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### d Hall Meetings

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 One help will come when we  
 our method of teaching to  
 trations of our subjects. But  
 an ought else, perhaps, do we  
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 our educational plant. Fathers  
 others, professional folks and  
 s, should all be represented on  
 ool board.

Spencer further urged that the  
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 al of specialization and that  
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 Moral Asset of The Class  
 le."

*Hutchinson*

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# Ford Hall Folks

VOL. I. No. 2.

January 5, 1913.

Price Ten Cents.

### IT CRIES FOR MORE.

This is written for the second issue of *Ford Hall Folks* before I have seen the first number. That is one of the exigencies of periodical publishing. I don't know whether our baby will be still-born or whether it will thrive lustily and cry out for nourishment (more circulation). But I do know there are several score or more of anxious and happy relatives and friends standing around ready to help in any way they can and eager and proud to see the youngster make a good impression at the very start.

As is often the case this baby is costing quite a bit more than we had counted upon. Good printing by reliable men done under proper conditions costs good money, more than we at first thought. As we have no advertising resources we are dependent entirely on sales and subscriptions. Here's the place for these proud and anxious relatives to take hold and help if they really want to see *Ford Hall Folks* thrive and prosper. We shall need to sell the whole edition every week in order to make both ends meet. Can we do it? There certainly are four hundred people who would like a permanent, authoritative record of our Sunday evening meetings. Can we find them? That is the question. It is not a question of production but of distribution. We shall get a practical illustration of the great commercial fact that it takes brains and energy to distribute merchandise as well as to produce it.

I cannot overemphasize the value this publicity will have to the work we are doing if it is enthusiastically

sustained. Its power will be more than doubled by the mere fact that you think enough of it to buy a copy each week. That insures its being read and kept and treasured. That is what gives a publication life. That is what makes it your publication. And remember your comments, suggestions and criticisms are most welcome.

*George W. Coleman*

### HERE'S AN INVITATION!

The Ford Hall Folks meet, next Sunday afternoon at 3.30, in Kingsley Hall of the Ford Building. If you are not yet on the list of the "folks" but would like to be, send your name and address at once to Miss Crawford, Room 707, Ford Building. This will mean that you will lend your brain to the consideration of Meetings' business from 3.30 to 5.30 next Sunday and at the latter hour will join us in a little supper for which we each pay twenty-five cents. The "folks" meet in this way once in three weeks.

### NEXT SUNDAY'S SPEAKER.

Prof. Vida Scudder of Wellesley College is to be our speaker next Sunday evening, her very interesting topic being, "The Moral Asset of the Class Struggle." Miss Scudder is one of the most inspiring personalities of our time and a woman of remarkable and compelling eloquence. You'll regret it if you do not hear this address—or read it in the *Folks* of January 19.

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for public office, was ques-  
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to the Editor of The Herald:  
At the Ford Hall meeting last Sun-  
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question to Mr. Isaac Harris, candidate  
or the school committee, and to Mrs.  
Anna Garlin Spencer, the chief speaker.

MRS. ANNA GARLIN SPENCER OF NEW  
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hall meetings last Sunday evening, her  
subject being "Are The Public Schools  
Democratic?" Mostly, she concluded,  
they are not, and she forthwith point-  
ed out five ways in which they may  
be helped to be. One way is the re-

WHAT ABOUT THOSE LETTERS?

"It isn't the silence of hope unex-  
pressed

That heartens and strengthens the  
weak;

To triumph through strife for the great  
things of life—

It's the words of good cheer that we  
speak."

And write—speak and write. Mr.  
Coleman, of course, could scarcely be  
characterized as "weak;" but he cer-  
tainly will not be so strong as he  
ought to be in faith and hope for the  
future if you fail to "hearten" and  
"strengthen" him as you might by  
writing him an appreciative letter to  
use in that book we are planning for  
the birthday gift! You know what a  
very busy man he is, yet he finds time  
every week now to prepare the mes-  
sage which appear over his signature  
in this paper. About half that much  
time given by you just this one week  
in a letter would "hearten" him im-  
mensely. Do it now!

RECENTLY SAID HERE.

Walter Rauschenbusch.

