireman at a colliery. He educated himself, and his engine, the *Rocket*, proved a complete success. It did not go nearly so fast as modern railway engines, and it looks very queer and clumsy to us; but all later engines are a development of it. The first steam railway which carried both goods and passengers was the Stockton-Darlington Railway in 1825.

The first boat driven by steam-power which was a practical success was the *Charlotte Dundas*, launched in Scotland in 1802.

NOTE.—Readers who live in any large town will probably be able to find a museum where the various machines described in this chapter are shown. The owners of spinning and weaving works are usually pleased to allow visitors to see over the mills, and would probably admit children if accompanied by a grown-up person.

Questions.

1. Name any industry specially connected with the following towns: Sheffield; Newcastle; Grimsby; Nottingham; Glasgow; Perth; Dundee.
2. Explain in your own words what is meant by the Domestic System of Industry and the Factory System.
3. Make a table of the chief inventions in the textile and iron trades, and arrange them in two parallel columns, dating each invention.
4. What is a capitalist? Which of the following are capitalists, and what is their capital: A shop-keeper; a market-gardener; a factory-hand; an organ-grinder; a dressmaker; a landowner; a farmer who rents his farm from a landowner; a shop-assistant?
5. Say which branches of the textile trades (wool, cotton, silk, and linen) produce the following materials: Flannel; calico; tweed; satin; velveteen; blankets; merino; gingham; serge; cambric; delaine; crêpe-de-chine; longcloth.

6 Find on the map the chief centres of the British coal, iron, and textile trades to-day.

CHAPTER XXIII.—THE INDUSTRIAL REVOLUTION: AGRICULTURE.

Before the Industrial Revolution much of the land of England and Scotland was still cultivated in the old way, each village having big open fields, which were divided into strips held by the different villagers, and were ploughed and sowed by all of them in common.

In each village some of the land was held by the landlord; some by small freeholders (people who owned their own land); some by copyholders (who perhaps paid rent, but could not be turned out of their farms); and some by cotters, or by small farmers, who paid rent to the landlord, and who could be turned out at the landlord's will.

This open-field system had some very bad points. For example, as the work was done in common, all the strips had to be sown with the same crops, and so no one could experiment and grow new kinds of crops, or use new and better methods of cultivation. One man might be hard-working, and keep his land well weeded; but his neighbour might be lazy and careless. The lazy man left his ground unweeded, and the seeds of thistles, dandelions, and so on spread from it to the industrious man's land.

A great deal of ground was wasted by the turf balks which divided the strips from each other. Moreover, many of the villagers were careless and wasteful. They disliked change and new ideas, and refused to try to

improve their land. Some of them were too poor to get good manure and good implements. There were few fences, and the cattle strayed into the fields and damaged the crops.

Turnips and artificial grasses, such as clover, were long unknown in Britain, and so it was very difficult to feed the cattle properly during the winter. The result was that the cows and the sheep were small, starved-looking, miserable creatures compared with the big, glossy, handsome cows and fat woolly sheep which we see to-day.

The enclosures in the 16th century, of which we have read, were mostly for the purpose of turning arable land into pasture for sheep. Even then, however, a few of the great landowners enclosed their fields in order to try to cultivate them by new and better methods. They gave their tenants separate farms, instead of strips scattered here and there, and made them fence their new fields.

Clover was introduced in 1645, and proved so useful that it was soon adopted everywhere. Potatoes, which were brought from America, were at first planted only in gardens, but later they were grown on a large scale in the fields. Hops, rye-grass, and hemp were introduced, and marl was used to improve the soil.

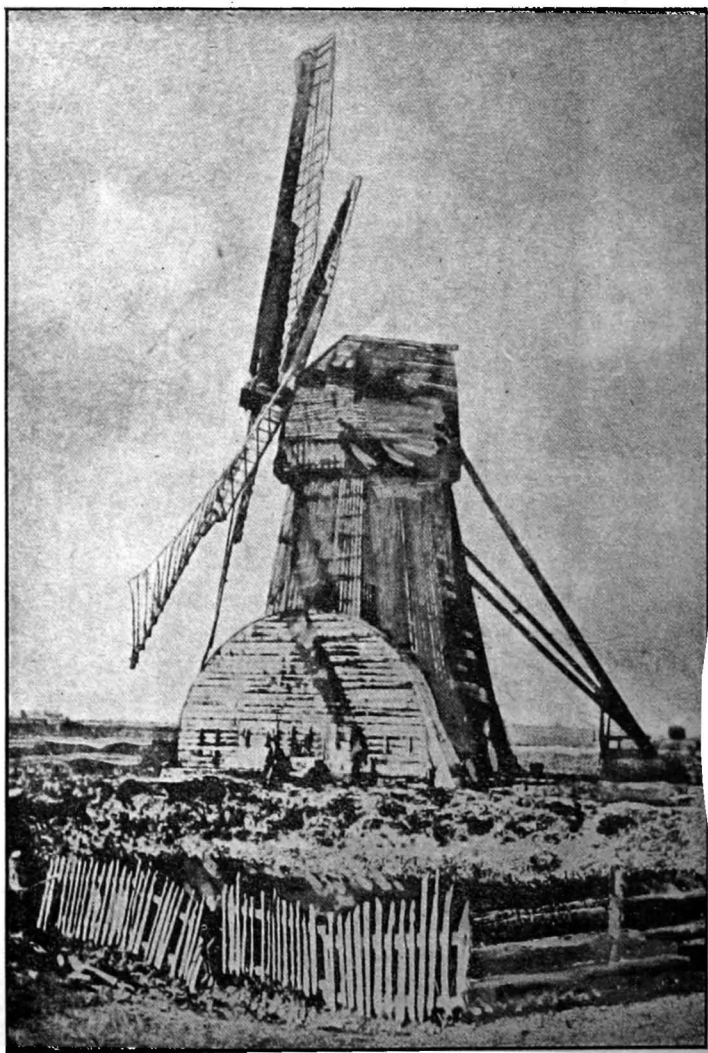
Towards the end of the 17th century many improvements were introduced, though at first only a few intelligent people made use of them. A new variety of turnips was brought from Sweden—that is why they are sometimes called 'Swedes.' They proved specially useful in Scotland for feeding sheep and cows through the long cold winter.

Here and there people began to use the system known as the 'rotation of crops,' instead of the old three-field system. A popular rotation was that known as the 'Norfolk Four-Course System.' According to this system a field was planted the first year with turnips, the next with barley, the third with clover, and the fourth with wheat. The turnips prepared the soil for the barley, and the clover refreshed it after the barley and prepared it for the wheat. The land did not have to lie fallow at all, as it did under the three-field system, and so no time was wasted.

About 1701 a gentleman named Jethro Tull invented a machine called the drill. The drill, which was drawn by a horse across the field, scraped parallel furrows in the ground, and at the same time dropped the seed into each furrow as it went, so that none fell outside the furrow. This was a much more economical way than sowing the seed broadcast by hand. In sowing by hand many of the seeds fell outside the furrows, and were wasted.

At first these improvements were used by only a few, but about the middle of the 18th century the great landlords began to see that their land would be far more valuable if they improved it. Now it was impossible, as we have seen, to introduce most of these changes in the open fields, and so the landlords began to enclose their estates.

In nearly every case a special Act of Parliament had to be passed before any land could be enclosed. We have already seen that the great landowners had an unfairly large share of influence in Parliament, and the result was that Parliament thought principally about



Windmill formerly used for draining the Fens.

From *Reminiscences of Fen and Mere*, by J. M. Heathcote, by kind permission of the author's representative and the Publishers, Messrs Longmans, Green, & Co.

what the great landowner wanted, and did not always understand the point of view of the poorer tenants.

It did not mean to be unjust. At first some landowners got enclosure acts passed by Parliament before their tenants even heard of the plan, or had time to protest. To stop this, Parliament declared that a notice must be posted on the door of the village church for three Sundays in August or September before the enclosure bill was brought forward in Parliament, in order that people who objected could petition Parliament against the enclosure. Even this, however, did not always give time enough for a petition to be drawn up and to reach London.

Besides this, it was the law that at least three-quarters of the votes of the tenants had to be in favour of enclosing. But each tenant had so many votes in proportion to the amount of land he held, and so the large tenants could always outvote the small ones. The cotters had no vote, and they were the people who were most likely to lose by the enclosure.

When the bill had passed, Commissioners were appointed by Parliament to carry it out. The Commissioner heard the claims of all the tenants as to what land they held. For every acre they had held in scattered strips in the open fields, they were given a similar amount of land in a compact, enclosed farm.

Each occupant, however, had to bear the expense of fencing his new ground himself; and as this was often very heavy, as much as £5 an acre, the small tenants could not afford it. Small owners were obliged to sell their little bits of land, and small tenants and copyholders had to give up their holdings and seek other work.

Usually the great landowner of the district bought any land that was for sale, but some landlords did not give a fair price to the seller.

Besides this, though a man got new land for the old, he got no compensation for the common rights which he had lost. Imagine a small-holder with five acres of land, on which he, his wife, and his children had to live. In old times he had a right to pasture cattle on the waste and the fallow field, to gather sticks, to cut peat, and to feed pigs in the wood.

He had now lost all these rights. He had nothing but his five acres, and this was not enough for his family to live on, without the other things to help. The small-holders, therefore, were too often forced to sell their little holdings. The result of this was that soon there were hardly any small landowners left in England or southern Scotland, nearly all the land having passed into the hands of a few great landlords.

In France to-day there are millions of small landowners, each with his own farm, which he cultivates industriously, and on which he and his family live. This is chiefly because, at the time of the French Revolution, the revolutionary government divided the land fairly among the poorer tenants. In England smallholders are very uncommon indeed, and most of the land belongs to great landlords, who let part of it to farmers. This is chiefly because so many of the poor tenants lost their land at the time of the enclosures.

This did not happen on all estates, of course. Many of the landlords were just and good men, who wished to treat their poor tenants fairly ; and, in districts where the

soil was very rich, it was possible for even the smallest tenants to make a living from their little holdings.

The poor cotters and smallholders who were ruined sometimes became labourers on the estates of the landlords. Even before this most of the cotters had acted as labourers for part of the year. They got very small wages, but, as they had their holdings and their common rights as well, they got on very fairly.

Now that they had lost all their other means of living, however, the wages were far too low to keep them. The small sums of money for which they had sold their bits of land were soon done, and they were in a very bad way, for no man could keep a wife and children on seven shillings a week, and many of them got no more. Owing to their poverty many left the village, went to the towns, and tried to find work in the new factories, the ironworks, or the coal-mines that were springing up everywhere. We shall see later what became of them.

One man who was an excellent landlord, and a great improver of cultivation, was Coke of Holkham, who lived in the second part of the 18th century. He inherited a poor, ill-managed, apparently worthless estate, and set to work to improve it. Every year he planted fifty acres of trees, and presently thick woods grew up, which screened off the cold north and east winds from his fields, and allowed the crops to grow and flourish, and drained the marshy ground. Before he died, Coke was able to go for a sail in a ship built from the timber of trees he himself had planted.

He sold his poor Norfolk sheep, and bought fine fat Southdown sheep instead. He improved pasture-land by planting new sorts of grasses. In soil that was not suit-

able for wheat or corn he grew potatoes, and he was the first to grow turnips on a really large scale.

He built comfortable farmhouses, and let them along with the farms at a moderate rent. He paid his labourers good wages. He would not allow a public-house or drink-shop to be opened on his estate, and his tenants and labourers were all so well-off that no poor-house was needed, and no poor-rates had to be levied in the parish, for there were no poor. His tenants were very fond of him, and people came from all parts of Europe and America to learn methods of farming from him.

Another great farmer was Robert Bakewell of Dishley. He greatly improved the breeds of cattle, which became larger and fatter.

Arthur Young did a great deal to teach farmers to use new and better methods. He made tours in different parts of Britain and France, Italy and Spain, and wrote descriptions of the various methods of farming in use, and made suggestions for improvements. In 1793 the Board of Agriculture was founded to encourage agriculture, and Young was made its secretary.

In Scotland agricultural improvements were at first very slow. Landlords had to bring English ploughmen up to Scotland to teach their Scottish tenants what to do. Once the Scots began, however, they learned so quickly that, before the end of the 18th century, English landlords were bringing Scottish ploughmen to England to teach better methods to their English tenants!

To-day Scottish farmers are considered the best in the world. In the rich wheat-growing districts of Perth and the Lothians farmers sometimes get 85 bushels from an

acre of ground; whereas in the great wheat-fields of Canada 14 bushels an acre is considered quite a good crop.

Suitable Additional Reading.

The Deserted Village, by Goldsmith, describes a village where the people have been driven from their lands. Scottish children should read Burns's **Cottar's Saturday Night**.

Questions.

1. Explain clearly (a) the advantage of enclosure from the point of view of the large landowner and the nation in general; (b) its disadvantages from the point of view of the small landowner or cottar.

2. What was the chief difference between the enclosures of the 16th century and those of the 18th century?

3. A farmer inherits a farm consisting of some acres of stony ground, some acres of moor and marsh with pools of water, and some acres of arable land looking north-east. What can he do to improve his farm?

4. Imagine an English 18th-century labourer with five acres of land, common rights of the usual kind, and six shillings a week wages. Which of his necessities would he need to buy in a shop, and which could he provide for himself from his land?

5. If you live in the country, find out what system of rotation of crops is used in your district, and describe the appearance of the crops grown—wheat, oats, barley, rye, turnips, potatoes, hops, clover.

6. Explain the meaning of the expression, 'The introduction of the turnip was the salvation of the Scottish farmer.'

CHAPTER XXIV.—MACHINERY AND THE WORKMAN.

In most cases the first effect of the Industrial Revolution was to make the position of the workman worse than before. One result of it we have already seen.

Before the revolution the workman was likely to have several different ways of making money—several different sources of income. The agricultural labourer had his plot of ground and his common rights to supplement his wages. The weaver probably had a piece of land too, or at least a garden, and when he had no weaving to do he worked on his land.

Now all was changed. The labourer lost his land, and the weaver had to live in a town and work in a factory. The result was that he had to live entirely on what he earned in the factory. When he was out of work, he had no garden to fall back on, in which he might grow food for his family.

An industrial country with a large foreign trade usually has its 'ups and downs.' There are times of great prosperity, when there is a large demand for all kinds of goods. Everyone is buying things, and the workmen have to work hard to provide them. Sometimes they produce too much; the goods become 'a glut in the market,' and people do not buy them. Or, perhaps, a bad harvest comes, or a war, or taxation becomes too heavy, thus causing people to have less money to spend. A 'depression of trade' follows; there is a lessened demand for goods; and consequently some workmen are 'unemployed.'

At the time of the Industrial Revolution these 'ups and downs,' or fluctuations of trade, were worse than usual. This was because, from 1789 to 1815, the French Revolution and the Napoleonic Wars were going on. In some ways this was an advantage to British industry. The other countries were so busy fighting that they had no time to develop their own

industries, and to introduce the inventions that had been made in Britain.

Britain joined in the war in 1793, but she was protected by the sea, and she was almost the only country that did not have fighting going on on her own soil. Many of the other countries were obliged to buy goods from her, and this encouraged British industries.

But bad times followed. By his Berlin and Milan decrees Napoleon forbade the countries that he had conquered to buy goods from Britain. This was at first a great blow to British trade; but afterwards a large smuggling trade sprang up, as these countries found they could not do without British goods. Then Britain went to war with the United States of America (for by this time the American colonies had made themselves independent), and American privateering vessels* did great damage to British shipping. Moreover, some of the European countries became so exhausted after the long war that they could not afford to buy much, and so the demand for British goods fell off. All these things caused great ups and downs in trade.

Before the Industrial Revolution the workmen, when out of work, had their land. But now the factory hands had no other resources. They just had to wait till trade was better and the employer was able to employ them once more. In bad times some employers, to help their workmen, try to keep their factories open as long as possible, even if they work only half-time. But no employer can keep on for a

* Privateering is a sort of piracy licensed by the Government.

long time paying people to make goods that no one will buy. He would be ruined, and that would be worse still, because then he would not be able to reopen the factory at all, as he would have no capital left to carry it on.

After the Industrial Revolution, therefore, the workman's position became much more uncertain. Unless he could manage to save some of his wages in good times, then in bad times he would have nothing to live on and would be in great distress. Unfortunately at this time wages were very low, and it was very difficult to save anything.

At first, the use of machinery brought unemployment, as one machine did the work of many men. Later it brought more employment, as it usually does, for, by lessening the price of goods, it brought more trade, more wealth, and more profits, and in the end that meant that there was more work to do, and more men needed to do it. It took some time for this to happen, however, and the period of change was made worse, because at first some factory-owners began to employ children instead of grown-up people. To work a handloom or a spinning-wheel needed practice, intelligence, and skill; but even a small child could learn to mind a machine which had just to be watched, and could be stopped, if anything went wrong with it, by turning a handle or pressing a button.

As children could be hired for a few pence a day, some masters preferred to employ them, even though the fathers were out of work. Many masters disliked the idea of employing little children, and would rather not have done it. But if a few did it, all the other

factory-owners had to follow suit, or those who used child-labour would have had an unfair advantage. They could have sold their goods cheaper, and so ruined those who employed grown men and women, and paid them full wages. The introduction of machinery, therefore, caused wages to fall very low at first, as well as causing unemployment for a time.

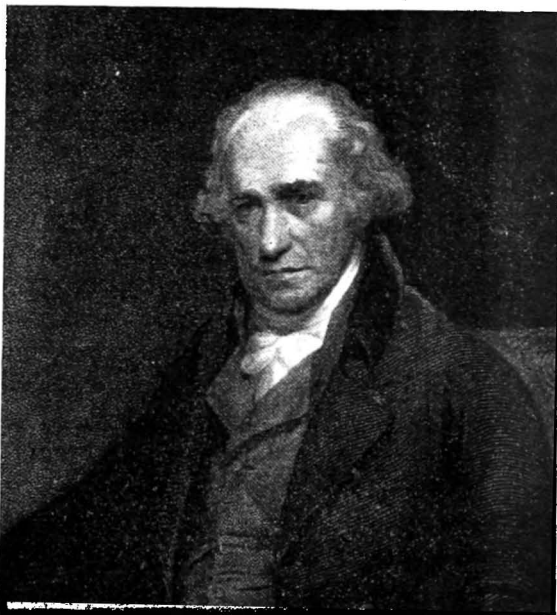
It was towards the end of the Napoleonic Wars, just when the country was exhausted from the long struggle, and food was scarce and very expensive, that power-looms began to be introduced generally. This meant that the handloom weavers were thrown out of employment, and at a time when things were already very bad. In their desperation the weavers attacked some of the new factories, and broke the machines. Some of the employers who had introduced machines were shot at, or other attempts were made to murder them. One of the leaders of these riots was a person who called himself 'Captain Ludd'; hence they are often called the Luddite Riots.

The worst rioting was in 1816, the year after peace was proclaimed. The riots were severely suppressed, and those of the leaders who were captured were punished by imprisonment or by transportation to the new colonies in Australia.

The use of machinery, it may be noted, has other disadvantages for the workman. Weaving with a handloom, spinning with a wheel, and other work done by hand might be difficult, but it was interesting, as it required artistic taste and skill. But now the machine did all the work. The labourer had only to watch it, and this was dull, monotonous, and uninteresting.

How dreary to spend all day doing one small, mechanical action over and over again!

In the days of the Domestic System the workman might have to work hard, but he could work as he pleased. He could leave his loom when he was tired,



Photo, Emery Walker.

James Watt.

and step to the door to breathe the fresh air and look at the flowers in his garden. His neighbours dropped in to talk to him as he worked, and his children played about.

But the factory hand had to work as his employer told him all day long, and often in a dirty room with bad

air. He could only stop to rest at stated times set aside for meals. He could not talk or whistle at his work, and the whirring, deafening noise of the machine went on all the time.

When work was scarce, workmen could not afford to bargain, but had to take whatever their employer offered. Many employers worked their hands far too hard. They rarely worked less than twelve hours a day, and sometimes fourteen or fifteen, or even more.

When all these discoveries were being made, and trade and industry were growing fast, there was a chance for enterprising men to make their fortunes. Some workmen seized their opportunities, made a great deal of money, and became factory-owners in their turn. These men were often the worst employers. Their success made them hard and selfish, and they had no pity for people who had not been so clever as themselves. They would say, 'Every man must look out for himself. Our business is to make money, not to coddle our workmen.'

You may ask, 'Why did not the Government interfere to stop these abuses, and to help the workmen?' We shall see the reason why in the next chapter.

Suitable Additional Reading.

There are many interesting stories which deal with the hard life of the workmen after the Industrial Revolution—as, for example, *Hard Times*, by Charles Dickens; *Mary Barton*, by Mrs Gaskell; *Alton Locke*, by Charles Kingsley; and *Sybil*, by Benjamin Disraeli (Lord Beaconsfield).

Questions.

1. Make a list of (a) the advantages, (b) the disadvantages, of the use of machinery in industry.

2. Write an imaginary speech supposed to be made by a handloom weaver who is being tried for taking part in the Luddite Riots, explaining his reasons and defending himself.

3. Explain why a bad harvest has a bad effect on trade.

4. Explain clearly in your own words the meaning of the expressions: fluctuations of trade; glut in the market; depression of trade.

