The CHURCH and the WORKINGMAN

by Marshall J. Gaubin

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THE CHURCH
— AND —
THE WORKINGMAN

A LECTURE
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By
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LABOR is the fundamental fact of life. Before philosophy and poetry, before science and art, before government and religion, comes labor. Every action, however noble, every thought, however sublime, originates in the stomach; and it is labor that supplies the stomach's motive power. And yet there are millions of people who affect to despise the laborer, who regard his calling as lacking in dignity and high respectability, who look upon his demands for justice with indifference or contempt. There are millions of people who will enjoy your conversation and admire you for your intellect until they learn that you are a workingman, that you toil for a daily wage. But having learned that you are a factory hand, that you work in wood or iron, that you produce commodities, you may no longer visit them at their homes, no longer associate with them on the golf-links, no longer hope to win the love of one of their daughters, no longer expect them to receive you in their sympathies as an equal.

Yet it is labor that has not only made these people what they are, but the whole world what it is. It is labor that has covered the earth with homes, and with the glorious monuments of architecture's utmost dreams. It is labor that feeds and clothes the world. It is labor that has girdled the continents with railroads, and made the distance of hundreds of miles the pleasant journey of a day. It is labor that has covered the seas with steamships which are veritable cities on the leaping waves, and brought the old and the new world within neighborly nearness. It is labor that has enabled us to send a message flashing under thousands of miles of
ocean, or, through the currents of the air, or along an electric wire. Labor has filled the countless factories with the marvelous machinery that makes possible the higher life which we enjoy. It has given us the books we read, crowded the art galleries with the treasures of sculpture and painting, and gladdened the air of our homes with the symphonies of music. Take from the world the priceless gifts of labor and we would become once more children of the forest. All that we are, all that we shall be, is the product of everlasting toil.

All this is, or, at least, should be, fearfully obvious; and yet there are millions of people who cannot or will not recognize this fact. Of course, I use the term "labor" in its broadest sense, including the man we call the thinker, as well as the toiler. Every man who renders a valuable service to society is a workingman—the man who writes a book, edits a paper, chisels a statue, educates, or practices medicine, as well as the man who builds a house, runs a lathe, weaves cloth, makes shoes, or plants corn.

The world is full of discord and confusion over the question of the relative values of different kinds of labor. The educated classes, those whose work is mental rather than physical, those who attend to the work of management and direction, regard their services as deserving far greater remuneration than those of the mechanic. And yet, the carpenter is more necessary to society than the poet; the sculptor may pass away, but the miner must remain; we have greater need of the iron-worker than of the lawyer; the factory manager cannot exist apart from the factory worker; and it ought to be easy to see that the shoemaker is of greater value in the social economy than the corrupt politician whose election is won by the stuffing of ballot-boxes! But, while recognizing that every person who renders a useful service to society is a worker, I am going to use the term in a more restricted sense—I am going to
use it to designate the mechanic, the manual laborer, the office employe—in a word, all those who work for a daily wage.

Knowing the importance of his function, knowing that in the last analysis it is upon his shoulders that the whole social structure rests, the workingman, the producer, faces the world with a demand for consideration and justice. In every land, the toilers in all the industries by which the world's life is maintained are organizing for a more effective appeal, and for a more efficient enforcement of their rights. They demand higher wages, fewer hours of labor, and better labor conditions. That these demands are just is proved by the immense wealth their labor creates; and when we reflect that the workers of the world are in the overwhelming majority; that their cause is just; that increasing intelligence is bringing them together into organizations of ever-growing power; and that they have already accomplished something in the way of taking hold of the powers of government—when we weigh these facts, we must conclude that such a universal, increasing, and progressive demand for fair play cannot with impunity be ignored.

Now, what is the attitude of the church towards the workingman, towards the world-wide labor movement? The church is an old institution. She is covered with the moss of ages and borne down with the precedents of those who have long since been dead. Claiming a divine origin and an inspired guide, she is conservative. She shrinks from any concession to changing needs. She stands for the status quo, for things as they are. Her golden age is not in the future, but in the past; hence she would rather retrace her steps than move forward in the ampler light of new ideas, new knowledge and new social manners. This conservatism of the church is not new; it has been her dominant characteristic in every age of her power. For this reason, a glance at
her historic attitude towards the toiler will enable us
the better to understand her indifference, if not her
opposition, to the appeal of the workingman today.