Socialism is the necessary spiritual  
product of capitalism. It has been  
formulated by that class which has  
borne the sins of capitalism in its  
own body and knows them by heart.  
It stands for the holy determination  
of that wronged and embittered class  
to eliminate these sins forever from  
the social life of mankind. Thus so-  
cialism is the historical Nemesis of  
Capitalism and follows it like its  
shadow.

Stephen S. Wise.

"The church in the past has been  
altogether too supine in its attitude  
towards poverty. When Christ said  
'the poor ye have always with you,'  
he was stating a fact, not making a  
prophecy and the church has been  
quite wrong in its acceptance of

poverty as a thing of which God ap-  
proves. There is no such thing, in  
my opinion, as 'God's poor,' when the  
poverty is involuntary; voluntary  
poverty, like Tolstol's, is quite another  
matter.

THE PRAYER.

(Preceding Prof. Fagnan's Lecture.)

For the brotherhood of the race we  
thank Thee, Great Father of us all.  
Dimly as we sense it, our hearts leap  
with joy the more we realize it.  
Nothing thrills us so much as to feel  
the flame of universal love burning  
within. We thank Thee that we are  
capable of it. We rejoice in the ex-  
perience and we pray most earnestly  
that we may never suffer the light to  
be snuffed out in our own lives. May  
this love of one another spread  
throughout the world until it covers  
all humanity as the water covers the  
seas.

Help us to see that brotherliness in  
personal relationships is democracy in  
government and that the same prin-  
ciples must be carried into all rela-  
tions of life, industrial, commercial  
and social if we are to be thorough-  
going brothers in any phase of life.  
Do Thou grant us an undying hope, an  
unfaltering courage, and an inexhaus-  
tible patience that we, each one of us,  
may contribute our share toward this  
great end. Amen.

GOD AND DEMOCRACY.

Address of Prof. Charles Prospero  
Fagnan at Ford Hall Meetings,  
December 29.

God and Democracy. That is the  
greatest subject in the world. I do  
not say subjects because God and  
Democracy are one. You cannot  
separate God and Democracy, that is  
the God of the Hebrew prophets and  
of Jesus of Nazareth. And you can-  
not separate Democracy from God.  
For if we believe in Democracy, we

believe in God's  
God's ideal, and  
God.

If we say that  
that commits us  
the world. I want  
that what I mean  
something special  
of Democracy than  
you about now  
Texas paper, with  
last election.

"Praise God from  
flow,  
Bring forth the  
grow.

The party banner  
Let blessing hear  
Let trumpets blo  
Let everybody de  
Democracy! Oh,  
The one for who  
Has won, and no  
We'll dwell henc  
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In custom house  
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upon the children the great fundamental principles of religion  
and morality in which all sects agree.

Doctor Cannon

## Fall Meetings

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## PRAYER.

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## DEMOCRACY.

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Ford Hall Meetings,  
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## FORD HALL FOLKS

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believe in God's plan, God's purpose,  
God's ideal, and that is believing in  
God.

If we say that we believe in God  
that commits us to his program for  
the world. I want to say, of course,  
that what I mean by Democracy is  
something special. It is not the kind  
of Democracy that I am going to read  
you about now in a poem from a  
Texas paper, written shortly after the  
last election.

"Praise God from whom all blessings  
flow,  
Bring forth the crops and let them  
grow.

The party banner raise on high  
Let blessing hearts reach to the sky.  
Let trumpets blow, let people shout  
Let everybody dance with glee  
Democracy! Oh, bless the day!  
The one for whom we oft did pray  
Has won, and now the jobs are ours.  
We'll dwell henceforth in fairest bow-

ers,  
In custom houses we'll hold sway—  
It surely is a time to pray!

This is one kind of democracy, but  
Democracy, when we conjoin God with  
it, is the thing that we ask for in the  
Lord's Prayer when we say "Thy will  
be done on earth as it is done in  
Heaven." It means the kingdom of  
God on earth. The kingdom of God  
is the Jewish term and the Christian  
term for democracy. I want if possi-  
ble to carry you along with me in  
connection with some presuppositions:

I want to assume that you agree  
with me in regard to certain matters.  
The first of the three suppositions  
that I will assume is that you all be-  
lieve in change, in perfection, in de-  
velopment, in progress, in evolution,  
that you believe that "the best is yet  
to be," that progress is divine, that  
our God is a living God whose motto  
is "Behold, I make all things new,"  
that what man has done, man can do  
better and man must do better.

