

8—Market Challenges II

Issues:

1. A capitalistic system can generate tremendous economic power, but it does not guarantee that everyone's level of satisfaction or economic opportunities will be equal.
2. Moreover, at times in our past, abuse or misuse of market conditions by individuals (i.e., greedy, fraudulent, or unfair behavior) or by governments (i.e., over-, under- or inappropriate intervention) have led to a number of socio-economic issues that continue to be debated today. These issues include unequal distribution of wealth, formation of monopolies, tensions between labor and management, proper use of resources, environmental pollution, unsafe products, unethical corporate actions, inappropriate government actions, government as a provider of goods and services, and the proper role of government.
3. Economic debates generally center on whether the market system or government regulation can best deal with these matters because trade-offs exist between the levels of individual freedom and the level of government intervention in attempting to find solutions to these economic issues.

Student Outcomes:

1. Students will be able to explain why a capitalistic system can generate tremendous economic power and yet not guarantee that everyone's level of satisfaction or economic opportunities will be equal.
2. Students will be able to assess why at times in our past, abuse or misuse of market conditions by individuals (i.e., greedy, fraudulent, or unfair behavior) or by governments (i.e., over-, under- or inappropriate intervention) have led to a number of socio-economic issues that continue to be debated today.
3. Students will be able to discuss and compare the debates over whether the market system or government regulation can best deal with inequities in the market.

Note: First day's readings: pages 1–3; second day's readings: pages 4–10.

Students should come to class prepared to teach the other students in the class what they have learned through preparing for the class and be able to provide evidence to support their ideas.

Market Challenges II
Weaknesses in the Market System
Continued

The Unequal Distribution of Wealth

The last topic discussed the weaknesses of price and production instability in a capitalist or market system. This topic will discuss the inherent weaknesses of a market system that center around the issue of economic justice: the unequal distribution of wealth and the susceptibility of a market system to economic greed and corruption (lack of economic virtue). Because the market system is susceptible to these weaknesses, some have taken advantage of the market for their own benefit at the expense of others, and, as the government has tried to protect citizens from this lack of economic virtue, citizens have lost a certain amount of economic freedom and also a certain level of economic responsibility.

The **unequal distribution of wealth** is a third inherent weakness in the Market System. In an economic environment where supply and demand determines the value of what one produces and consumes, and in a society made up of people with different talents, abilities, and interests, the market naturally delivers economic rewards unequally. Early in American history these economic inequalities were accepted as “natural” (as long as everyone had equal access to life, liberty, and the pursuit of happiness) and therefore “just.” As the size and complexity of the American economy has grown many have asked questions about the justice of this type of system.

The following demonstrates the distribution of wealth in America over time:

	1776	1992
Richest 1%	15%	34%
Richest 10%	56%	62%
Richest 50%	98%	95%

Notice that very little has changed over time except at the top, the rich are getting richer. You may remember the discussion of Andrew Carnegie and the Homestead strike back in Topic 1. Andrew Carnegie amassed wealth totaling into the hundreds of millions of dollars back in the early 1900s. At the same time the workers in his mills were suffering physically, emotionally, and economically just as Jurgis does (later in this topic). To many, especially those on the bottom of the economic society, these inequities did not seem appropriate or part of the American ideal of “all men are created equal.”

As American attitudes about equality for all have developed and have become more inclusive many have come to question the justice of this type of economic inequity. Therefore, economic injustice has come to consume more and more government resources and has become an important political topic.

It is difficult to create economic justice in our society for many different reasons. First, inequality is inherent in the Market System; second, any discussion of economic justice raises highly emotional issues; and third, people cannot agree on the true definition of economic justice.

There are two major schools of thought concerning the correct definition of economic justice. Some people like to think of economic justice being created by equality of opportunity; others say that there must be a greater equality of conditions (equality of results). Those who argue for **equality of opportunity** as the correct form of economic justice suggest that when opportunities are equal all people have an equal opportunity to participate in the market and all can experience the “American Dream” if given the opportunity to fully use their talents and abilities. The fact that the success or economic reward is not guaranteed is simply a factor of differences in people, their interests and desires, talents and abilities, and their willingness to work. Those who believe that maintaining equality of opportunity is the correct way to provide economic justice expect the government to only engage in the market place to the extent that it can provide the equality of opportunity. The government needs to prevent fraud and dishonesty and make the rules fair for everyone. The government needs to provide equal access to the market and ensure that some

level of free public education must be available to everyone. They would also believe that the government should ensure that there must be no discrimination, especially against specific groups.