CHAPTER XXV.—LAISSER FAIRE.

In the old days the Government had thought it its duty to take particular care of trade and industry. It had protected British industries from foreign competition, and had passed the Navigation acts to encourage shipping and foreign trade. This, you will remember, was called Mercantilism.

The Government had also thought it its duty to look after the welfare of the people. It was for this reason that all the Poor Laws of the Elizabethan Age had been passed. The Craft Gilds, which regulated industry and helped the workman in time of need, were encouraged. A law was even passed allowing the Justices of the Peace in any district to fix a fair rate of wages, and to permit no one to pay more or less.

Most of these laws were now out of date. The Poor Law was very badly administered. The Craft Gilds had long been dying out. They could not exist under the new conditions of industry, and indeed did more harm than good. The few that remained did very little except try to prevent new men from entering their trade, and when trade was growing so fast this was impossible. Soon most of them vanished. In some trades, however, the work which the Gilds had done in helping

the widows and orphans of workmen, and so on, was continued by Workmen's Friendly Societies.

The law which allowed the Justices of the Peace to fix fair wages had long fallen into disuse. The workmen now tried to get this law revived, to help them through the bad times. The Government, however, were unwilling to do this, because opinion had changed on these matters. A number of books on economics had been written which had given the governing classes new ideas.

The first and most important of these was *The Wealth of Nations*, by Adam Smith, a Scottish professor. In a few years you will be able to read this book for yourselves, for it is not difficult and is very interesting. There is no time to tell you all that is in it, but only a few important things.

What Adam Smith pointed out particularly was that trade and industry grew much more quickly and naturally if they were left alone than if the Government was always interfering and trying to help. He showed that trade and industry in Britain were hampered by hundreds of rules and regulations made by the Government or by the Gilds, which now did more harm than good, and were just a trouble and a hindrance.

He also showed that it was foolish to think that a country should attempt to produce for itself all the goods it needed. For example, he pointed out that though grapes *could* be grown in Scotland, it was much cheaper and more sensible to buy them from France, where the climate was suitable for grape-growing, and to give in exchange for them things that could be more easily produced in Scotland.

His reasoning was so clear that no one who read his

book could help agreeing with what he said. Unfortunately, the Government took up his main idea in a rather ignorant fashion. They jumped to the conclusion that interference of any kind must be harmful to trade. The policy of leaving trade and industry entirely alone is called 'Laisser Faire.' This is a French phrase rather difficult to put into English. It means something like 'Let things alone to look after themselves.'

Now, generally speaking, it is much better to leave trade and industry alone; but there are exceptions to every rule, and Britain was passing through a very exceptional time. The most tremendous changes were taking place; no one quite understood what was happening; and in the confusion all sorts of unnecessary evils crept in. If the Government had interfered in a sensible way, they could have stopped many of these without doing any real harm.

It was certainly interfering with the freedom of trade to allow the magistrates to fix a fair rate of wages, but it was not really disturbing trade to say, 'No child under fourteen ought to work in a factory, and no one at all ought to work more than ten hours a day.' If the Government had made these two rules, there would have been a greater demand for labourers, and wages would have risen of their own accord. Industry can flourish without employing young children or overworking men, because men who are asked to work for only a fair time work better than those who are overworked and tired out. So laws of this kind would not really have interfered with industry.

The Government, however, did not understand this. They carried Adam Smith's ideas a great deal further

than he would have gone himself. They abolished the law which allowed the Justices to fix the rate of wages, but they did nothing to help the workmen in any other way. Naturally, therefore, the workmen tried to help themselves. They began to form unions or societies to try to get wages raised and the hours of labour shortened.

When a workman makes a bargain with an employer to work for him for a certain amount of wages, he makes a contract with him. The writers on economics said, quite rightly, that it was very important that this contract should be free, and that no one should interfere with either side of it.

The Government said that workmen's unions to enforce a higher rate of wages interfered with 'Freedom of Contract.' This was not true, for the workman at that time was not really free. The employer knew, in times like those, that he could easily get another workman if the first did not agree to his terms. The workman knew that if he did not take whatever the employer offered, he very likely would not get work anywhere else. Only a number of workmen joining together were strong enough to make a free bargain. They could say, 'Give us each fair wages, or none of us will work for you.' Then the employer would bargain with them, for to dismiss two hundred workmen is a very different thing from dismissing one.

In different circumstances, as for example, at a time when labour was scarce, the workmen might have the advantage. They could all join together, and force the employer to agree to unfair terms. But this was not the case at the time of the Industrial Revolution. At

that time the workmen really needed all the advantage that unity could give them to make them equal to the employer.

At the same time as they founded their unions, the workmen began to agitate to get themselves represented in Parliament. Most of them had no votes, and some of the big new towns, like Manchester, sent no members to Parliament. They thought Parliament would treat them more fairly if members elected by themselves were there to speak for them.

The Government did not mean to treat the workmen unfairly. They believed that no laws they could pass would be of any use to raise wages. The economists developed what has been called the Wage-Fund Theory. There was only a certain amount of money in the country, they said, available for paying wages. The workmen could not get higher wages, because there was nothing to pay them with. Economists really believed this, but they were quite wrong. The employers could easily have afforded, at that time, to make smaller profits and give more money to their hands, for many employers were making unfairly large profits.

The Government were thoroughly scared by the complaints of the workmen for another reason; and that was because they feared a Revolution like that which had occurred in France in 1789. France is the country from which Europe has got most of its great new ideas. The French Revolution was a very important event, not only for France, but for all the world. If it had never happened, we should all have been living in quite a different way, and probably not so happily. Most likely you have heard that the Revolutionists chose for their

motto, 'Liberty, Equality, Fraternity' (brotherhood). They taught other nations to understand these ideas also.

In 1789 France had got into a dreadful state. For a long time the government had been very bad. Paris was the most splendid city in Europe, and the king and the nobles were very extravagant, and thought of nothing but pleasure. The poorer people, especially in the country, lived in the greatest misery. They were wretchedly poor, and yet they had to pay all the taxes, while the wealthy nobles paid nothing, and made their poor peasants, who were still villeins, pay them heavy rents.

At last the king was forced to try to make some reforms, but it was too late. The Revolution broke out, and the people, who had been so cruelly oppressed that they were driven mad with suffering, took a terrible revenge. The king and queen, and hundreds of the selfish nobles, were executed, while many innocent persons suffered with the guilty.

At the same time the Revolutionists made great reforms. In a few years you would scarcely have known France to be the same country. Before the Revolution you would have seen barren wastes, with a few wretched, starved, terrified-looking peasants creeping about. Now there were fields of corn, with cheerful industrious people working in them, and rosy children playing.

At first the British had been pleased that the French were going to reform their government. But, when the king and the nobles were executed, the British Parliament became alarmed and shocked. They joined the other countries of Europe in attacking France, and tried

to make the French take back the next heir of the royal family as king. They forgot all about the good side of the Revolution, and saw only its bad points. They were full of terror lest the people of Britain should rebel, as the French had done. Now the safest way to prevent this would have been to help the workmen, and see that they were treated fairly. Then they would have had no reason to rebel.

Instead, the Government determined to treat them harshly, and frighten them, so that they would not dare to rise. In 1797 there was a great panic. The French were winning victories, and many French spies were known to be in Britain. The Government were afraid that treasonable secret societies sometimes disguised themselves as ordinary trade unions.

So they took this chance to pass very severe laws, called the Combination Laws, against these workmen's unions (1799-1800). They made it a crime, for which men could be imprisoned, to form or join any society for the purpose of raising wages or shortening the hours of work, or in any way interfering with the carrying on of trade or industry.

Now a very curious thing happened. Just before the Government did this, the Justices of the Peace had decided that they must do something to help the workmen. In the country districts the farm labourers could not live on their wretched wages. The Government had decided that nothing could be done, but the Justices made up their minds that something *must* be done.

At a small place named Speenhamland, in Berkshire, the Justices decided that they would add to the

wages of the agricultural labourers by giving them grants out of the poor-rates. As soon as this was known, the Justices in nearly all the country districts began to do the same thing. The plan was soon used nearly everywhere, so that the decision of the Speenhamland Justices was nicknamed 'The Speenhamland Act of Parliament.' It was not, of course, an act of parliament at all, but it was obeyed just as if it had been one. So you see the Justices of the Peace, who were practical men, had decided the question exactly the opposite way to the Government, and had made up their minds that things could not be left alone to go on as chance might decide.

The Justices meant well, but, as we shall see, their plan did a great deal of harm in the end. It would have been very much better if the Government had tried to settle the rate of wages, than to let this plan be adopted.

Suitable Additional Reading.

All readers should know something about the French Revolution, and most English stories give a very false idea of it. There are three French stories translated into English which are more correct, and all are very exciting. These are: ***Ninety-Three***, by Victor Hugo; ***Taking the Bastille***, by Alexandre Dumas; and ***The Reds of the Midi***, by Félix Gras.

Questions.

1. Explain clearly in your own words what is meant by: 'Laisser Faire'; 'The Wage-Fund Theory'; 'The Combination Laws'; 'The Speenhamland Act of Parliament'; 'Freedom of Contract.'

2. Name any ways in which the Government interferes with the conduct of trade and industry to-day.

3. Which side do you think has the advantage in making a contract at the present day—the workman or the employer? Give your reasons in full.

4. Compare this chapter with Chapter IX., and show how the regulations made by the Gilds would have been out of place under the Factory System.

CHAPTER XXVI.—THE HUMANITARIANS.

About this time there began to be a great increase of humanitarian feeling—that is, a feeling of pity and love for others, and a desire to prevent suffering and distress.

The 18th century had been a hard-hearted age. Many evils had been allowed to go on unchecked, and there was a great deal of unnecessary suffering. For example, the prisons of those days were very badly managed. The jailers were not paid, and so they tried to make as much money as possible out of the prisoners. People who had been tried and declared innocent were sometimes kept in prison because they could not or would not pay the jailer the fees that he claimed as his due. The prisons were frightfully dirty and unhealthy. An infectious disease called jail fever was nearly always to be found in them, and many prisoners died of it every year. Even judges, and others present in court during a trial, have been known to perish of the infection.

The cruel practice of kidnapping negroes in Africa and selling them as slaves in America was still allowed. During the voyage they were treated with very great cruelty, resulting sometimes in hundreds of deaths; and, while some of them found kind masters in America,

others fell into the hands of cruel masters, who used them shamefully.

The British criminal laws were still terribly severe, hanging being the punishment for stealing even comparatively small sums. In fact, so many offences were punishable by death, that out of pity juries would sometime declare a guilty man innocent. This made the law very uncertain in its effect, as one man might be hanged, and another set free, for exactly similar offences. Even children could be hanged, and one cruel judge actually sentenced to death a little boy of nine who had stolen £1 which he picked up in a Post Office. The boy was, however, afterwards pardoned by the Government.

Such cruel sports as bull-baiting, bear-baiting, and cock-fighting were allowed to go on unchecked. But perhaps worst of all was the way in which little children were treated in factories after the Industrial Revolution began. We have seen that it was cheaper for employers to hire children to mind the machines than men or women. At first some employers went to the poorhouse, and offered to take a number of pauper children as apprentices. These poor children had no parents or friends to look after them, and the poorhouse authorities only wanted to get rid of them. Sometimes they were terribly ill-used. They were made to work fifteen hours a day, were never sent to school or taught anything, and were all herded into one small dirty room to sleep. They got very little to eat, and were dressed in rags.

Even children who had parents to look after them were often obliged to work in factories, in order to earn money. They had to rise at four o'clock, run to

the factory in the dark and cold, and work there the whole day long. If they were tired out and fell asleep, they were beaten. The noise of the machinery went on all the time and made them dizzy.

The conditions under which miners had to work were



William Wilberforce.

very severe. In the old days they were regarded with fear and awe by ordinary people, for their lives, spent underground and in the dark, made them appear strange and mysterious. No one took much interest in them and the hardships they endured. In Scotland, the practice for a time had been to send condemned criminals to work in the mines, and, though this had long ceased, the miners were still treated as if they were not free men. Once a boy or a girl worked in the mine for

a year, he or she was never allowed to leave again, but had to remain a miner for life. In 1799 an Act of Parliament was passed which put an end to this sort of half-slavery.

We have already read about Sir Humphry Davy's invention of the safety lamp, which made mining much less dangerous. But there were still many hardships, and in particular children were employed under very cruel conditions. The bigger boys and girls had to drag trucks of coal about, sometimes crawling on hands and knees through narrow passages. In these passages there were at intervals little doors which had to be opened to let the trucks of coal go through. They had, however, to be shut again at once, because if they were left open there might be a draught, and this might cause an explosion. Hence children were made to sit beside these doors and open and shut them as the trucks passed. Little children of three or four were employed, so small that they had to be carried to the mine on their fathers' backs. They had to sit there all alone in the dark, sometimes for fifteen or sixteen hours.

Elizabeth Barrett Browning, the poetess, wrote a beautiful poem called 'The Cry of the Children,' in which she tried to make people understand what these children had to suffer. This is part of it:

'For, oh,' say the children, 'we are weary,
And we cannot run or leap.
If we cared for any meadows, it were merely
To lie down in them and sleep.
For all day we drag our burden tiring
In the coal-dark, underground,
Or all day we drive the wheels of iron
In the factories, round and round.'

'For all day the wheels are turning, turning,
Their wind comes in our faces,
Till our hearts turn, our heads with pulses burning,
And the walls turn in their places.
Turns the sky in the high window blank and reeling,
Turns the long light falling down the wall,
Turn the black flies that crawl upon the ceiling,
All is turning, all the world, and we with all.'

At first only a few good and kind-hearted people began to think about these evils, and to try to stop them. Most people, if they had seen them happen, and had thought about them, would have said at once, 'Oh, this is dreadful! It must be stopped!' But only a few persons saw these things going on. Many people did not know of them at all. Others were told of them, but had not enough imagination to understand how bad they were. Some refused to believe them, or to think about them, because it made them unhappy to do so.

The first humanitarians had to rouse people to consider these things, and make them insist that Parliament should pass laws to stop them. It was slow and difficult work, and we all ought to know the names of the first humanitarians, who spent their lives working to help others.

John Howard was the man who put an end to the bad conditions in prisons. He had inherited a comfortable fortune from his father, an upholsterer. Having been made High Sheriff of Bedford, Howard thought it his duty to visit the prison there, where he was so shocked that he made up his mind to devote his life to improving matters. He travelled all over Europe, visiting the prisons in every country, noting all their good and bad points. He got Parlia-

ment to pass laws for the payment of jailers, for the immediate release of innocent prisoners, for keeping the gaols clean and healthy, and for opening hospitals for sick prisoners. He died in 1790, on his way to Turkey to study the prisons there, of a fever which he caught from a sick girl whom he helped to nurse.

William Wilberforce devoted his life to stopping the slave trade. He was a great friend of William Pitt, the younger, and when they were both young men they planned out this work. In 1807 the slave trade was forbidden by Parliament, and in 1833 slavery was abolished in all the British dominions. Wilberforce died just a month before this last Act was passed, and did not actually see the final success of his work.

Samuel Romilly was the grandson of a French Protestant refugee. He began life as a watchmaker, but afterwards inherited some money, and became a lawyer. He travelled abroad, and became friends with some of the French revolutionary leaders. When he came home he went into Parliament, and devoted himself to obtaining the reform of the Criminal Law. His progress was very slow, for time after time the House of Lords threw out the bills which he induced the House of Commons to pass. In 1808 he had his first success, and a law was passed by which the crime of picking pockets ceased to be punishable by death. In 1818 his wife died, and he became so unhappy that he killed himself. But he had done his work. He had roused public opinion, and in 1832 an Act was passed abolishing the death penalty for all offences except murder and treason.

In 1824 a number of persons founded the Society for the Prevention of Cruelty to Animals. Martin's Act, to

protect animals from ill-treatment, had been passed two years before, and many other Acts followed. In 1849 cock-fighting, bull-baiting, and bear-baiting were forbidden by law.

The humanitarians, of course, wished to help the factory children, as soon as the facts about them became widely known. This first happened when an infectious fever broke out in a factory near Manchester, where pauper children worked. It was caused by the unhealthy conditions in which the children lived, but it spread to the town, and many people caught it and died. A doctor named Percival, who attended the sick, was shocked by the condition in which these children had been living. He urged that the Government should make laws regulating children's labour, and he helped to found the Manchester Board of Health, which advised the Government to do something.

Other cases of cruelty became known, and in 1802 the elder Sir Robert Peel carried the Health and Morals of Apprentices Act. This Act said that children were not to work at night, and not for more than twelve hours a day; that their masters must have them taught reading, writing, and arithmetic, give them a suit of clothes every year, and provide clean and comfortable rooms to sleep in. Though this was a step in the right direction, the Act had many faults. It applied only to children employed in cotton and woollen factories, not to other trades. The penalty for disobeying it was a fine of only £5. It was to be enforced by the Justices of the Peace, and many of these were themselves the owners of factories where children were employed and ill-treated,

Several people had become interested in the factory children, and worked to get new laws passed. One of the most important was Robert Owen. Owen owned a factory himself, and he determined to show other people that he could run it without ill-treating children. He employed no child under ten, and those whom he did employ worked only ten hours a day. He found that all his hands worked much better when they enjoyed shorter hours, because they were not so tired. He provided good schools for his child labourers, and never allowed them to be struck or beaten, so that they became very fond of him.

In 1819 another Act was passed, owing chiefly to the efforts of Peel and Owen. It said that no child under nine could be employed, and no child under sixteen was to work more than twelve hours a day. But it applied only to the cotton trade, and was to be enforced by the Justices.

For a time the leader of the movement was Richard Oastler, who published a number of letters on 'Slavery in Yorkshire,' describing the treatment of the factory children. But he was defeated at a general election, and Lord Ashley was asked to take his place in the House of Commons as the champion of the children. Ashley was the son of the Earl of Shaftesbury, and afterwards succeeded to this title. He could have had a brilliant career as a politician, but he gave it up to devote himself to helping the children. He lived to be eighty-four, dying in 1885, after a long life spent in doing good. Besides helping the factory children, he did splendid work for ragged-schools, reformatories, working-men's institutes, and foreign missions.

It was under his leadership that the important Act of 1833 was passed, forbidding night work to all persons under eighteen. But the really important thing about it was that it applied to *all* textile trades, not only to cotton, and that it appointed Government inspectors to see that the laws were enforced. These inspectors visited all the factories in the country, and did splendid work there.

Lord Ashley next told the House of Commons about the overworking of children in coal-mines, and in 1842 an Act was passed forbidding the employment underground of women and girls, and of boys under ten. It would take too long to tell of all the different Factory Acts which Shaftesbury and his friends introduced, and which were passed at intervals down to 1878. The result of his work was that very young children could not be employed in any trade, and that women, and boys and girls under eighteen, could not be worked for more than ten hours a day. This soon came to mean that the men worked only ten hours too, as they could not get on without the others to help them. Employers were also obliged to guard their machinery carefully, so that accidents might not occur.

Other laws were passed providing that factories must be kept clean and healthy, that there must be regular breaks for meals, certain holidays, and protection against fire. Special rules were made about trades which were dangerous to the health of the worker, and some of these were forbidden altogether. Another Act forbade the employment of children as chimney-sweeps.

Suitable Additional Reading.

1. The whole of 'The Cry of the Children' should be read. It may be found in any volume of Mrs Browning's poems.

2. Some account of life in the mines and the work of the humanitarians may be found in Edith Seeley's story, ***Under Cheddar Cliffs***.

3. Thomas Hood's poem, 'The Song of the Shirt,' should also be read. It was written to rouse opinion about the overworking of women in the clothing trades.

4. ***The Clever Woman of the Family***, by C. M. Yonge, has an account of the overworking of children in a lace factory.

5. For chimney-sweeps, read ***The Water Babies*** by Charles Kingsley; and Blake's poem, 'The Chimney-Sweepers,' in his ***Songs of Innocence***.

Questions.

1. Write a letter, supposed to be from a factory child, giving an account of his or her experiences.

2. Explain clearly why it was better to have the factory laws enforced by Government inspectors than by Justices of the Peace. Give all the reasons you can think of.

3. Choose the one of the humanitarians who interests you most, and write a short essay on his life and work.

4. Explain why the introduction of a ten-hours day for women and children meant a ten-hours day for men also.

CHAPTER XXVII.—THE TRADE UNIONS AND THE REFORM MOVEMENT.

To follow the story of the factory children, we have gone a good way into the history of the 19th century. We must now go back to the days of the Industrial Revolution, and see what happened after the 'Speenhamland Act' of 1795 and the Combination Laws of 1799-1800.

Seventeen years passed between the first Factory Act of 1802 and that of 1819; and neither of them, you remember, did very much good. All this time the Government refused to help the workmen, but the work-

men did what they could to help themselves. The Combination Laws made it a crime for them to form unions or to go on strike for the purpose of raising their wages or shortening their hours of labour. Even these laws, however, could not prevent the workers from trying to better their lot, for things were so bad that they could not be endured quietly. The Combination Laws, therefore, only drove the workmen to be lawless and rebellious.

