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Helping the Other Man: The Moral and Religious Problem of the Present

Earl Clement Davis

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Helping the other man, the moral and religious problem

July 26 '08. of the present.

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You must have that in what I said last Sunday upon the subjeject of the bearing of burdens I was prinfully ine equate in presenting the nature and the scope of the problems that man f ces as he tries to regulate his life b fundament 1 princippes of morof conduct. I also relized the in dequecy of what I caid, et the principle that every m n sh 11 bear his own burden is fundament principle not I ne of life but Iso of the universe. It is ingraine into our ver being and nature. It is not o much the dut as it is the function of life, not a mor lob igation pl ced upon us but a moral principle inherent within us. He, who would . h ve life and have it more bundantly, must realize the essential

I take it , also that we are prett much agree on the point that the essential purpose of hum n life is the living and the realization of doop full and abu dant life, n t clone for you and no but quite as much for every human being that draw, the by bro th of life. The a invitaributed to Joius b the writer of the gosnor of John is true not only of Jesus and the purpose of his life, but is uite as true of the purpo e of ever hum n life To this end h ve I been born , and to this end om I come into the world, that I should bear wirners unto the truth." To live the h more bundant life is to see the noblest possibilities of the human soul, and in thought, in peech, and in deed to bear witness to them. The end and im of m life o far a it concerns m solf i to bear witness unto this truth, to bear mown burdens, to do

m own work, to work out m own alvation with fear and trembling. The ond and in of m life in loofar as it is related to others is to ec to it that others shall have out 1 and even better opportunity with m self to bear witness to the truth in life. This must be the election purpose of ever man advent. To one that be a stumbling block unto his harothest neighbor.

In the face of these Madth principles of life to which you hold or the empression of your ddeport faith, I wish to call your attention to certain facts which out t in our life to det, that dem nd of us not one that we shall do our own work but that we must do the neglected work of others. Tolstoi/Abink Athath Lot me present a few rough figures to show something of AME one aspect of this problem.

Let me tate in a rough kind of a way ome figures that pre ent comothing of the K take scope of this problem as it appears in thi n tion. "There are brobably in/pro perous years no less than MOZOGXXXXX IO,000,000 persons in thi country who are under ed, undercrothe and poorly housed. Of these about four million porsone are public prupers. Over 2,000,000 workingmen are unemploye from four to in months of the year. bout 500,000 m le i migrats rrive party and so k work in the very districts where unemploymenti greatest. Hearly half of the Konntikink families are propertiless. Over I,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 employe in factories, mills, etc. Probably no less than I,000,000 worker are injured or killed each year while doing their work, and about

kept up, die of the preventable diese, tuberculoris.

There figure are in the main to be regarded as accurate.

The represent the Eulth fruits of the car upt trees of our civilization, and the extent to which we have faile of living the obu dent life, and replaced the true tendard of measuring life by
for and Michael house vicious ones.

In order to under tand the meaning of these figures let u consider what the e who have made the widest and most therough stude of the conditions regard on the causes, as the corrupt trees that are producing these fruits. Then we may determine whose there or not there is no thing that we may do. Take for example the question of poverty. 10,000,000 of our population are for one

and women with a clean purpose and high ide 1, but who, on Kcca account of sickness, ceident, business depression, or industrial

change have been pushed to the wal by their fellow men, nd forced below the line of celf respect. Very large proportion of the e in povert; come Mot to their condition in this way. 4-- tho e who in the keen competition for employment, re ulting from the excessive supply of immigrant labor, are forced to coept e wego that i less than living wage. Under the compulsion of condition forced woon them thou ands lose their cour ge, and hex fin lly racrefice their relf respect upon the alter erected to the god of irresponsible greet. f cts

of those who fought and sacreficed for freedom, who have the our spiritual and moral nourishment a well as our the ical food from the breats of those who bore witness to the abundant life of the human coul and honored human life as the temple of the

iving God, ---we, I say, born of such parents, either b our actual princip tion, or be the pproval of our silence, h ve ccconted the immerel principle of a tandard of life to t it is moxe more important that we become a nation rich in material wealth, and prolifig to luxory, acquired at the wanton sacreficed of human being , then - nation th t forters the growth of m n noble in thought, clean in purpose, and decent in conduct. Instead of being n tion that forters high grade workmen, well fed, intelligent, decently crothed, and comfortably housed, we have become a nation th t is producing an alermingly large percent go of viciou ,immor-11, we k-bedied, ignorant dependants and remi-dependants. These people gather about the large center of population, live under the most losth ome condition, and live a most to the ome life, produce children th t must by the ver necessity of the urrounding under which the grow to minho d and wom n-hood, will become ten-fold more the children of viciousnesk and degredation than their, rents. Out of the e condition come immer lity, crime, do do do do do cases like tuberculosis, viciousness and corruption.