Those who argue for **equality of conditions** as the correct form of economic justice suggest that the only way to provide economic justice is to make things equal. Justice doesn't really exist until people are literally more equal even if this requires a redistribution of property or income. Those who favor equality of conditions as the correct definition of economic justice envision a much more active role for government in managing the economy. They are in favor of such policies as progressive taxation, to tax the rich more than the poor and direct redistribution of wealth through direct payments, transfer payments, and entitlements.

[For an implicit discussion of the pros and cons of the two positions on creating economic justice, you might want to look at the following: <http://www.heritage.org/Research/Taxes/bg1791.cfm>; http://en.wikipedia.org/wiki/Economic_inequality. Beware, this is a contested issue among honest men and women.]

1. How does the unequal distribution of wealth create problems for a Market System?

There has been considerable resistance in America to fixing the problems associated with the unequal distribution of wealth by mandating equality, as in a socialist system, there has been over the years, however, a concerted attempt to lessen the effects of this inequality. A graduated income tax, as mentioned earlier, taxes the richer at a higher rate than the poor. While some think this is only fair, others argue that it reduces incentive and punishes those who are taking the economic risks and creating jobs. Also, as mentioned earlier, several "entitlement" programs have been created to provide benefits to those segments of society that do not have enough to provide certain benefits for themselves.

Loosely defined, "**entitlement programs**" are government programs designed to help overcome the affects of the unequal distribution of wealth. They do everything from providing an economic safety net, to providing aid to those economically disadvantaged, and to creating economic insurance programs.

At a public question and answer session held here on campus, President Clark was asked the following question at a public questions and answer session on campus. He first deferred the question to Advancement Vice-President Henry Eyring, and then President Clark followed up with his own thoughts. Though their response focused directly on students and faculty at BYU, consider the implications in the larger setting of the world economy.

"Question: What can we do to eliminate the overwhelming sense of entitlement that is pervading our society and campus?"

Answer (Henry Eyring): This is an important subject because it's really what Elder Bednar warned us about at the ground-breaking for the new auditorium. The implication was there would be a real temptation for us to feel entitled. Even those of us who are committed and, ideally, consecrated to the kingdom will, as a result of the blessings poured out upon us, face the temptation of feeling somehow we have earned it and that it was by the power of our own hand. We have all been warned, and I believe the best way we could help others root out that feeling of entitlement would be to root it out of ourselves. I think of the great work that the President [Pres. Clark] led with his talk on the cycle of pride and the cycle of humility. We probably just need a campus-wide culture that begins within our own hearts.

Answer (President Clark): One of the things we ought to do as an organization is to periodically review what we are doing, and to watch ourselves to make sure we reinforce the cycle of humility. We should for example, teach budgeting, planning and financial management to students in our Foundations courses on the family. We need to keep teaching these principles so our students have a deep sense that it is a privilege to be at this university."¹

2. If entitlements are by definition something someone is entitled to, why do Pres Eyring and President Clark seem to be so negative toward them? What types of "entitlement" programs are you most familiar with and are you as students most likely to be involved in? How do the principles of Agency and Accountability, Rights of Man, and Rule of Law apply to a discussion of entitlements?