We have seen how the weavers rose in the Luddite Riots. In this and other industries trade unions were formed secretly. They met in the dark, in out-of-the-way places—in some lonely field, in an old deserted house, or down in a cellar. Every member swore a solemn oath always to be faithful and never to betray the union. New members were brought in blindfolded, and made to swear fidelity on a skull, while the leaders stood round wearing black masks. All this was done to make sure that no one would betray the union to the police.

These secret unions organised strikes, usually for better wages. These, however, were rarely successful, the masters nearly always proving stronger than the men. Wages were so small that the men could not manage to save much or to pay large contributions to their union, even in good times. Hence when the strike came they had scarcely any money to live on, and at last starvation drove them back to work, one by one, on the employers' terms.

The masters commonly refused to take back those whom they knew to have been leaders of the strike. If such men were denounced to the police, they could

be arrested, tried for sedition—that is, for stirring up people to disorder and rebellion—and, if found guilty, they could be imprisoned or transported. In order to discover these secret societies and to prevent strikes, the Government employed spies, who disguised themselves as workmen, joined the trade unions, and then betrayed them to the police.

In a few of the older trades, which needed highly-skilled workmen, trade unions had existed before the Combination Laws were passed, and these were allowed to go on. The masters could have stopped them at once by appealing to the law, but, so long as they did not use violence, the masters did not object to them. These unions did good work. They raised the wages in their own industries, and they served as models for the unions in other trades.

You must not think that all the masters were selfish men, who did not care for the welfare of their workmen. Many of them would have liked to treat their employees better; but, so long as the bad employers kept to low wages and long hours, the others had to follow suit, or work at a disadvantage. They felt they could not afford to let rival factories work more cheaply than their own.

After the Battle of Waterloo and the peace, things grew worse. The war was over, foreign countries were not buying so much from Britain, and trade was greatly depressed. There were several bad harvests, which made things worse, and the price of bread rose very high.

The workmen made a great effort to get things reformed. They believed that if they could only get

representatives into Parliament to plead their cause matters would be better. They asked that the poorer classes should have votes, and that votes should be given on the same terms in all parts of the country. They further asked that the constituencies should be re-arranged. At this time some little villages (which long ago had been important towns) sent one or even two members to Parliament, though, perhaps, there were only a dozen houses remaining in the village. Many of the large new industrial towns, on the other hand, had no members at all.

Among the workmen's leaders were William Cobbett and 'Orator' Hunt — so called because he was a very fine speaker. While these two demanded political reforms, another man, named Francis Place, devoted all his time to getting the Combination Laws repealed, and trade unions allowed to exist.

Francis Place was a tailor who had a shop at Charing Cross in London. He lived quite quietly, and the outside world never heard his name; but he was so clever and able that he had a great deal of secret power and influence. He never tried to get into Parliament himself, but he induced several members of Parliament to work for him, and to say whatever he wanted to be said. The most important of these was Joseph Hume.

If you had found your way into the private room behind Place's shop, you would have seen many interesting people. There would perhaps be an M.P. who had come to seek for information about industrial conditions, and another asking Place to help him to prepare the speech which he meant to make in Parliament next day. Newspaper editors and writers on political

economy would come to discuss affairs with him, and trade-union leaders and workmen to ask his advice. The tailor was really one of the most important men in England, though few people knew it.

In 1824 Place and Hume induced the Government to appoint a committee which was to find out how the Combination Laws really worked, and whether trade unions were being fairly treated. Place worked hard. He brought people from all over the country to give evidence before the committee in favour of the trade unions. The evidence was so convincing that the committee reported to the Government that trade unions ought to be allowed, and the Combination Laws were repealed shortly after.

In the meantime the other reformers had been working in their own way. In 1819 there was a great demonstration at Manchester in favour of political reform. An enormous crowd of people of all sorts marched out to St Peter's Fields, near the town, to support a petition to Parliament in its favour.

They were quite quiet and peaceable, and did not mean to rebel or make a disturbance of any sort. But the town authorities got into a panic, and lost their heads. They sent for a regiment of volunteer cavalry (yeomanry they were called then), and got a magistrate to read the Riot Act. The Riot Act, it must be explained, orders a crowd of people to separate quietly when requested. If they do not disperse peaceably after hearing it read, then the law allows the authorities to use force, and to order soldiers to fire at them.

The magistrate read the Riot Act, but he was very frightened, and he spoke so low that few either heard

or noticed him. As the crowd did not disperse, the yeomanry were ordered to charge. The soldiers had been drinking, and they rode their horses through the crowd, cutting down the people with their swords, and killing or wounding many innocent persons. This incident was called 'The Manchester Massacre.' It was also called, in bitter mockery, 'The Battle of Peterloo,' after the Battle of Waterloo. When the news was known, there was great indignation all over the country, and the cause of reform profited by this.

In 1832 the reform movement was successful, and the Great Reform Act was passed. The seats in Parliament were distributed fairly through the country, and votes were given to all householders in towns who paid a yearly rent of £10, and in the country to copy-holders to the value of £10, and to tenants who paid a rent of £50. This, however, did not include many workmen, and most of them did not obtain votes till the Reform Acts of 1867 and 1884.

The new Parliament passed some useful and helpful laws, but many of the workmen did not think the work went on fast enough. They grew impatient, and some began to talk of revolution. At this period—1830—1848—there was a great deal of revolutionary feeling all over Europe. Several nations rose in rebellion against bad governments or against foreign tyrants. Some of these risings were successful, but others were defeated.

Some of the English workmen drew up a scheme called the The People's Charter. According to our ideas, it did not ask for very much. Manhood suffrage,* vote by ballot, annual Parliaments, payment of members,

* *I.e.*, a vote for every man.

equal electoral districts, and the abolition of the land-owning qualification for members of Parliament were the 'six points' of the Charter. Most of these reforms, you will observe, have since been brought about. But the Government of the day was alarmed, especially when the Chartists raised riots, and when the movement got into the hands of revolutionary leaders, such as Feargus O'Connor, an Irishman. The movement, which in the end did neither harm nor good, fizzled out after a demonstration in London in 1848, which proved a complete failure.

The trade unions meantime made progress. More and more trades organised unions, and some of their strikes were successful. This success was due to two causes. First, the unions were better managed, permanent paid officials being appointed to look after their affairs. As wages increased, the workmen could afford to make higher payments to the union, and so some of the unions grew rich, and could afford a long strike. The second reason was that, as the hard conditions in many of the trades became known, the general public frequently took the side of the striker. Successful strikes might have failed sometimes, had not public opinion been so strong that it forced the masters to give the workmen what they wanted.

Questions.

1. Which do you think is the better method of reforming the conditions of industry: (a) for the Government to make laws to help the workmen, or (b) for the workmen to help themselves by trade unions and strikes? Give full reasons for your answer.

2. Write an imaginary letter, describing the experiences of a

new member joining a secret trade society in the days after Waterloo.

3. Write an imaginary conversation between an employer and a trade-union leader, the employer explaining why he cannot grant the higher wages and shorter hours asked for.

4. Why do skilled workmen usually get higher wages than unskilled workmen? Explain fully.

5. Why were the unions better managed after permanent paid officials were appointed to run them?

CHAPTER XXVIII.—THE OLD POOR LAW AND THE NEW.

You will remember that in 1795 the Justices of the Peace at Speenhamland agreed to supplement the wages of underpaid farm-labourers by giving them a money grant out of the poor-rates.

Now, the poor-rates were really supposed to be given to people who could not support themselves, such as the aged, the sick, and young children, or to people who were able to work but could not find employment. Now, however, the Justices began to give this money to able-bodied men who were working for their living, and who, therefore, ought not to have needed help. The landowners and farmers were getting a fair day's work from their men, and therefore they ought to have paid them a fair day's wage. Instead, they did not give them enough to live on.

The Justices, who had to administer the poor-law, saw this, and felt they must come to the labourer's help. At this time they still had the right to fix a fair rate of wages, and to order employers to pay it. But they dared not do this, because they were afraid to offend the landlords and the farmers. Instead, they began to

help the labourers out of the poor-rates, and thus made the poor-law do what the agricultural employers ought to have done. This was not fair, for many people besides farmers and landowners paid poor-rates. The result was that other people were made to pay part of the labourers' wages.

The Justices gave to the labourers an amount of poor-relief proportionate to the price of bread. Thus, when the standard loaf cost 1s. 6d., every man got 4s. weekly for himself, and 1s. 10d. for every other member of his family. When the loaf was cheaper a smaller sum of money was given; when it was dearer the relief was greater.

This system soon had a very bad effect on the labourers. You can see that the bigger a man's family was the more he got from the poor-rates. Before this, most men did not marry until they felt they were able to support a wife and family, but now very young men with no prospects of earning much would get married, because they knew the poor-law would support their family for them. Before this, the man who worked well earned more and was better off than the lazy, careless worker. But now the lazy man had just to go and ask for help from the poor-law, and he got every week as much money as the industrious man earned by his labour.

Very soon the men felt that it was not worth while to work hard when their industry brought no corresponding reward. They became careless and idle, and the farmers began to complain that they could not get good labourers. Before this, most workmen had been proud to be independent, and ashamed to ask for charity

unless they were in desperate need; but now so many were getting poor-relief that they laughed and did not care. Parents felt less responsibility for their children, and did not try to teach them to be thrifty and industrious. Children began to feel it was not their duty to look after old and helpless parents, since the poor-law would do it for them.

As more and more relief was given, the poor-rates grew higher and higher. Soon the farmers had to pay more in poor-rates than they would have had to pay in wages if they had given their men a fair wage at once. Besides this, they could not get efficient labourers. So the selfishness of the farmers did more harm to themselves in the end than if they had behaved justly.

Nor did the labourers gain much. Even putting the Poor Law allowance and the wages together, they were still miserably poor. Hence they became more and more discontented. They grew lawless and disorderly, and crime increased rapidly in the districts where the Speenhamland system was put in practice. If it had not been for the Poor Law allowance, wages would have had to rise in the end. As it was, they remained miserably low.

For over thirty years things went on getting worse and worse. At last nearly one-seventh of the whole population of England were paupers! The poor-rates were ruinously high, and the condition of the labourers was as miserable as ever. Things became so scandalous that the Government saw something must be done, and Parliament appointed a committee to study the subject and suggest a remedy.

The Poor Law Commissioners of 1834 were very

anxious to do good, but they did not understand exactly what was the matter, and they made some mistakes. They saw what harm the Speenhamland plan had done, and in their anxiety to improve things they went too far in the other direction. They saw that it was very wrong and unjust that the poor-rates should be used to pay the labourers wages which ought to be paid by the farmers and landowners. They also saw that it was wrong that the independent labourer who supported himself should be no better off than the pauper who accepted Poor Relief.

They decided that what must be done was to make the conditions of obtaining Poor Relief so unpleasant that the pauper would be in a more uncomfortable position than the independent labourer. Then, they felt, no one would ask for Poor Relief who could help himself in any other way, and even lazy men would prefer to work. This in itself was quite right. It is very unfair that a worthless idle fellow should live comfortably at the expense of other people, while men with more pluck and grit work hard for their living, and yet are no better off.

The Commissioners forgot, however, that there are some people who *must* take Poor Relief, whether they like it or not. Orphan children, cripples, sick people, and aged persons who have no family or friends to help them, are usually quite incapable of supporting themselves. It was not fair that helpless people like these should be treated as though they were at fault. The Commissioners seem to have forgotten all about children and the sick. They suggested that there should be a separate workhouse for the aged, where they could

have better food and more comforts than were given to the able-bodied paupers, but they made no special reference to children or invalids.

This is what the Commissioners decided. First of all, the magistrates were not to administer the poor-rates any more. Local Boards of Guardians were to be elected to administer the act, under the central authority of the Commissioners, and after 1847 of a Poor Law Board selected by Parliament.

Next it was decided that no outdoor relief was to be given to the able-bodied. Any able-bodied person who wanted Poor Relief had to go and live in the workhouse. There he would be under restraint, and not allowed to go in and out as he liked. The food was poor and tasteless; the rooms were bare and uncomfortable; so that no one who could get work would choose to come to the workhouse. Only people in real need would come, for only people in real need would submit themselves to what was called the workhouse test.

In many ways these reforms did a great deal of good. The agricultural labourers recovered their independence. Now that no Poor Relief was given, their employers had to give them higher wages. Agricultural workers are still badly paid in many districts, but their wages are very much higher than they were at one time, and are usually enough for them to live on. The poor-rates also became smaller, because now the farmers were paying their men's wages, instead of the poor-rates paying them.

But it was very hard on children, the aged, and sick people. They were sometimes very harshly treated in the workhouses, and this was not fair, because they

could not help themselves. It was not just to apply the workhouse test to them. The harshness had one good effect, however. It made people afraid of having to go to the workhouse when they were old, and so they worked hard and tried to save while they were still young and strong.

For a long time things went on as directed by the Poor Law Act of 1834, but recently many changes have been made. We shall hear of these later; in the meantime we must look at the Scottish Poor Law. Most of what you have been reading about factory labour, trade unions, and reform, is just as true of Scotland as of England. But the Scottish Poor Law was quite different.

The position of the Scottish agricultural labourer had never been quite so bad as that of his English brother. In many parts of Scotland the farms are small, and the labourers live in the house and have their meals with the farmer's family. The 'Speenhamland Act of Parliament' was not imitated in Scotland, and the labourers had never been pauperised. At the time of the Industrial Revolution Poor Relief in Scotland was administered, not by the magistrates, but by the 'Kirk-Session,' and part of the money needed was obtained by church collections. The Scottish church is Presbyterian, and the Kirk-Session was a council composed of the minister of the parish, and a number of elders resident in the parish, who managed the church affairs. They were, as a rule, conscientious and careful, and in the country districts they were personally acquainted with all the people, and knew how much help each ought to get. Moreover, the Scottish peasants were.

usually proud, and were very unwilling to accept help from charity unless they were in desperate need, and so the same difficulties did not arise in Scotland as in England.

Scottish pauper children were rarely brought up in the workhouses, but were boarded out. The Poor Law authorities found a respectable family, and paid them so much weekly for keeping the children. This was less expensive for the Poor Law, and much better for the child, who enjoyed some home-life, and started life on more equal terms with other children. Later on, this plan was tried in some parts of England, but it was never so common as in Scotland.

The Act of 1834 applied only to England, but eleven years later an Act was passed modifying the Scottish Poor Law. Under this Act the ratepayers, the magistrates, and the Kirk-Sessions were jointly responsible for the relief of the poor; but this system was swept away in turn, and now the Scottish Poor Law is administered solely by Parish Councils elected by the people.

Suitable Additional Reading.

1. *Oliver Twist*, by Charles Dickens, tells the story of a little pauper boy in a workhouse soon after the Act of 1834.

2. The story of Mrs Malcolm, in Galt's *Annals of the Parish*, tells the adventures of a family of orphan children in a Scottish parish, and shows the system worked in Scotland before 1845.

Questions.

1. The Speenhamland Justices and the Commissioners of 1834 each meant to do good. Explain clearly the mistakes made by each.

2. Which of these two systems do you think had the fewer faults and dangers? Give your reasons.

3. Explain clearly how the 'Speenhamland Act' put the lazy agricultural labourer in as good a position as the industrious labourer.

4. Explain the terms 'Outdoor Relief,' 'Able-bodied Pauper,' 'Boarding-Out,' 'Kirk-Session.'

5. Tell what you know of any changes that have taken place in the system of Poor Relief since 1834.

CHAPTER XXIX.—TAXATION AND TRADE.

Towards the end of the 18th century the Government began to find it difficult to raise enough money to carry on the country's affairs. There had been three big wars—the War of the Austrian Succession, the Seven Years War, and the American War of Independence—for each of which the Government had had to borrow money, and the National Debt had grown ever larger. There was the interest to pay on the Debt, and the other expenses of Government were always growing. The revenue, however, did not grow, for only the old taxes were used—the Land Tax and the Customs Duties. More and more Customs Duties were levied, until there were hundreds of them, and yet the revenue was not greatly increased.

In 1793 war with France began, and there was more need for money than ever. The Government had to borrow again, and the Debt grew bigger and bigger. At last Pitt was obliged to impose a new tax. It was called the Triple Assessment, and was a sort of Income Tax. It was not very successful, because it was assessed in a very complicated way, but in the following year he introduced a genuine income tax.

As soon as the war was over in 1815, people began to clamour for the repeal of the Income Tax. The Government did not want to make any change, for they did not know of any other way to raise the necessary money; but the demand was so great that they had to repeal the unpopular tax. In its place they increased the Customs Duties, but these were already so heavy that they could not be raised much. The revenue was not nearly large enough to cover the necessary expenses, and in 1820, though it was peace-time, the Government had once more to borrow money. They had to tell Parliament that the country had been spending more than its income. There was a deficit in the accounts, or in the Budget, as it is called.

Two of the ministers, named Huskisson and Robinson, had studied Adam Smith's book, *The Wealth of Nations*, and they believed that there were far too many restrictions on trade. They believed that, if most of the duties were repealed, trade would increase so much that the nation would grow much richer, and the few taxes that were left would yield far greater profits. With the consent of the other members of the Government they tried this plan. They repealed many duties, and trade improved greatly, just as they had believed. But each tax repealed meant an *immediate* loss to the revenue, which was only gradually made up through the greater wealth of the nation.

About 1842 Sir Robert Peel, who was then Prime Minister, decided on a great reform of the tariff, or customs duties. He meant to repeal a great many of the remaining duties, and he knew that this would mean a heavy loss to the revenue for a year or two, and that for

a short time money must be found elsewhere. So he asked Parliament to impose an Income Tax of 7d. in the £1 for four years only, while the tariff was being reformed. Parliament agreed, and about 780 duties were abolished or reduced, nearly all on raw materials or partly-manufactured articles.

All went well, and in 1844 the revenue was so large that Peel managed to save £5,000,000 after paying all expenses. Money saved like this is commonly used to pay off the National Debt; but Peel wanted to effect more reforms, and so he asked leave to continue the Income Tax for three years more. This time he reduced the duties on 450 articles, nearly all raw materials. By this time, however, he had come to see the need for a greater reform still, the repeal of the Corn Laws.

We have seen that under the Mercantile System Britain had very carefully protected her own industries from foreign competition. When all these duties were repealed, however, it meant that Britain had begun to give up her policy of Protection, and enter upon one of Free Trade.

Agriculture had been more carefully protected than any other industry. Britain had long ceased to be a corn-exporting country, because all the corn grown was needed to feed her own people. Indeed, if the harvest was bad there was hardly enough corn to go round, and bread was very dear.

The population was growing steadily. It was still possible for Britain to grow enough corn to feed all her people, but to do this poor, bad soil had to be taken into cultivation. Now, it is much more expensive to cultivate poor soil than good, for it needs both more manure and

more labour, and even then it does not yield such good crops. Hence it is only possible to cultivate poor soil if the corn can be sold at a high price.

If foreign corn had been allowed to come freely into Britain, corn would have been plentiful, and prices would have fallen. It would then be no longer profitable to cultivate the poorest land, which would be turned into pasture, or even allowed to go to waste. The landlords naturally wanted to keep out foreign corn, so that they might sell British corn for a high price. Up to 1832 they had the chief power in Parliament, and so they were able to pass laws putting such heavy duties on imported corn that it could scarcely ever get into Britain at all. This was very nice for the landlords and the farmers, but it meant that bread was always dear, and sometimes very scarce; and that was very hard for the poor.

Two men, Richard Cobden and John Bright, saw this, and determined to get the Corn Laws repealed. Both of them were the owners of textile factories. Bright was a Quaker, very conscientious and anxious to do good; Cobden was one of the ablest men in Europe; both were eloquent speakers. They both believed that, if Free Trade became general, nations would come to depend upon each other so much that none of them would declare war, because of the harm it would bring upon itself. They wanted Free Trade for the sake of peace, as well as for the direct benefit they thought it would bring. They travelled about the country, addressing great meetings, and converted the mass of the people to believe in Free Trade, and particularly to demand the immediate repeal of the Corn Laws.

Now Peel, who was Prime Minister, was leader of the Conservative party, and at that time most of the land-owners were Conservatives. No one thought Peel would dare to offend them by repealing the Corn Laws. But a terrible thing happened which helped Cobden and Bright in their work. Disease broke out among the potatoes in Ireland, and, when the crop ripened, the potatoes were uneatable. This happened two years running, and the Irish were starving.

As soon as the news from Ireland was known, everyone offered sympathy and help. All over Britain people subscribed money to help the starving Irish, and large stores of food were sent to Dublin. It was very difficult, however, to distribute them, for there were as yet almost no railways in Ireland, and hundreds of people died before the food could reach them. In this dreadful famine Ireland lost 3,000,000 of her people: some died, and others were forced to emigrate to America.

The tragedy helped the English to understand that they had been treating Ireland very badly, and their natural regret made them anxious to help the Irish. Peel was very much shocked, and determined that he must prevent such a thing from ever happening again. He made up his mind to repeal the Corn Laws and make bread cheap, even at the risk of offending his own party bitterly. It was a great struggle. Some of the Conservatives stuck to Peel, others turned against him. But Peel had the country behind him, and in 1846 the Corn Laws were repealed, and free trade in corn was introduced.