We cannot get along without insti-  
tutions but we have always got to be  
on our guard with respect to insti-  
tutions. Institutions are always more or  
less antiquated; they cannot become  
institutions until they are antiquated.  
Now an egg-shell is an institution but  
the living chick inside must not be  
sacrificed to the integrity of that in-  
stitution. I have read this with re-  
gard to the constitution. "The con-  
stitution is one of the few formal

documents without which a democracy  
is impossible, it professes that pro-  
gress cannot be made by providing  
that things shall not change. It was  
a happy compromise of a wrangle by  
our forefathers, than whom nobody  
since has been wiser. The beauty of  
it is that it can mean almost any-  
thing but it takes a Supreme Court,  
or a majority thereof to decide what  
it means; it has lasted so long and  
meant so many things that it is now  
famous."

Conservatism, reputable and re-  
spectable, though it claims to be, is in  
essence, opposition to God, that is to  
the living God. It is sincerely rever-  
ent of a God who did things long ago.  
Conservatism justifies its opposition  
to progress by claiming that without  
it, progress would be too fast and it  
uses figures of speech and says that  
brakes are necessary to the chariot of  
progress. That all depends on which  
way the chariot is headed. If we be-  
lieve in God, we believe that the  
chariot is going up hill, and not down.  
No man in his senses, would apply  
the brakes in going up hill; and pro-  
gress is always uphill.

So we sometimes hear that un-  
bridled democracy is a bad thing. It  
is not difficult to understand what  
unbridled democracy is. It is democ-  
racy without a bridle and we presume  
that democracy without a bridle is a  
free democracy, one which may wan-  
der whither-so-ever it listeth. Is that  
a good thing or a bad thing? Was  
the American Revolution, for instance,  
a form of bridled or unbridled democ-  
racy. Now if democracy is going to  
wear the bridle, who is going to put  
it on and who is going to hold the  
reins?

Now, I will assume that you believe  
in progress, in perfection. Unfortu-  
nately, not everyone does, and I am  
paying you a big compliment. Men  
have been taught to be afraid of  
change, to oppose it on principle. We  
constantly hear people say, "What has  
been good enough for our forefathers  
ought to be good enough for us." And  
that is the people's sentiment in many  
quarters. Why, I have even heard it  
applied to Hell. I know of a Presby-  
terian who said, "For my part, I be-  
lieve in an old fashioned hell, a hell  
that was good enough for my father is  
good enough for me." Now the fact  
is, that something that was good  
enough for our father, is not good

adopted by the school board, which prohibits teachers from petitioning or giving information to the Legislature and from assisting in the nomination of candidates for public office, was questioned by Solomon Levenberg, an attorney and the chairman of the Isaac Harris campaign committee, in a statement last night.

Levenberg replied to the statement of Chairman Bills of the school board that the indorsement by left Head Master Thomas of high school is a violation

**HINKS MARRIED WOMEN SHOULD TEACH.**

to the Editor of The Herald: *105*  
At the Ford Hall meeting, last Sunday evening I tried vainly to put a question to Mr. Isaac Harris, candidate or the school committee, and to Mrs. Anna Garlin Spencer, the chief speaker.

**Ford Hall Meetings**

Mrs. Anna Garlin Spencer of New York was the speaker at the Ford hall meetings last Sunday evening, her subject being "Are The Public Schools Democratic?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be helped to be. One way is the re-

enough for us. Our fathers, if alive today, would want better than they had in their time and would reproach us for our idolatry for their out-worn and antiquated institutions and constitutions and everything else.

Do you suppose that if George Washington was in Boston to-morrow and he wanted to go to New York, (as he probably would) that he would prefer the stage coach to the Bay State Limited? Not much, I can speak for George.

I believe that you take the helpful view and the divine view and that you are not afraid of progress.

