

Helping the other man, the moral and religious problem  
July 26 '08. of the present.

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felt

You must have that/in what I said last Sunday upon the subject of the bearing of burdens I was painfully inequitable in presenting the nature and the scope of the problems that man faces as he tries to regulate his life by fundamental principles of moral conduct. I also realized the inadequacy of what I said, of the principle that every man shall bear his own burden is a fundamental principle not only of life but also of the universe. It is ingrained into our very being and nature. It is not so much the duty as it is the function of life, not a moral obligation placed upon us but a moral principle inherent within us. He, who would have life and have it more abundantly, must realize the essential

~~Continuation of the previous page.~~ truth of this principle.

I take it, also that we are pretty much agreed on the point that the essential purpose of human life is the living and the realization of a deep full and abundant life, not alone for you and me but quite as much for every human being that draws the breath of life. The aim attributed to Jesus by the writer of the gospel of John is true not only of Jesus and the purpose of his life, but is quite as true of the purpose of every human life. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." To live the more abundant life is to see the noblest possibilities of the human soul, and in thought, in speech, and in deed to bear witness to them. The end and aim of my life so far as it concerns myself is to bear witness unto this truth, to bear my own burdens, to do

my own work, to work out my own salvation with fear and trembling. The end and aim of my life in so far as it is related to others is to see to it that others shall have equal and even better opportunity with myself to bear witness to the truth in life. This must be the essential purpose of every man and woman. No one shall be a stumbling block unto his brother's neighbor.

In the face of these ~~XX~~ principles of life to which you hold as the expression of your deepest faith, I wish to call your attention to certain facts which exist in our life today, that demand of us not only that we shall do our own work but that we must do the neglected work of others. ~~Toistoi~~ ~~think~~ ~~that~~

Let me present a few rough figures to show something of ~~XX~~ one aspect of this problem.

Let me state in a rough kind of a way some figures that present something of the ~~KATKKA~~ scope of this problem as it appears in this nation. There are probably <sup>fairly</sup> in/properous years no less than ~~IXOXOXKXKXKX~~ 10,000,000 persons in this country who are underfed, underclothed and poorly housed. Of these about four million persons are public paupers. Over 2,000,000 workmen are unemployed from four to six months of the year. About 500,000 male immigrants arrive yearly and seek work in the very districts where unemployment is greatest. Nearly half of the ~~KOXKXKXKX~~ families are propertyless. Over 1,700,000 little children are forced to become wage earners when they should still be in the school. About 5,000,000 women find it necessary to work and about 2,000,000 are employed in factories, mills, etc. Probably no less than 1,000,000 workers are injured or killed each year while doing their work, and about

10,000,000 of the people now living will, if the present ratio is kept up, die of the preventable disease, tuberculosis.

These figures are in the main to be regarded as accurate. They represent the fruit~~s~~ fruits of the corrupt trees of our civilization, and the extent to which we have failed of living the abundant life, and replaced the true standards of measuring life by false and vicious ones.

In order to understand the meaning of these figures let us consider what those who have made the widest and most thorough study of these conditions regard as the causes, as the corrupt trees that are producing these fruits. Then we may determine whether or not there is anything that we may do. Take for example the question of poverty. 10,000,000 of our population are for one

reason or another underfed, underclothed, and poorly housed.

The contributing causes of this result are at least four, and are indicated by the following classifications. 1-- Those who are born defective in mind and body. The parents may or may not have been morally responsible for the conditions that produced these defectives. 2-- Those who through lack of immorality and general shiftlessness have lost their self respect and have become dependants or semi-dependants. But of these let him that is without sin cast the first stone. One hesitates to pass a judgement of condemnation upon such as these. It may be that they have done better than you or I would have done under the same circumstances.

3-- those who have been honest self-respecting, hard-working men and women with a clean purpose and high ideals, but who, on account of sickness, accident, business depression, or industrial

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change have been pushed to the wall by their fellow men, and forced below the line of self respect. A very large proportion of those in poverty, come not to their condition in this way. 4--- those who in the keen competition for employment, resulting from the excessive supply of immigrant labor, are forced to accept a wage that is less than a living wage. Under the compulsion of conditions forced upon them thousands lose their courage, and ~~XX~~ finally sacrifice their self respect upon the altar erected to the god of irresponsible greed.