The advance to Free Trade was completed fourteen years later, when in 1860 Gladstone abolished nearly

all the other customs duties. Only a few, such as the duties on wine, spirits, and tobacco, were kept on, and these were entirely to raise revenue, and not to protect British industries from foreign competition.

The introduction of Free Trade was thus made in



Sir Robert Peel.

three stages : (1) the reforms of Huskisson, Robinson, and Peel, when the duties on raw materials were removed ; (2) the Repeal of the Corn Laws, when the duties on food were removed ; (3) the reforms of Gladstone, when the duties on manufactures were removed.

When raw materials came in free, it greatly helped British industry, for now the factories could get plenty of cheap material to work on. When food came in free, it helped too, for now the poor had an ample supply of cheap food, and so they worked better. But it inevitably did some harm to British farmers and to British landowners. Similarly, when manufactured articles were allowed to come in free, it meant that foreign countries could sometimes send in goods cheaper than the same class of goods could be made in Britain, and so undersell the British producer. This was all very well for buyers, who got things cheaper, but it meant a loss to some British industries.

In order to abolish the duties on imports, the Government had to keep on the Income Tax. Gradually people got used to it. It was found that the tax did not do the harm that had been prophesied, and that it was the easiest and most effective way of raising money, and was really fairer than some other kinds of taxation. Accordingly, it was made permanent; and now the greatest part of the revenue is raised in this way.

Trade flourished, for Britain was far ahead of most other countries in invention and experience. The country grew rich, and manufacturers were able to pay higher wages to their workmen. Factory laws, the work of the Trade Unions, Free Trade, the reform of the Poor Laws, and, above all, the growth of a public opinion which held that the workmen should be treated well and fairly, all helped to improve the workman's position. Soon the British workman enjoyed higher wages and

lower prices than the workmen of any other great European country.

Questions.

1. Explain clearly the difference between Protection and Free Trade.
2. Show what connection there is between Free Trade and 'Laissez Faire.'
3. Can you suggest any reasons why the expenses of government grew greatly between 1800 and 1860?
4. What is the rate of the Income Tax at the present day? Why is it higher than when Peel imposed it?
5. Show in what ways the landlords used their power in Parliament to serve their own interests between 1760 and 1832.
6. Can you suggest any dangers that might arise from the free import of foreign corn?

CHAPTER XXX.—MONEY DURING THE FRENCH WARS.

In 1793 one British sovereign equalled exactly 123½ grains of gold; or, putting it the other way round, one ounce of gold was worth exactly £3, 17s. 10d½, and anyone who had an ounce of gold could take it to the Royal Mint and sell it for that sum.

Besides coined money, paper notes were used. The Bank of England issued notes for sums from £10 upwards, while the country banks issued notes from £5 upwards. The Bank of England notes in circulation came to about £12,000,000; those of all the country banks together to about the same amount.

These bank-notes were not legal tender; that is, you could not compel anyone to take them as payment for a debt or a bill. If he said, 'No, I want to be paid in gold or silver,' you were bound to do what he asked. Probably he would be quite pleased to take notes, but

he had the right to refuse them if he liked. Silver was legal tender up to £25. To-day silver is legal tender only up to £2; Treasury notes are legal tender for any amount; and Bank of England notes are legal tender in England, but not in Scotland or Ireland. There were no Treasury notes in 1793.

War with France broke out in 1793, and soon difficulties arose. War always gives rise to uncertainty; people feel nervous, and do not lend money readily. Merchants found it difficult to borrow money; but the Government *had* to borrow somehow or other in order to carry on the war. The revenue of the country was not nearly enough to pay the expenses of the war. In 1796 it was £21,900,000, and the Government was spending £57,750,000! All the extra money was borrowed. Pitt kept on asking the Bank of England to lend more and more, till the directors were quite frightened, and told him that the bank would be ruined if this went on.

Now, anyone who had a Bank of England note could take it to the bank and change it for gold, a note being really just a promise to pay gold. The bank kept a store of gold coin and bullion, called the bank's reserve, in its cellars, so that it might always be able to give gold for notes without any difficulty. In 1794 the bank had £7,000,000 worth of gold in its cellars. As the war went on, many people thought they would like to have their money in gold, and in their own hands, so that they could keep it safely locked up, and get it whenever they wanted it. Hence the bank was always being called on to change notes for gold, and the reserve grew less.

In 1797 there was a sudden alarm that the French were about to invade England, and there was a great panic all over the country. What is called a 'run on the banks' began—that is, a great many people rushed to the banks to take out the money that they had in them. If this goes on long enough, a time will come when the banks have no more money with which to pay. They have to refuse payment; in other words, they fail.

A bank that could pay up all its debts (or liabilities as they are called), if given time, may fail because of a sudden run on it. It could get the money later, but cannot get it at the time. Hence it is very foolish of people ever to make a run on a bank, for this is likely to bring about just the very thing they want to avoid, namely, the loss of money. In 1797 the country banks were soon in great straits owing to this sudden run, and even the Bank of England was in distress. By this time the reserve had fallen to £2,500,000, and when the run began it rapidly grew less and less, until there was scarcely anything left.

If the bank had not been forced to lend so much to the Government, it would not have been in such difficulties; so the directors rushed to Pitt, and told him that if he could not do something to help them the Bank of England would fail! Pitt hurriedly called a council of ministers, and they passed a resolution which allowed the bank to refuse to pay gold any longer, and permitted it to cash bills of exchange and to repay deposits in its own notes. This is called 'The Suspension of Cash Payments.'

An Act of Parliament was passed to confirm this. It

did not say anything about the country banks or the Scottish banks, but they all took the same course, stopped paying gold, and used their own notes or Bank of England notes instead. Notes from £1 up now came into use.

A Scottish banker describes what happened in Edinburgh during the panic. All the week, he says, there was a run on his bank, and he was growing frightened, when the news arrived from England of the Suspension of Cash Payments, and then he became more alarmed than ever. 'I certainly did think,' he says, 'the nation was ruined beyond redemption when so novel and alarming a circumstance had taken place at the Bank of England, which had ever been considered as the bulwark of public and private credit. Mr Hay, Mr Anderson, my son and I all repaired to the counting-house, which was crowded with people demanding gold.'

He then tells how all the bank managers went to the Bank of Scotland, and decided to follow the example of the Bank of England, and pay no more gold, only notes. As soon as this was known, there was a fearful uproar among the people. 'Our counting-house was instantly crowded to the door with people demanding payment in gold: . . . fishwomen, carmen, street porters, and butchers' men, all bawling out at once for change, and jostling one another in their endeavours who should get nearest to the table, behind which were the cashiers and ourselves endeavouring to pacify them as well as we could.

'The instant that it was known that payments in specie [cash] were suspended, not a person would part with a single shilling that they could keep, and the

consequence was that both gold and silver specie was hoarded up and instantly disappeared. Saturday was the day when we had the severest outcry to encounter. Many master-tradesmen requested in the most earnest manner to have a little silver for enabling them to pay their workpeople. All we could do when their demand proceeded from *real* necessity was privately to change a note or two by taking them into a separate room, for we durst not do it openly in the counting-house for fear of raising a riot.

In spite of this excitement, people very soon got used to employing notes instead of coins, and presently £1 notes were used everywhere instead of sovereigns. The Government, however, had been startled, and began to be more careful and more economical. They managed, by piling on more taxes, to raise the revenue to £67,000,000, while they did not spend more than £76,000,000. Hence, though they still had to borrow some money, they did not need to borrow nearly so much.

But now the Bank of England made a mistake. So long as they had to pay in gold, they were careful about how they lent money, and how many notes they issued. But now there was no danger of their being asked to pay gold, and it cost them almost nothing to print notes; so they kept on printing more and more, until there was an enormous quantity in circulation—far more than all the gold and notes together before 1797.

As we have seen, money, like other things, becomes cheaper when it is plentiful. This happened now. The value of the paper money grew less, and people had to give more money to get the same amount of goods. In other words, prices rose. On the other hand, the

amount of *gold* had not increased, and the value of gold, therefore, was just the same as before. It had not grown more plentiful or more easy to get. It was only *paper* money that had grown less valuable. People got less bread and less meat than they had done before for the same amount of paper money. In the same way, they got less *gold* for the same amount of paper money. They had to pay more than £3, 17s. 10½d. in paper for one ounce of gold, the price of gold having risen, just as other prices had done.

So long as anyone could demand to have a bank-note changed into gold, there was no danger of this, for the bank would take care that they did not issue more notes than they could cash. But, now that they had no need to give gold for every note presented to them, the situation was so new and strange that it passed quite beyond their understanding. They went on issuing notes, and by 1809 the price of gold, *as expressed in paper money*, had gone up to £4, 10s., while the price of goods had also risen. It is always a great disadvantage for ordinary people when prices rise. Their wages or salaries do not usually rise so fast, and so they find themselves poorer than they were before.

Another great disadvantage of a large increase in the amount of paper money in circulation in a country is that it interferes with the Foreign Exchange. Foreign Exchange means the payment of debts between the home country and a foreign country. These payments have to be calculated exactly in the coinage of each of the two countries, for each has its own separate system of coinage. When money in all three countries is

in its normal condition, or, as we say, when the Exchange is 'at par,' then £1, either in gold or in paper money, will buy 4 dollars 86 cents in the United States, and 25 francs 22 centimes in France.

At the period of which we are now speaking, however, English paper money had lessened in value, and people had to pay more of it to get the same amount as before of either foreign money or foreign goods. For example, a merchant who bought cotton in America would only get between 3 and 4 dollars for £1, and so it would cost him much more to pay for his cotton. You can easily see that this was very bad for trade.

By 1810 things had grown so bad that the Government appointed a Commission to find out exactly what was the matter with money and prices. The Commissioners drew up a report, which is called the Bullion Report of 1810.

In it they said that now that notes had not to be paid in gold on demand, far too many bank-notes had been issued; and that the only way of really ending the trouble was to go back to payments in gold. They advised, however, that this should be done very gradually, not suddenly.

There was a great deal of discussion on the matter, but finally it was decided to take the advice of the Commissioners. First of all, the bank gave notice that, from December 1816 on, they would pay gold sovereigns in exchange for every £1 note which they had issued before 1812. Next year they declared that they would pay gold for all £1 notes issued before 1816; and so on by degrees, until in 1821 gold was paid for all notes of any date and for any amount. The notes that came

in were not re-issued, so that the number in circulation grew less and less.

At last the amount of notes was reduced to a reasonable quantity, and their value rose again. The price of gold gradually sank to £3, 17s. 10½d. again, and the Foreign Exchanges went back to par. The prices of goods sank, too, and presently things returned to much the same state as before the suspension of cash payments, except that now Bank of England notes were legal tender.

Questions.

1. Explain in your own words the meaning of the expressions 'Legal Tender,' 'Par of Exchange,' 'Suspension of Cash Payments.'

2. Look up to-day's newspaper, find the reports of the Foreign Exchanges, and note the par of exchange and the actual rate of exchange with the United States, France, Germany, Italy, Holland, and Switzerland. (The countries are usually given under the names of the capital towns—*e.g.* Paris for France.)

3. Suggest as many different causes as you can which might cause a general rise of prices.

4. What sort of people will **gain**, and what sort **lose**, by a rise in the price of (1) wool; (2) wheat; (3) coal?

5. If the prices of everything rise at the same time, who gains and who loses?

6. Explain clearly how the fall in the value of paper money damaged British trade with foreign countries.

CHAPTER XXXI.—THE EMPIRE OVERSEAS.

Britain was now something more than a European country. She had gradually become the centre of a world-wide empire. We saw how the first colonies were acquired in the 16th century. Since then Britain had obtained many other overseas possessions. Some, like the first American colonies, were settled by British

emigrants. Others were conquered in war, some (such as India) from native rulers, others (such as Canada and the Cape) from other colonising countries, France or Holland.

At first the colonial policy of England was very selfish. She tried to keep all the trade with the colonies for herself, and would not allow any other country to share it. England also discouraged the colonists from starting industries of their own, and expected them to buy most of their manufactured goods from the home-country. After the Union of 1707, Scotland was allowed to share the trade, but otherwise the policy of the mother-country was just as selfish and exclusive as before.

At first this did not do the colonists any harm. In new countries colonists had, as it were, to go back to the beginning of things. They were in much the same position as the early tribesmen had been in Britain. They had to clear away forest and swamp, and cultivate new ground. All their time was taken up with farm-work. The women prepared the food and made the clothes, just as was customary in Britain long before. They had no time or knowledge for making anything beyond mere necessities, and they could not have set up factories and industries even if the mother-country had wanted them to do so. It was much easier and more convenient for the colonists to buy all the manufactured goods they needed from Britain, as in this way they got all sorts of things they could never have made so well for themselves, or, perhaps, could not have made at all.

Nor did they mind that they were not allowed to

trade with foreign countries. They got everything they needed quite easily from Britain, including goods which had come originally from the East. In fact, as the duties were not nearly so high in America as in Britain, the colonists could buy Indian goods much more cheaply than people in Britain could.

As time went on, however, and the colonies grew richer and more thickly peopled, they began to wish to have industries of their own, and to trade more freely.

Canada, however, still belonged to France, and the American colonists were afraid of a French attack, so they did not complain, for they wanted Britain to protect them. But in the Seven Years War France was defeated, and in 1763 she had to give up Canada to Britain, and then the colonists felt they did not need British protection any more.

They began to complain that they were badly treated. The reason they gave was that Britain taxed them, and that this was not right, because the Americans had no representatives in the British Parliament. This was not a fair statement, however, as they could have obtained leave to send members to Parliament, but they did not wish to do so. Moreover, the taxes were to be used to pay for the war that had saved the colonists from France, and Britain did not try to tax America until the colonists had declined to tax themselves.

No, the real reason was that the colonists were furious at Britain's selfish trade policy. They wanted to be free to trade with other countries, and to develop their own industries. The home Government refused to give in, and so the War of American Independence was

fought. France supported the Americans, and lent them money and soldiers. In the end they defeated the British, and set up for themselves as 'The United States of America.' They never paid back, however, the whole of the money that France had lent them.

This was a great lesson to Britain. She saw that if she treated her other colonies so selfishly, she would lose them also. Just at this time, too, the idea of 'Laisser Faire' began to be powerful, and it was felt that colonies should be left alone, and not interfered with.

Hence when Canada began to be restless and discontented, just before 1840, a great statesman, named Lord Durham, advised the home Government to give Canada self-government, and it was sensible enough to take his advice. The other colonies, as soon as they became capable of it, were given self-government also. They were allowed to manage all their own affairs, and the mother-country did not try to interfere with their trade. So they were quite contented, and did not want to rebel.

Only in one way did the mother-country sometimes interfere with their affairs—namely, by protecting the coloured races from the colonists. This was quite right, as the colonists not infrequently treated them very cruelly and unjustly. In this way, though the colonists did not like it, the Indians in Canada, the negroes in Africa and the West Indies, got better treatment than they would have experienced if the colonists had been left to deal with them alone.

The restrictions on trade were removed. In 1813 the East India Company lost its monopoly of trade with India, and in 1849 the Navigation Laws were repealed.



Photo. by N. P. Edwards, Littlehampton.

St John, New Brunswick.

Australia had been unwisely treated by the home Government at first, though in a different way from America. It was used as a convict station, criminals being regularly sent out from Britain. After being kept under restraint for a time, they were allowed to go out and work. Some of these criminals reformed, and became good and useful citizens; but others continued in their evil courses, and Australia was never satisfied until the home Government stopped sending out convicts.

In the reign of Victoria many statesmen got hold of a very foolish idea. They made up their minds that, whatever they did, the colonies would certainly be lost in the end. They would never be satisfied to remain British, it was thought, but would want to be independent, however well they were treated. The best that could be hoped for was that the parting would be on friendly terms, and without a war. Colonies, these men said, were only a useless expense, and the sooner they were got rid of the better.

Sir Charles Dilke was one of the first persons to fight against this foolish belief that the colonies ought to be got rid of as soon as possible. He went for a tour in the different British possessions, and he saw that the colonists were very loyal to Britain, and also that the Empire included many wonderful new countries, which only needed time to grow very rich and powerful.

In 1868 he published a book called *Greater Britain*, in which he told all that he had seen and learnt. After this, instead of calling the Empire 'a useless expense,' people began to be proud of it, and to think of the colonists as members of the same family, not as strangers.

Britain soon began to find that the best markets for her manufactures were in the colonies. Australia, New Zealand, and Canada bought far more from her in proportion to their population than did any other countries, either in Europe or beyond it. The colonies sent in return food and raw materials for Britain's manufacturing industries, each colony producing what its climate and soil were best suited for.

The great plains of Canada are well adapted for growing wheat, and we get from her large quantities of wheat and flour. Furs, too, come from the north; and a certain amount of gold is obtained from the Klondyke. Australia began to breed sheep in enormous numbers, for the wide spaces of the bush were suitable for this. Both mutton and wool are sent to Britain. In Australia, too, gold is found. The warm climate of the West Indies was suitable for growing sugar and tobacco. It would take too long to tell of all the different countries, but there is scarcely a useful product of any kind that we cannot get from one part or another of the British Empire.

When the British first came to rule over India, they did not find a savage, uncultivated land, peopled only by ignorant barbarians, as they did in America and Australia. India is an enormous country, inhabited by many different peoples. Some of these were still very backward, but many of them were highly civilised. The civilisation of India is very old. Many of the Indian peoples are of the same race as we are, though their complexions are darker. It is therefore quite wrong to speak of a Hindu as a 'nigger,' as some foolish people do.

In spite of the hot climate and the scarcity of water,

a large part of the soil of India was cultivated. In order to supply water for growing the crops, the old Indian princes had built wonderful irrigation works—reservoirs, tanks, and canals,—where the rain that fell in the wet season could be kept, and then used in the long dry summer. Some of these, however, had been neglected and allowed to fall into ruins before the British came. The Hindu peasants lived in village communities, just as the Britons and the early English had done. They cultivated the land in common, and the village council looked after their affairs.

But India was not merely an agricultural country, it was also a great industrial country. The most wonderful and beautiful cloths were woven there—fairy-like silks and muslins, soft cashmere shawls, and printed cottons. Some were woven in elaborate patterns, others were beautifully embroidered. Indian smiths were very skilful in metal work, and Indian architects had built some of the most wonderful palaces and temples in the world.

After the Industrial Revolution, when cotton-spinning became very important in England, the English manufacturers became very jealous of the Indian cotton trade. Even with all their new machinery, they could not make anything half so lovely as the goods made by Hindu workers with the old hand-loom and distaffs. Accordingly, Parliament placed such heavy duties on Indian cottons that they could hardly get into Britain at all. Of course, India had some trade with other countries, but it nearly all passed through Britain. To lose the British market was a blow from which the trade never recovered.

When Britain abandoned the Mercantile policy, and

began to believe in Free Trade, the duties were taken off. But it was too late: the harm had been done, and most of the Hindu weavers had been ruined. In this way India, which had been a great industrial country, was forced to fall back and become mainly an agricultural country. For a long time most of the cotton grown in India was sent to England to be worked up. More recently, however, a new cotton industry has been set up in India. Big factories on English lines have been built, and India now manufactures part of the cotton which she grows, instead of exporting it. These factories do not make the beautiful things that were made before, for such fine goods can only be made by skilled weavers on hand-loom, but cheap wholesale goods like those made in England.

Now you can see how short-sighted the English manufacturers were. The work of the hand-loom weavers would not really have damaged the English industry, for it consisted of fine goods, which did not compete directly with cheap English goods.

The British laws, however, could not kill the Indian cotton trade permanently, because India had great natural advantages. She grew cotton, while Britain had to import it from other countries. So the trade revived in a new form, which was much more dangerous for the English industry, because it made cheap goods which competed directly with English goods.

The only thing that the British laws did was to destroy an art which had made India famous over all the world. The selfish English manufacturers only did themselves harm in the end, and, besides, they destroyed something beautiful that could never be revived. How

much better it would have been if they had allowed India to go on making the beautiful fabrics that no other country could make so well!

Apart from this matter, the British governors in India were very anxious to help the natives, and they did a great deal of good. They built many irrigation works—reservoirs and canals,—which helped agriculture and improved the country. They also made roads and railways, so that goods could be sent throughout the country easily and cheaply.

Some of the native Indian princes had treated their peasant subjects very cruelly, and had taxed them very heavily. The native judges, too, were not always fair or honest. Sometimes they took bribes to punish innocent persons or to let off the guilty. The British stopped oppression and cruelty of this sort, and they set up a fair and honest system of justice, by which every man could obtain fair-play.

The Hindu peasants in the villages were often obliged to borrow money in years when there was a bad harvest, or other difficulties arose. Native money-lenders would lend only at very high interest and on very unfair terms. Once a peasant had got into the hands of the money-lenders, there was very little chance of his ever getting out again. The British have passed various measures to prevent this, and now money-lenders are no longer allowed to take a peasant's land away from him in payment of the debt he owes.

A great danger in India is that now and then dreadful famines occur. Sometimes there is an unusually hot season, and a long period of drought. The rains do not come at the proper time, all green things

wither, and the crops are destroyed. If the harvest fails like this, the people are threatened with starvation at once. Hence, till the famine is over, the Government gives them what we call 'unemployment relief.'

