

FMF4

Ford Hall Meetings

Conducted by THE BOSTON BAPTIST SOCIAL UNION

SEVENTH SEASON — 1913-1914

EVERY SUNDAY EVENING AT 7.30

PROGRAM FOR OCTOBER 19

BOSTON NEWSBOYS BAND (25 Pieces) . . . George T. Matthews, *Leader*

1. March—"National Emblem"
2. Cornet Solo—"The Palms"

HYMN, "God Save the People"

3. "Sweet Evening Bells"
4. Medley—"War Songs of the Boys in Blue"

ADDRESS, "Before Socialism—What?" . . . John Graham Brooks of Cambridge

HYMN, "The March of Freedom"

QUESTIONS FROM THE FLOOR

PROGRAM FOR OCTOBER 26

Mr. W. L. COCKBURN, Baritone

Miss EDITH M. HERTER, Violinist

Miss EDITH M. HUNTER, Cellist

Miss MARGARET L. RYAN, Pianist

of the Copley Square School of Music

1. Trio—Piano, Violin and 'Cello, Op. 39 . . . Jansen
Andante, Finale, Allegro Vivace
Misses Margaret L. Ryan, Edith M. Herter, Edith M. Hunter

HYMN, "God Save the People"

2. Violin Solo—"Scene de Ballet" . . . De Beriot
Miss Edith M. Herter
3. Baritone Solos— $\left\{ \begin{array}{l} a. \text{ "The Bandolero"} \quad \text{Leslie Stuart} \\ b. \text{ "The MacGregor's Gathering"} \quad \text{Lee} \end{array} \right.$
Mr. W. L. Cockburn (The Scottish Baritone).

ADDRESS, "The Family of the Future" . . . Prof. Earl Barnes of Philadelphia

HYMN, "These Things Shall Be"

QUESTIONS FROM THE FLOOR

PROGRAM FOR NOVEMBER 2

DAVIS ENSEMBLE ORCHESTRA . . . of the Copley Square School of Music
(Thirty-five Members.) Frank M. Davis, *Conductor*

1. Overture—"Poet and Peasant" Supplé

HYMN, "God Save the People"

2. Overture—"Tannhäuser" Wagner
(Miller Grand Piano used)

ADDRESS, "The American Gospel Day by Day" Mary Antin

HYMN, "America, the Beautiful"

QUESTIONS FROM THE FLOOR

• GEORGE W. COLEMAN, Chairman and Director of Meetings
Miss MARY C. CRAWFORD, Secretary for the Meetings

Office Hours at Room 707, Ford Building, State House Hill, 3.30 to 4.30 daily, except Saturdays
Telephone, Haymarket 2247

God Save the People

Music composed for the Ford Hall Meetings
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Ebenezer Elliott (1781-1849)

Charles S. Brown, 1913

1. When wilt Thou save the - peo - ple? O God of mer - cy, when? Not
2. Shall crime bring crime for - ev - er, Strength aid - ing still the wrong? Is
3. When wilt Thou save the peo - ple? O God of mer - cy, when? The

kings and lords, but na - tions, Not thrones and crowns, but men. Flow'rs
it Thy will, O Fa - ther, That men shall toil for wrong? "No!"
peo - ple, Lord, the peo - ple, Not thrones and crowns, but men. God

of Thy heart, O God, are they, Let them not pass like
say the moun - tains; "No!" the skies; "Man's cloud - ed sun shall
save the peo - ple; Thine they are; Thy chil - dren, as Thy

weeds a - way, Let them not fade in sun - less day. God save the peo - ple.
bright - ly rise, And songs be heard in - stead of sighs." God save the peo - ple.
an - gels fair, Save them from bond - age and de - spair. God save the peo - ple.

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THESE THINGS SHALL BE!

These things shall be! a loftier race Than e'er the world hath known, shall rise; With flow'r of freedom in their souls, And light of science in their eyes.	Nation with nation, land with land, Unarm'd shall live as comrades free; In ev'ry heart and brain shall throb The pulse of one fraternity.
They shall be gentle, brave and strong, To spill no drop of blood, but dare All that may plant man's lord-ship firm, On earth, and fire, and sea, and air.	New arts shall bloom of loftier mould And mightier music thrill the skies, And ev'ry life shall be a song, When all the earth is paradise.

These things—they are no dreams—shall be
For happier men when we are gone;
Those golden days for them shall dawn,
Transcending aught we gaze upon.

—John Addington Symonds.

THE MARCH OF FREEDOM

(To the music of "Marseillaise").

Hark, hark, the peal of clarions calling, A host unnumbered marching by, O'er serried ranks the pennons falling! The hills give back the battle cry.	Glory to God, the day is breaking, The long-awaited golden morn! The heroes dead who, self-forsaking, Gave all to hasten freedom's dawn.
Whence come ye, hero warriors, hither? What land, what ages, gave ye birth What crave ye still of bleeding earth What laurel-wreaths that shall not wither?	As brothers, comrades, march beside us; On, then, to conquest of the world! On, till our battle flags are furled In freedom's peace, and God shall guide us.
To arms the clarions call, To deeds the doing worth; March on, march on, till freedom dawn, And justice rule the earth!	Ye mountains, clap your hands! Exult, O sky and sea! March on, march on! breaks over all lands The dawn of liberty!

