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Ford Hall Folks

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The INTER-NATIONAL MIND and the INTER-RACIAL HEART*

By EDWARD A. STEINER

THE prophet presents the truth, the apostle disseminates it, the scholar analyzes it, the people accept and approve it, and the statesman finally engraves it upon tablets of stone as the law of the land. Betwixt prophet and statesman countless ages pass.

Somewhere back in the beginning a man



saw God as one, above all and over all. Another man discovered the corollary truth, that man is one. Unfortunately, the man who saw this truth for the first time was swallowed by a whale, and kept there by a doubting generation. We have all doubted the lesser miracles of the

and accepted without hesitation the great miracles. The real miracle isn't the big mouth of the fish that swallowed Jonah, but the big heart of the man. In that dim past, a Jew, cradled in race consciousness, separated from mankind, believing in Jehovah as his private deity, and himself as the chosen one—that he should have a heart big enough to carry his message across the sea—that is the miracle. The initial miracle of the New Testament isn't that a star hung over Bethlehem, but that, two thousand years ago, three men of different races should come together and camp together under the same sky and try to find the cradle of a Jewish Messiah. Whether Jesus turned water into wine may be doubted or believed

says: "The Terrible Meek' are entering into their inheritance, and it cannot be so far away when out of the mouths of babes and sucklings strength shall be ordained, and not out of the mouths of pistols and blunderbusses."

While the inter-national mind is being created, and we are beginning to learn how to live together on one globe amicably, there is a phase of the problem that has not passed the stage of the prophet. The question now is: "How can different races and nations live together amicably in one country?" The ethnic wedge has been driven deep into the consciousness of men, and the people who are ethnically separated seem to be wider apart than ever before. The white man must realize that at the present time all the race problems are of his own creation. The only way to solve them is for each race to remain in the environment in which its own race problems have developed. Then every white man would have to leave the United States, for this environment was created for the red man. (Laughter.)

I have studied American history rather carefully, and from the sources. I have not yet discovered a single document which says that any Indian sent an engraved invitation to Columbus to come over here. We created for the Indian race characteristics which he never possessed, and gave him new characteristics because of the environment we made for him. I like to impress upon my American friends that not so long ago their ancestors were savages. If the Romans had come among the British as we did among the Indians, with the three R's—rum, rifles, and real-estate agents, then the only good Britons would have been dead Britons. (Applause.)

We went to the black man's country and forcibly brought him here—the only immigrant who did not come of his own accord. He raised our cotton, sugar, indigo, and

did savages recognize each other by their tattoo marks. I doubt if a fellowship which is dependent on symbols and signs means much more than the old tribal relationship. In every department of living and thinking and acting we have made progress. We have modified pretty nearly everything except this old attitude of hate toward the unlike. Is there any way of modifying it? Of course, some of my friends will tell me it is an economic problem. Now, there are some things that cannot be solved by economic means. This is a matter which every man must work out for himself. It is a desperately individualistic problem.

I will tell you how I have worked it out for myself. I have a class in what I call social psychology. In a certain place in my course I tell the students to empty their minds of everything, and then write down what they see when I say a certain word; and then I give them the words: Chinese, Japanese, Jew, Negro, etc, and invariably I find that the man sees something smaller and more despicable than himself. Everybody has to have something lower than himself to look down upon, and so they always see a race at its worst, and all of its members alike. What we must remember if we want to create an inter-racial heart is to destroy our labels. I was born in a department-store of races: I could cry in seven different languages when I was a baby. (Laughter.) If there is one great conviction which has come to me, which I hold with a desperate dogmatism, it is that underneath that which climate and hunger and thirst and tyranny have produced among all people the world over, you will find the essentially alike everywhere—the human. (Applause.) The other thing which we have to do besides destroying our labels is to think if we are not after all debtors to one another. We are all interrelated, and owe one to another practically everything we have. The only thing we can do to be absolutely

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Perhaps we have not been able to realize these miracles. New barriers have risen to new freedom. And yet something has been gained—out of the confusion of national ideas there has arisen the international mind. People are beginning to think in terms of other nations as well as of their own. We are honoring the memory today of a man who had a mind of that type—Abraham Lincoln. (Applause.) In modern America has produced a man who had the international mind—John Hay. (Applause.) It is true that at the present time we are building dreadnaughts, and that there is still war between nations, and that is true, as Charles Rann Kennedy

and the questions and answers
by William Allen de Ford.

all the race problems are of his own creation. The only way to solve them is for each race to remain in the environment in which its own race problems have developed. Then every white man would have to leave the United States, for this environment was created for the red man. (Laughter.)

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We went to the black man's country and forcibly brought him here—the only immigrant who did not come of his own accord. He raised our cotton, sugar, indigo, and the Civil War. For what we have done we must pay, for no nation escapes the wages of sin. (Applause.) There is nothing so precious in God's sight as human endeavor, and its wages will have to be paid; if not now, then through the ages, with desperately big interest.

