

Unity Church , Pittsfield , Mass . August 9 '08.

Subject ,--- The Educated Good Will.

If each one of you should tell me what you honestly feel to be your attitude towards your fellow man , I am sure that you would all with one accord tell me that it is one of Good Will. Nor Should I respect ~~you~~ you any the more or any the less as individuals for so telling me. In deed no one should think of this attitude of Good Will towards his fellow man , as any thing that he may feel any special personal pride over. It

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is simply the natural expression of a characteristic
of the human soul. Just because I am a man , and just
because you also, (whom I know best and understand best
of all the people in the world), are of the same nature
and the same powers as myself, I have towards you a ~~XX~~
feeling of good will. It is no virtue in me , it is ~~X~~
simply natural and inevitable that a human being should
have that feeling of good will towards those with whom
he comes in closest contact. The human soul is over-

flowing with good will. It is at once the impelling motive of our good and our evil. Only ^{a short time ago} this week I was appealing to a man to stop drinking. He realized the utter foolishness of it. He did not care for the taste of liquor . He despised himself for getting drunk. His defense was simply this that the bunch with whom he ~~dr~~ drank were the men with whom he worked. They were all rock bottom good fellows. They worked together, and they drank together. Perhaps with a little less of a fineness of the spirit of good will toward ones constant

constant companions, ^{than he had} I appealed to him to quit the bunch

My appeal was answered by a clear rebuke that they were
his friends, and he would stand by them even in their

folly and his own. I should have known better than to
appeal to his own selfish interests. He was true to his

inherent impulse of good will as expressed in good-fel-
lowship. Yet there was something lacking, as you will

at once feel. He had the good will for his companions

and indeed, I am sure that if I had gone to the man

and asked him to help me, a total stranger to him, he

By way of contrast or perhaps it would be better

would not have returned me a stone for bread, or a serpent for fish. His good will rang true. He has the inherent impulses of noble manhood. I would like to have X such a man for my friend. But what is the matter? you ask. That is just the question which I wish to answer this morning, but I wish to answer it in the ~~XX~~ broadest possible terms that I can present. Here in is one of the profoundest questions of human life, not alone for the individual but for society as a whole. ^{his}

By way of contrast or perhaps it would be better

to say by way of supplementing this example of ⁶that I

inherent good-will that is at the heart of human nature

let me quote a passage from Channing in which his good -

will shines forth. "Does any one ask" he says, "Why I

Shall pity and help the poor? I answer , because he is

a man; Because poverty does not blot out his man hood;

because he has your nature, your sensibilities, your

wants your fears; because the winter wind pierces him

and hunger gnaws him and disease racks and weakens him

as truly as they do you. Place yourself, my friend, in

his state. Make yourself by a strong effort of thought
 the inhabitant of his unfurnished and cold abode, and
 then ask why you should help him. He is a man, though
 rags cover him, though unshorn hair may cover his human
 features,-- a member of your family, a child of the same
 Father; and, what is more important, he not only has
 your wants and feelings, but shares with you in the ~~XX~~
 highest ~~XXXXX~~ powers and hopes ~~XXX~~ of human nature. He
 is a man in the noblest sense, created in Gods image,
 with a mind to think , a conscience to guide, a heart

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which may grow warm ~~with~~ with sentiments as pure and
generous as your own. To some this may seem declamation.
There are some who seldom think of or value man as man.
It is man born in a particular rank, clad by the hand of
fashion and munificence, moving in a certain sphere, whom
they respect. Poverty separates a fellow being from them
, and severs the golden chain of humanity. But this a
gross and vulgar way of thinking , and reason and reli-
gion cry out against it. The true glory of man is some-
thing deeper and more real than outward condition. A

human being created in God's image, and even when in -
 in the case of the man with whom I was speaking, the
 impoverished by vice, retaining power essentially the
 impulse is untrained, undisciplined; it is narrow,
 same with angels, has a mysterious importance; and his
 it lacks perspective; it is confined within the narrow
 good where it can be promoted, is worthy the care of
 limits of a few friends, linked together by ties of fel-
 the proudest of his race. "