lot me ugge t one line of thought which indicates in ver clear our change of standards. For many decades now to have been supporting very and complete ten of protective teriff. One of the fundamental arguments advanced in its favor, and indoe the regument that you for it its popular support, was that it would protect the merican workman from the Lowering Kankatak Kick tendard of living emong the workmen of European countries/ e must maintain a protective tariff in order that we may foster high grade workmen. That was a good principle so long as it was edhered to in ggod faith. Of cour e people know that it would

mean high prices for imported goods and high prices for domestic goods, but the were willing to pay those high prices in order that the morican wookman might live upon a higher plane and become a larger better and broader man, and roor better f malies. Very well so for. To have had the tariff and still have it, and To pay the price for our go do that our tariff in ten dominds. But what about the protection to the corkingman. ? I have heard o hall full of working men break out into Aratherian prolonged ch choors at the mention of the protection efforded them by our teriff watom. But they did not stop to think that while we have been holding prices of the nece sities of life at a high figure by this tariff mystem, we have been reduving the living value od wages by permitting an almost use tricted inflow of heard of foreigners. These immigratts coming as the h ve at the rate of

not for from 500,000 male workmen per ear, have brought with them the low standards of living which we tried to shut out by I the toriff, the hove come into competition with our merican workmon, pounde down the rate of wages until we now have the ati faction that work work that then, of knowing that not for from Een IO,000,000 of our nopulation are under-fel, under-clotic ed, and poorty clowwalk housed. 5,000,000 of our women who should be making homes, and caring for our children must work In the to assist in supplying the necessities of life. 2,000,000 have to work in the factories. In addition to this not far from 1,700,000 children from from six to fifteen years of age have to work to as ist in apporting the family. This is the way we have protect d the merican workman and his homex AlloXIX harxthal xhich to Hour Arotest that in his life he might beer witness to the truth.

no I hear the sound of your voice m king its strong and effective retest? re you, who believe that the pirit of the living God dwelleth in the out of man, giving vent to a righton indignation that hould stir your very being.?

But let me week of one more fect A . nother result of thi betro al of the honor and the integrity of the merican nation is the fect that about 50% of our families are propertyless The have no receive power, nothing to fall back on. True indeed it i that hee have followed the teaching of Christ and have not loid up for themselves tressures upon earth where moth and rust m consume, and where theive break through and stool. But the there is a bitter iron; in the fact that the are deprived of the compensating antisfaction of taking no thought for the morrow. Because the have no property, because their wages have been

nounded down to a rate that is lower than a living wage, these MINKIRK men have become victims of a rap clous class of tentment house ewners and land-lords. This I st class think that the have the morel eight on they have hid the legal right to take ody nt go of the grim necessity of the works a men he i down, and extert from the 1 st forthing in rent. Ho think that he is the right to create in our midst places una mittry, and dangerous from zin whomee come all kinds of physical disease and me immoral refuse. Do you not see that all this is more hidiou than the cruel ray-HOS OF HOLY OUNTERNANCE OF HOLY OUNTERNANCE OF HOS OF HOS OF HOLY OUNTERNANCE OUNTERNANCE OUNTERNANCE OUNTERNANCE OUNTERNANCE Milte widlous ... over the kale we condition was ? ..

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For man year neople h ve feet the pressure of this roble m s the first approached it . the full extent of its ignificance did not per. With good intention and a con motive man high minde record have given to relieve the intensity of the suffering others have given their live to work mong there fruits of our industrial prosperity. In the evolution of their efforts inple personal charity has given sway to attempts at eluc tion. These have given away to an organized and sy tem tic offort to g t back To the c u es of the conditions and effect preventative me sures. Di coureging exectionce of the most efficient and wise workers h ve tought us of least of few lessons.

motived has bee the giver is not only indequate to meet these conditions, but it is unjust to the victim of our repecity to

shove him conices out of our front door, and then ask him to eat the crumbs of our table as we throw them out of the b ck door. Indeed it he come to uch a pass that one with my send of morel justice blushes with home at the very mention of charity.