Then, when we could not consume all our own cotton, our passion for ethnic color sent us to the yellow man's country, and persuaded him—with the aid of a few gun-boats—to open his gates to us and trade with us. Again, when we needed our coal mined, the men of muscle of southern and eastern Europe were invited to come. Thus are we responsible for the race problem.

Nor does it help the solution that these races have come very near to us. The nearer they come, the less we like them. The farther off a nation is, the more romantic it seems. Now, is there any remedy, or is the bond which binds us to be woven of prejudice and hate? Are we not to advance one step beyond the cave man, who, when he saw another cave man, said: "Will he kill me, or can I kill him?" Now we say: "Will he do me, or can I do him?" (Laughter.)

College men recognize each other as friends by their fraternity buttons, but so

course I tell the students to copy their minds of everything, and then write down what they see when I say a certain word; and then I give them the words: Chinese, Japanese, Jew, Negro, etc. and invariably I find that the man sees something smaller and more despicable than himself. Everybody has to have something lower than himself to look down upon, and so they always see a race at its worst, and all of its members alike. What we must remember if we want to create an inter-racial heart is to destroy our labels. I was born in a department-store of races: I could cry in seven different languages when I was a baby. (Laughter.) If there is one great conviction which has come to me, which I hold with a desperate dogmatism, it is that underneath that which climate and hunger and thirst and tyranny have produced among all people the world over, you will find the essentially alike everywhere—the human. (Applause.) The other thing which we have to do besides destroying our labels is to think if we are not after all debtors to one another. We are all interrelated, and owe one to another practically everything we have. The only thing we can do to be absolutely fair to ourselves and others is to acknowledge that indebtedness.

We always say the people who come to us are the scum of the earth. We forget that scum is never at the bottom, but always at the top. (Laughter.) We also forget that these people come from the very seat and cradle of civilization and culture; that if they do not bring it in their own minds and hearts, it is not because they have not been hungry for it, but because conditions have kept it from them. We must judge them as the farmers judge milk, by the cream. We do not want to be judged, ourselves, in politics by certain senators or governors or mayors, but, as we have a right to be judged, by the great men who have risen above the mountain tops of their own country, and have come to belong to the world. And so we must adjust ourselves if we possibly can, in relation to these people who come to us, to those who rise above their mountain tops, that we may be benefited by what they have given and are still giving us.

The other thing we need is to look at one another with a tremendous lot of sympathy. Whether we have ascended from the monkey or descended from Adam, we all need it. We have learned in Iowa that we can't

(Continued on Page 4.)

THE QUESTIONS

Q: Why do the immigrants, particularly those from Russia and Italy, crowd into the cities, instead of, as in South America, being sent to the farms?

A: Why don't I come East and "take up a factory"? That would be easier than for the immigrant to go West and "take up a farm." The land is in the hands of speculators all over the country.

Q: How can you expect the development of the inter-racial heart when the economic strife sets races against each other?

A: While the economic struggle does help to intensify race problems, the race strife is most intense where the economic struggle does not exist.

Q: (Mr. Sackmary) Isn't woman suffrage, where all women meet in friendly intercourse, a splendid entering wedge for brotherly love among races?

A: I should say that all movements which are tending toward democracy are such wedges.

Q: (Mr. Greene) Have you any scheme for distributing these brothers who come to us?

A: I have lots of schemes, but no takers. (Laughter.)

Q: Hasn't the economic situation a good deal to do with it after all?

A: Yes, but it doesn't matter *what* nation takes a job from another: the thing has nothing to do with the real race problem.

Q: What right have you to say our forefathers were savages when the foundation of our civilization comes from them?

A: The only right I have is that I have studied the history of primitive man.

Q: What is the fundamental motive behind the present immigration bill?

A: There is a common feeling in the United States, expressed by the labor unions and by the people who think the immigrant undesirable, that the country is overcrowded. These are the people who are trying to have this bill passed.

Q: Are you opposed to the literacy test, and if so, why?

A: If by it they mean to restrict im-

Q: (Mr. London) Should we not put our sympathy into operation by sending it to Mr. Gutterson, who is ill?

A: (Mr. Coleman) If the meeting so wills, Miss Crawford will convey our sympathy to him. (The matter was then put to vote and carried.)

Q: (Miss Rogolsky) How can we kill race prejudice when a college professor approves of the massacres of the Jews in Russia?

A: I should like to see that professor and tell him what I think of him.

Q: (Mrs. Blanchard) Is it possible to legislate against the steamship companies which induce the peasants to come here by misrepresenting conditions?

A: That can be done only on the other side. In Italy and Hungary there are strict laws against it.