Christianity arose among the workers. It was, indeed, in its origin, a kind of labor movement. If the
New Testament may be trusted, the early Christians
were communists. The "Acts of the Apostles" say:

"They had all things in common... Neither was
there any among them that lacked, for as many as were
possessors of lands or houses sold them, and brought
the prices of the things that were sold, and laid them
down at the apostles' feet; and distribution was made
unto every man according as he had need."

To sell their houses and lands and put the proceeds
into a common fund for immediate consumption was an
act which required great faith; but the early Christians
were equal to it, for they were confident that the end of
the world was at hand, and that, therefore, they would
soon have no further need of their earthly possessions.
But Christ did not return; the end of the world did not
come; and the disillusioned Christians found themselves
compelled to stay in this old world.

As the church grew, she outgrew her communistic
program; and not only that, she outgrew her equality,
her democracy, her brotherly love. Strong leaders took
command of her destinies, growing power brought in-
creasing wealth; wealth and power united to crush the
common man. It is true that prominent Christian
leaders have, here and there, in every age, championed
the rights of their down-trodden fellowmen; but it is
none the less true that the church, as an institution, has
never striven to free and elevate the masses of man-
kind.

Let me cite a few instances of church activity, with
regard to the workingman. In the thirteenth century,
Gerardo Segarelli, in Italy, founded an organization
known as "The Apostolic Brethren." Like the early-
Christians, the "brethren" were communists. Wealthy members who joined their ranks were required to contribute their fortunes to the common fund. Their missionaries went to Spain, France, and Germany to establish similar communities. In Germany they became so numerous that the clergy took alarm, and had laws passed restricting their activities. In Italy Pope Honorius IV. sought to exterminate them, and in the year 1300 Segarelli was burned at the stake. Dolcino, a daring leader, then assumed command. The church brought out her armies, commanded by the Bishops of Verselli and Novara. Supported by his brave and loyal wife, and by hosts of peasants, both men and women, Dolcino met and vanquished the forces of the church. Later the communists were surrounded and besieged. They held out until they were so weak from hunger that they were unable to stand erect, or to raise the weapons with which they had fought. Then the soldiers of the church fell upon them; a fearful butchery followed, and neither man nor woman was left alive. Two, however, were not immediately destroyed. These were the leaders, Dolcino, and his heroic wife, Margherita of Trenk. By order of the Bishop, they were spared only to be subjected to the most horrible tortures, to make them recant. The man and the woman endured the agonies inflicted by Christian charity, without a murmur; and then, after the woman had had the pleasure of witnessing her husband's execution at the stake, she too was consigned to the flames. Sweet and blessed is thy name, O Christianity!

In the following century, John Ball, a Franciscan monk, and the leader of the Lollards, traveled over England, seeking to improve the lot of the common people, by establishing communistic congregations. His work was regarded as a crime. The Archbishop of Canterbury and the Bishop of Norwich excommunicated
him, and by order of the king, Edward III, he was thrown into prison.

Nor was the Protestant church any more kindly disposed toward the improvement of the lot of the workers. In the year 1524 the German peasants, who for ages had been trampled in the very dust beneath the cruel oppressions and terrible exactions of the nobles and the clergy, arose in revolt, and demanded liberty and justice. At first, Luther took sides with them; but later he called upon the nobles to crush them. To the nobles he gave this fearful advice: "Stab, murder, strangle, whoever can! If you perish in so doing, so much the better, for you can never die a more blessed death." Subsequently he declared: "I killed all the peasants who took part in the uprising, for I gave the order to kill them; all their blood is on my head." A horrible carnage followed Luther's counsel. The peasants were crushed, but not before a hundred thousand lives had been sacrificed, a large part of Germany laid waste, and the reputation of the Reformation brought under a terrible reproach. By crushing the peasants, Protestantism showed that its interest in the toiler differed not at all from the policy of the Church of Rome.

Stepping over nearly three hundred years, we come to pre-revolutionary France, just before the dawn of the nineteenth century. The condition of the workers in that country could scarcely have been worse. Wearing the oppressive yoke of the king, the nobles, and the clergy, they had struggled on for ages, without liberty, without hope, amid poverty and degradation. From the pen of La Bruyère, a French writer of the time, we have the following picture of the peasantry of France on the eve of the Revolution:

"One sees certain fierce animals, male and female, scattered through the fields; they are black, livid, and burned by the sun and attached to the soil, which they
dig up and stir with indomitable industry; they have what is like an articulate voice, and when they rise up on their feet, they show a human face,—in truth, they are human beings. They retire at night into dens, where they live on black bread and water and roots; they save other men the trouble of sowing and delving and harvesting, and hence deserve not to lack of this bread which they have sown."