Here in the passage by Channing we have another
 is what may be called the uneducated good will.
 er illustration of the inherent Good Will of man towards
 In the case of Channing the goodwill is trained, and
 man. I think that you feel the difference in the moral
 disciplined; it is broad and far reaching. It will
 tone of the two illustrations. It is there, and the
 restrain itself from the immediate self-satisfaction
 difference rests in this. The impulse is the same but
 that it may do the greater good in the long run. It is

the goodwill that rests not upon the generous
 in the case of the man with whom I was speaking, the
 towards a few intimate friends, but upon a broad and
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 sympathetic understanding of the human soul in all its
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 lows out towards a man not simply because he is a friend
 lowship and work. ~~XX~~ It
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 able that this good will should express itself in the
 that it may do the greater good in the long run. It is

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the goodwill that rests not upon the generous impulse
towards a few intimate friends, but upon a broad and
sympathetic understanding of the human soul in all its
deepest hopes and aspirations. His impulse of good will
goes out towards a man not simply because he is a friend
and companion, but because he is a human being, just be-
cause he is a man. Channing's is the educated good will
the merchant to his own friends, the politician to his
will.

Here is the difference. It is natural and inevitable
able that this good will should express itself in the
dividing line between the one half of humanity and the

life of man. All kinds of life bear witness to this great and fundamental fact of human nature. Among their own kind all people show this impulse. It is the ray of light that relieves the shadow of some of the darkest facts of human life. The vagrant shows his good will to his fellow vagrant; the criminal to his fellow criminal. the merchant to his own friends, the politicians to his own, the members of a church to their own friends. Jacob Riis in his book how the other half lives says that the dividing line between the one half of humanity and the

other may be drawn by noting this fact of whether or not
the doors are locked. This world of the open door exi-
sta not alone because they have nothing that ~~XXXX~~ ~~XXXX~~
theives would want, but rather because they have big &
generous feeling of goodwill towards their kind. I could
tell you ~~XXXXXXXXXX~~ a large part of the tale of sin and
crime, by following along the line that I have suggested
Our trouble is not ~~XXXXXXXXXX~~ the lack of good-will.
that is natural, inherent and inevitable in human natu-
re. human soul wherever and however it may be found.

What we need is to educate our goodwill, train and discipline it, lift it out of the small circle of our friends and intimates, and place it upon the high mountain top to which such men as Channing have elevated theirs, so that we can obliterate the mean and petty distinctions of social, and geo-graphical distinctions.

I say, the thing that we need is to educate and train and discipline our goodwill, ourselves, until we see and recognize and honor that mysterious importance of the human soul whereever and however it may be found.

We need, I say, the educated good will. Think over that saying of Jesus, "and ye shall know the truth, and the truth shall make you free."

"But you say," is not education the watchword of modern life? That I will try to point out.

It is not an easy thing to define education. But in a general way one may say that education is that cal authority? Under the ever accumulating strength of knowledge of facts and principles of life that enable a large and free educational impulse have we not developed our great democratic institutions? Is not education the force that we depend on to-day in facing the

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problems of life to-day? Are we not taxing ourselves

with certain philosophies of life, and was master of
to the utmost in order to develop a nation of educated

the literature of one or more foreign languages, was
men and women? To all this we answer "Yes" Then why

an educated man. That of course precluded the possibility
do you say that the great need of to-day is the need of

ity of any great number of men ever aspiring to regard
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ide to meet the demands of piety and religion. We were
one to live the better and the richer life. There was

educated vicariously through the ministrations of a
a time to be sure when we thought that the man who had

stored up a large mass of facts, who was conversant ~~with~~
with certain philosophies of life, and was master of
the literature of one or more foreign languages, was
an educated man. That of course precluded the possibi-
lity of any great number of men ever aspiring to regard
themselves or to be regarded as educated men. A few men
therefore were sort of set aside by society to meet the
demands of learning, just as a few priests were set as-
ide to meet the demands of piety and religion. We were
educated vicariously through the ministrations of a

priesthood of education, just as we were initiated into
mysterie~~s~~ of religion by a priest hood of the church.

But with the developement of the modern world we have
turned to the idea of universal education just as we have
turned to the idea of the universal priesthood.

Education is that knowledge of ~~XXXX~~ facts ~~XXXXXX~~ and
principles of life such as will enable man to live the
best life, to most completely fullfill his function in
living. That man is educated who can ~~best~~ meet the con-
ditions and the problems of his life in the best and the

most effective manner. From this point of view the educated man is determined , not so much by the quantity or the kind of his education, as by its quality and its efficiency for human life.

Now then the educated good will would be that good will that see the facts and the principles of life yes knows the facts and he principles of life and through that knowledge strives to attain the best and the most efficient realization of lifes purpose. Let us see how we measure up to the standard of the edu-

educated good will.