They are given food and money until the bad time is over; but the Government is always very careful not to give help for nothing. Everyone has to do some useful work, such as making ditches and tanks for irrigation. Even children work, if they are over seven. Easy tasks are given to them, and work is found for the women to do in their own homes. So the people are not pauperised or made to feel they are living on charity.

As soon as things improve, and it is possible for the people to support themselves again, the Government makes its terms much harder. Those who ask relief have to do much more work, and get less food in return; so there is no danger of lazy people staying on and living at the Government's expense. Everyone is glad to get back to his own home and his own work again. No other country has been so successful as India in helping the poor over a bad time without pauperising them or demoralising them.

India has one great disadvantage. By religion most of the people are either Hindus, Mohammedans, or Buddhists, and all these religions teach men to look on women rather contemptuously. All girls over ten or twelve used to wear thick veils, and go out very little. Even now they are not allowed to speak to any men except their husbands, fathers, or brothers. The poor people have to let the women go out, but those men who can afford it keep their wives almost entirely shut up. The result is that the women are very ignorant, and, as

they have very little to do, they are idle and discontented and unhappy.

No country can make real progress so long as the women are badly treated, and kept in ignorance and seclusion. The women have to bring up and teach the little children. The men cannot go very far, unless the women are allowed to go too. Britain has done a great deal for India in this respect. Christian missionaries teach that women should be treated kindly and respectfully. To-day Indian women are freer and happier than ever before, and some Indian families now send their daughters to school, and even to Britain to be educated.

Suitable Additional Reading.

1. There are numbers of good stories describing life in Britain overseas; e.g. *Ungava*, by R. M. Ballantyne (north of Canada); *First in the Field*, by G. Manville Fenn (Australia in the days of the convict settlements); *Glen-garry Days*, by Ralph Connor (Scots in Canada); *Swallow*, by H. Rider Haggard (early Dutch colonists in South Africa); Kipling's Indian stories, especially *Kim*, &c., &c.

2. For the Empire, read Kipling's 'The English Flag,' which may be found in his collected poems, and also in Henley's *Lyra Heroica, a Book of Verse for Boys*. (It should be called 'The British Flag,' as it refers to the Union Jack, which is not the flag of England, but of the Empire.)

Questions.

1. Show how the Mercantile policy led to unfair treatment of the colonies.

2. Show how 'Laisser Faire' led to unwise treatment of the colonies.

3. Can you suggest reasons why the home Government always treated the coloured populations more fairly than the colonists did?

4. From what parts of the Empire do we get the following products: rubber, diamonds, cotton, beef, wine, salmon, oranges, bananas, wool, sealskin?

5. What advice would you give to a boy or girl going out to one of the colonies, as to the preparations that should be made, and what should be learned first?

6. Explain in your own words how English policy towards the Indian cotton trade was both wrong and foolish.

7. Name any cotton goods which take their names from Indian towns or districts.

8. What usually causes a bad harvest in India? What usually causes a bad harvest in Britain?

9. Compare Indian famine relief with unemployment relief in Britain to-day, and say what differences you notice.

CHAPTER XXXII.—BANKING.

You will remember that after the suspension of cash payments it became customary for banks to issue notes for £1. The practice was continued even after cash payments were resumed.

Many of the small country banks in England were owned by persons who did not know a great deal about money and finance. They were very apt to mismanage their affairs, to speculate rashly, and to issue too many notes. Then, when bad times came, the bank could not meet its liabilities. It had not enough money to cash its own notes when they were presented, and so it failed. Bank failures became so common that the country was alarmed, especially as there were some cases of fraud. The Government decided to forbid the issue of notes of less than £5, thinking that the small banks would not be tempted to over-issue if they were allowed to issue notes only for large sums.

Now, in Scotland there had not been so many failures. Some banks had failed, but they had nearly always been able to pay up their debts in the end, so that the people

who had invested money in them did not lose. As soon as it was known that £1 notes were to be forbidden, there was a great outcry in Scotland. These small notes were used much more in Scotland than in England, and the Scots said it would be impossible to carry on business without them. Accordingly the Government abolished £1 notes in England, but allowed them to be used in Scotland. This was in 1826, and from then to 1914 the English had no £1 notes.

The Government, however, alarmed by the number of bank failures, and especially by several serious financial crises which occurred, determined to rearrange the whole banking system. A financial crisis usually happens as the result of too much speculation. Perhaps some new invention or discovery offers the chance of making money. People become excited, and speculate too freely, borrowing money in order to invest it. Then the excitement passes, and they begin to grow more prudent. The banks will not lend so freely, and those who have borrowed money find it difficult to meet their liabilities. Everyone wants money in hand, and a run on the banks follows. Panic now sets in. If the run goes on too long, the supply of money which the bank has at the moment may be insufficient, and it has to stop payment. In such panics, many banks and other business companies were ruined.

The Bank of England has a bigger reserve of gold than any other bank, but in bad panics even its supplies have run dangerously low. Once it was saved only because the Bank of France sent over several million pounds of gold to help the English Bank through the crisis.

In 1844 the Government passed the Bank Charter Act, which they hoped would prevent such crises from occurring, and it is by this Act that our banking system is still governed.

The Government believed that panics were partly due to the over-issue of notes, and that banks lent their notes too freely during times of speculation. Hence the Act of 1844 was intended to put an end to these practices.

The Bank of England was made the only bank whose notes were legal tender, and this only in England, not in Scotland or Ireland. The number of notes issued by the country banks was strictly limited, and no new bank, set up after this date, was allowed to issue notes at all.

The Bank of England was divided into two departments—one for the issue of notes, and one for ordinary banking business. It was calculated that £14,000,000 in notes would always remain in circulation, and would not be presented at the bank to be cashed, because they would be needed for everyday business. If the bank issued any notes beyond these £14,000,000, every note must be covered by an equal amount of gold in the bank's cellars. Now the bank kept gold in the banking department for ordinary banking business—for making loans, for repaying deposits, and so forth. This gold, however, did not count for the notes. There must be a separate store of gold in the issue department to cover all the notes issued.

If any of the country banks voluntarily gave up its own right of issuing notes, the Bank of England was allowed to add to its £14,000,000 of uncovered notes an amount equal to two-thirds of the country bank's

issue. In this way the Bank of England gradually increased the number of its notes which were not covered by gold from £14,000,000 to about £17,000,000.

Most of the country banks soon gave up their right of issuing notes, because they found it was not of much use. They could do business better by using Bank of England notes, and by the system of giving their customers cheque-books and letting them write cheques to be drawn upon their bank account. Thus the Bank of England became in time the only source of note-issue in England, and grew more important than ever. It is so important that it acts as a guide to the rate of interest that is paid on all loans made by banks to customers. This is called the Bank Rate, and the other banks note it, and regulate their loans accordingly.

A separate act dealing with Scottish banks was passed in 1845. Each was allowed to issue a settled number of notes, like the Bank of England, but of course not nearly so many as £14,000,000 worth. In addition they might issue extra notes to the value of the amount of gold and silver coin held at the head office of the bank every month. The Irish banks were treated in much the same way.

The Scottish banks have played a very important part in making the country rich and prosperous. Perhaps no country owes so much to her banking system as Scotland. After the Union of 1707 Scotland was still very poor, and there was not enough money in the country to serve the purposes of business. By issuing notes for small sums the banks supplied this need, and by lending money to men of good character

they helped many poor but enterprising men to do good work and to establish businesses that made the country prosper.

In Scotland there has never been one great bank with special privileges, as in England. There has been no bank so great as the Bank of England, but, on the other hand, the smaller banks are much more useful than the small banks of England. In Scotland the practice is that banks should open branches in different towns of the kingdom, and this is done to a greater extent than is the case in England. To-day there are only eight banks in Scotland, but these have branches in all the Scottish towns of any size and usually in London also. There are more banking offices in Scotland, in proportion to the number of people, than in England, and Scottish people use the banks more. This system of having many branch offices puts the Scottish banks in a very solid and safe position.

Sir Robert Peel, who passed the Bank Charter Act of 1844, hoped that it would put an end to financial crises, but unfortunately it did not. Three terrible crises have taken place since then. The first was in 1847. It was caused by over-speculation in building the new railways which were then being opened everywhere. There was a run on the Bank of England, and soon the reserve in the Banking Department fell to a million and a half pounds, and threatened to go lower still.

There was plenty of gold in the Issue Department, but by the Act of 1844 the bank was not allowed to use this for banking business. In despair, the directors went to the Government and said the bank might be

obliged to stop payment if something was not done. Lord John Russell, who was Prime Minister, gave the directors leave to break the rule which kept the two departments separate, and to issue extra notes if these were needed. He promised to introduce a Bill of Indemnity into Parliament, pardoning the directors for breaking the law in this way. As soon as it was known that the Government had given this permission, the panic ceased. It was now seen that there would be no danger of the Bank stopping payment, and that there was plenty of money to be had. So the excitement ceased without the bank actually having to issue the extra notes.

Twice again, in 1857 and 1866, the Government had to give the same permission, which is called 'Suspending the Bank Charter Act.' In 1866 the crisis was most severe, and the bank had actually to pay out £4,000,000 in gold and notes in one day; but, after the Government announcement was made, things settled down.

There was another crisis in 1890, but it was not nearly so bad, and it was not necessary to suspend the Bank Charter Act at all.

Questions.

1. What are the chief differences between banking in Scotland and in England?
2. Explain what work is done by the Issue Department, and what by the Banking Department, of the Bank of England.
3. What is a cheque, and how does it work?
4. What is meant by 'Suspending the Bank Charter Act'? Explain in your own words.

CHAPTER XXXIII.—NEW INVENTIONS.

You have read in an earlier chapter of the first railway engine and the first steamboat. As time went on, both of these inventions were steadily improved in various details. At first it was considered most wonderful and dangerous to travel at the rate of twenty miles an hour. To-day we are not at all surprised to travel at the rate of fifty or even sixty miles an hour. It was between 1840 and 1850 that railway-building went on most rapidly. From that time onwards new lines have been built, until the whole country is covered with them.

Railways were also introduced into foreign countries, and some wonderful engineering feats were carried out in connection with them. The French, in particular, are very clever engineers. Their bridges, &c., are not only well-built, but beautiful and artistic. British engineers were careless about beauty so long as their work was well done. They did not care if they spoiled a lovely landscape by building a staring ugly bridge in the midst of it. In France they are always very careful that improvements of this sort should not spoil the scenery.

Among other fine examples of railway-building may be mentioned the lines which cross the Alps and the Pyrenees, carried through the highest mountains by means of tunnels and viaducts; the great Trans-Siberian Railway; the Orient Express train, which carries passengers straight from Calais to Constantinople without a change; and the great lines that run across America from sea to sea, crossing the Rocky Mountains and even the Andes.

All sorts of obstacles had to be overcome. Mountains had to be climbed; tunnels had to be blasted through miles of rock; swamps and deserts where the sands shifted under the line had to be crossed. Even in our own country great difficulties were encountered. For example, the West Highland Railway had to cross the great bog of Rannoch Moor. It was found impossible to place firm foundations for the line. All sorts of material were tried, but the most enormous blocks of stone just sank into the bog and disappeared. At last a clever engineer hit on the idea of tying together bundles of heather. These did not sink, but floated, and the railway crosses the moor safely on this heather bridge.

In one way foreign railways had a great advantage over British railways. British lines were usually built by private business companies, which had to buy from the owners the land where the line ran. The owners knew the company must get the land by hook or by crook, and so they held out for very high prices, which were sometimes quite unfair. One old landowner did not approve of railways, and he would not sell his land except on condition that the steam-engine should not run across it. The trucks had to be hauled across this part by horses, and hitched on to a second engine at the other side!

In foreign countries the railways were often built by the government, and the government fixed a fair price for the land, and then ordered the landowners to sell at that price. The British Government could easily have done this too, but they thought it would be interfering with freedom of contract, and so refused.

The result was that British railway companies had to spend a great deal of money in building, and in order to get it back they had to charge high rates for passengers and goods. So British railways were much more expensive to travel on than foreign ones.

You can easily understand how helpful it is to trade when the heaviest goods can be sent from place to place cheaply and easily by rail. The invention of the telegraph and the telephone was also of great service to industry, as news could be sent quickly from place to place, and business could be speedily and easily transacted.

The telegraph was gradually perfected by many inventors of different nationalities — French, German, Italian, British, and American. The earliest British public telegraph company was formed in 1846. The telephone was first invented by Sir Graham Bell, a Scotsman, in 1876. Wireless telegraphy was also gradually developed by a number of inventors—Willoughby Smith, Edison, Marconi, &c. This was a very useful invention, for it enabled ships at sea to send messages to each other, and to ask for help if they were in trouble.

Steamships were improved at the same time as railways, and their speed was greatly increased. A very important discovery was that ships could be built of iron, and, later, of steel. These were far stronger than the old wooden ships, but they are not nearly such beautiful things as the old sailing-ships. It seems a pity that many modern inventions, though useful, are ugly and unpleasant to look at.

For a long time after the introduction of railways,

inventors laboured to make a self-propelled carriage that could run upon an ordinary road. No one succeeded until, in 1885, Daimler, a German, invented a new sort of engine which used petrol instead of coal. This made the motor-car possible, and his invention was developed by a French firm, Panhard and Levassor. France held the lead in the production of motors until 1906, when America took her place. British inventors had little share in making the motor-car.

French and American scientists, too, invented the first aeroplanes, though British inventors have helped to improve them.

All these inventions make distance of much less importance than it used to be. We can now travel, quickly and safely, distances that would have seemed tremendous to our ancestors. Formerly only the richest people could afford to travel, but now we can all enjoy this pleasure to some extent. These inventions also made foreign trade much easier and much more important. It was now possible to send heavy goods in immense quantities from one country to another. A hundred years ago, for example, it would not have been possible to import great amounts of wheat from America, or to export coal in such quantities as we do now.

The building of steel ships was made possible when Sir Henry Bessemer invented a new method of making steel. Steel is made from iron. The process was named after him, and was brought to perfection by French engineers. After this it became much easier to manufacture steel in large quantities.

Britain has always been rather behind many other

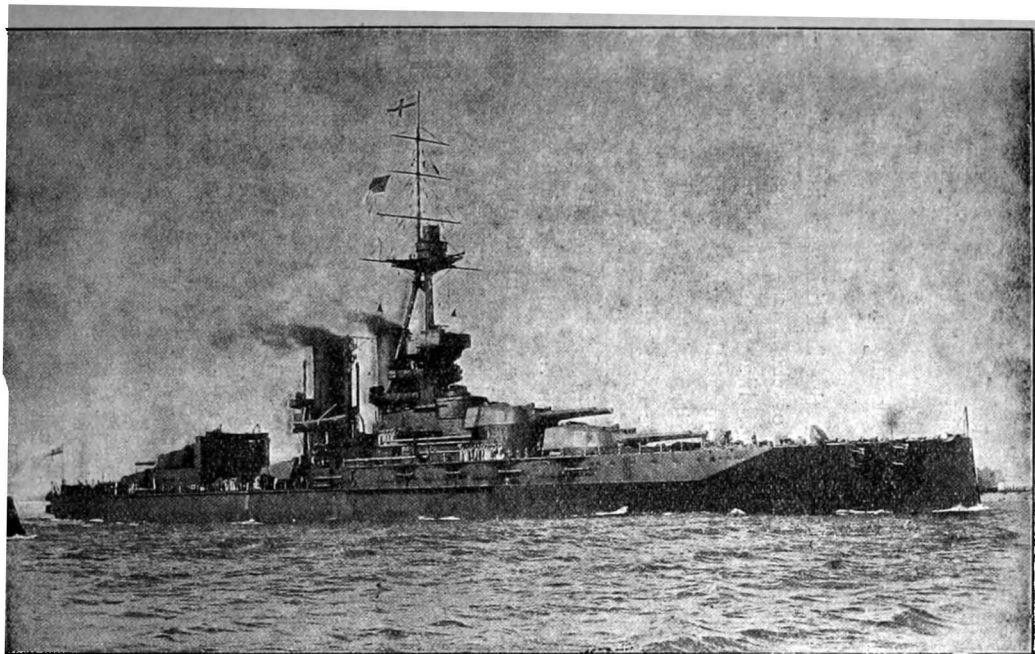


Photo. Cribb, Southsea.

A specimen of a steel-ship—the Battleship *Iron Duke*.

countries in making use of electricity to produce light and power. In France, for example, you may see the lonely little peasant villages in the high mountains all lit with electric light from the rushing streams nearby. Germany, however, took the lead in the new electrical industries.

Germany also took the lead in new industries connected with the use of chemicals—the manufacture or preparation of things like potash, soda, and so on. Germany captured almost the whole of the trade in aniline dyes, and Britain had to spend £2,000,000 yearly in buying these dyes, which she could not make herself.

In the 20th century a new sort of silk began to be used. It was made from vegetable fibre, instead of from material spun by silkworms. In this industry, also, Britain is behind several other countries.

Lastly, we must mention new inventions connected with food. The most important of these was the extraction of sugar from beet-root. Before this, sugar had always been made from sugar-cane, and the West Indian islands were almost entirely devoted to sugar-cane growing. The first person to find that sugar could be made from beets was a German professor in the 18th century. Napoleon Bonaparte made the French and Germans start this industry. When he was banished to St Helena, Germany gave up, but the French persevered. They improved the process, and after 1840 most of the European countries took it up. It was cheaper than cane sugar, and soon took the place of the latter. Beet is now being grown in Britain to some extent, and raw sugar is imported and refined here.

We must also mention margarine, a substitute for butter, which was first invented by a French scientist. It is much cheaper than butter, and, though not so nourishing, is healthy and useful. Finally, methods were discovered of preserving meats and vegetables in tins. Preserved foods can be kept for a long time, and so are very useful for feeding soldiers in time of war, or for supplying exploring expeditions, or in any circumstances where it is difficult to get fresh food. They are, however, not really healthy, and should be used as little as possible. America holds the lead in this industry.

You must have noticed that the great inventions which caused the Industrial Revolution were nearly all due to British inventors; but the more recent inventions, described in this chapter, are more often due to foreign inventors.

Questions.

1. Can you suggest any reasons for the fact described in the last sentence of this chapter?
2. Which of the inventions described in this chapter apply to the *manufacture*, and which to the *transport*, of goods?
3. Germany is very rich in coal. France is poor in coal but rich in iron. How could these two countries help each other?
4. The coalfields of Germany lie to the south and on the Rhine. The Baltic towns of Germany generally find it cheaper to buy their coal from Britain than from south Germany. Why?
5. Why is the age in which we live called 'The Iron Age'?
6. Get a contour map of Europe and Asia. Suppose you wished to build a railway from Moscow to Calcutta, what route would you follow? Describe it briefly, giving reasons for your choice of route.

CHAPTER XXXIV.—LANDLORD, TENANT, AND LABOURER.

You have seen that both in England and in Ireland a great deal of suffering had been caused at various times by the power of the landlords to turn out their tenants from their farms without giving the tenant any compensation.

In the 19th century there was more trouble of this kind in Ireland and in the Highlands of Scotland, but very little in England and in Lowland Scotland. The land laws were the same practically all over Britain. The landlord in most cases could turn out his tenant at a few months notice whenever the tenant's lease of the land expired. Some landlords let their land only on very short leases, and then the tenant never knew for certain whether he might not be turned out next year. If the tenant failed to pay his rent, his possessions could be seized by the landlord for the money, and, of course, he could be turned out if he did not pay.

In England in the 19th century there were very few small tenants, such as there were in Ireland. The landlords mostly let their land in good big farms to farmers with some capital. These farmers employed labourers to work their farms for them. In Lowland Scotland the conditions were frequently the same.

As a rule, the landlords treated their tenants very well. In England, leases usually lasted only one year, and were terminable at six months' notice, but the landlord rarely failed to give his tenant longer notice before turning him out, and rarely turned him out without very good reason. In times of distress, many landlords would let their tenants off paying rent

till things improved. Some great landlords spent so much money in improving their estates that they actually paid out more money than their rents brought in, and lost on their estates instead of gaining by them.

Though the landlords treated the farmers so generously, the farmers did not learn from this to treat their labourers kindly. You have read how miserable the position of the English agricultural labourer was in the early part of the 19th century. In 1872, Joseph Arch, a farm labourer, made up his mind that the only hope of men like himself was to organise in a trade union. He founded the Agricultural Labourers' Union, and all over the country the members of the union went on strike, demanding at least 16s. a week in wages and a 9½-hours day. At first they were successful, and the farmers had to give in. But after 1875 times became very bad for farming: many farmers were ruined, and thus there was a good deal of unemployment. The labourers began to leave the union, and go back to work on whatever terms the farmers offered. Since then, however, wages have again risen. Before the Great War began in 1914, they were in some districts as high as 20s. weekly, though in a few they were as low as 12s. weekly. Skilled labourers, such as ploughmen and shepherds, might get a good deal more. Besides this, the employers began to give their men gardens attached to their cottages, where they could grow vegetables, and this was a great help to them. Even now, however, there are parts of England where the agricultural labourers are in a very miserable position.

In Ireland, you will remember, things were differently arranged. There the land was usually let to very small

tenants, who rented little patches barely large enough to live on. You have already heard how wretched was the condition of these poor people—rack-rented, and ruthlessly turned out if they failed to pay.