Q: Speaking of the other side, I have been taught that there is a country on the other side of death. Do you think the people over there call us immigrants, and hate us?

A: I am not a spiritualist.

Q: We had our greatest immigration into this country the years of our greatest panics. Is there any connection?

A: The fact isn't true.

Q: Would it advance the development of the inter-racial heart freely to admit Chinese and Hindus?

A: We don't admit anyone freely. The difficulty with the Orient is that so many would come that we could not assimilate them, and they would most likely assimilate us.

Q: Have you read Professor Ross's articles in *The Century*, and what do you think of the last one especially?

A: Professor Ross went out to find a definite thing, and so of course he found it.

Q: Don't Japanese immigrants degrade labor on the Pacific coast?

A: No one can degrade labor. They have not lowered the wage, if that is what you mean. They are not liked because they do stand up for their rights.

Q: What do you think of the American

party. He should also refuse to take part in any group which trades upon its nationality. (Applause.)

Q: (Mr. Fraser). What do you think the present industrial situation of the South is?

A: That is the most pathetic thing we have to deal with in the race problem. But in the South the younger people are beginning to think with the inter-national mind.

Q: How is it possible to have an inter-racial heart when there are so many conflicting religions?

A: There are no conflicting religions. There are, perchance, conflicting definitions or theologies, but at heart they are one. The religion we all believe in America is based on God-consciousness and a vital brotherly relationship between mankind.

Q: Why don't you recognize that the labels you spoke of are marks of healthy racial pride?

A: The labels we put upon other people wouldn't pass the Pure Food Law. We have got to put on the right label and live up to it. You can't be a superior man and hate any other man.

Q: Wouldn't the international language, Esperanto, help develop the inter-racial heart?

A: Of course. But until we all learn Esperanto, we have one glorious language here. Let's all speak good English first.

Q: They say that "he who is hungry is angry." Is that one of the causes of racial prejudice?

A: I don't believe economics has anything to do fundamentally with race prejudice. But there is a greater hatred when two races come into economic conflict.

Q: Aren't different conceptions of deity, separating men into sects, a barrier to the inter-racial heart?

A: There are no different conceptions of the deity in the civilized world. There are a few men now who couldn't say the Lord's Prayer. If people want to keep heaven for themselves, let them; but I don't want to be there.

Q: (Mr. Bodfish) Wouldn't it be better to restrict immigration until we have better distribution, since foreigners segregate themselves, and thus cause racial prejudice?

A: Perhaps that is so.

Q: How can we make our churches

By GEORGE

At Gloucester, Mass., I found a forum meetings weeks old. The speakers between the Uni-churches.

The Sunday at Mass., so successful management of the Universalist Church new Memorial Hall care of a general ready the attend Mr. Marshall with than ever to co-operate desirable speaker next season.

Tuesday night Mass., where an under way, in the by the church heard of still a planning definite.

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Our "Jack" London known, may not be a story-writer of the everything that is needed. Captain

(Laughter.)

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Q: Are you opposed to the literacy test, and if so, why?

A: If by it they mean to restrict immigration in numbers, and that is essential to the well-being of those already here, then it should be applied. But it is not a fair test.

Q: If we seek for the truth shall we find it?

A: I have always found truth when I was really truthfully seeking truth.

Q: Do you consider the hatred exhibited by man a natural instinct, or can it be wiped out by evolution?

A: I don't believe it is natural, because children of different races live together most happily. I have tested this in my own classes, and found that most race prejudice comes from something heard or read.

Q: Are not our broadening religious sympathy, our public schools, and institutions like the Boy Scouts, a help in the direction of the inter-racial heart?

A: Yes, of course. On any high plane we become supra-racial. That is true here in this hall.

Q: What is the policy of the National Association of Manufacturers toward immigration?

A: They have not taken me into their confidence.

Q: If all races should be one, what do you think of mixed marriages between Jew and Gentile?

A: Love is supra-racial. But such marriages to be happy must be on some higher spiritual basis than a narrow racial creed.

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Q: What do you think of the American Federation of Labor, which is against immigration, and is made up of immigrants?

A: Let us be charitable. They honestly think they must defend themselves.

Q: Is it because of racial prejudice that residential neighborhoods in our cities change, or is there a good, valid cause?

A: Of course race, or, rather, class prejudice is a valid reason, and has economic consequences.

Q: (Mr. Meltzer) How can you say that the Boy Scout movement brings about the inter-racial heart when it fosters war? (Applause.)

A: My boy is a Scout, and he hasn't wanted to kill anybody yet. All he has learned is good.

Q: What is your religion?

A: I am a Christian. I have a broad religion which includes mankind.

Q: What do you think the Almighty's definition of a foreigner is? (Laughter.)

A: I haven't seen the dictionary which is published up there.