To what extent do we dare to face the facts of life? X
for your children. You have a circle of friends to

We have a family of children whom we love and whom we
and when your good will is wont to express itself, you

cherish. Our heart is filled to overflowing with good
would be generous and lavished with the bestowal of your

will and parental affection for them. Every thing that
tokens, but does your appreciation of the facts and the

we can get for them in the way of those things that X
principles of life ever tell you that there are other

make life seem rich, we wish them to have. That is a
people than than yourself who have those same feeling

noble and a generous impulse, but there is a limit to
of good will, just as generous as your own, but who have

that. There X are other fathers and mothers, who have
to let those feelings go unexpressed just because you

children. their love is just as sweet and their inter-

est in them is just as precious to them as is your love
for your children. You have a circle of friends tow-
ards whom your good will is wont to express itself. You
would be generous and lavish with the bestowals of your
tokens, but does your appreciation of the facts and the
principles of life ever tell you that there are other
people than than yourself who have those same feeling
of good will, just as generous as your own, but who have
to let those feelings go unexpressed just because you
and I are not large enough to see beyond the little

group with whom we mingle daily. The business man for purposes that seem to him valid seeks to amass a fortune. He wishes to become rich, perhaps for the influence that his wealth will give him, perhaps that he may feel assured of the welfare of his family, perhaps just for the fun of the game. But he forgets the men who have the same and even better aspirations than he, and whom he pushes to one side with ruthless hand that he may satisfy his own wishes and lavish upon his family and his coterie of friends the goodwill that is inevitable in

his nature. In all these cases the good will is there, but it is not an educated good will. We do not take into account the facts of life. We do not get out side of our little clique, we do not rise to the height of feeling that that man over there who works for us, ~~who~~ that neighbor of ours who is carrying a burden, that discouraged man who sees no open vista before him, that outcast who wanders alone through the night is made of precisely the same stuff that we are made of, that he has the same generous feelings, that he has glimpses

of the same hopes and aspirations that we have. Our

experience is not wide enough, our education is not ~~so~~

broad enough to let us into the secret of human life.

We are still like the fellow whom I met this week, our

noblest impulses go to waste, that we may be prodigal

and lavish with those who from our little circle, we

crush those outside of it. As we face the problems of

our great social life, we need, I say, to be better ~~in~~

educated in the facts of life as they are. We have com)

passed this mountain long enough, we need to go over

ing principle.

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into the neighboring valley , and find out what is going

skips your whole being . Do you ever stop to picture the
on there, who our fellow men are, what they are doing,

working forces that are behind that tragic event. You
how they fare. We need to become educated in the facts

of a woman who has taken the life of her children
of life.

What does it mean ? Down at the Isle of Shoals I think of

But beyond that we need to become educated in

the New Hampshire Coast, there is a spot that is marked
in the principles of life. Down beneath the facts as

as the place where the mother killed her children that
we see them are the great working principles. Not an

event, not an incident of human life that is not the

You shudder at the thought. You may wonder as to whether
finite and the concrete manifestation of a great work-

principle, the savage, or some short-sighted white
ing principle.

You read of some crime, or hear of some shame that ~~XXX~~
stirs your whole being . Do you ever stop to picture the
working forces that are behind that tragic event. You
read of a woman who has taken the life of her children .
What does it mean ? Down at the isle of shoals ~~XXXX~~ of
the New Hampshire Coast there is a spot that is marked
as the place where the mother killed her children that
she might save them from the ~~XX~~ cruelties of the savage.
You shudder at the thought. You may wonder as to whether
~~the mother~~, the savages , or some short-sighted white

man who stirred the spirit of revenge in the savage heart, is the one most to be condemned for the horrible necessity. You read of some strike that indirectly ~~EX~~ causes you some inconvenience. For the time being it ~~X~~ limits your capacity to show your good will toward that little circle of friends to whom you are so attached. Without taking the trouble to find out the principles at the bottom you condemn the striker, and like a little child you go off into the corner to pout. All the time it may be that the striker is fighting to save his fam-

man who stirred the spirit of revenge in the savage heart, is the one most to be condemned for the horrible necessity. You read of some strike that indirectly ~~KK~~ causes you some inconvenience. For the time being it ~~X~~ limits your capacity to show your good will toward that little circle of friends to whom you are so attached. Without taking the trouble to find out the principles at the bottom you condemn the striker, and like a little child you go off into the corner to pout. All the time it may be that the striker is fighting to save his fam-