Ini has been called a generation of pity. We have awakened to omething of a sense of the cruelty and the immortality involved in these conditions. Our of that pity people have given generousty towards the immediate relief of the suffering. Settlement housas have been e tablished, children have even been t ken from the firthy condition of the city for a Mondal King week or two in the country. Teforms of various kinds have been effected, and as a reactioner, or giving expression to our feelings of pity we have learned that we must go de per than we ever have gone before we reach the bottom of that well of poison that we wish to cloan out.

Last mo t of all we have learne that the imple feeling of pity and the blind effort to relieve the object of our pity are but the for ings of the ignorant child in do sing with the c conditie tion . it; is a untr ined and uneducated and undisciplined impule. But the that some feeling of pity, and lot it be trined by excepionce, Let it become a ucated by contact with the real & conditions, let it become disciplined in the fier furnice of r cts, and behold it is developed into justice. Our impulse to pity which well cost upon the waters he come back to us or ing for justice. That is the greatest of allth t has been le rne by the years of decling with these problems.

How justice dem nds that the interests of human life are of greater importance than the making of money and the amount ing of fortunes. Contributions to charity, public and priv to gr

gift but m ke the more representable and d mm ble that fortun m be msed by one who t ke dvent go of the defen eles condition of men and sucks from their almost lifeless body the last drop of olf-respecting blood, and then casts into the lap of bub ic charity for buril. The provising indiffer nee that 12. I we man to be either directly or indirectly a marty to such conduct and not feel the sting of a severe rebuke and a rightou indian tion that ah 11 make him for 1 % ho his own meannes , shall diamear. The is we is between the right of human beings and the power of weilth. There is no doubt as to the outcome. henver th and tion of the worth of the human soul has ever come into confiflict with any other alloged wealth, the right of man her won. The whole range of history is steewn with the wrecks of one form of enother that he esserted its right to trappe upon the sou 1

of men and m int in it supremed because of its strength. But no seener is the right meserted than the indemitable pirit of man to be believes implicitly in its right and it function to bear witness to the eternal truth has brushed side the three tening structure, and burned its ruin in the heat of righted wroth. Such will be the result of this conflict between the right of the land the eternal right of the human purson lity.

It is simply our task to a sert the moral principle, all to the part in the establishment of it as a part of our eccepted code of morals/ cashell accomplish this by virtue of our right of moral insistance. Pegerdless of what men may as, we hall still deal re that man must be the first consider tion. In must be united in the work of effective Legislation that hall embody the practical and concrete application of this principle.

e . h l phip into line the rejuct at few who still think that t the h we the right to live XX by drinking the life blood of men women, and children. It wil be necessary to gitate, to e ucate, nd to legisl te. o must know the conditions, we must see , n foct the great forces of human life, the eternal principles of right and wrong that re involved, high above the worth things or institutions, high bove the joys and delights of pleasure, even so high th t its top is lost in the infinite, affect place your conception of the worth of the human soul. . nd a you feel the deeper meaning of the tank of out times, and the fire of rightou purpose burns why the dross of your life, and kindles in your being a sine and well -guided devotion to the deeper duties of XI and the deeper opportunities for service to humanity, you will E come tox know the truth and the truth shall make you from . Then

hen in your e rea for knowledge you have gone book to the root of the matter, jou will see, I m sure, that so long as we, that we may a tisfy our gread and repactty, not only permit, but with virtually compoll men to work for less than a living wige, we was mu t read the fruit of our corruption. You will furthermore see that there i one principle that we must adopt the fund ment 1 mor 1 principle of business life. You will see that it is not me n , n rrew, knewlon short-sighted opinion of vision ry, h but that it is a for-sighted, bro d, hum ne, and escentially sound reposition that will fester nealthy business condition, both for employer and for employee, that it will nuture the best and the riche t life both in the individu 1 and in society a ou will ee, lso that it expresses both the economic, and the mor 1 nd the soci 1 unrest of our time. Then you have thought in over

you will eo,1 m sure, that in whatever you my be doing, whether in secking for knowledge, or in puttuing your knowledge into action, your guiding principle, your one e sential truth tixtxexpresses that shall stend out clear mid all the dot ils , is exproseed in the e words , good living wage , or no business." For deep down in the mind of every min turker the ferting thit etory human soul it belong to kwor/Xmin to repert an the expression of his own right nd purpo e in life, To thi and Hill I born, Illife this h ve I been born and to thi and am I come into the world, to t I should bear witne to the truth. Is it not true that a long a one in ten of our joyul tion is underfe, underclothed, and moorly housed, they cannot bear full witness to the truth ? Is it not 10 true that so long " one ten out of the hundre re out of the fold we aronot bearing witness to the truth.