Now, my second presupposition is this. I will take for granted that you believe with me in the essential dignity and worth of goodness, of human nature; that you do not believe in total depravity; at least not as much as you used to; that you agree with me that what human nature needs is not so much a change as a chance. Humanity has never had a fair chance yet. To believe in God is to believe in men. We may take Jesus of Nazareth for an example in this matter. The supreme believer in God was the supreme believer in his fellow men. I will assume that you share the confidence of Jesus in human nature, that you believe that man would rather be decent than not; that woman would rather be decent than not. That men would prefer the approbation of their fellows to their scorn, that men would be infinitely better if they had more help and fewer handicaps. I know, however, that many cherish the doctrine of total depravity, like the old lady who said, "If you take away my total depravity, I won't have any religion left."

My third supposition is this: that you believe in freedom, in liberty. This follows necessarily. If man is inherently trustworthy, you are not afraid to "loose him and let him go." I will assume that you agree with me that men were made for freedom and not for bondage, that men flourish best when most free, that all the wars of humanity throughout history can be traced back to some form of oppression, of coercion of man by man.

Let me trace with you the historical connection between religion and democracy. I would like to take you on an aeroplane trip across the mountain peaks of the Bible. The dawning of

democracy goes back to Moses, about 1200 years before Christ, more than 3000 years ago. Moses was a labor agitator who headed a successful strike, the result of which was a permanent lock-out on their own part of a number of Hebrew slaves who laid down their tools and marched out of Egypt never to go back again. Moses is the great type of class conscious emancipator. You see, Moses had the choice of continuing to be the favorite of the Egyptian King as the adopted son of Pharaoh's daughter, but he preferred to make common cause with his own people.

The Jews became the custodians of the world. We must understand the story of their development. There are few Jews that know the story themselves. The Jews are not a pure race any more than any other race is pure. They are a mixed race. Their religion has been a compromise between two distinct elements that may be described as Jehovistic and Baelistic, the religion of the Amarithes with which it was assimilated. Now Judaism is the result of a mixture of these two elements; and Christianity, which absorbed the essence of Judaism absorbed those two strains. You find two different ideals fighting for the mastery, the brotherly love of the nomads and the ritualistic religion of the city civilization. You find two different ideas of God. The Hebrew idea of God, that put the emphasis on justice, and the Cananite idea which put it on sacrifice and ritualism. You find two different ideals of Society, one in which brotherhood is the ideal, the other marked by class distinctions. Now, these two diverging lines have come down to us of the present day, the religion of the priests and the religion of the prophets, religions of the priestly type which puts the emphasis on the things to be done to God, and the other which cares about the things that we are to do for our brother man. The Hebrew prophets were tribunes of the people—the dauntless and fearless arraigners of Kings, and Princes and Governments. The Hebrew priests had the idea that God needed to be placated by gifts and sacrifices and even by human sacrifices. The prophets boldly stood forth against tyranny and oppression whether in the Church or in the State. Their entire zeal was not for the services of the

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**HALLS OFF FOR DEB SCHOOL**

The prospects of a public school debate between Miss Frances G. Curtis and Mr. Harris looked good today. They succeeded to this:

Miss Harris said she was to discuss school matter but she hardly thought of going to the expense of hiring Mr. Harris heard this and would be delighted and half. Then came forward to furnish a hal

This came about because that Miss Curtis would Mr. Harris last night at Mr. Harris and Miss Curtis was an error. No used and while Miss Curtis Mr. Harris made a speech he finished because she engagement at Wells Mem

Miss Curtis had this to say. I should be delighted to discuss school questions if the opportunity were given. It hardly seems essential to go to the expense of such a debate. Mr. Harris came and joined:

I should be delighted to discuss public school questions, not merely to give Curtis, but to give a chance to see and hear women and get their opinions that interest the

I wish such a debate arranged, not in the spirit of fair play but in the spirit of fair play. I am willing to pay the hall and treat Miss Curtis. A sensible lady should be

When this news was given, the official circles Joseph I. Ward 24 Democratic Chairman McManus of the Democratic Committee each of a hall for the discussion

*Boston*

upon the church the great fundamental principles of religion and morality in which all sects agree.

