

What we have is an uneasiness, a dissatisfaction through our entire community. Now, this community is a body devoted to further civilization. It associates itself in order collectively to bring about more order, stability, refinement, education, ethical betterment. When the community, in whole or in part, becomes dissatisfied with the way this work of betterment is going on, you get the thing that you call social unrest. It amounts to the saying of a part or the whole that we are not getting the thing that we set out to get, that our policies and machinery are not working out as we want them to.

Unrest fixes itself on different parts of the social machine, blaming this or that as being wrong - sometimes the whole thing as being wrong. Almost invariably there is some particular department of the collective life on which this unrest concentrates. That is, ten years ago, talking about social unrest, we would have discussed as its most conspicuous feature something different from what we would discuss today. But where we are to attempt to handle practically, as I understand a group like yourselves desires to do, the case of social unrest, it is wisest to take the form which at the moment is most conspicuous, - the unrest in industrial life is causing our greatest social anxiety at present. It is not working as we can see that it should work in a democratic land, built on the thesis that there is opportunity for all. The most conspicuous exhibit of industrial maladjustment at the present moment is the widespread unemployment.