Helping the Other Man The Moral and Religious Problem of the Present

Earl C. Davis
Pittsfield, MA
July 26, 1908¹

You must have felt that in what I said last Sunday upon the subject of the bearing of burdens I was painfully inadequate 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, yet 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 a life and have it more abundantly, must realize the essential 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 saying 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."2 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

 $^{^{\}rm 1}$ This is from the bound collection that includes sermons from May 24, 1908 to August 9, 1908.

² John 18:37.

of every man and woman. No one shall be a stumbling block unto his brother neighbor.

In the face of these 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. Let me state in a rough kind of way some figures to present something of the scope of this problem as it appears in this nation. There are probably, in fairly prosperous years, no less than 10,000,000 persons in this country who are underfed, under-clothed, and poorly housed. Of these, about four million persons are public paupers. Over 2,000,000 workingmen 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 families are propertyless. Over 1,700,000 little children are forced to become wage earners when they should still be in 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 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, under-clothed, 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 immorality and general shiftlessness, have lost their self-

respect and have become dependents or semi-dependents. 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 [could] 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 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 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 finally sacrifice their self-respect upon the alter erected to the god of irresponsible greed.

To state the facts 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 living 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 profligate luxury, acquired at the wanton sacrifice of human beings, than a nation that fosters the growth of man, 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, dependents and semidependents. 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 surroundings under which they grow to manhood and womanhood, become ten-fold more the children of viciousness and degradation than their parents. Out of these conditions come immorality, crime, deadly diseases like tuberculosis, viciousness and corruption.

Let me suggest one line of thought which indicates in very clear [ways] our change of standards. For many decades now we have been supporting a very and complete system of protective tariff. One of the fundamental arguments advanced in its favor, and indeed the argument that won for it its popular support, was that it would protect the American workmen from the lowering standard of living among the workmen of European countries. We must maintain a protective tariff in order that we may foster high-grade workmen. That was a good principle so long as it was adhered to in good faith. Of course, people know that it would 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. We have had the tariff and still have it, and we pay the price for our goods that our tariff system demands. But what about the protection to the workingmen? I have heard a hall full of workingmen break out into 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 not far from 500,000 male workmen per year, have brought with them the low standards of living which we tried to shut out by the tariff, they have come into competition with our American workmen, pounded down the rate of wages until we now have the satisfaction of knowing that not far from 10,000,000 of our population are underfed, under-clothed, and poorly housed. 5,000,000 of our women, who should be making homes, and caring for our children, must work to assist in supplying the necessities of life; 2,000,000 have to work in factories. In addition to this, not far from 1,700,000 children from six to fifteen years of age have to work to assist in supporting the family. This is the way we have protected the American workmen and his home, that in his life he might bear witness to the truth. 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 tomorrow. 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 landlords. This last class thinks that they have the moral right, as they have had the legal right, to take advantage of the grim necessity of the workman when he is down, and extort from the last fathering in rent. He thinks that he has the right to create in our midst places unsanitary, and dangerous from whence come all kinds of physical disease and immoral refuse. Do you not see that all this is more hideous than the cruel ravages of war?

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 these fruits of our industrial prosperity. In the evolution of their efforts simple 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 the 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-motivated has been the giver, is not only inadequate to meet these conditions, but it is unjust to the victim of our rapacity, to shove him penniless 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 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 simple 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 we cast upon the waters, has come back to us crying for justice. That is the greatest of all that has been learned by the year 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 gifts but make the more reprehensible and damnable that a fortune may be amassed by one who takes advantage of the defenseless condition 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 allows 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 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 or another that has asserted its right to trample upon the soul of man and maintain 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, 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 whip into line the reluctant few who still think that they have the right to live by drinking the lifeblood 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 [of] things or institutions, high above the joys and delights of pleasure, even so high that its top is lost in the infinite, 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 sane and well-quided devotion to the deeper duties of, and the deeper opportunities for, service to humanity, you will come to know the truth and the truth shall make you free. 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 compel men to work for less than a living wage, we 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 a mean, narrow, short-sighted opinion of a 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 that shall stand out clear amid all the details, is expressed in these words, "A good living wage, or no business." Far deep down in the mind of every man lurks the

feeling that it belongs to every human soul to repeat as the expression of his own right and purpose in life. To this end have I been born and to this end am I come into the world, that I should bear witness to the truth. Is it not true that as long as one in ten of our population is underfed, under-clothed, and poorly housed, they cannot bear full witness to the truth? Is it not also true that so long as one in ten of the hundred are out of the fold we are not bearing witness to the truth?