—Charles Sprague Smith.

AMERICA, THE BEAUTIFUL

O beautiful for spacious skies, For amber waves of grain, For purple mountain majesties Above the fruited plain! America! America! God shed His grace on thee, And crown thy good with brotherhood From sea to shining sea!	O beautiful for glorious tale Of liberating strife, When valiantly, for man's avail, Men lavished precious life! America! America! May God thy gold refine, Till all success be nobleness, And ev'ry gain divine!
O beautiful for pilgrim feet, Whose stern, impassioned stress, A thoroughfare for freedom beat Across the wilderness! America! America! God mend thine ev'ry flaw, Confirm thy soul in self-control, Thy liberty in law!	O beautiful for patriot dream That sees beyond the years Thine alabaster cities gleam Undimmed by human tears! America! America! God shed His grace on thee, And crown thy good with brotherhood From sea to shining sea!

—Katherine Lee Bates.

WHAT?

most it is going to do world's work. Let me One enormous part of is going to the State (first of all, the key to the railroads are going of the century, to the The United States an forty nations are also roads in private hands. ive years before they n England. Then with o the express compan hone, etc. (Applause he great machinery private to public hands rivate speculation and f interest and profits, i the post office.

Let me draw an image place that great gr ether with water powe ources of power. Thee ssarily managed, but in the interests of ause.) Now, you see t outside that circle, come there in the fu scribe. It is not goi ed by any manner of ive too much horse-se all preserve individ ial find in that great at it will pay us soci t on money, and to a ings privately for the oft on them. This is cialist theories, but e agreeing to it. In l eration is going to g mmark and Belgium, ll apply democracy to e chain, where it is m ye begun to apply dem igion and education, n can apply democri ough. Co-operation e habits, and a new kin i work with people he i create, manage, and ues. It produces auto tion system which pro stop the infamies of t in the world. (App here are the following ividualism, with its v. alistic and philosophi unistic anarchism; ns of socialism; a nding syndicalism. T embedded in l w the economic orde g to get rid of them a

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OCTOBER 19 will mark the opening of the Seventh Season in the history of the Ford Hall Meetings. The speaker of the occasion is to be PROF. JOHN GRAHAM BROOKS of Cambridge and his subject "Before Socialism—What?" Professor Brooks' answer to his own question is that co-operation must precede Socialism. That the Co-operative Movement is at this moment making good in many American communities—despite the constant denials of this fact—he will establish. The relation of this movement to larger ones which may succeed it will also be shown.

OCTOBER 26.—PROF. EARL BARNES comes to us again with a sociological subject of compelling interest, "The Family of the Future." In this lecture Professor Barnes will give us the benefit of his prophetic vision reinforced by a profound knowledge of history and much study of the tendencies of the family in our own time. That this very important institution stands today on the threshold of great and far-reaching changes no intelligent person can fail to have perceived. A sane, thoughtful presentation of the way things will very likely work out in the case of the American family.



NOVEMBER 2.—MARY ANTIN, that wonderfully gifted young Russian immigrant, whose book "The Promised Land," has been universally pronounced one of the epoch-making works of our time, will speak to us on "The American Gospel Day by Day." Mary Antin needs no advertisement to a Ford Hall audience—save the words, "You will need to come early that night."

THREE-Speakers-THREE

For the Evening of NOVEMBER 9

The Topic, "Modern Publicity"

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|--|-------------------|
| 1. "Advertising and Religion" | WILLIAM SHAW |
| 2. "Advertising and Democracy" | GEORGE B. GALLUP |
| 3. "Advertising and Economics" | GEORGE W. HOPKINS |

THE MEETINGS ARE ENTIRELY FREE
NO TICKETS REQUIRED

FORD HALL, corner Bowdoin Street and Ashburton Place
DOORS OPEN AT 7 O'CLOCK

AFTER a prayer assembly of supplication and mutual tolerance Mr. Coleman read a paper against the trial of a workingman for a crime as unanimously regarded to the Secretary of the Society. Mr. Coleman then announced meetings similar to those in New York, Manchester, and London. The last of these was presided over by Mrs. C. The meeting was a confirmation of a check on the audience; and told of the two co-operative social unions to be held in meetings. He then closed the evening, Mr. Coleman's topic was "What?"

Financial panics are a rhythm, once we believe that there is a rhythm, but in part—say once in a generation, first in England about 1840, and then in Israel's "Sibyl" were first established in wholesale houses and factories (established and finally co-operated here are 16,000 co-operative societies in 30,000 successful factories in Europe, doing business.

In America, co-operation first, in spite of the passion of the "lon," because of business and no cause the Civil War to other than co-operative which two or three after the war, a leader by a manager movement ridiculed every organization to patrons of business to regulate along with the these great economic private hand started the idea. The income tax among the farmers. Their co-operative and growth co-operation as leaders did not.