Such was the condition of the French workers after twelve hundred years of church rule.

In England, Protestant England, "the classic land of capitalism," the labor conditions in the first half of the nineteenth century were nothing less than frightful. Men, women, and children were bent, broken, and consumed in manufacturing establishments that were veritable chambers of torture. Children who were mere babes were taken from their beds in the early morning and driven, like bleating lambs, to the factories, where they toiled wearily at dangerous machines and in foul air, until the late hours of night. Their health and their very lives were wrung from them, in order that the factory-owners might hoard larger treasures of gold. At that time the working classes of England generally, to quote the words of Benjamin Kidd, "lived like brutes, huddled together in wretched dwellings, without education, and without any voice in politics or in the management of public affairs."

And what were the clergy doing to remedy these conditions—to have the atrociously long hours of labor reduced, to have the factories ventilated and improved, to have the children rescued from premature decay and death, to have the standard of labor conditions raised to the level of the ideals of a country in which the church had been plying her mission for more than twelve hundred years? The seventh Earl of Shaftesbury will tell us. This noble man and sincere Christian, who toiled valiantly in the cause of factory reform—who endured
the coldness and hostility of the church while he strove for years to win a measure of humanity for working men, women and children, and who did as much for the wage-earners of England as any other man of his century—this man wrote in his diary, in 1840, these words:

"I find that evangelical religionists are not those on whom I can rely. The factory question, and every question of what is called humanity, receive as much support from the men of the world, as from men who say they will have nothing to do with it."

A year later, he wrote:

"No stir as yet in behalf of my 'Children's Employment Commission.' I cannot discern how, humanly speaking, I have made any progress at all. To whom should I have naturally looked for the chief aid? Why, undoubtedly to the clergy, and especially to those of the trading districts. Quite the reverse; from them I have received no support, or next to none."

Again he said:

"The clergy here (Manchester) as usual are cowered by capital and power. I find none who 'cry aloud and spare not!'"

On another occasion, he wrote:

"Prepared as I am, I am oftentimes distressed by the strange contrasts I find—support from Infidels and non-professors, opposition or coldness from religionists or declaimers!"

These historic examples of the attitude of the church toward the workingman—and many similar examples might be quoted—will suffice to show that she has never made the highest earthly welfare of the masses of mankind an object worthy of her utmost efforts. On the contrary, the history of Christianity abundantly proves that the church herself has robbed the toiler, and that she has smiled upon those who have continued the evil work she began. She has stood with the king against the subject, with the lord of the estate
against the peasant, with the powerful employer against his helpless employe. Do we doubt this? A sentence from Guizot's "History of Civilization in Europe" will reassure us. This man, who was as lenient as possible towards the church, who was, in fact, somewhat of an apologist for her, says:

"The church has often, no doubt, set up and defended the rights of the people against the bad government of their rulers, but when the question of political securities arose between power and liberty, when any step was taken to establish a system of permanent instruments which might effectively protect liberty from the invasions of power in general, the church has always ranged herself on the side of despotism."*

Having stood on the side of wealth and power against poverty and weakness for so many ages, the church of today finds herself wound in the coils of a long-established system. To take sides with labor in the great economic struggle of our time, she would have to break with her past, throw her precedents to the winds, insist as never before upon the rights of the despoiled, point out the duties and responsibilities of wealth, and raise the weak to a position of self-defensive power. In the old days, the church had perhaps some excuse for refraining from championing the cause of the workingman. The world was poor. The best arrangement would have been but a compromise with poverty and comparative misery. But this is not so in our day. We live in a new age, an age in which machinery, in which manufacture, has transformed the world, created vast possibilities of well-being for all, and

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*As touching the same matter, Lord Macaulay, in one of his essays, bears the following testimony: "The church of England continued to be for more than one hundred and fifty years, the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings, and the duty of passively obeying all their commands, were her favorite tenets. She held these tenets firmly through times of oppression, persecution, and licentiousness, while law was trampled down, while judgment was perverted, while the people were eaten as though they were bread."
enabled us to banish from our midst the last loathsome remnant of poverty and wretchedness.