The case of the Scottish Highlands is rather interesting. In this part of the country, the remains of the old tribal institutions and feelings had persisted down to quite a late date. Under the tribal system, you will remember, the land belonged to the whole tribe. The chief ruled it, but only as head of the tribe and representative of his fellows. The tribesmen might pay him rent of a sort, but he could not turn them off the land unless they were guilty of some crime.

The Scottish Highlands were so wild and mountainous that they were cut off from the rest of the country. The people still spoke the old Gaelic language, instead of English. In this way old customs were preserved longer there than elsewhere. The descendants of the old tribes in the Highlands called themselves clans. There was the Clan Macdonald, the Clan Grant, the Clan Campbell, and so on, each occupying its own part of the country under its own chief. Between the 14th century and the 16th, most of the chiefs surrendered their lands into the hands of the Scottish king or of great lords, and the land was granted to them again on terms of feudal service. The chiefs had really no right to do this without the consent of their clansmen, for it meant that they now held their land just like other landlords. Their clansmen were now only their tenants, and could be turned out if the chiefs wished.

The chiefs practically never used their new rights, however, but went on living in the old way. Their tenants might pay rent, but were scarcely ever turned

out if they failed to do so. The poorer clansmen, therefore, still continued to feel that the land was their own, and belonged to the chief only as their representative. They considered the chief as their blood-relation, and even the poorest clansman thought himself a gentleman. These people were simple and ignorant, but they were brave, kind-hearted, hospitable, and intelligent. They had few industries, except spinning, weaving, dyeing, and smith's work. They liked fighting, hunting, working on the land, music, and dancing.

In 1745 many of the Highlanders joined in the last Jacobite Rebellion. The Government was very angry, and as a punishment passed very harsh laws against them. Their national dress (the tartan) was forbidden, their language was discouraged, and the authority of their chiefs was taken away. The chiefs were still the landlords, but they had now no other power over their clansmen. Many of the chiefs were ruined by the Rebellion, and by the new and strange conditions which came after it, and they had to sell or let their lands to strangers. Some of the new landlords were bad, others were good, but none of them understood the ways of the Highlands very well.

About the beginning of the 19th century the landlords found they could make a great deal more money by turning out all their tenants, and turning the land into sheep-runs. Some of the new landlords did this, and also some of the old chiefs who were in difficulties for want of money. What happened was what had happened in England at the time of the 16th-century enclosures. Whole families were turned adrift at a few months' notice, without anywhere to go or anything to live on,

Their few cows and sheep and household possessions had to be sold in a hurry and at a loss.

These evictions were sometimes carried out with great cruelty. The landlord would send men, who flung out the furniture roughly, drove out the people, and set fire to the house. Often the poor people had to spend days on the open hillside before they could find another home. Here is the story of a girl whose family was evicted. 'I was seven years of age. Our family consisted of six girls and one boy. When the company arrived to set fire to the house . . . my father . . . requested that they would be good enough to spare the outhouse, whither we might retire during the night, [promising] that he himself would set fire to it next morning. This was ruthlessly refused, and we had to remain all night on a green hillock outside, and view our dwelling smouldering into ashes.'

Sheep-farming was found in the end not to be very profitable either, and the troubles of the Highlanders were not yet over. Later on, landlords began to turn out their tenants in order to make their land into deer-forests. Now, a sheep-farm is at least a useful thing, but a deer-forest is very wasteful. Enormous tracts of country are kept quite empty, and closed even to visitors, in order that the landlord may go there to shoot deer for a month or two in the autumn.

If you ever travel in the Highlands you may notice in many lonely glens the ruins of little houses and villages. Once there were many families living there, poor, perhaps, but always with 'Plenty to give and to take,' as one of them said. To-day there is no living soul but a gamekeeper in his solitary cottage.

Some parts of these deer-forests were poor, barren soil, which was difficult to cultivate, but others were rich soil where farmers could make a good living.

Most of the people driven out in this way were at last compelled to emigrate to Australia or to Canada. Some found refuge on the estates of kinder landlords, but this led to the estates of some landlords being terribly overcrowded, while others were quite empty.



Photo. by Valentine.

Scottish Crofters' Cottages at Stornoway, in the island of Lewis.

About 1870 the Government at last began to pay attention to the sufferings of the poor tenants in Ireland and in the Highlands. Several Acts of Parliament were passed between this year and 1890. By these acts, a crofter (that is, a small tenant of this sort) could no longer be turned out of his farm by his landlord so long as he continued to pay his rent. If he improved his land, the landlord was not allowed to raise his rent until the tenant had reaped some advantage from the improvements. A Government commis-

sion was appointed to settle a fair rent for every farm, and the landlord was not allowed to raise it above this. Between 1870 and 1903 various acts were passed to help small tenants to buy their own land from their landlords. Especially important was the Irish Land Act of 1903, which established, by means of loans made by the government, a system of peasant ownership in the sister island.

By these laws, things in Ireland were greatly improved. The Irish peasant was now in a better condition than for hundreds of years before, and was able to go on and prosper. Moreover, if a landlord turns out a tenant who has spent money on improving the land, he has to give him compensation for the improvements he has made. This law applies also to England, but the laws about crofters apply only to Ireland and to the Highlands.

In several parts of the Highlands the measures unfortunately came too late, for all the people had already been turned out. To-day the Government would be only too glad to have the evicted people back on their farms. They are alarmed at the danger of the Highlands becoming depopulated, and try to encourage the people to stay there.

Questions.

1. It is said that tenants are much more ready to improve their land if they hold it on a long lease than if they hold it on a short lease. Can you explain why?

2. Give an account of the movement with which the name of Joseph Arch is associated.

3. Why is it more difficult to organise a trade union in agriculture than in other industries?

4. Explain why the tribal system survived longer in the Highlands than elsewhere. What led to its ultimate disappearance?

5. Explain clearly the various objections to the keeping of deer-forests.

6. Can you suggest any reasons why the tenants in Ireland and the Highlands were worse treated than those in other parts of Britain?

7. The Highlanders did not think it wrong to go poaching. Can you explain why?

CHAPTER XXXV.—COMMERCIAL TREATIES AND FOREIGN COMPETITION.

What you read in Chapter XXXIII. about new inventions will have shown you that Britain to-day does not hold such a splendid position in trade and industry as she did one hundred or even fifty years ago. In those days Britain came first in nearly every branch of industry. To-day, though Britain is still making progress, other countries have overtaken and passed her in all but one or two industries. What is the reason for this?

Now, we could not expect that Britain should always remain first in everything. She had started with great advantages, but these could not last indefinitely. First, all the great inventions that produced the Industrial Revolution were made in Britain. Next, all the other countries of Europe were exhausted by the Napoleonic wars. Britain was the only country which was never invaded by a foreign army, because her navy kept her safe. Moreover, her navy was able to defeat and destroy the shipping of France, the only country which could then rival Britain in sea-power. Lastly, Britain

had splendid coal and iron fields, and they were very conveniently situated, and lay close beside each other.

When the other countries recovered from the long war, they began to make up for lost time, and to build up trade and industry of their own. It was quite natural and fair that other countries should have their share in the world's work, but it was very important that Britain should not fall behind the others, for a reason with which we shall now deal.

The repeal of the Corn Laws in 1846 had at first very little effect on British farming. For the next thirty years the farmers were very prosperous. The seasons were generally good, and there were plentiful harvests.

While the English farmers enjoyed Protection, they took little trouble to improve their land, and the result was that in bad times they fell into great distress. The Scottish farmers did not do this. They always worked hard to improve the soil, and when bad times came they never suffered so much.

When the Corn Laws were repealed, and farming was no longer protected, the English farmers began to copy the Scots. They drained their land on the new plan invented by Smith of Deanston, and used new manures—guano and nitrate of soda. Accordingly, they prospered, and very little foreign corn came in to compete with them. Russia, Canada, the United States, and Argentina are great corn-growing countries to-day, but at that time Canada and Argentina had hardly begun to export corn, while Russia was exhausted by the Crimean War, and the United States by the American Civil War, and did not send much.

About 1875 all this changed. The Western States of America were opened up, and enormous quantities of corn were exported to Britain. The improvements in railways, steamships, &c., made it possible to send this corn very cheaply. Soon the price of corn fell so low that many British farmers were ruined. In districts where the soil was poor and expensive to cultivate, it was no longer possible to grow corn. Grass was sown instead, and the ground was turned into pasture. As more and more foreign corn was imported, less and less corn was grown in Britain, and soon we came to depend on foreign imports for the greater part of our bread supply.

The same thing happened with regard to butter and meat, a large part of our supplies being imported from abroad. Even fruit-growing suffered from foreign competition, for, though the foreign fruit was not always so good, it was often cheaper.

In this way Britain came to depend chiefly on foreign imports for her food. If these imports had stopped, there would not have been nearly enough food to go round, and the British people would have starved, for all this time the population was steadily growing.

Now, this imported food must be paid for. It cannot be paid for in money, because soon all the money in the country would be used up. No, it is paid for by *exporting manufactured goods in exchange*. If Britain lost her place in trade and industry, and foreign countries stopped buying British manufactures, we should no longer be able to pay for the food we need. That would mean ruin and starvation. Britain could easily afford to let other countries *share* in trade and industry, but she could not afford to *lose her place altogether*.

When Britain adopted Free Trade, she believed that other countries would very soon follow her example. In 1860, just before the last step to complete Free Trade was taken, Cobden visited Paris and met his friend, Chevalier, a French Free Trader. Together they planned a Commercial Treaty between the two countries. By this treaty France promised to reduce the duties upon British goods imported into France, and make them quite small, but France got no special advantage from Britain in return. The French knew that all the duties on goods imported into Britain were to be abolished. French goods would then be imported freely, but so would the goods of other countries.

Why did France accept this one-sided arrangement? It was because France was very anxious to obtain the friendship of Britain; and so, to please the British Government, France gave Britain these advantages, while getting no special privileges for herself in return.

Both France and Britain now began to make Commercial Treaties with all the other countries of Europe. France made bargains with her neighbours, saying, 'If you take your duties off my manufactures, I will take an equal number of duties off the articles you send to me.' Britain could not make a bargain like this, for she had already abolished all her own duties. But many countries were ready to make treaties with her, and give her goods favourable treatment, because they feared she might get tired of Free Trade, go back to Protection, and put duties on their goods again.

Soon, however, foreign countries began to grow jealous of Britain. British manufactures were as yet better and cheaper than theirs. Britain had far more

colonies than they had, and they thought she jealously tried to prevent them from getting colonies. They said Britain wanted everything for herself.

The Commercial Treaties were made to last a few years only, and, when they ended, Britain could not get them renewed except on much worse terms than before. By this time foreign countries saw that Britain was determined to cling to Free Trade. They knew that their goods would go into Britain free whatever they did, and so they began to put heavy duties on British goods.

In order to encourage their own trade, some countries tried the plan of giving bounties—that is, the Government offered to pay the manufacturers of a certain article so much money for every one of these articles which they exported. This allowed the manufacturers to sell the article very cheaply in Britain, as it paid no duty on entering that country.

It sometimes happened that people bought the foreign-made article because it was so cheap, and British manufacturers who made the same article, but could not afford to sell it so cheaply, lost their customers and had to stop making it. Very often, however, when the British firms had gone out of business, the foreign manufacturers raised their prices, and so the article was little or no cheaper than it was at the beginning.

The most important incident of this kind was the case of the sugar bounties. Britain used to buy her sugar from the British West Indies, which were devoted to growing sugar-cane. Then beet-sugar from Austria, Germany, France, Belgium, and other countries began to pour into Britain. This was 'bounty-fed' sugar, as it is

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called, and so it was very cheap. Cane-sugar was sold for 1d. the lb., but beet-sugar was only $\frac{3}{4}$ d. the lb.

The West Indian Islands could not afford to sell their sugar cheaper, and so everyone began to buy beet-sugar instead of cane-sugar. The West Indian trade was ruined. Some of the islands never recovered, while others took to growing tobacco and fruit instead.

Soon after this the sugar bounties were stopped, and the price rose 2d. and 3d. per lb. After the war of 1914-18 it rose even to 9d. the pound. How glad we should be if the West Indies were still growing sugar, so that it might be a little cheaper!

Almost all the other countries soon went back to the old system of Protection. France had started a Free Trade policy at first to please Britain; but in 1870, when France was at war with Germany, Britain would not do anything to help her, and so the French thought it was no use trying to please Britain, and they finally returned to Protection. Other countries soon followed suit.

France was not a dangerous trade rival, though for a while it seemed that she might be, for her textile industries and her steel manufacture grew fast. But in the war of 1870 Germany defeated France, and took away two French provinces, Alsace and Lorraine. The great French steel and textile works were in these districts, and the best iron-mines of France were there too. French industry never quite recovered from this blow.

France had another great disadvantage—her coal supplies were very bad. They lay deep, and were difficult and expensive to work. This alone would have kept France from being a dangerous rival.

The French worked best in industries where taste and skill were required, not in wholesale production, like the British. Moreover, France was still very much an agricultural country.

But Germany profited by her victory in 1870, and soon became a very dangerous rival—all the more dangerous because she did not play fair. German firms used to stamp their goods as 'British made,' so as to lead people who wanted British goods to buy them. To stop this, Parliament passed the Trade-marks Act, which says that all articles imported into Britain must be stamped with the name of the country in which they are made. This put an end to the practice in Britain, but of course it could not stop the Germans from selling falsely-stamped goods in other countries.

Besides this, Germany had great natural advantages. She had better coal and iron mines than Britain—in fact, she had the finest coal-mines of any country in Europe.

British manufacturers were apt to despise the work of scientists and chemists. They made many foolish mistakes in their work, because they would not consult those who had scientific knowledge. German firms always employed trained chemists where it was necessary, and Germany took great pains to educate her people thoroughly; so that in this way she deserved to succeed.

For example, a certain firm once wanted a large quantity of cloth dyed, and consulted both a leading British dye-works and a leading German dye-works about it. The cloth had to be dyed a certain shade of colour exactly.

'I can dye it pretty near,' said the English dyer. 'That won't do; it must be *exactly* right,' the customers

replied. 'I can't calculate my dyes so close as that,' said the Englishman. 'But I'll promise you to do it *pretty near*.'

The German firm consulted a chemist, who experimented and found a dye of the exact shade required, and then they gave a guarantee to dye it right. So the order went to the German firm, and the Englishman lost it because he was too stupid and prejudiced to employ a chemist in his works.

British firms often lost orders, too, because they would take no trouble to please their customers. 'If you don't like it, you may leave it,' they would say. German firms, on the contrary, would go out of their way to please their customers, so that it was small wonder that before the Great War began in 1914 Germany had beaten Britain in nearly every branch of trade except shipbuilding.

Suitable Additional Reading.

For foreign trade, read Masefield's poem, 'Cargoes,' which may be found in his collected poems, or in *Poems of To-day*, a collection of versé for boys and girls.

Questions.

1. Explain clearly how a bounty works.
2. To-day certain American manufactures can be bought in Britain more cheaply than similar British goods, and for less than they cost in America. Can you suggest any possible explanation for this?
3. Would you buy an American or a British razor if the quality was the same and the American razor was the cheaper? Give your reasons.
4. State briefly the various reasons why Britain has been losing ground in trade and industry in the last fifty years.
5. Can you explain why persons who wish to introduce Protection into Britain again call themselves 'Fair Traders'?

6. For paying our debts to foreign countries we now rely more on the export of coal than on that of any other single article. Explain why this is not a good thing.

CHAPTER XXXVI.—FREE TRADE AND IMPERIAL PREFERENCE.

We have seen that Free Trade, with all its benefits, has some dangers, of which the greatest is that it has led us to depend chiefly upon imports from abroad for our food supply. The damage done by this to British farming is very serious. In spite of the fact that the population has increased, fewer persons now live by farming. They have gone to find work in the towns, because there is no longer work for them in the country.

Now, the real strength of a nation depends greatly on its having a good sound country population. People who live all their lives in towns are never so strong and healthy as country people. They do not get enough exercise, they have to breathe bad air, and very often work all day indoors.

This is bad enough, but there is also a great danger in living on imported food; for, if anything prevented us from getting it, then we should starve.

What could prevent us from getting it? In the first place, there might be a war, and the enemy might stop supplies from reaching us. Secondly, we might no longer be able to pay for this food. Thirdly, the country from which we buy it might refuse to sell us any more, either because they had quarrelled with us, or because they wanted the food for themselves.

The first case occurred in the Great War of 1914-1918. German submarines waylaid the ships that were bringing food supplies to Britain, and torpedoed and sank them. The whole country had to be carefully rationed. We were allowed to eat only a limited quantity of butter, sugar, meat, and bread each week, and sometimes butter and meat could not be got at all. Fruit was very scarce, too, and prices rose very high.

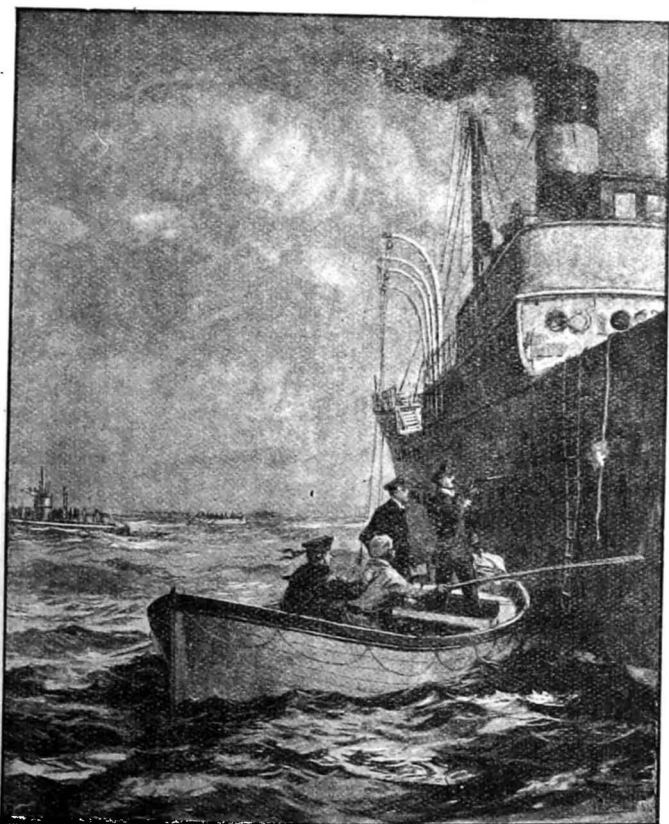
What saved us from starvation was our navy. The British warships guarded the merchant ships that brought us food, and hunted down the German submarines. In this way, though many ships were lost some reached Britain safely and landed their cargoes of precious foodstuffs.

If our navy had not kept control of the seas, we should have been cut off from all supplies. There would not have been nearly enough food in the country for all of us, and we should have been slowly starved. If we want to keep our food-supply safe, therefore, in time of war, we must keep up a strong navy, strong enough to defend us from any enemy.

The second danger, of living on imported food, is that we may not be able to pay for it. We can only guard against this by working our hardest and best, so that we may always have plenty of other goods to send in exchange. Whatever our work may be, miner or factory-labourer, clerk or teacher, farmer or fisherman, it always helps, directly or indirectly, to pay for our food supply.

The third danger is that the countries which send us supplies might stop sending them. This happened in the case of Russia after the Bolshevik revolu-

tion. Russia used to send us a great deal of corn, but after the revolution so little corn was grown that there



The German Method of sinking a Merchantman.

(A bomb or shell was placed in the hold of the doomed vessel, and over the side was hung a long fuse, which was fired by a shot from the submarine lieutenant's pistol.)

was not enough even for the Russians themselves, and none to export.

There is a small piece of machinery which is necessary to make every motor engine, and before the war we used to buy this from Germany. It was not made in Britain, and when Germany went to war with us, of course all trade between the two countries ceased. We had to learn to make these pieces for ourselves, and no more motor or aeroplane engines could be made till we learned how.

We can make machinery at home if we need to, but we cannot grow enough food at home, however much we should like. The only thing we can do to make our food supply safe is to buy it from some country which is not likely to quarrel with us.

The countries which are least likely to quarrel with us are the British Dominions—Canada, Australia, South Africa, and the rest. The British Empire is so wide that every sort of food which we can possibly want is supplied by some part of it. Also, every sort of raw material that we need for our industries can be grown in the empire. Some people say, therefore, that we should buy all the food and raw materials which we need from the countries of the British Empire, and then we need never be afraid that they will refuse us supplies.

This does not mean that we should stop trading with foreign countries. So long as we get our *necessaries* within the empire, we can go on buying *luxuries* anywhere, for we can always do without them at a pinch. It is also said, 'Why should we pay money to foreign countries for goods when we might pay our cousins in the Dominions instead? It is better that the money should be kept inside the empire. If you had a brother

who kept a grocer's shop, would you not buy your groceries from him rather than from a stranger ?'

Not one of the British Dominions practises Free Trade. They all use Protection, and place duties on goods imported from abroad. But they nearly all give *preference* to British goods—that is, goods imported from Britain do not pay such high duties as goods imported from foreign countries.

