In this year, the Mobilization for Human Needs is of especial importance as an expression of our national community spirit. It is, as it always has been, a good cause, a benevolent cause, participated in by good Americans who represent all sections of our country, all walks of life, all shades of political opinion, all races and creeds.

But in this year, in this tremendous moment of our history, we must be more than ever conscious of the true meaning of that thing which we call "community spirit." It is a spirit created by our community of interests, our community of faith in the democratic ideal, our community of devotion to God.

Wherever men and women of good will gather together to serve their community, there is America. It was so in the first little town meetings in the Massachusetts Bay Colony, when the good folk assembled to decide measures of defense against the Indians, and how to build their first school, and how to care for their aged and sick. It is so in this great national drive, across our continent, for the Community Chest Funds.
Community service now as always must supplement the work of government in caring for those unable to care for themselves.

We sometimes forget that even in the days when our society centered in the village community, and when dwellers in cities knew all their neighbors, the care of the poor was still in large measure a public undertaking. In colonial America the church vestry was part of our system of government, and money raised through taxation was distributed by the vestryman among the poor. Later the county government and the city council took over these duties, operating under state law. Then the state itself saw its direct duty, and finally the national government was obliged to assume responsibility.

This development has come about because of the growing complexity of our social system, and the rise of industrialism.

At one stage in our national history, the baskets of bread and meat carried by New England housewives to the houses down below the railroad tracks were adequate to temper the suffering of the victims of industrial depression. In those days a group of small town business men,
gathered on the sidewalk at the corner of Main and Commercial Streets, could attend to the distribution of available jobs, or create them, so that Joe Smith and Tom Jones would be able to buy shoes for their children.

When the World War caused the great plains to be plowed up for wheat, and the wheat fields turned into dust storms that drove 200,000 members of the Joad family to California, there was a problem of unemployment that could not be handled by baskets of bread and meat. When American industry went onto a mass production basis, and decreed that men over forty or fifty lacked the physical stamina and the swift muscular movement needed for the assembly line, it created a problem in the unemployment of elderly men too great to be solved by the goodwill of individual business men on a street corner. It also created a problem in old age security, too great to be solved by the individual or the family, or by friends or private charity.

These were problems which could be handled only by the joint and common endeavors of the government of the United States, the governments of our states and counties and towns, plus the cooperation of men and women.
P. All through the industrial era these well created problems of old age, of middle age of mass unemployment of industrial occupational diseases of child labor and sweatshops.

... of industrial accidents.

... in a limited measure, an administration under the personal quality of general rules of law. It must preserve the character of the law as the impartial judge of the law. The government cannot and should not employ the power that would be necessary to save on more intensive social reform.
banded together in organizations such as those you represent, which bring
the kindly touch of human sympathy to the tragedies of dislocated, broken
families.

I feel more concern lest, in the increasing emphasis necessarily
placed upon the agencies of government, we tend to forget the very intimate
and human side of our problems of caring for the unfortunate. In the en-
forcement of general laws—for example, in dealing with immigration and
citizenship—we find many instances in which regulations that are
necessary to the country's protection work injustice in individual cases.

It is necessary that the administrative agency have latitude in applying
the law, to prevent the breaking up of families, or to save some refugee from
being sent back to a concentration camp or having his head cut off because
he prefers democracy to tyranny.

But only in a limited measure can administration temper the im-
personal quality of general rules of law. It must remain the function of
private charity to personalize and humanize the task of relieving suffering.

The government cannot, and should not, employ the vast number of workers
that would be necessary to pass on case histories, and distinguish
The problems are as different in that respect from the problems in all fields of government.

As long as there is illness in the world, as long as there is misery, as long as families are stricken with personal misfortunes, it will be necessary for the good-hearted men and women of America to come forward for these needs.

This year as never before there is need for an intensification of our efforts. Events appear to have seemed us not only of the need of food and clothes, but housing and recreation have also become an open issue and insufficiency, of housing and education, and all these immediate needs, should go to make up in a nation's needs. These are conditions which
the individual families that are entitled to exemption from the limitations of general rules. That task cannot even be performed, to the full extent needed, by the employees of city and county relief organizations. In all public undertakings involving the expenditure of large sums of money, there must be adherence to general rules; otherwise the way is open to widespread irregularities. But general rules cannot cover human needs, because human needs are affected by a thousand matters which do not fit into pigeonholes.

As long as there is illness in the world, as long as there is poverty, as long as families are stricken with personal misfortune, it will be necessary for the good-hearted men and women of America to mobilize for human needs.

This year as never before there is need for an intensification of our efforts. Events abroad have warned us not only of the need of planes and tanks, and ships and guns; they have also warned us of the need of grit and sacrifice, of daring and devotion, and all those intangible things which go to make up a nation's morale. Force may break it but force cannot create or sustain it.
When we join together in serving our local community, we add strength to our national community, we help to fortify the structure of our whole Union. And that form of fortification -- that spiritual fortification -- is not to be dismissed lightly by those in other lands who believe that nations can live by force alone. Human kindness has never weakened the stamina or softened the fibre of a free people. The vigorous expression of our American community spirit is no less important than the mobilization of our vast military power.

The ancient injunction to love thy neighbor as thyself is still the force that animates our faith -- a faith that we are determined shall live and conquer in a world ravaged by war, poisoned by hatred.

My friends -- I ask for your enlistment in the Mobilization for Human Needs, for your whole-hearted devotion to the American community spirit.