Facts

To state the ~~XXXX~~ plainly and bluntly, we, the children of those who fought and sacrificed for freedom, who have taken our spiritual and moral nourishment as well as our physical food from the breasts of those who bore witness to the abundant life of the human soul and honored human life as the temple of the

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iving God,---we, I say, born of such parents, either by our actual participation, or by the approval of our silence, have accepted the immoral principle as a standard of life that it is more important that we become a nation rich in material wealth, and prolific in luxury, acquired at the wanton sacrifice of human being, than a nation that fosters the growth of men noble in thought, clean in purpose, and decent in conduct. Instead of being a nation that fosters high grade workmen, well fed, intelligent, decently clothed, and comfortably housed, we have become a nation that is producing an alarmingly large percentage of vicious, immoral, weak-bodied, ignorant dependants and semi-dependants. These people gather about the large centers of population, live under the most loathsome conditions, and live a most loathsome life, produce children that must by the very necessity of the unround-



mean high prices for imported goods and high prices for domestic goods, but they were willing to pay those high prices in order that the American workman might live upon a higher plane and become a larger better and broader man, and rear better families. Very well so far. To have had the tariff and still have it, and to pay the price for our goods that our tariff system demands. But what about the protection to the workman? I have heard a hall full of working men break out into ~~fraternal~~ prolonged cheers at the mention of the protection afforded them by our tariff system. But they did not stop to think that while we have been holding prices of the necessities of life at a high figure by this tariff system, we have been reducing the living value of wages by permitting an almost unrestricted inflow of hoards of foreigners. These immigrants coming as they have at the rate of

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Do I hear the sound of your voice making its strong and effective protest? Are you, who believe that the spirit of the living God dwelleth in the soul of man, giving vent to a righteous indignation that should stir your very being?

But let me speak of one more fact. Another result of this betrayal of the honor and the integrity of the American nation is the fact that about 50% of our families are propertyless. They have no reserve power, nothing to fall back on. True indeed it is that they have followed the teaching of Christ and have not laid up for themselves treasures upon earth where moth and rust may consume, and where thieves break through and steal. But there is a bitter irony in the fact that they are deprived of the compensating satisfaction of taking no thought for the morrow. Because they have no property, because their wages have been

pounded down to a rate that is lower than a living wage, these  
 men have become victims of a rapacious class of tenement  
 house owners and land-lords. This class think that they have  
 the moral right as they have had the legal right to take advan-  
 tage of the grim necessity of the workman when he is down, and extort  
 from the least farthing in rent. They think that he has the right  
 to create in our midst places unsanitary, and dangerous from  
 whence come all kinds of physical disease and moral refuse.  
 Do you not see that all this is more hideous than the cruel rav-  
 ges of war? No, you do not. How hideous is the condition of the  
 people in the cities of the world.

THEY ARE THE ONLY ONES WHO HAVE THE RIGHT TO LIVE IN THEM.

For many years people have felt the pressure of this problem as they first approached it, the full extent of its significance did not appear. With good intention and a clean motive many high minded people have given to relieve the intensity of the suffering others have given their lives to work among the fruits of our industrial prosperity. In the evolution of their efforts individual personal charity has given way to attempts at education. These have given way to an organized and systematic effort to get back at the causes of the conditions and effect preventative measures. Discouraging experience of the most efficient and wise workers have taught us at least a few lessons.

The first lesson learned is this. Charity, however clean-motived has been the giver is not only inadequate to meet these conditions, but it is unjust to the victim of our incapacity to

shove him and his out of our front door, and then ask him to eat the crumbs of our table as we throw them out of the back door. Indeed it has come to such a pass that one with any sense of moral justice blushes with shame at the very mention of charity.

This has been called a generation of pity. We have awakened to something of a sense of the cruelty and the immorality involved in these conditions. Out of that pity people have given generously towards the immediate relief of the suffering. Settlement houses have been established, children have even been taken from the filthy conditions of the city for a ~~month~~ ~~two~~ week or two in the country. Reforms of various kinds have been effected, and as a reactionary or giving expression to our feelings of pity we have learned that we must go deeper than we ever have gone before we reach the bottom of that well of poison that we wish to clean out.