Recently Britain has begun to grant preference to certain classes of goods coming from the Dominions. If we should adopt the plan of buying all our food and raw materials from the British Dominions, it would mean that we should have to go a good deal further in this direction. We should let colonial goods come in free, but we should place duties on goods coming into Britain from foreign countries, although these duties would perhaps be very small.

This plan is called Imperial Preference. Each country of the empire would agree to give preference to the goods of the other countries of the empire against all foreign countries. Imperial Preference is not the same thing as Protection, because it includes the whole of our world-wide empire, but it is rather like it, and so you can learn, by studying the history of Protection in the past, how it might work if it were to be introduced now.

Questions.

1. Show how a strong navy is necessary for the safety of Britain.
2. Why did the Dominions give preference to British goods when we gave them no preference in return ?
3. State clearly in your own words what is meant by Imperial Preference.

4. Explain the difference between a luxury and a necessary. Which of the following are luxuries? Which are necessities? Milk; fruit; silk dresses; coal; furs; wool; pianos; wine; butter; matches; cigarettes.

5. For what industries are the following the raw materials: rubber; jute; rags; nuts; coal; timber; indigo; flax?

CHAPTER XXXVII.—THE LATER HISTORY OF THE TRADE UNIONS.

After the Act of 1824, trade unions were no longer criminal associations, but their position was still not very secure.

During a strike the employers sometimes get other men to come and do the work, and these are called 'blacklegs' by the strikers. The union concerned posts men near the works, to warn strangers that a strike is going on, and that if they go to work there they will be 'blacklegs.' This is called 'picketing.' Sometimes 'blacklegs' were attacked and roughly handled, and at first workmen could be punished even for 'peaceful picketing,' though no violence or threats were used towards the 'blacklegs.' In 1875, however, an act was passed which allowed 'peaceful picketing,' and another act, in 1906, defined more precisely what actions were lawful in 'picketing.' No one can now be punished for 'picketing,' so long as he does not use violence or threats.

In 1866-67 a number of outrages took place at Sheffield and Manchester. Workmen who did not wish to join the unions were terrorised and bullied, so that some were seriously injured and narrowly escaped death. Sometimes their wives and children suffered, and masters who employed non-union workmen were also threatened.

These outrages drew attention to the trade unions again, and a royal commission was appointed to study the question, as a result of which a series of acts was passed between 1869 and 1876. Until then it had been possible in some cases to prosecute trade unions on the ground that their strikes, &c., were conspiracies to restrain trade. By the new laws, however, no trade union member could be prosecuted for conspiring to do any act, unless this act would have been a crime if he had committed it by himself of his own accord. After this, the doings of the trade unions were no longer against the law, even if they acted in restraint of trade and interfered with freedom of contract.

In 1867, Disraeli's Reform Act had given a Parliamentary vote to practically all workmen in the towns, and from this time on the trade unions grew steadily more powerful. They improved their own internal arrangements, making them more effective; and they began to set aside funds to send members to Parliament. As most workmen could not afford to leave their work and go into Parliament unless they were paid, either by their trade union or by the Government, they began to agitate to have salaries paid to members of Parliament, and this change has since been introduced.

In 1906 a very important act was passed, which made it clear that trade unions could not be sued in the law courts for damages committed by their members. Since then, if a trade union organises a strike, and the strikers damage property, the union cannot be held responsible for this. By this act trade unions were given a position of special privilege.

The strike is a legal weapon which the unions have

a right to use. It is now held, however, that in order to be lawful the strike must arise out of an industrial dispute between workmen and employers. If it is used by workmen who are trying to enforce their political views but have no trade grievance, it is against the law.

It should be noted, however, that even when a strike is perfectly lawful, it is a desperate measure. It causes very heavy losses to the workmen themselves. Even if the strikers should be successful in obtaining a rise of wages, it often happens that a considerable time must pass before the extra pay can make up for the wages lost while the men were on strike. When we estimate the loss caused by a strike, too, we must consider not only what the workmen have lost in wages, and what the employers have lost in profits, but what the nation as a whole has lost in the new wealth which would have been created during this period if the strike had not taken place.

It is, therefore, much better for everyone when industrial disputes can be settled by peaceful discussion, and it is here that the trade unions can do very useful work. Their representatives can meet those of the employers, and, if both sides are willing to make concessions, it is likely that a better arrangement may be reached than any that could be enforced by a strike. Sometimes boards of arbitration are set up, to make a fair decision between the workmen and the employers, but of course this can only be done if both sides loyally accept the decision of the arbitrators.

It is sometimes said that the workmen do all the work, that nothing could be done without them, and that they should get all the profits. This, however, is

not a fair statement of the case. The labourer could not get very far without capital to help him. You have already read how capital is necessary for every undertaking. Capital, therefore, has a right to claim a share in the profits.

It is true that after the Industrial Revolution, the capitalists *did* claim an unfairly large share of profits, and took much that should have gone to the labourer; but things have improved very much since then, and it would be equally unjust if the labourer were to claim all the profits, and leave none for the capitalist.

Many employers now realise that it is to their interest that the workman should be as well off as possible, and, besides giving good wages, some of them provide playing fields, libraries, restaurants, &c., for the use of their hands. In other businesses, a system of profit-sharing has been adopted. In certain trades, called 'sweated industries,' where the employers would not pay their workers a living wage, the Government now interferes, and tries to protect the interests of the workers, though this is sometimes not so easy as it seems at first sight.

On one or two other points, the trade unions have not always acted wisely. Some of them took up the idea of restriction of output. This means that the unions decide that in each trade only a certain amount of work is to be done and no more; only a certain amount of goods to be produced and no more. They thought that in this way, if the employer wanted more work done, he must hire extra workmen, and so provide more employment. They forgot, however, that the employer perhaps could not afford to hire more men. It was also said that in this way over-production and 'glut in the

market' would be prevented; but over-production depends on so many other causes, and is as yet so little understood, that there was not much ground for this hope.

When a man is paid by the amount of work he does, it is called piece-work. When he is paid by the length of time he works, it is called time-work. Piece-work offers the energetic and skilful worker a chance to make more money, and therefore under this system more work is usually done. It is then to the interest of the employer to have piece-work, and not time-work. As a general rule, however, the trade unions have declared in favour of time-work. This is partly due to the fact that some employers took every opportunity of lowering the rates paid for piece-work. This was an unfair and foolish action, as it only did themselves harm in the end, by setting the trade unions against the system.

In the United States of America, the workmen, generally speaking, are better off and have higher wages than in any other country. The American trade unions, however, have declared against restriction of output, and they also prefer piece-work, for the employers there have been wise enough not to take any unfair advantage of this system. The American workmen have found from experience that they are actually better off, and that unemployment is much rarer, when each man is working his hardest and producing as much as possible, than when production is artificially restricted.

All trade and industry depend on two things. On the one hand, there are the men who do the work, from the unskilled labourer to the business manager: on the other hand, there is the capital which is spent in setting

up and running the business, in buying the factories, the raw material, the machinery, and in paying the wages of the workers until the business begins to make a profit and pay for itself.

Both labour and capital must be paid for what they do. The labourer will not work unless he gets his wages; the owner of capital will not invest it unless he gets interest on it in return for his risk and trouble. Labour and capital ought to be good friends, for neither can do without the other.

Sometimes either labour or capital may become too powerful, and may use its power selfishly, as, for example, capital did after the Industrial Revolution. But the party that uses its power selfishly usually does itself harm in the end. If workmen are treated unfairly they will cease to work well, the capitalist will not be able to get good workmen, and his capital will bring him in less interest. On the other hand, if the workmen will not allow the capitalist a fair amount of profit, he will take his capital away, and the workmen will be left without capital, and will soon be unemployed.

Sometimes it may be necessary for both parties to make sacrifices for the sake of the industry itself. An industry may fall on difficult times, and for a few years may yield very little profit. If there is hope that in the end it will revive, it is worth while for the capitalist to be content with less interest on his capital, and for the workmen to take smaller wages, for a time. If both continued to claim their usual gains, the industry could not bear it, and would collapse altogether—the capitalist would lose his capital, and the workmen would be unemployed.

Suitable Additional Reading.

An exciting story of the Sheffield outrages is ***Put Yourself in his Place***, by Charles Reade.

Questions.

1. Why is it that some workmen do not wish to join a trade union?
2. Why do the unions object to employers hiring men who are not union members?
3. If you were a workman, would you prefer to do piece-work or time-work? Give your reasons.
4. Explain clearly why the trade unions wanted members of Parliament to be paid.
5. Explain in your own words the meaning of the terms, blackleg, restriction of output, peaceful picketing, over-production.
6. Give some examples, from the earlier chapters of this book, showing how persons who pursued a selfish policy did themselves harm in the end.
7. Explain in your own words the difference between labour and capital, and show how each depends on the other.

CHAPTER XXXVIII.—THE STATE AND ITS SUBJECTS.

There are some duties which almost every State undertakes for all its subjects. It protects them from foreign enemies. It keeps the peace, and guards them from thieves and robbers. It does not allow one man to ill-treat another, and if anyone breaks the law, the State punishes him. The State keeps up the Army and Navy that defend us, and the police who enforce good order; transacts our affairs with foreign countries; protects British subjects who travel or go to work abroad; sees that roads and bridges are kept in condition; and does many other things. All this is equally useful to the poor and the rich, and therefore we all owe something to the State. The rich man should

give more, as he can afford it; but the poor man should pay his share, even if it be very tiny.

In the second part of the reign of Queen Victoria a feeling grew up in Britain that 'Laisser Faire' was not the best policy. It was said that, though trade should certainly be as free as possible, it was the duty of the Government (that is, the State) to look after

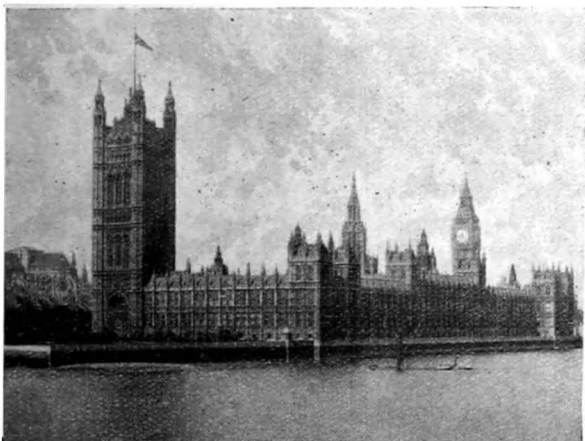


Photo. Frith.

Houses of Parliament.

the people's welfare, and to do many things for them which hitherto they had done for themselves.

This idea has some connection with Socialism, though it is not exactly the same. Socialism began to gain some influence in Britain after the year 1880, the first leaders being often writers, artists, and other members of the 'professional' classes, as they are called. The real aim of Socialism is to redistribute the wealth of the country, so as to produce a more general equality

of means among the inhabitants. It holds that the State should control the means of production, distribution, and exchange in the interests of the people as a whole. You know that at present the post office and telegraph arrangements are owned and managed by the State. According to Socialism, all other industries should be owned and managed by the State in the same way. The State would then be able to fix the rate of wages in every industry, and so would control the distribution of wealth.

Up to a certain point this would seem to be quite fair. We all agree that it is not a good thing and not right when some people are millionaires, and others in the same country have scarcely enough food and clothing.

There are, however, some serious difficulties about the Socialist schemes. There is no room to discuss the question in this book, and indeed it is very complicated and difficult to understand. We can only mention one or two criticisms that have been made. For example, it is said that businesses controlled by the State are not usually run so well, so cheaply, and so successfully as those managed by private owners. It is also said that in a Socialist state far too much power would fall into the hands of those officials called the 'permanent civil servants' of the State, and that they might use it selfishly and tyrannically. Again, it is urged that the Socialist state offers comparatively little chance for energetic and ambitious individuals; and it is through energetic and ambitious individuals that progress has usually been made in the past.

The British Government did not take up definitely

Socialistic views, but it gradually came (with the full approval of most of the British people) to undertake more and more work which had before been left to private efforts; and this, as we have said, was a movement in the direction of Socialism.

Let us see some of the work which the State has undertaken in recent times.

Parliament decided that it was the duty of the State to provide education for all the children of the country. Until then children who went to school usually had to pay for it, in part at least. Now, however, the State provides excellent schools to which anyone can go without paying for it themselves. Education was made compulsory as well as free, and it is now the law that all children must go to school. The State set up local education authorities to carry out the new laws, and it gave these authorities power to levy rates on the people of the district and to administer certain Government grants. With the moneys raised in this way the schools are built, the teachers are paid, and in many cases even the books of the scholars are provided free.

In 1908 Old Age Pensions were introduced. Any person of the age of 70 or more, and having less than £31, 10s. a year to live on, might claim a pension from the State. The pension, however, was not given if the person were in a lunatic asylum, or had been in prison for serious crime, or had refused to work when he was able to do so, or if he were a habitual drunkard, or, for the first three years, if he were receiving Poor Law Relief.

In 1911 the State introduced a system of Health In-

insurance. All manual workers, and workers of all kinds who earned less than £160 a year (afterwards raised to £250), were compelled to pay a few pence weekly out of their wages, while their employer paid as much or a rather larger sum, and the State added a contribution of its own. If the worker fell ill, or had an accident, he or she got the attendance of a doctor and all necessary medicines free, and was paid a certain sum weekly.

Unemployment Insurance on the same system was gradually introduced, and in this way, if a workman were out of work, he received a weekly allowance from the State. In former times, if a workman were out of work, he had to go to the Poor Law for relief, unless he had saved money himself, or had joined a Friendly Society. You will remember that, by the Act of 1834, he could not get outdoor relief, but had to go and live in the workhouse. He can now get his Unemployment Insurance money, however, while living in his own home.

In 1925 a new Insurance Act was passed. The weekly payments for Health Insurance of both employers and employed were raised, and this extra fund was devoted to paying pensions to the widows and orphans of insured men who had died. All insured persons, too, were to receive their Old Age Pension at sixty-five instead of seventy. The new payments, however, were not nearly sufficient to pay all the new pensions, and the State was to make up the difference. It was calculated that the scheme would cost the State £15,000,000 yearly ten years hence, and that the cost would rise, until after twenty years it would be £24,000,000, but after thirty-five years it would fall

to £21,000,000. This money, of course, would be raised by taxing the whole nation.

At the same time the rates paid for Unemployment Insurance were lowered. Part of the money thus lost was to be made up by the State; the rest would be covered by a saving made through refusing unemployment pay to young men living on their families, and to wives whose husbands were at work.

Most of these State insurance schemes were first adopted in Germany, under the special approval of the Socialist party there, and were afterwards imitated and modified by the British Government. You can see that they were slightly socialistic, because many of them required assistance from the State. The State raised the necessary money by taxing the nation in general, and in this way the money of the richer classes was spent in improving the condition of the poorer ones.

All these laws were passed with very good intentions, but, in the opinion of some, they have their drawbacks, as they teach people to be less independent and self-reliant. It is not good, it is urged, for men and women to have too much done for them by the State. To some people it does no harm. But there may be foolish persons who think it not worth while to work hard, and save money. They say, 'Oh, if I am ill, I'll have my Health Insurance money; and if bad times come, I'll have Unemployment Pay; and when I am old, I'll have an Old Age Pension. It is not worth while to try to save!' And so they are encouraged to waste both their time and their money.

To-day we hear a great deal of talk about what the

State ought to do for us; let us not forget that we owe a duty to the State, too.

Questions.

1. Explain clearly how Unemployment Insurance works.
2. Read the list of persons who were not qualified to receive Old Age Pensions, and explain why they were disqualified in each case.
3. Explain clearly the advantages and disadvantages of Old Age Pensions.
4. Can you explain why the name 'Socialism' should be chosen for the ideas described at the beginning of this chapter?
5. Can you remember any examples of socialistic schemes from the earlier history of Britain?

**CHAPTER XXXIX.—THE ECONOMIC CAUSES OF
THE GREAT WAR.**

Up to the year 1871 Germany was not one country, like Britain or France, but was made up of a number of states, each with its own king or prince. The chief of these was Prussia. At that time Prussia had a great Prime Minister, named Bismarck, who made up his mind to unite the different states of Germany into one country, and to make that country the greatest in the world.

Three other countries stood in the way of united Germany. These were Denmark, Austria, and France. Each had reasons for wishing that Germany should not be too strong. One after another, Bismarck made war on these three countries, and defeated them. The last which he fought was France. He took away Alsace and Lorraine, two of her richest provinces, and made the French pay a huge indemnity to Germany. After this Germany was the strongest country in

Europe, and no other country, alone, would have dared to attack her.

Outside Europe, however, Germany was not strong. Until that time she had had few industries and little foreign trade. She had no merchant ships to speak of, no navy at all; no colonies. Germany now determined to get all these things. With the money of the French indemnity, she was able to start new industries. She placed heavy duties on imported goods, and behind this wall of Protection her industries grew up fast. Her greatest rival in industry and trade was Britain, and we have seen that Germany did not always play fair in trying to capture British trade. With her industries her foreign trade grew, and she began to build merchant ships to carry her goods abroad. Soon she was the second shipbuilding power in the world; but with all her efforts she was still far behind Britain in this line, and this made her very jealous.

Since Germany had become so strong at home, she was anxious to acquire colonies and other possessions abroad. Now, nearly all the countries most suitable for colonisation by Europeans were already occupied by some other Power. France, Holland, Spain, and Portugal all possessed colonies, but by far the greatest number and the best were held by Britain. Not only this, but Britain was jealous about other countries acquiring new colonies, though this was quite unnecessary, as she already held such an immense colonial empire herself that she needed not to fear any competitors.

About this time, however, Britain became involved

in a quarrel with France about Egypt. Germany seized this chance, and offered to support Britain against France in Egypt, if in return Britain would make no objection when Germany annexed some territories in Africa and the Far East. Britain agreed to this, and in this way Germany obtained the Cameroons, German South-West Africa, German East Africa, German New Guinea, and many islands in the eastern and southern seas.

All this was not enough to satisfy Germany, however. For one thing, most of these colonies were situated in or near the tropics, and white men could not live or work for long in them. Germany would have liked some such place as Canada, Australia, or New Zealand, where her people could go when they emigrated, and found a new German state.

Some of the German people wished to try to extend Germany's African colonies southwards, and take the whole of South Africa, including the healthy regions round the Cape. But some of these districts belonged to Britain, and she objected to any foreign country trying to annex them.

The German people had another reason to be dissatisfied, for they knew they had no navy to protect their new colonies. Before this, when Germany had been jealous of any other country, she had attacked and defeated her rival. Now, Germany was very jealous of Britain's trade and colonial empire, but she did not dare to attack Britain, because, if she did, the British navy would cut off her colonies and probably capture them, as Germany would not be able to send them any help. Then the navy would seize Germany's

merchant ships, destroy her foreign trade, and blockade her coasts.

So the Germans decided to build a great navy, which was to be quite as strong as that of Britain. This gave great alarm to the British Government. Until now they had been very friendly towards Germany; but, as you have already heard, they felt that Britain was safe only so long as she had the strongest navy in the world.

Between 1890 and 1900 Britain had a great deal of trouble in South Africa, which ended in the great Boer War of 1899-1902. While all this was going on, there was a good chance for Germany to attack Britain, but the German navy was still very small, and so she did not dare to do anything against Britain alone. Instead, she tried to get the other European countries to join her in an alliance against Britain, but this plan came to nothing, partly because France refused to join the alliance.

France could not forgive Germany for taking away Alsace and Lorraine from her, and was always afraid that Germany would attack her again. So, when the Boer War was over, Britain and France felt that they were both in danger from Germany, and they came to an understanding called the *Entente Cordiale*. They agreed to give each other mutual support if Germany should try to disturb the peace of Europe. A little later Russia, which was already the ally of France, joined this *entente*.

The German Government now began to see that their navy and their shipping and commerce would not get on as fast as they wished while Germany

had so few seaports. If you open the map of Europe you will see that Germany has land frontiers on three sides, and cannot reach the sea on the east, south, and west.

On the north there were several splendid ports, but they were mostly on the Baltic Sea, which was connected with the open ocean only by a narrow passage, the Sound. The shores of the Sound belonged one to Sweden and one to Denmark, not to Germany at all. The ports of Hamburg, Bremen, and Emden opened on the North Sea; but ships from these ports could reach the Baltic ports only by sailing round the peninsula of Jutland.

In order to have free access from the Baltic to the open sea, Germany had built the Kiel Canal, which connects Kiel on the Baltic with the mouth of the Elbe and the North Sea; but even then the German coast-line was very small compared with those of Britain and France.

Look at the map again; and you will see that all the coast of the North Sea between Germany and France belongs to two small and weak countries, Belgium and Holland. Belgium was a rich country, though so small, with fine coal-mines and good ports, and Germany began to think that, if she could only seize Belgium, she would have all this for herself, and all the coast-line and the fine ports that she wanted. If Belgium was once in her hands, she could persuade Holland to do anything she wanted, partly because the Dutch were friendly to her, and partly because they would be afraid of being treated like Belgium.

In 1839, when Belgium was first made an inde-

pendent country, all the leading states of Europe had signed a treaty saying that Belgium was neutral, and that if any of them went to war they would not attack her territory. Germany had signed this treaty, but she did not care about that. The important thing to her was, would Britain keep the treaty, and fight in defence of Belgium if Germany attacked her?