*Boston Common*

## Ford Hall Meetings

Anna Garlin Spencer of New York was the speaker at the Ford Hall meetings last Sunday evening, her topic being "Are The Public Schools Traffic?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be made to be. One way is the way

...es back to Moses, about  
...fore Christ, more than  
...go. Moses was a labor  
...headed a successful  
...ult of which was a per-  
...out on their own part of  
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## FORD HALL FOLKS

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shrine and of the temple, but for the social relations of men through justice and brotherliness. I am going to make bold to read to you some passages from the Hebrew prophets. Listen to the words of Amos which he spoke about the year 750 B. C. in the Hebrew shrine at Bethel. I will next read to you from the prophet named Ezekiel, who lived some century or more later. I wish I had the time to read the entire 34th chapter of Ezekiel. I want you when you go home to take, beg, borrow or steal a Bible, find the 34th chapter of Ezekiel, and see if you don't get news there that will be more recent than any you can find in the *Globe* tomorrow morning.

Now, whatever else Jesus of Nazareth was, he was the successor of the prophets and the greatest of them. All the stress of his tremendous personality was put on loving men. I want you to hear some of the words of Jesus as recorded by tradition and you will see why he is to rank among the prophets of the early times. He is reported as having begun his ministry by claiming happiness for poor people especially. "Happy are the poor for yours is the kingdom of God." It does not mean that they were happy then but were going to be happy when the kingdom of God came. "Happy are ye that hunger for the kingdom of God is coming and then you shall eat. Happy are ye that weep." Whereas in connection with that was, "Woe unto you that are rich, woe unto you that are full now and have all that you need, for ye shall hunger for the things that the kingdom gives." In the Lord's Prayer we find, "Give us this day our daily bread"; that includes chops, steaks, bread and butter. Some people have the idea that Jesus was too high-toned to have anything to do with the things necessary to us, and they interpret "bread" as spiritual food. Jesus did not mean anything of the kind. He meant substantial bread, bread made out of flour, whole flour.

Now, I am going to tell you something that none of you know, absolutely none. I am going to read you from the revised version, and then I am going to tell you what Jesus really said and the way it should be translated:

"When he saw the multitude he was moved with compassion for them, be-

cause they were distressed and scattered as sheep not having a shepherd."

I am going to tell you the way that it is in the Greek, the way it should be put:

"When he saw the multitude, he was filled with compassion for them because they were skinned, flayed alive."

It was indeed distress, but we translate it better when we understand that it means skinned, and that the word "skinned" means thrown to the ground, bleeding, with their hide off, and left to shift for themselves.

Jesus did not believe in benefactions or benefactors, nor in paternalism. He did not believe in a state of Society in which some people would accumulate so much money that they would not know what to do with it. We must have no benefactors because we must be in a position to do our benefactions for ourselves. And now the last passage:

"Call no man your father upon earth."

If this is not a solar-plexus blow to paternalism!

"Neither be ye called masters, for one is your master."

You all see how Jesus feels about this matter. But listen to what an eminent representative of the churches has said in regard to paternalism.

"A fatherly interest and sympathetic relation between employer and employed would solve the entire difference between labor and capital."

The Christianity of Jesus is democracy; it is the kingdom of Heaven. It is the social order in which human groups are organized as brothers to manage their own affairs for the highest welfare of all the members of the group.

Democracy is fraternalism or brotherhood as over against paternalism. It is reciprocity as over against benefactions and charities. It is co-operation versus competition. Democracy is going to do away with the stratification of society into classes. Listen to what is said by another representative of the church: "The churches need to be Christianized, the churches need to be democratized, the churches need to be fraternalized." And I can say it with all the better grace, because I belong to the church.

Did you read that pitiful story of the young Greek, aged seventeen, who saved enough money to bring his

sister to this country, but who will probably have to be deported? He starved himself into insanity. He got \$1.25 a day and lived on twenty-five cents a day. He paid \$1.00 a week for a room and bought no food but lived on the scraps his fellow countrymen gave him. Yet out of his wages he had saved \$20 to bring his sister here! That is the sort of feeling that the people of the old country have with regard to America. What a responsibility that puts upon us.

When shall we have more democracy in this country? Whenever we want it earnestly and intelligently enough. Whenever we shall be determined to have God's will done in the United States as it is done in Heaven. God is on the side of the people. Who can be against us? In that day patriotism will be a bigger thing than love of country. It will mean love of one's countrymen.