ily from dependance. Why is it that ~~XXXXX~~ we are so ready to load those people who have sand enough to stand up and assert the worth as men, with the mud from the shallow mud pond of our own ignorance. Do we ever stop to think that they are made of the same kind of stuff that we are, and that their motives are no more likely to be selfish and unjust than the motives by which we act. ~~XX~~ I hear men pass judgement of condemnation on this movemnet and on that, and I ask them for their reasons , and behold they do not know the first thing

in regard to the principles and very little in regard
to the facts of that which they condemn. Their condem-
nation grows out of a merely ignorant prejudice. We need
to get outside of our own little corner of the world;
we need to get into the other man's place and look at
the thing as he does, ; we need to see and to feel and
to think with him. We need the broadening and enlighten-
ing education of a sympathetic experience. A hundred \times
years ago the foreign missionary movement started its
work with a lofty enthusiasm, a magnificent goodwill,

but it was profoundly ignorant not only of the conditions to be deepened and enriched by the sympathetic understandings of other religions other christianity, but it was standing of its deepest and eternal principles. Was too profoundly ignorant of the essential principles of its the heights of thinking of man as a man.

own religion. In a hundred years it has learned many things, and not the least of its lessons is the one that is expressed by the words "judge not that ye be not judged? Judge rightously, judge with the understanding heart that knows and feels the throb of the human soul. Our

goodwill needs/ to be broadened by the wider knowledge or the facts of life, but quite as much does it need

to be deepened and enriched by the sympathetic understanding of its deepest and eternal principles. Rise to the height of thinking of man as a man.

But then comes the purpose of it all? What about that life purpose of yours.? Modern education has been criticised on the ground that it is merely utilitarian. That criticism is just if the only object that one has in life is to come out on top in a fierce struggle for existence. Do you seek knowledge of the arts and the sciences, of commerce and business that you may the

more effectively and the more certainly grab a lion's
share of what men are pleased to call the good things
of life. , Or do you seek your knowledge that you may
give a more effcient expression of your inherent goos -
will to the great and important life of man ? That is
the final question and it is one that you can answer X
only in the secret chambers of your own household of X
ideals. But as you answer this your life appears , nd t
only appears but is noble or ignoble, grand or petty xXx
sublime or despicable, Can you think of anything mean-

than the life of a man who accepts all that has been
 done for the good of the life of man , whom accepts all
 that is being done for the good of man to- day , and
 himself does nothing but grab, filch, and hoard that he
 may enjoy for himself , and lavish upon those who con-
 stitute his elect the evidences of his good will? In
 comparison with such a one the generous whole soul'd
 sinner is a joy and a delight forever. More than all
 else we need to have an educated purpose, a large
 and a broad- minded purpose that understands with an

understanding that is supremely human, and in being supremely human, is divine, that the purpose of all life is to transform all that we have or know into the best the cleanest and the noblest that life can attain.

The supreme purpose of the educated good will is to give to give to man yourself, and your all not because he happens to be of your family or ~~XX~~ your friend, but because he is a man, and because you know the secrets of his life by reading the secrets of your own.

There is nothing meritorious in that impulsive

goodwill of your. That is your natural talent, but the question is, Will you bury it in the ground of your own little circle of social, business or church clique, or will you put it to use in the great thoroughfares of the world, that it may become a factor of increasing force and power for the truth that makes men free, that it may assist in the coming of the time when men shall cease to follow after the false gods to which we now pay our reluctant tribute, or perhaps it is our willing tribute, when we shall cease to offer our human sacrifice)

fices upon the alter of our onknown gods and shall

respect and honor and reverance the spiröt of the

living/^{God}as he is revealed to us in the life and the deep-

est purposes of Man. Let me quote from Ruskin,-" never-

the less, it is open, I repeat, to serious question,

which I leave to the readers pondering, whether ,among

national manufactures, that of Souls of a good quality

may not at last turn out a quite leadingly lucreative

one ? Nay in some far away and yet undreamt-of hour,

even
i can/imagine that England may cast all thoughts of

possessive wealth back to the barbaric nations among whom they first arose: and that, while the sands of the Indus and adamant of Golconda may yet stiffen the housings of the Charger, and flash from the turbans of the slave, she as a Christian mother may at last attain to the virtues and the treasures of a Heathen one, and be able to lead forth her sons, saying,--

These are my jewels.

Think again of the meaning of the words and ye shall know the truth and the truth shall make you free.