But most of all we have learned that the impulse feeling of pity and the blind effort to relieve the object of our pity are but the feelings of the ignorant child in dealing with these conditions. Pity is an untrained and uneducated and undisciplined impulse. But take that same feeling of pity, and let it be trained by experience, let it become educated by contact with the real conditions, let it become disciplined in the fiery furnace of facts, and behold it is developed into justice. Our impulse to pity which was cast upon the waters has come back to us crying for justice. That is the greatest of all that has been learned by the years of dealing with these problems.

Now justice demands that the interests of human life are of greater importance than the making of money and the amassing of fortunes. Contributions to charity, public and private

gift but make the more reprehensible and damnable that fortune  
may be misused by one who takes advantage of the defenceless con-  
dition of men and sucks from their almost lifeless body the last  
drop of self-respecting blood, and then casts into the lap of  
public charity for burial. The prevailing indifference that en-  
ables a man to be either directly or indirectly a party to such  
conduct and not feel the sting of a severe rebuke and a righteous  
indignation that shall make him feel like his own meanness, shall  
disappear. The issue is between the right of human beings and the  
power of wealth. There is no doubt as to the outcome. Whenever the  
question of the worth of the human soul has ever come into conflict  
with any other alleged wealth, the right of man has won.  
The whole range of history is strewn with the wrecks of one form  
of another that has asserted its right to trample upon the soul

of man and man in its supremacy because of its strength. But no sooner is the right asserted than the indomitable spirit of man that believes implicitly in its right and its function to bear witness to the eternal truth has brushed aside the threatening structure, and burned its ruin in the heat of righteous wrath. Such will be the result of this conflict between the right of wealth and the eternal right of the human personality.

It is simply our task to assert the moral principle, and to take part in the establishment of it as a part of our accepted code of morals. We shall accomplish this by virtue of our right of moral insistence. Regardless of what men may say, we shall still declare that man must be the first consideration. We must unite in the work of effective legislation that shall embody the practical and concrete application of this principle. We shall

...ship into line the reluctant few who still think that they have the right to live ~~by~~ by drinking the life blood of men, women, and children. It will be necessary to agitate, to educate, and to legislate. We must know the conditions, we must see, and feel the great forces of human life, the eternal principles of right and wrong that are involved, high above the worth things or institutions, high above the joys and delights of pleasure, even so high that its top is lost in the infinite, exact place your conception of the worth of the human soul. And as you feel the deeper meaning of the task of our times, and the fire of righteous purpose burns away the dross of your life, and kindles in your being a sincere and well-guided devotion to the deeper duties of life and the deeper opportunities for service to humanity, you will become to know the truth and the truth shall make you free. When

When in your search for knowledge you have gone back to the root of the matter, you will see, I am sure, that so long as we, that we may satisfy our greed and rapacity, not only permit, but ~~virtually~~ virtually compel men to work for less than a living wage, we ~~must~~ must reap the fruit of our corruption. You will furthermore see that there is one principle that we must adopt as the fundamental moral principle of business life. You will see that it is not narrow, narrow, ~~short-sighted~~ short-sighted opinion of visionary, but that it is a far-sighted, broad, humane, and essentially sound proposition that will foster healthy business conditions, both for employer and for employee, that it will nurture the best and the richest life both in the individual and in society. You will see, also that it expresses both the economic, and the moral and the social unrest of our time. When you have thought it over

you will see, I am sure, that in whatever you may be doing, whether in seeking for knowledge, or in putting your knowledge into action, your guiding principle, your one essential truth ~~expressed~~ expressed that shall stand out clear amid all the details, is expressed in these words, "Good living wage, or no business." Far deep down in the mind of every man lurks the feeling that it belongs <sup>to every human soul</sup> to every human soul to report as the expression of his own right and purpose in life, "To this end I have been born, ~~and to this end I have come into the world,~~ and to this end I have come into the world, that I should bear witness to the truth. Is it not true that so long as one in ten of our population is underfed, underclothed, and poorly housed, they cannot bear full witness to the truth? Is it not also true that so long as one ten out of the hundred are out of the fold we are not bearing witness to the truth.