Question: Does the speaker believe that Jesus Christ was a labor agitator, and that the Jews crucified him?

Answer: He was an agitator and was prosecuted by the Roman Government at the instigation of the Jewish authorities.

Question: Does not the speaker consider it worth while to mention other religions than the doctrines of the Hebrews?

Answer: I spoke one hour and seven minutes and did the best I could.

Q. Has the Jewish race fulfilled its mission in this world?

A. It has, it is and it is going to.

Q. What does the speaker think of the interpretation of the word "charity?"

A. There is distinct advantage in the Revised version of 1. Cor., the word love taking the place of the word charity in the King James version.

Q. How is it that the ruling classes do not have the idea of democracy which God has and if the common people were raised up would they not have the same ideas that the ruling classes have now?

A. It is not a question of putting the "outs" in and the "ins" out, taking down those above and putting up those below. It is the believing in brotherhood. There are plenty of the ruling class who would be glad to see democracy come as individuals and

many of them are helping to bring it along. We are all pretty decent on the whole and while we can speak against classes we must be careful not to speak against individual members of the classes. We are all human and there is good and bad in all of us.

Q. What is your personal opinion of the political parties of America and which one stands for greater progress?

A. If you will promise not to tell any one, my private opinion is that the party which has the highest ideals and which is going to do the most of all the parties that exist at the present time, is the Socialist party.

Q. If the Christians would interpret Jesus as a great liberator of men as the Jews do Moses would not that prevent a good deal of misunderstanding between them and the Jews?

A. I think it would.

Q. Give us your reasons for believing in God?

A. Why simply the reason that Voltaire gave: if there was not such a God, we would have to invent Him. We have got to assume God, and until you can get some better hypothesis that will have to hold.

Q. If we have democracy won't it be just to have an industrial democracy as well as a political?

A. When we have democracy that will of course include industries. We have a little democracy in this make-believe parcels post just beginning to start on Wednesday.

Q. What is the message of the resurrection concerning democracy?

A. The message of hope, in spite of death, hell and everything.

Q. If democracy means so much why don't they teach it to children in the schools and thoroughly imbue them with it?

A. Because we are not yet democratic enough to teach it in our public schools.

Q. Is preaching alone sufficient or is it not?

A. Nothing alone is sufficient. We must have as many different ways to get at it as we can think of.

Q. Where does George Moore get his authority that Jesus was not crucified but was put to death in some other way?

A. I do not know. There are a great many fanciful notions regarding this.

York was the speaker at the Ford hall meetings last Sunday evening, her subject being "Are The Public Schools Democratic?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be helped to be. One way is to be re-

Q. Why then, in view of the abuse of the Professor, is there so much prejudice against Socialism today?

A. Because the Christians abused the Jews and we are prejudiced against people who are prejudiced against people.

Q. In view of Jesus' sermon on the Mount, violence and force how can a Christian-spirited government be established?

A. No government is Christian and most governments are very far from it. It is our duty to Christianize the Government.

Q. What is your opinion of the Hebrew prophets as relating to the Messiah?

A. It cannot be summed up in a sentence; there were many of Messianic hope among the Jews. One that he would come to establish the Kingdom of God. Another would not come until after the Messiah had established it.

The Messianic hope of the Jews, its essence was that a great one was coming.

Q. Are not human beings equal? Why, then, are there inequalities of mental ability?

A. They are, practically they are more nearly equal than generally believed and they are due to education and environment.

#### CONCLUSION

I want to say in closing that we are greatly indebted to you, and to your wonderful leader, George Coleman, for the privilege of meeting you tonight. Do not tempt me away from New York winter time but just the thought of meeting this wonderful man in Ford Hall, and I hope to continue to thrive and prosper.

#### SOCIALISM IN COLLEGE

##### Reports Which Show Why Socialism is the Movement of the Future

(From the New York Tribune)  
Judging from reports of the annual convention of the National Socialist Society, which was held yesterday in Miss Stokes' studio, 90 Grove Street, it is certain to become the most popular college

upon the children the great fundamental principles of religion and morality in which all sects agree.