In the old days, articles were manufactured by hand. The process of manufacture was therefore slow. The worker finished his product, and when finished it belonged to him. The article was made for a definite customer, and there was no waiting for a market, no worry about its sale. The full price of the article was paid directly to its maker. Owing to the slowness of manufacture, however, the workman could not become rich. He consumed as fast as he earned.

In the early days of Capitalism, that is to say, in the closing years of the eighteenth century, the rate of manufacture was still modest. A few workmen toiled beside their master in the workshop. The simple machinery did not enable the master to accumulate great wealth, and there was much social contact and democracy between employer and employe.

But these conditions have passed away forever. The factory machine is no longer a simple thing, but a giant instrument of perfect structure that seems to breathe and think, rapid enough in its operations to manufacture beyond the needs of all the world. A hundred years ago, the hand-loom was in use. With it, the weaver wove five or six yards of cloth a day. The expert modern weaver operates thirty-two weaving-machines, each of which turns out in a day more than four hundred yards of cloth.

Thus, whereas the weaver of a hundred years ago finished with his rude machine six yards of cloth a day, the weaver of this age, with the wondrous machinery now in use, finishes in the same time twelve thousand eight hundred yards. In the making of pottery, one man, by the use of machinery, does the work of eleven hundred men. With a cotton-printing machine, one man does the work of fifteen hundred men. The work of five hundred men is performed by the machine for making horseshoes. The nail machine does
the work of twelve hundred men. A bread-making machine will mold twenty thousand loaves a day. Two hundred and sixty needles drop from a needle machine every minute. Two men supply a machine with sheets of tin and the machine turns out tin cans at the rate of ninety thousand a day. In the tailoring department of Sears, Roebuck & Company's establishment in Chicago, a few months ago, I saw a number of men cutting men's suits with a small instrument, driven by electricity and guided by the hand. On counting the tiers of cloth through which the machine hurried on its way, I found that the operator was cutting twenty-five suits at once.

Such are but a few of the marvels of machinery. In view of these facts, what is the secret of the misery of the world? Why are millions of men still wretched and poor? Why are millions of women toiling in sweatshops and factories, at the expense of health, of character, and of the welfare of generations yet unborn? Why is the child labor evil the crying shame and disgrace of this enlightened age? With the machinery now in use every man and woman and child can be fed and housed and clothed with comparative ease, and in a manner never before possible in the world. Wages can be greatly increased; the hours of labor can be lessened; and every toiler can be given ample leisure to cultivate his mind, to improve his better nature, to make himself a worthier and more valuable citizen. Every child now working can be sent to school and taught to appreciate the grandeur of splendid character and exalted usefulness.

In a word, the institutions of society can be so transformed that none shall have too much, that all shall have enough; that intellect shall be developed, the moral sense quickened, love and mercy crowned with thoughtful peace, and the whole world flooded with the light of rational joy. Under the present industrial arrangements, these things are clearly impossible. "Hitherto,
it is questionable," said John Stuart Mill, "if all the mechanical inventions yet made have lightened the day's toil of any human being. They have enabled a greater population to live the same life of drudgery and imprisonment, and an increased number of manufacturers and others to make large fortunes."

It certainly is an unpleasant commentary on our industrial institutions that the great labor-saving machinery of the world, the machinery which multiplies the power of the hand a thousandfold, leaves the toiler in a condition of from-hand-to-mouth poverty, while it yields immense fortunes to those who have it in their control. In his work on "Industrial Problems," N. A. Richardson assures us that the thirteenth annual report of the United States Commissioner of Labor, the government bulletins numbers 57 and 93, and the United States census of manufactures for the year 1905, show that the average worker in the American industries produces each day by his labor what is retailed in the stores of the nation for ten dollars. We are also assured that according to the Census Bulletin number 57, the employes of 216,292 establishments, representing all forms of industry, received on an average a daily wage of $1.52. If these figures are correct, they show that labor receives on an average less than one-fifth of its product. Hence the poverty on the one hand and the wealth on the other, in this great manufacturing age.

Robert Hunter maintains that in this country even in the most prosperous times, ten million people are in dire poverty; that is to say, "underfed, underclothed, and poorly housed." In New York city, the richest city of the richest nation in the world, one person out of every ten who dies is buried at public expense in Potter's Field. In New York, there is a morgue, which is also a vast refrigerator. The purpose of this morgue is enough to cause the stoutest heart to weep. It might well prompt thoughtful minds to wonder how far we
are really civilized. Every year six thousand babies, whose mothers cannot afford to give them decent burial, are brought to this morgue and placed on ice. There they are kept until their mothers can pay the price to bury them in what they deem a proper way. Babes that die of scarlet fever and other contagious diseases are not accepted. And yet there are six thousand a year in one great Christian city! And this in a city where a man is scarcely counted rich unless he is worth $20,000,000.