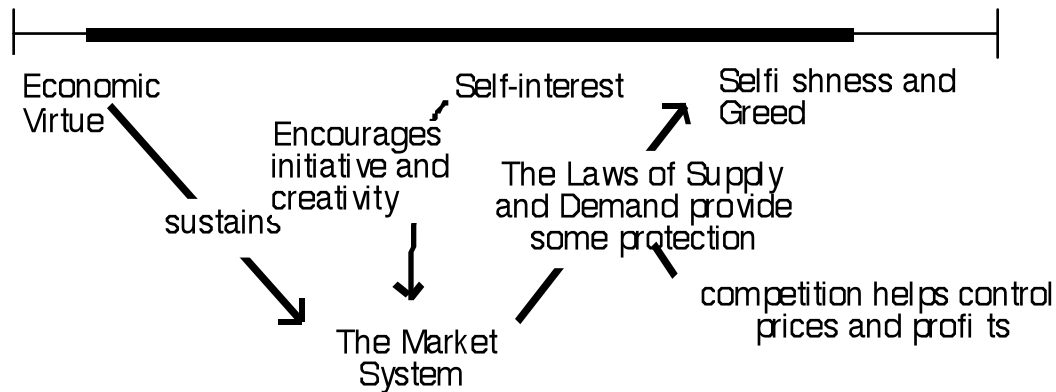
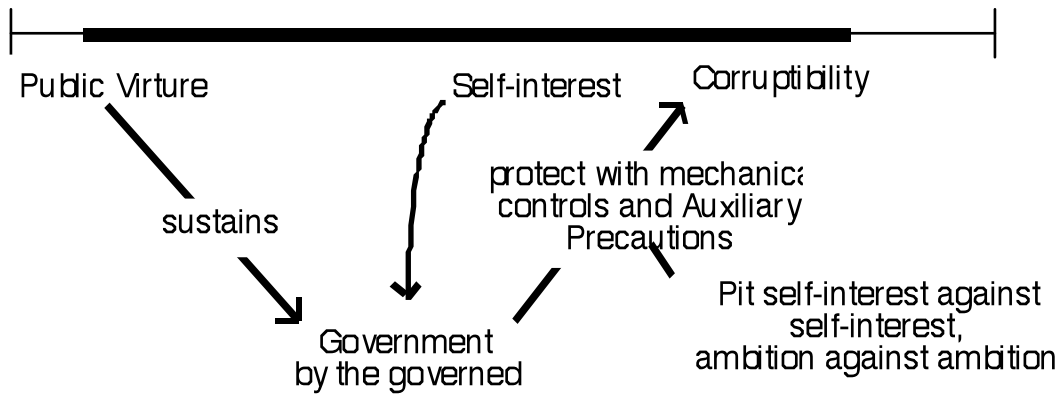
[End of first day's readings.]

¹ *News and Notes*, 11 September 2008.

The Importance of Economic Virtue

A fourth inherent weakness in the Market system is actually closely related to one of its strengths. The Market System allows for a significant amount of economic freedom in the decisions and choices groups and individuals make. The weakness comes from the fact that in an unregulated system, producers and consumers are free to explore the full extent of their economic choices. Thus any **lack of economic virtue** quickly appears.

The relationship between virtue and the market economy is extremely important. Self-interest is the natural motivation for most economic activities, but the need for individual virtue to keep economic self-interest restrained is obvious. Self-interested behavior, unchecked by individual virtue and self-restraint, quickly becomes greed and selfishness. Virtue in a Market System is extremely important because in a pure Market System (Laissez Faire) there are few “mechanical controls” or “auxiliary precautions” to protect us from ourselves beyond the laws of supply and demand. And it is possible to circumvent the natural laws of supply and demand in a quest for selfishness and greed.



3. How is the relationship between virtue and the market economy important? How does a lack of economic virtue cause problems?

There are several components of economic virtue that are important to the proper operation of the market system. One is individual initiative or a desire to work hard. Without this work ethic the system would collapse through inactivity. Another is a willingness to save money. This accumulated savings not only allows the savers to be secured against rainy economic days but also allows them to take advantage of “opportunities” in the market place. Saving also creates a pool of money from which new investments can be made. Another important component of virtue is the desire to be honest and compassionate and to give of oneself to help others. Without an attitude of an honest days work for an honest days pay on the part of employees, and a willingness to do unto others as they would have done unto them on the part of

employers, the market system would descend into a spirit of economic terrorism. Individuals, groups, and businesses become more determined to seek the full extent of their economic self-interest, selfishness and greed and a focus on money in personal and public activities increases and there often follows an exploitation of workers, exploitation of consumers, and creation of monopolies.

If virtue in economic matters diminishes, people must pursue other options to control economic self-interest consumed with selfishness and greed. In this they often turn to the government to step into the market place and prevent less than virtuous activities. As the government seeks to protect the people from greed and dishonesty, the government becomes the arbiter and enforcer of economic virtue. Laws are established to protect the people and to make sure that businesses conform to the “ethical” standards set by government, freedom declines in the market place, businesses are tempted to find loopholes that allow them to circumvent the laws, and the people are tempted to take the law into their own hands.