*Boston Commonwealth*

Mrs. Anna Garlin Spencer of New York was the speaker at the Ford Hall meetings last Sunday evening, her subject being "Are The Public Schools Democratic?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be helped to be. One way is the re-

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them are helping to bring it. We are all pretty decent on the one side and while we can speak of classes we must be careful not to speak against individual members of these classes. We are all human and good and bad in all of us. What is your personal opinion on the political parties of America? Which one stands for greater pro-

you will promise not to tell me my private opinion is that the party which has the highest ideal and which is going to do the most for all the parties that exist at the present time, is the Socialist

the Christians would interpret Jesus as a great liberator of men as did Moses would not that preclude a deal of misunderstanding between them and the Jews? I think it would.

Give us your reasons for believing in God? I believe simply the reason that I believe in Him: if there was not such a God I would have to invent Him. I got to assume God, and until I get some better hypothesis I have to hold to it.

Do we have democracy won't it be to have an industrial democracy as well as a political?

When we have democracy that includes agriculture, we include industries. We have little democracy in this make-believe world just beginning to be Wednesday.

What is the message of the religion concerning democracy? The message of hope, in spite of hell and everything.

Does democracy mean so much that they teach it to children in schools and thoroughly imbue them with it?

Because we are not yet democratic enough to teach it in our public

teaching alone sufficient or

teaching alone is sufficient. We have as many different ways to do it as we can think of.

How does George Moore get his idea that Jesus was not crucified was put to death in some way?

I do not know. There are a great many fanciful notions regarding

Q. Why then, in view of the statement of the Professor, is there so much prejudice against the Jews today?

A. Because the Christians have abused the Jews and we are always prejudiced against people that we injure.

Q. In view of Jesus' teaching in the Sermon on the Mount against violence and force how can a Christian-spirited government be based on force?

A. No government is thoroughly Christian and most governments are very far from it. It is our task to Christianize the Government.

Q. What is your opinion of the Hebrew prophets as relating to the Messiah?

A. It cannot be summed up in a sentence; there were many varieties of Messianic hope among the Jews. One that he would come to establish the Kingdom of God. Another that he would not come until after it was established.

The Messianic hope of the Jews in its essence was that a good time is coming.

Q. Are not human beings created equal? Why, then, are they not born equal mentally?

A. They are, practically; I think they are more nearly equal than is generally believed and that differences are due to education and environment.

**CONCLUSION.**

I want to say in closing that I am greatly indebted to you, my friends, and to your wonderful leader here, Mr. Coleman, for the privilege of addressing you tonight. Nothing would tempt me away from New York in the winter time but just the opportunity of meeting this wonderful gathering in Ford Hall, and I hope you will continue to thrive and prosper.

**SOCIALISM IN COLLEGES.**

**Reports Which Show What Progress The Movement Is Making.**

(From the New York Sun.)

Judging from reports by the undergraduate delegates to the fourth annual convention of the Intercollegiate Socialist Society, which began its sessions yesterday in Miss Helen Phelps Stokes' studio, 90 Grove street, Socialism is certain to become one of the most popular college sports. They

were very earnest young men and women who met in Miss Stokes' pleasant, picture-hung room, but it was evident that they found keen enjoyment in faculty and Philistine undergraduate opposition to their chapters, as the individual organizations are called.

The delegate from Yale who, like several of his brother delegates, spoke with a noticeable foreign accent, told how opposition, largely from the student body in this case, had built up the New Haven chapter until it was the largest and most active in the society. There had been, he reported, an attempt to destroy the society, or at least to sever its connection with the parent body, on the ground that it was "contrary to the democratic spirit and traditions of dear old Yale." An attempt was made, he declared, to make the chapter over into "a sort of Sunday school affair" and re-name it the Society for the Study of Social Problems.

When this move had been defeated, it was found that the University authorities had trebled the rent for the use of a college building for the chapter's meetings. But Professor Emory came forward with a good word for Socialism, the economic department subscribed generously to the fund, and, with the internecine trouble-makers ousted from the organization, but still enough trouble left to be stimulating, things were going nicely at Yale.