Germany knew that France would fight, but was not afraid of France and Belgium alone. The easiest thing would have been to attack France and Belgium and defeat them, and after that Germany would have been so strong, with her new coast-line and her new navy, that she would no longer be afraid of Britain.

In 1870, when Germany had defeated France, Britain had looked on without interfering,* and Germany hoped that she would do the same thing again now. So when trouble arose in the Balkans, Germany seized the chance, and attacked Belgium and France. But she was sadly disappointed, for Britain at once came to the succour of Belgium and the help of her Allies.

So far as numbers were concerned, the new German navy was as strong as ours, but the sailors were not so good. Britain was victorious, and Germany could not raise the British blockade, though she managed to do a great deal of harm to British shipping by the use of submarines. When peace was made, she was forced to surrender her fleet to Britain.

Because the British fleet kept command of the seas, Germany was unable to send help to her colonies, and

* This was probably largely due to the fact that Germany so acted that France was made to appear the aggressor.

they were all conquered by the Allies. In this way Germany's treacherous attack on Belgium was punished, and she lost the sea-power and the colonial empire that she had been so eager to acquire.

This will show you that it is a mistake to think that any country can build up trade, colonies, and sea-power by fighting and conquest only. If Germany had been content to go on working peacefully in the way she had done for some time, she would probably have been the greatest industrial country in the world in twenty years, and would have far outdistanced Britain. By her greedy and treacherous conduct she did herself harm, and she would have been far worse off still if the Allies had not treated her so generously after the war.

Questions.

1. Find the Kiel Canal and the chief North German ports on the map.
2. Find the German colonies on the map. To whom do they belong now?
3. Any country that has foreign possessions needs to have a navy, and any country that has a strong navy must have foreign possessions. Explain clearly why this is so.
4. What various causes had Germany for being jealous of Britain? Has she any real excuse for this jealousy?

CHAPTER XL.—MONEY AND THE GREAT WAR.

When war was declared in 1914, the British Government had to take the same step as they took in 1797. They issued an order to the banks to stop cash payments, and to use notes instead. In order that there might be plenty of notes, the Government itself issued £1 and 10s. notes. These were issued by the Royal

Treasury, and were called currency notes, but we usually speak of them as Treasury notes. The Scottish banks continued to issue £1 notes, but did not issue 10s. notes.

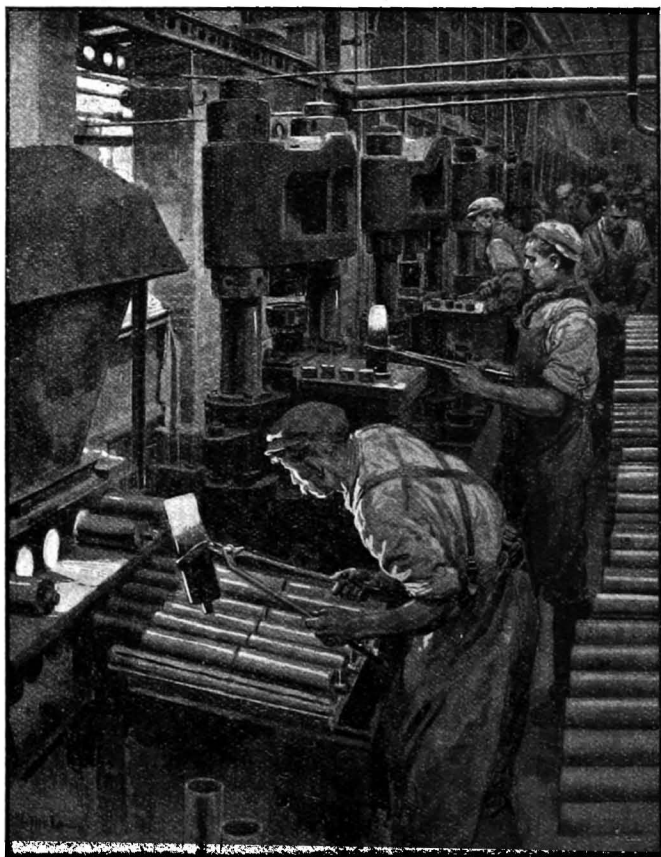
It was made a crime for any private person to send gold out of the country. The reason of this was that the Government needed all the gold it could get to pay for goods brought from abroad. It had also, of course, to pay the soldiers and sailors, and to buy munitions, ships, and so on; but, so far as these debts were incurred in this country, they could be paid in Treasury notes.

The people of England were too busy winning the war to make as many munitions as were needed, and as many goods of ordinary sorts as usual. They had to buy more goods than ever before from abroad, and in especial they bought them from the United States, the only great industrial country which was not at war. Goods bought from abroad could not be paid for in Treasury notes, and we had nothing to spare to send in exchange. They had to be paid in *gold*.

The war lasted for four years, and cost thousands of millions of pounds, a great part of this money being a dead loss. When you buy food or clothes, you part with your money, but you get goods in exchange. When you pay to go to the theatre, or to have lessons, you get your pleasure or your new knowledge in exchange, and so you are no poorer than before.

But if your money is stolen, or if you throw it into the sea, it is lost. You get nothing in exchange, and are so much poorer. Much of the money spent on war is lost like this. Men who are killed, ships which

are sunk with their cargoes, houses burned or blown up, crops and trees destroyed—all this means a dead



A busy scene—making munitions during the Great War.

loss. These things are Capital, and when this capital is destroyed the nation is left so much poorer.

When you buy something, the seller has your money. The money is not destroyed, but it and the capital which it represents now belong to someone else. But the capital lost in the war was absolutely destroyed, not merely given to someone else. The only way in which we can recover it is by working very hard to make new capital instead.

Of course we should have been ready to sacrifice even more to win the war, but we must understand that the losses were very heavy, and that it will take a long time of hard work to make up for them. Britain will not for a very long time be as rich as she was before the war.

All the countries which fought suffered a loss of capital. The one which suffered least loss was the United States. They lost their men who were killed, but they lost comparatively little in other sorts of capital. They did not join the war until near the end, and before this they had made a large profit in selling goods to the various countries at war.

The country which suffered most was France. Belgium, indeed, lost a great deal at the beginning of the war, for towns were sacked and villages burned to the ground. But the Germans did not destroy too much in Belgium, because they wanted to keep it for themselves. Belgium would not have been much use to them if it was a mere ruined waste; so after the first few months not much *property* was destroyed in Belgium, though the *people* were very cruelly treated.

The Germans, however, did not intend to keep France for themselves. When they saw that they

were likely to be beaten, they destroyed everything they could, in order that France might be very poor after the war. They blocked up mines, so that they might not be worked for a long time, cut down all the trees left standing, and in bombarding French towns they tried to destroy all the most valuable buildings.

Besides this, the war was fought right across northern France for four years. All over these districts, which had once been the richest in France, there was now nothing but a bare swamp of mud full of shell-holes. Here and there were heaps of ruins, which had once been wealthy and beautiful cities.

Though France suffered most, Belgium, Britain, and Italy also had heavy losses, and, when the war was over, these countries all declared that Germany must pay an indemnity to make up for the damage she had done.

The money affairs of all the fighting countries had got into a terrible mess during the war. Almost all the gold in Europe had gradually gone to the United States, to pay for the goods bought from there. The European countries were using paper money. You know already the dangers of this. The banks or the Government may be tempted to issue too many paper notes. Then the value of the money will fall, and prices will rise.

This is exactly what happened in all the fighting countries. To pay the expenses of war, the Governments had to borrow more and more money, and they kept issuing more and more notes. When too

many notes are issued, it is said that 'the currency is inflated.' A great rise of prices followed, part of which was due to the scarcity of goods caused by the war, and part to the fall in the value of paper money.

Things were in this state when the war ended. Let us see how the three most important countries—Britain, France, and Germany—managed to arrange their financial affairs. The United States had not had to issue extra paper money, for they had plenty of gold, so we need not consider them.

Soon after the war was over, Britain set to work to put things in order. The Government stopped borrowing money, and strictly limited the issue of notes. They began to pay back some of the National Debt, which had increased to a tremendous sum. Some of this debt was due to the United States. The States began to press Britain to pay back the money she had borrowed from them during the war, and Britain arranged to do so, *though not on very easy terms.*

To do all this, Britain had to make great sacrifices. The Government had to economise as much as possible, and the people had to be taxed very heavily to raise enough money. Money that might have been used to repair the damage of the war had to be sent away to America, but Britain was determined to pay her debts honourably. The result is that, though we still use paper money, its value has gone up again, and its exchange value is now the same as that of gold. Prices, too, have sunk to be much lower than they were during the war.

The French Government could not do the same as Britain, and could not economise, because it had to pay out immense sums to repair the districts devastated by the Germans. Also, the French people could not bear such heavy taxes. Hundreds had been ruined in the war, and others, though they struggled on, had lost heavily. If France had been taxed as heavily as Britain, the people who had already suffered so much would have collapsed under the burden.

So France had to go on borrowing money, and issuing paper money. Her currency was still inflated, and continued to fall in value. Before the war a British £1 could buy only 25 French francs, but, partly owing to currency inflation, the value of the franc fell steadily, so that in July 1926 you could buy over 200 francs for £1.

To arrange her affairs, and pay back all the money she had to borrow, France counted on the reparations money due from Germany. But Germany did not pay the reparations that were expected. The German Government complained that they were ruined by the war, and could not possibly pay. All the time they complained, the Government kept on issuing more and more paper notes, and the value of German money fell, and fell, and fell.

Countless millions of paper notes were issued, until at last the German mark, which had been worth about a shilling before the war, was worth only the least fraction of a farthing. You could buy one million marks for sixpence, and even more! Prices in Germany rose so high that an ordinary postage-

stamp cost a hundred thousand marks, and a new dress perhaps three million!

The Germans now began to pay back many of the debts which they owed in foreign countries. Before the war, many foreigners had invested money in Germany. For example, a British school-teacher had invested her savings, about £600, in Germany before the war. The Germans now paid her back the money in German marks. They were worth about 1s. 6d. in British money! A British business man had invested a hundred thousand marks in Germany before the war. The German bank sent him a letter saying that they acknowledged the debt. The stamp on the letter was for two hundred thousand marks! They said that he now owed them one hundred thousand marks, but they would let him off paying!

These stories are quite true, and the same happened in very many cases; so that in this way the Germans paid some of their external debts, and also a great part of their internal debts, which the Government owed to the German people, in worthless paper, which cost them nothing. All the time they complained, and said, 'How can we pay reparations when our money is worth so little?' because, you see, reparations had to be paid in gold or goods, not in paper. Perhaps Germany would in this way have got off scot-free, but the French marched their soldiers into the German country of the Ruhr, and said they would stay there till Germany paid.

Finally, after a great deal of discussion, France, Britain, and the United States agreed to the Dawes Scheme, by which Germany was excused from part

of the payment, but had to promise to pay the rest. Germany was obliged to consent to this when she found the Allies were determined and were in full agreement.

Germany then began to stabilise (or steady) her currency. The German Government declared that so many million marks were equal to one rentenmark, and in future all payments were to be made in rentenmarks. The issue of rentenmarks was carefully regulated, so that they were not overissued, and did not lose their value, while the old worthless paper marks were no longer used.

Germany had lost a good deal by the war—her colonies and her fleet, and a great many men. The two French provinces, Alsace and Lorraine, which she had taken in 1870, had also been given back to France. But Germany had never been invaded by a foreign army. Her towns were untouched, her fields had never been trampled and ruined, her factories were not damaged.

The Germans began to work very hard to make up for all they had lost. There was soon no unemployment in Germany to speak of. Everyone was working his hardest, and once more a flood of German goods poured out, and took trade away from Britain, because they were sold cheaper than British goods. The German rentenmark was now more steady in value than the British £1 was for a time. Germany was quite clear of debt (except for the reparations due under the Dawes Scheme), while Britain was still burdened by a huge debt.

Britain, too, could get out of paying her debts in

that way, but she would not. It is a mean, dishonest way, and no honourable country would do it. Germany cheated many of her creditors of their fair dues, and allowed her own poor people to go through a great deal of suffering, in order to free herself from debt. It is better to pay your debts fairly, however hard it may be.

Questions.

1. What is the difference between a currency-note and a bank-note? How do they differ in appearance? Describe each of them.

2. Describe any losses suffered during the war by the town or village in which you live.

3. Explain in your own words what is meant by 'Currency Inflation' and 'Stabilising the currency.'

4. Can you suggest any way in which we could get back the gold which went to the United States during the war?

5. What ought Britain to do in order to repair her loss of Capital during the war? Write a short essay on this subject.

CHAPTER XLI.—CONCLUSION.

We have now reached present times, and this book must end. The social and industrial history of Britain does not end, however, for it is still going on, and you yourselves are a part of it, and will help to make the history of future years.

Social and industrial history is the history of our everyday lives. As you grow older, you will be called on to play your part in settling many problems of this sort. You will have a vote, and may be asked to give it upon some new law affecting social and industrial questions. Perhaps you may find it difficult to decide.

If you go to public meetings, or read the newspaper, you will find that one man tells you it is an excellent law; while another says that it will do a great deal of harm. Which are you to believe?

It is best not to believe every word that any speaker or writer says upon the question. Give intelligent hearing to his words, but keep your mind open. In the history of past times you will be sure to find that some law of this sort has been tried before. You can read about it in books, and find if it worked well or badly. In this way you will see its good points and its bad points; and you may even be able to see just where it went wrong, and how we could improve it to-day. Perhaps some very slight alteration might avoid dangers and difficulties.

If we know nothing about past history, we shall just go on making the same mistakes and running into the same dangers as our ancestors did. But if we read about their doings we shall know what to avoid and what to imitate.

You will understand, then, that many of the troubles and difficulties that we have to encounter to-day are caused by the mistakes made, or the wrongs done, by people in the past; and so you will see that what you do to-day may decide whether your great grandchildren will be happy and comfortable, or not.

We learn all this from political history also, but perhaps we learn more generally useful things from social and industrial history, because it tells the story of our everyday life and work.

One thing it should teach us is that there is nothing so dangerous to a country as when the different

classes in it feel that they are divided from each other. When the rich grow careless of the poor, or when the poor hate and distrust the rich, it is sure to end in trouble and distress on both sides.

From each period of social history we can learn something. From the ancient tribesmen we can learn to imitate the feeling of brotherhood, and the loyalty to the chief, and admire the care which the chief took of his tribesmen. We can admire the Britons for their love of music and poetry and their respect for education. We can admire the Romans for their orderliness and good sense and power of organising. We can admire the ancient Danes for their adventurousness and love of freedom.

From the village communities we can learn how useful it is for people to help each other and work together. From the guilds of the Middle Ages we can learn how good it is for a man to be fair, and honest, and industrious, and proud of doing good work.

We admire the men of the Elizabethan days for their courage and patriotism and determination to make England great and strong. We can admire the Scots for their love of freedom, and the Irish for their bravery and devotion in clinging to their own religion under a long persecution.

We can admire the merchant companies for their daring in opening up trade with new and unknown lands. We can admire the inventiveness and enterprise of the men of the Industrial Revolution, and the kindness and goodness of the humanitarians who spent their lives working for others. We can admire, too, the wide and generous view taken in commercial

affairs by the Free Traders, who considered not their own selfish interests but the general good of humanity.

So each state of society has its good points, which we should imitate.

Questions.

Pick out the bad points in each of the states of society, referred to above, which we ought to avoid.

Dates and Facts to Remember.

PERIOD I. THE BEGINNINGS OF BRITISH HISTORY 30,000 (?) B.C. to 43 A.D.

Dates to Remember.	Facts to Remember.
About 3500 B.C. Breaking of the last land bridge with the Continent.	Nomadic and Pastoral Peoples. Beginnings of settled life. Agriculture, and the arts.
About 500 B.C. Beginnings of the Keltic Invasion.	Tribal system.
55 B.C. First Roman landing.	

PERIOD II. ROMAN CIVILISATION.—43 A.D. to 410 A.D.

Dates to Remember.	Facts to Remember.
200-300. Introduction of Christianity.	Roman occupation. Villas and Vici.
410-449. Interval between the Roman and Anglo-Saxon Times.	Building of roads, bridges, and towns. Growth of trade.

PERIOD III. THE ANGLO-SAXONS.—449 to 1066.

Dates to Remember.	Facts to Remember.
449-520. Anglo-Saxon Wars of conquest.	Destruction of civilisation, and return to barbarism.
597-703. Introduction of Christianity.	New Language—English. Mixture of different races.
787-878. First Invasion of Northmen.	Village communities. Free and unfree men.
1002-1017. Second Invasion of Northmen.	Towns and trade encouraged by the Northmen. Levy of Danegeld.

PERIOD IV.—EARLY MIDDLE AGES.—1066 to 1300.

Dates to Remember.	Facts to Remember.
1135-1154. Bad times under Stephen.	French language and learning come to England.
1154-1189. Reforms of Henry II.	Villeinage and Feudalism.
1290. Edward I. drives out the Jews.	Merchant Gilds and Craft Gilds. Growing importance of money. Growing power of the king.

PERIOD V. LATER MIDDLE AGES.—1300 to 1485.

Dates to Remember.	Facts to Remember.
1348-1453. Hundred Years' War.	Gradual decay of Feudalism and Villeinage.
1348-49. Black Death.	Growth of foreign trade.
1381. Peasants' Revolt.	Development of the Woollen Industry.
1492. Discovery of America.	Power of the Craft Gilds. The first Merchant Adventurers.

PERIOD VI. THE TUDORS.—1485 to 1603.

Dates to Remember.	Facts to Remember.
1536-39. Suppressions of Monasteries.	Disappearance of Villeinage. Protestant Reformation.
1577-80. Drake sails round the world.	Foreign Trade, Discovery, Merchant Companies.
1588. Spanish Armada defeated.	The work of Burleigh and the new National State.
1600. East India Company founded.	Growth of Sea Power.
1061. The Poor Law.	Enclosures, and Poor Relief.

PERIOD VII. THE STEWARTS.—1603 to 1688.

Dates to Remember.	Facts to Remember.
1607. Colonisation of Virginia.	First Colonies.
1620. The Pilgrim Fathers colonise New England.	Growth of Sea Power.
1660. Navigation Act.	Mercantilism.
	King and Parliament quarrel over Taxation.
	Merchant Companies and Monopolies.
	War and Persecution in Scotland.

PERIOD VIII. PARLIAMENTARY GOVERNMENT.—

1688 to 1760.

Dates to Remember.	Facts to Remember.
1694. Foundation of the Bank of England.	Free Trade with Scotland.
1707. Union of the Parliaments.	The First Great Financial Crisis.
1721. South Sea Bubble.	Walpole's Excise Bill.
	Agricultural Improvements.
	Beginning of Banking.

PERIOD IX. INDUSTRIAL REVOLUTION.—1760 to 1800.

Dates to Remember.	Facts to Remember.
1767. Spinning-jenny invented.	Great Inventions—machinery substituted for hand labour.
1783. Loss of American Colonies.	Improvements of Transport.
1789. French Revolution.	Great Development of the Cotton Trade.
1795. Speenhamland 'Act of Parliament.'	Enclosures—poor tenants lose their land. End of the Open-Field system.
1797. Suspension of Cash Payments.	Unemployment, Overwork, Low Wages.
1799-1800. Combination Laws passed.	Growth of Pauperism.
	Growth of British power at sea and in the colonies.

PERIOD X. DISORDER AND REFORM.—1800 to 1846.

Dates to Remember.

1802. First Factory Act.
 1815. Peace, and Luddite Riots.
 1818-1921. Resumption of Cash Payments.
 1824. Trade Unions made legal.
 1832. Reform Bill—landlords lose their power.
 1833. Shaftesbury's great Factory Act.
 Abolition of Slavery.
 1834. Poor Law Act.
 1844. Bank Charter Act.
 1845. Potato Famine in Ireland.
 1846. Corn Law Repeal.

Facts to Remember.

Currency troubles owing to over-issue of paper-money.
 Great growth of trade and industry.
 Beginning of Free Trade.
 New Colonial Policy.
 By influence of Humanitarians many laws passed for protection of working classes, especially women and children.
 Scottish and Irish evictions.

PERIOD XI. MODERN TIMES.—1846 to 1926.

Dates to Remember.

1860. Complete Free Trade introduced.
 1860-1890. Commercial Treaties.
 1870-1885. Acts protecting Irish and Scottish crofters.
 1875. New Trade Union law.
 1903. Irish Land Purchase Act.
 1906. Trade Unions given a privileged position. Workmen's Compensation Act.
 1908. Old-Age Pensions begun.
 1911. National Health Insurance Act and beginning of Unemployment Insurance.
 1914. Suspension of Cash Payments.
 1925. Earlier Old-Age Pensions; Pensions for Widows and Orphans.

Facts to Remember.

Many laws giving protection or privilege to the working classes.
 Great improvement in condition of these classes.
 Growth of power of Trade Unions.
 British Agriculture nearly ruined by foreign competition.
 Britain losing ground in trade and industry.
 Britain depending upon a foreign food supply.
 Growth of Socialism.
 Heavy losses during the Great War.