4. What are some of the components of economic virtue in a Market System?

Earlier in Topic 6 it was stated that a purely capitalist economic system would be based on the principles of laissez faire, where the government would literally leave the market alone. If such a system were to exist, and it does not, the only regulation of the market would be the natural laws of supply and demand. While these laws allow the market to be free, and they do regulate prices and profits when competition exists, it was also pointed out that these laws can be circumvented through the creation of monopolies. The creation of monopolies represents declining economic virtue because it allows the market to be controlled by the few to the detriment of the many. When monopolies have been created the only alternative seemed to be the intervention of government, through its power to pass laws, to force businesses to maintain competition while at the same time allowing businesses the freedom to participate in the market system.

Another expression of a lack of economic virtue in the market is when someone seeks to take advantage of another for their own economic benefit. This can take several forms, but most often results from producers taking advantage of consumers by knowingly selling poor products, or employers taking advantage of employees by paying wages below what would be considered an honest days pay for an honest days work. In both cases the natural laws of supply and demand may either fail to work or may promote the less than virtuous action. For example there is nothing in the laws of supply and demand that regulates the quality of goods other than a reduction of consumer purchasing. If there is no competition either through a natural or created monopoly, there is no natural regulation of product quality. In the case of employee wages, if there is a large number of people seeking a limited number of jobs, employers have no inherent responsibility to pay a fair wage.

5. Over the years, what has been the response of consumers, workers, and government to this lack of economic virtue?

Case study based on Upton Sinclair’s Jungle.

Jurgis came with his fiancé and her family to Chicago from Eastern Europe in the late 1800s. At that time the only jobs available in Europe were in seasonal agriculture. In America, Jurgis had heard, the industrial revolution had created hundreds of thousands of stable, high paying, factory jobs. Because of his love for his sweetheart Ona, and his desire to provide for her and her family, Jurgis, Ona, and her extended family immigrated to America to seek a job in Chicago’s meat-packing industry.

In America things initially went well for Jurgis and his family. Being a large, strapping, man Jurgis was selected almost immediately from a crowd of potential workers assembled outside the gate of the meat-packing plant by the plant foremen. He got a job on the dis-assembly line, killing hogs and cattle, cutting the carcasses into the finer cuts of meat, and turning the rest into “pure pork sausage.” He was part of a tremendously productive machine and he worked 14-16 hours a day making 5 times what he had made in Europe. His family bought a home and purchased furniture on time. They paid home insurance monthly. They became a part of the grand American industrial machine and with great confidence in the future Jurgis and (Ona) got married, investing most of their savings in the wedding celebration.

However, over time it became obvious that working conditions in the factory were horrible and the products that came out of the factory were, if possible, even worse.

The production managers had set [Jurgis' father, Antanas] to cleaning out the traps; and the family sat round and listened in wonder while he told them what that meant. It seemed that he was working in the room where the men prepared the beef for canning, and the beef had lain in vats full of chemicals, and men with great forks speared it out and dumped it into trucks, to be taken to the cooking room. When they had speared out all they could reach, they emptied the vat on the floor, and then with shovels scraped up the balance and dumped it into the truck. This floor was filthy, yet they set Antanas with his mop slopping the "pickle" into a hole that connected with a sink, where it was caught and used over again forever; and if that were not enough, there was a trap in the pipe, where all the scraps of meat and odds and ends of refuse were caught, and every few days it was the old man's task to clean these out, and shovel their contents into one of the trucks with the rest of the meat! . . .

[The family frequently heard rumors of other despicable practices at the packing plant.] All of these were sinister incidents; but they were trifles compared to what Jurgis saw with his own eyes. . . . One curious thing he had noticed, the very first day, in his profession of shoveler of guts; which was the sharp trick of the floor bosses whenever there chanced to come a "slunk" [premature] calf. Any man who knows anything about butchering knows that the flesh of a cow that is about to calve, or has just calved, is not fit for food. A good many of these came every day to the packing houses—and, of course, if they had chosen, it would have been an easy matter for the packers to keep them till they were fit for food. But for the saving of time and fodder, it was the law that cows of that sort came along with the others, and whoever noticed it would tell the boss, and the boss would start up a conversation with the government inspector, and the two would stroll away. So in a trice the carcass of the cow would be cleaned out, and the entrails would have vanished; it was Jurgis's task to slide them into the trap, calves and all, and on the floor below they took out these "slunk" calves, and butchered them for meat, and used even the skins of them.