J. G. Phelps Stokes, president of the Intercollegiate Socialist Society, who presided over the convention, said that as a Yale man he could understand the difficulty of running a Socialist society in so conservative a place. Incidentally his brother, Anson Phelps Stokes, is treasurer of Yale University. Amherst reported that its chapter was getting action by debating Socialism with the Civics Club and expects to stimulate the mental growth of the members of the Civics Club noticeably. At Williams, Socialists are looked upon as "queer specimens," according to the cheerful representative of that chapter.

Delegate Humphreys of the Springfield Y. M. C. A. Training School raised a laugh when he said in a way that showed it seemed to him a surprising thing that the Socialist chapter "stands well with the faculty and has its cooperation." The Connecticut

*Journal*

the school board, which pro-  
bers from petitioning of giv-  
ation to the Legislature and  
sting in the nomination of  
for public office, was ques-  
Solomon Lewenberg, an attor-  
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**HINKS MARRIED WOMEN SHOULD  
TEACH.**

to the Editor of The Herald:  
At the Ford Hall meeting last Sun-  
ay evening I tried vainly to put a  
uestion to Mr. Isaac Harris, candidate  
or the school committee, and to Mrs.  
Anna Garlin Spencer, the chief speaker.

**Ford Hall Meetings**

Mrs. Anna Garlin Spencer of New  
York was the speaker at the Ford  
hall meetings last Sunday evening, her  
subject being "Are The Public Schools  
Democratic?" Mostly, she concluded,  
they are not, and she forthwith point-  
ed out five ways in which they may  
be helped to be. One way is the re-

**FORD HALL FOLKS**

Agricultural College chapter reported  
an interesting struggle with a faculty  
that has tried vainly to halt its pro-  
gress by decreeing that no college  
building could be used for political  
purposes.

Of the chapter at Barnard the  
young woman delegate reported that  
it was struggling against lack of in-  
terest. The general attitude "makes  
the students watch what we are doing  
without wanting to join." Columbia  
reported a chapter of twenty-nine  
members, twelve on the active list,  
and Cornell boasted of a chapter  
membership of thirty-five, with thirty  
"real" Socialists.

At the College of the City of New  
York, on the other hand, there was  
almost "too much enthusiasm," said  
the spokesman of the students there.  
He added that while there was no  
"official organization" there were over  
1000 Socialists in the college; in fact  
the entire undergraduate body was  
Socialist, and the professors in the  
economics department had to wage  
daily warfare with heckling Socialists  
who asked embarrassing questions.

New York University's agitator com-  
plained that the student body was not  
anti-Socialist but "just indifferent."  
The faculty, he said, was not hostile  
to the college Socialists. The faculty  
of the New York Dental College was  
reported to be very active in its oppo-  
sition, and there again the chapter  
was flourishing.

Down at Princeton, Delegate Alex-  
ander reported, the path of the  
Socialist is altogether too smooth.  
He said that the faculty quite ap-

proved of the chapter, believing it  
harmless, and its meetings a safer  
outlet for undergraduate enthusiasms  
than the college inn. And he com-  
plained that the undergraduates ap-  
proved too, saying: "Fine work! Keep  
it up, old man. We're all Socialists in  
theory, you know. We'll keep the  
world going and you do your best for  
Socialism."

Next year, said Mr. Alexander, the  
Princeton Socialists are going to drop  
"the chloroform bottle and butterfly  
net and resort to the hammer."  
Debs was coming down to help them,  
he added.

Delegate McDonald of the Meadville  
Theological School said that eight out  
of the entering class of ten this year  
had joined the chapter, and that eight  
members of twenty-four were carrying  
the "red card" showing them to be  
members of the national Socialist  
party. He was applauded when he  
asked the I. S. S. to "protest against  
college men engaging in scabbing and  
strike-breaking." The young woman  
delegate from the George Washington  
University chapter said that the  
strong religious and conservative feel-  
ing among the faculty and under-  
graduates made it hard for the chap-  
ter to gain in membership.

Harry W. Laidler of Wesleyan, or-  
ganizer for the I. S. S., reported that  
the chapters had increased from  
thirty-eight to fifty-nine since the pre-  
vious convention, and that there are  
now nearly 1000 members of the un-  
dergraduate chapters, but not all of  
them are Socialists.

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