The great statistician, Dr. Charles B. Spahr, has shown that fifty-five per cent. of the enormous wealth of this country is owned by one per cent. of the population, and that fifty per cent. of the people—those who produce its wealth—own nothing.

But while half of the American people are classed as propertyless, the factory-owners, the captains of industry, those who live on rents, profits and dividends, have so much wealth that they do not know what to do with it. They can build splendid mansions of imposing structure and majestic design, and fill them with works of art and beauty, the gathered relics of every age; they can lavish fortunes on pleasure yachts equipped with all the conveniences and devices known to the expert mind; they can pay lordly salaries to men who manage their affairs while they themselves enjoy life far removed from business cares; they can bribe and buy officials and courts and corrupt the country's public men and its fountains of justice; they can invest many millions for worthless princes and dukes, in order that their charming daughters shall be married to remnants of Europe's royalty; they can waste and squander wealth in a thousand ways, and wantonly destroy the precious fruits of honest toil; and yet they cannot prevent the products of unpaid labor from accumulating in their storerooms.

By reason of their low wages, the workers can buy
back but a fraction of their product. Because of their small number, those who control the machinery of production can use but a small portion of what remains to them. Hence, in time the market is fully supplied and the warehouses become filled with surplus product. And so, for a time, there is no need to manufacture more. Then comes the crash, the industrial depression, the crisis. The fire dies out upon the furnace grate; the steam is exhausted from the boiler; the wheels of industry no longer turn; the factory doors are bolted and barred; men and women are banished from employment and denied the right to earn their bread. Tens of thousands of men and women are thus thrown out of work, and sometimes the enforced idleness continues for months, breeding suffering and destitution.

These facts are known to the church. The church is aware that if a man is worth a hundred thousand dollars or a million dollars, his money represents the worth of unpaid labor. She knows that a fortune does not grow up in a night, like Jonah's gourd; that it is not created by signing a name to a document; that there is no "presto, change," business about it. She knows that every dollar in the world was produced by those who toil. The church knows, too, that the men who sit in her pews are the world's great employers. Knowing how these men accumulated their wealth, knowing something of the poverty of those who made that wealth possible, knowing that the world would be greatly improved if the workingman were enabled to enjoy a larger portion of his product, what does she do to remedy the great evil which faces her on every hand? The answer is—nothing. Where is the church championing the cause of labor? The answer is—nowhere.

It is true that here and there a minister preaches an occasional sermon on the labor question. It is true that a few church bodies have passed resolutions condemning child labor and favoring the eight-hour day.
It is also true that in the large cities wealthy congregations have established institutional churches for the poor. These things are but weak apologies for worthy efforts on the part of the oldest, the mightiest, the wealthiest, and the most boastful organization in the world. An occasional sermon in which Christ is eulogized as a workingman, or hailed as the master mechanic of the universe, will never be of material benefit to toilers. Resolutions passed in ministerial assemblies to be pigeonholed and forgotten, will never take the children from the factories and put them in the schools. And institutional churches for the poor will always be regarded by self-respecting working men and women as religious soup-kitchens; and can never touch the heart of the labor problem. The workingman demands, not occasional notice, not perfunctory resolutions, not religious charity, but justice—an equitable portion of the product of his toil. What is the church doing to win justice for the workingman? Let us answer with fairness—nothing.

In respect of the attitude of the church toward the vital interests of the toiler few men are better informed than Dr. Algernon S. Crapsey, who, after having spent thirty-four years in the ministry, was deposed several years ago for entertaining some sensible heresies, among which was disbelief in the pious fable of the virgin birth of Christ. In his recent book on "The Rise of the Working Class," this scholarly gentleman, who understands the psychology of the clergy, says: "In every country in the Western World, with some noble exceptions, the priests and the preachers are either the active or the passive allies of the politicians in their enmity to the rising working-class. The Catholic Church is an open and active opponent of the working-class movement. The various Protestant denominations are, for the most part, in sympathy with the Catholic organization in its hostility to an organized working-class. The Catholic priest or Protestant minister who joins this
movement does so at his peril. This attitude of the organization has driven the working-class, as a class, out of the churches."