One day a man slipped and hurt his leg; and that afternoon, when the last of the cattle had been disposed of, and the men were leaving, Jurgis was ordered to remain and do some special work which this injured man had usually done. It was late, almost dark, and the government inspectors had all gone, and there were only a dozen or two of men on the floor. That day they had killed about four thousand cattle, and these cattle had come in freight trains from far states, and some of them had got hurt. There were some with broken legs, and some with gored sides; there were some that had died, from what cause no one could say; and they were all to be disposed of, here in darkness and silence. "Downers," the men called them; and the packing-house had a special elevator upon which they were raised to the killing beds, where the gang proceeded to handle them, with an air of businesslike nonchalance which said plainer than any words that it was a matter of everyday routine. It took a couple of hours to get them out of the way, and in the end Jurgis saw them go into the chilling rooms with the rest of the meat, being carefully scattered here and there so that they could not be identified. When he came home that night he was in a very somber mood, having begun to see at last how those might be right who had laughed at him for his faith in America. . . .

Then one Sunday evening, Jurgis sat puffing his pipe by the kitchen stove and talking with an old fellow whom [Ona's brother] Jonas had introduced, and who worked in the canning rooms at Durham's; and so Jurgis learned a few things about the great and only Durham canned goods, which had become a national institution. They were regular alchemists at Durham's; they advertised a mushroom-catsup, and the men who made it did not know what a mushroom looked like. They advertised "potted chicken"—and it was like the boarding-house soup of the comic papers, through which a chicken had walked with rubbers on. Perhaps they had a secret process for making chickens chemically—who knows? Said Jurgis's friend; the things that went into the mixture were tripe, and the fat of pork, and beef suet, and hearts of beef, and finally the waste ends of veal, when they had any. They put these up in several grades, and sold them at several prices; but the contents of the cans all came out of the same hopper. And then there was "potted game" and "potted grouse," "potted ham," and "deviled ham"—de-vyled, as the men called it. "De-vyled" ham was made out of the waste ends of smoked beef that were too small to be sliced by the machines; and also tripe, dyed with chemicals so that it would not show white, and trimmings of hams and corned beef, and potatoes, skins and all, and finally the hard cartilaginous gullets of beef, after the tongues had been cut out. All this ingenious mixture was ground up and flavored with spices to make it taste like something. Anybody who could invent a new imitation had been sure of a fortune from old Durham, said Jurgis's informant, but it was hard to think of anything new in a place where so many sharp wits had been at work for so long; where men welcomed tuberculosis in the cattle they were feeding, because it made them fatten more quickly; and where they bought up all the old rancid butter left over in the grocery stores of a continent, and "oxidized" it by a forced-air process, to take away the odor, recharged it with skim milk, and sold it in bricks in the cities! Up to a year or two ago it had been the custom to kill horses in the yards—

ostensibly for fertilizer; but after long agitation the newspapers had been able to make the public realize that the horses were being canned. Now it was against the law to kill horses in Packingtown, and the law was really complied with—for the present, at any rate. Any day, however, one might see sharp horned and shaggy-haired creatures running with the sheep—and yet what a job you would have to get the public to believe that a good part of what it buys for lamb and mutton is really goat's flesh!

There was another interesting set of statistics that a person might have gathered in Packingtown—those of the various afflictions of the workers. . . .

There were the men in the pickle rooms, for instance, . . . scarce a one of these that had not some spot of horror on his person. Let a man so much as scrape his finger pushing a truck in the pickle rooms, and he might have a sore that would put him out of the world; all the joints in his fingers might be eaten by the acid, one by one. Of the butchers and floorsmen, the beef boners and trimmers, and all those who used knives, you could scarcely find a person who had the use of his thumb; time and time again the base of it had been slashed, till it was a mere lump of flesh against which the man pressed the knife to hold it. The hands of these men would be criss-crossed with cuts, until you could no longer pretend to count them or to trace them. They would have no nails, -- they had worn them off pulling hides; their knuckles were swollen so that their fingers spread out like a fan. There were men who worked in the cooking rooms, in the midst of steam and sickening odors, by artificial light; in these rooms the germs of tuberculosis might live for the two years, but the supply was renewed every hour. There were the beef luggers, who carried two-hundred-pound quarters into the refrigerator cars, a fearful kind of work, that began at four o'clock in the morning, and that wore out the most powerful men in a few years. There were those who worked in the chilling rooms, and whose special disease was rheumatism; the time limit that a man could work in the chilling rooms was said to be five years. There were the wool pluckers, whose hands went to pieces even sooner than the hands of the pickle men; for the pelts of the sheep had to be painted with acid to loosen the wool, and then the pluckers had to pull out this wool with their bare hands, till the acid had eaten their fingers off. There were those who made the tins for the canned meat, and their hands, too, were a maze of cuts, and each cut represented a chance for blood poisoning. Some worked at the stamping machines, and it was very seldom that one could work long there at the pace that was set, and not give out and forget himself, and have a part of his hand chopped off. There were the "hoisters," as they were called, whose task it was to press the lever which lifted the dead cattle off the floor. They ran along upon a rafter, peering down through the damp and the steam, and as old Durham's architects had not built the killing room for the convenience of the hoisters, at every few feet they would have to stoop under a beam, say four feet above the one they ran on, which got them into the habit of stooping, so that in a few years they would be walking like chimpanzees. Worst of [all], however, were the fertilizer men, and those who served in the cooking rooms. These people could not be shown to the visitor—for the odor of a fertilizer man would scare any ordinary visitor at a hundred yards, and as for the other men, who worked in tank rooms full of steam, and in some of which there were open vats near the level of the floor, their peculiar trouble was that they fell into the vats; and when they were fished out, there was never enough of them left to be worth exhibiting—sometimes they would be overlooked for days, till all but the bones of them had gone out to the world as Durham's Pure Leaf Lard! . . ."

Over time, things began to change for Jurgis and his family. With the changing seasons the number of livestock to be killed declined and Jurgis' hours were cut. In addition, because there were plenty of workers available the factory began cutting Jurgis' wages based on the laws of supply and demand. Then Jurgis had his leg broken by a run-away steer and he could not go back to work for months.

To compensate for Jurgis' lost wages his father and Ona's aunt, younger brothers, and even Ona went to work. Because they were all either old, women, or children they could only get lower-paying, unskilled jobs and all of their wages together could scarcely make up for Jurgis' wages. In the meantime, the bills continued to come.

By the time Jurgis went back to work he had lost 50 pounds and walked with a limp. He could not get hired back on his assembly line job because of his weakened appearance and he eventually took a job shoveling fertilizer, the dirty, smelly, by-products of the dis-assembly line.

Ona's brother, tired of supporting someone else's family, ran away. Jurgis' father contracted pneumonic tuberculosis on the cold killing floor and died. Ona's aunt cut her finger trimming meat, got infection, and was fired. Ona's younger brother, scavenging on the street to sell newspapers, froze to death. And then Ona's section foreman suggested the only way she could keep her job was if she stayed after work and spent time secretly with him in the evenings. One night she failed to return home and Jurgis wanted to know where she had been. He eventually found her wandering the streets headed back home. He

followed her but did not confront her about her whereabouts until after they both arrived home. Where had she been he wanted to know. At Ona was afraid to reveal her secret. She knew Jurgis would not be able to see the inevitability of her actions and that he would probably react violently—certainly against the foreman and probably against her.

But Jurgis pressed her for an answer, where had she been? “Then she began to whisper, one word at a time: “I—was in—a house—down-town———”

“What house? What do you mean?”

She tried to hide her eyes away, but he held her. “Miss Henderson’s house [a brothel],” she gasped.

He did not understand at first. “Miss Henderson’s house,” he echoed. And then suddenly, as in an explosion, the horrible truth burst over him, and he reeled and staggered back with a scream.

He caught himself against the wall, and put his hand to his fore head staring about him, and whispering, “Jesus! Jesus!”

An instant later he leaped at her, as she lay groveling at his feet. He seized her by the throat. “Tell me!” he gasped, hoarsely. “Quick! Who took you to that place?”

She tried to get away, making him furious; he thought it was fear, or the pain of his clutch—he did not understand that it was the agony of her shame. Still she answered him, “Connor.”

“Connor,” he gasped. “Who is Connor?”

“The boss,” she answered. “The man—”

He tightened his grip, in his frenzy, and only when he saw her eyes closing did he realize that he was choking her. Then he relaxed his fingers, and crouched, waiting, until she opened her lids again. Breath beat hot into her face.