In the large cities the church of today is little more than a rich man's club. Her worship is largely the worship of gold. She sells prospective salvation for cash down. The church building is a structure of great value. Everything connected with it is suggestive of wealth. The pews are sold for a high price. The people of rank and fortune sit up front. They are well-dressed, and their hands, far from showing the callous marks of labor, are soft and delicate. The whole atmosphere is one which repels the workingman, which makes him feel that he is not of the class which worships there.

The clergy in these churches—and I am sorry to say this—are the hired servants of the rich. They are not independent thinkers, glorying in the liberty of free speech. They are slaves, shackled with a golden chain. Thousands of them would speak out if they could, but they dare not. The hand of wealth is upon them; and wealth is power. A man in a comfortable situation, drawing a generous salary, will shrink from the loss of his employment. He will refrain from the expression of unpleasant views if he knows that by speaking out he jeopardizes his welfare.

The minister in a fashionable church knows the limit to which it is safe to go in his preaching. He knows that the old-time Gospel sermons are more acceptable to his wealthy hearers than addresses on the many agitated questions of social reform. He knows that Trades Unions are tabooed; that Socialism is anathema; that discussions of the child labor evil hit the powerful manufacturer; that a call for decent wages for women and girls will arouse the opposition of the sweatshop exploiter and business proprietor; and that the moment he touches the liquor question, he will begin
to lose the sympathy of the wealthy brewer who sits near the front.

Knowing these things, and being anxious to avoid unpleasantness, the preacher spends his time from year to year in discussing such harmless subjects as "The Sins of the Egyptians," "The Unbelief of the Jews," "The Virgin Birth of Jesus," "The Prodigal Son," "Zaccheus Upon the Tree," and "The Beauty of Holiness." In many instances, when the clergy do speak of labor, it is to condemn Labor Unions, or to take sides against strikers, whose only demand is a just and living wage. It sometimes happens, too, that when there is not a workingman in the church, the labor leader is denounced in strong language, as a mischief-making agitator.

Nor is the slavery or cowardice of the clergy confined to large cities. It is a common condition everywhere. Professor Shailer Matthews, in his book on "The Church and the Changing Order," maintains that the church is not "a sociological lectureship," that her function is to create humanitarian ideals and a high spiritual life. But what shall we say of the humanitarian ideals which allow her to shrink from the discussion of the most vital questions of life? What shall we say of a spirituality which allows its devotees to amass fortunes from the unpaid labor of their fellows?

The church of today bemoans the fact that she is losing the allegiance of the working class; that intelligent laborers, in ever-increasing numbers, are alienating themselves from her fold. She has but herself to blame. Her persistent refusal to deal with the practical welfare of the masses has been one of the leading causes of their turning to other teachers for guidance and support. It is not necessary for the church to champion Socialism—the ownership by all the people of all the means by which wealth is produced—that is to say, the abolition of the capitalist system and the substitution of
the co-operative commonwealth. She might, however, point out the advantages of such a system. Or, at least, she might refrain from attacking it without furnishing the facts. At the present hour, the Catholic Church is the greatest enemy of Socialism in the world. To me, this is a good omen, for every reform movement that the church has opposed, has, in the end, triumphed in spite of her. If the Catholic Church is against you, you are likely to be right.

It does appear that industrial co-operation is destined, at least to a very great degree, to replace the present system of irrational competition. But without striving intentionally to bring about this change, the church, both Protestant and Catholic, could in the meantime do much to improve industrial conditions. In the first place, she could thoroughly inform herself as to the facts in the labor world; and then, knowing the truth, she could plead for a practical application of the principles she declares herself to hold. She could cry aloud by day and by night against the monumental crime of child labor. She could plead for equal wages for women where equal work is done. She could demand a fair wage for every worker. She could insist on a working day of eight hours. She could demand that factories and mills be made wholesome and that dangerous machinery be supplied with shields. She could do something as an honest arbiter in labor disputes. She could preach the way to more righteous industrial arrangements as she sees them.

Lastly, if she wished to be of vital service to mankind, she could discard her dogmas, and become what Dr. Matthews says she is not, a sociological lectureship. Will she do this? She has not done it to any appreciable degree in the past: it is not likely she will do it in the future. We will have to turn from religion to science, from the clergy to lay teachers, for the guidance that we need in order to bring the workingman into the possession of his own.
## LECTURES

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**BY**

MARSHALL J. GAUVIN

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