“Tell me,” he whispered, at last, “tell me about it.”

She lay perfectly motionless, and he had to hold his breath to catch her words. “I did not want—to do it,” she said; “I tried—I tried not to do it. I only did it—to save us. It was our only chance.”

Again, for a space, there was no sound but his panting. Ona’s eyes closed and when she spoke again she did not open them. “He told me—he would have me turned off, He told me he would—we would all of us lose our places. We could never get anything to do—here—again. He—he meant it—he would have ruined us.”

Jurgis’s arms were shaking so that he could scarcely hold himself up, and lurched forward now and then as he listened. “When— when did this begin?” he gasped.

“At the very first,” she said. She spoke as if in a trance. “It was all—it was their plot—Miss Henderson’s plot. She hated me, And he—he wanted me. He used to speak to me—out on the platform.

Then he began to—to make love to me. He offered me money. He begged me—he said he loved me. Then he threatened me. He knew all about us, he knew we would starve. He knew your boss—he knew Marija’s. He would hound us to death, he said—then he said if I would—if I—we would all of us be sure of work—always. Then one day he caught hold of me—he would not let go—he— he—”

“Where was this?”

“In the hallway—at night—after every one had gone. I could not help it. I thought of you—of the baby—of mother and the children. I was afraid of him—afraid to cry out.”

A moment ago her face had been ashen gray, now it was scarlet. She was beginning to breathe hard again. Jurgis made not a sound. “That was two months ago. Then he wanted me to come—to that house. He wanted me to stay there, He said all of us—that we would not have to work. He made me come there—in the evenings. I told you—you thought I was at the factory. Then—one night it snowed, and I couldn’t get back. And last night—the cars were stopped. It was such a little thing—to ruin us all. I tried to walk, but I couldn’t. I didn’t want you to know. It would have—it would have been all right. We could have gone on—just the same—you need never have known about it. He was getting tired of me—he would have let me alone soon. I am going to have a baby—I am getting ugly. He told me that—twice, he told me, last night. He kicked me—last night—too. And now you will kill him—you—you will kill him—and we shall die.”

All this she had said without a quiver; she lay still as death, not an eyelid moving. And Jurgis, too, said not a word. He lifted himself by the bed, and stood up. He did not stop for another glance at her, but went to the door and opened it. He did not see Elzbieta, crouching terrified in the corner. He went out, hatless, leaving the Street door open behind him. The instant his feet were on the sidewalk he broke into a run.”

Jurgis went berserk, beat up the foreman, was arrested, tried, and sentenced to jail. By the time he was released the family was destitute. The family lost their furniture, their home was repossessed, and they began renting a cramped apartment. Jurgis was barred from ever working in the plant again and Ona was in labor. Without money she had not been seeing a doctor. When the labor went badly, Jurgis begged and

bullied his way into securing a dirty, old mid-wife. The baby was saved but Ona died. Later the baby drowned in the mud in the street in front of the family's apartment and Jurgis, devastated, abandoned what was left of his family and ran away.

6. In his book, *The Jungle*, Upton Sinclair offered socialism as the solution to the horrible situation Jurgis and his family faced in the meat packing industry. What solutions would you suggest?

D&C 49:18–21.

18 And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God.

19 For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

20 But it is **not given that one man should possess that which is above another, wherefore the world lieth in sin.**

21 And wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

D&C 59:16–21.

16 Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

17 Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

19 Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, **not to excess, neither by extortion.** [overcharge; blackmail]

D&C 70:14.

14 Nevertheless, in your temporal things you shall be **equal**, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

D&C 78:5–7.

5 That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6 For if ye are not **equal** in earthly things ye cannot be equal in obtaining heavenly things;

7 For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

D&C 104:15–18,

15 And it is my purpose to provide for my saints, for all things are mine.

16 But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

17 For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

18 Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

D&C 56:14–18.

14 Behold, thus saith the Lord unto my people — you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because **you seek to counsel in your own ways.**

15 And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

16 Wo unto you **rich men**, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is part, the summer is ended, and my soul is not saved!

17 Wo unto you **poor men**, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

18 But blessed are the **poor** who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

7. What positions does the Lord make about economics?

[NB: Some of the material herein may be the work of Gary Marshall and Eric Walz. Marshall's content may appear in a forthcoming publication.]