Q: Wouldn't the following of the principles of Jesus be a complete solution of the race problem?

A: I haven't the slightest doubt of it.

Q: What political party should a naturalized immigrant belong to?

A: He is then, an American citizen, and he must use his own judgment. He ought to be above everything else an American and vote for the man rather than for the

angry." Is that one of the causes of prejudice?

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Q: (Mr. Bodfish) Wouldn't it be better to restrict immigration until we have a fair distribution, since foreigners separate themselves, and thus cause racial prejudice?

A: Perhaps that is so.

Q: How can we make our churches a practical way contribute more to the inter-racial sympathy?

A: If the churches would be more true to their own teaching and take its consequences, we would all get together much quicker. (Applause.)

Q: Don't we have to think nations first in order to have an inter-racial mind? Therefore, had we not better let foreigners speak their own language?

A: We must be loyal to our own country first, it is true. The children of immigrants should inherit their parents' tradition and if possible their language. But ultimately we must have one language.

Q: Are you a Hungarian?

A: Naturally, yes; officially, no. My family belongs in Vienna, but I was born in Hungary.

Q: What is the most effective means of creating the inter-racial heart?

A: There is no agency, but only the individual, who carries with him this message. Tolstov once said to me, "Stop sweating so much blood for the world: sweat it for yourself first. The Kingdom of God will not come for the world, it comes into your own heart." Nothing can stand against us if we were brothers.

Q: How can we have sympathy toward another, when profit is the end of things?

(Continued on Page. 4.)

I could name a dozen or fifteen communities that are emulating the example of the meetings. In every instance the initiative has come from church people. A year ago, when our meetings were very difficult to get church people to take any interest in work of this kind. Add six years more and we will see some very interesting results.

Allen W. Small of Chicago, one of our speakers was so much impressed with our meetings that he said in a letter to Mrs. Crawford: "I regard it as a mistake that I can't be a member of the Ford Hall audience and fire questions at the speakers all the rest of the season."

Our "Jack" London, as Jacob is familiarly known, may not be as famous as the great story-writer of that name but if he does everything that comes to him as well as he did "Captain, My Captain" for us last Sunday night he will win recognition fast enough. Jack has some reputation as a writer too. And he is aiming for the stars. He deserves a lot of credit for the progress he is making.

Contributing to a recent symposium in the North American of Philadelphia, Rabbi Wise has this significant thing to say: "It is that either church and synagogue will, as it were, command the religious forces of America, or else they will be brushed aside as hindrances in the way of the progress of the religious life. In a word, church and synagogue must tamely follow. They must bow low, or else they deserve to pass and be perished."

Do you realize how the topic, the speaker, the music and the audience, last Sunday night constituted one grand mosaic? All the differences we were discussing were represented in ourselves, and the good-will and harmony that prevailed were the counterparts of that inter-national mind and inter-racial heart that Dr. Steiner so eloquently set forth to us.

That was a wonderful tribute Madame Steiner paid Ford Hall last Sunday evening in her remarks explaining the significance of Oswald's chorus, "Ring Out, Wild Bells."

AS IT LOOKS TO ME
By GEORGE W. COLEMAN, Director of the Ford Hall Meetings

At Gloucester, Mass., last Sunday afternoon I found a lively interest in the new forum meetings which were then just two weeks old. The place of meeting alternates between the Unitarian and the Universalist churches.

The Sunday afternoon forum at Melrose, Mass., so successfully operated under the management of Rev. Harold Marshall of the Universalist Church, has moved into the new Memorial Hall and put itself under the care of a general citizens' committee. Already the attendance has greatly increased. Mr. Marshall will be in a better position than ever to co-operate with us in bringing desirable speakers to Boston from a distance next season.

Tuesday night I went out to Natick, Mass., where another forum movement is under way, in this instance also stimulated by the church people. And yesterday I heard of still another community that is planning definite activity along this line.

I could name a dozen or fifteen communities that are emulating the example of the Ford Hall meetings. In every instance the initiative has come from church people. Six years ago, when our meetings were started, it was very difficult to get church people to take any interest in work of this kind. Add six years more and we will see some very interesting results.

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The whole musical program was immensely pleasing and her understanding and appreciation of what we are working toward was most aptly expressed. Madame Morey has oratorical as well as musical abilities of an exceptional character. Not one man in a thousand nor one woman in twenty thousand could have stood up before that audience and expressed themselves as forcibly.

Our Town Meeting Moderator and Mrs. T. M. Moderator are together, a god-send to our Ford Hall work. They supply the missing link that was so much needed at just this stage of our development. Mr. and Mrs. W. H. Foster, to call them by their real names, are in a position to help our Ford Hall folks in many personal ways that would be utterly impossible for me. Only last week their kindly offices were invoked to help straighten out a little marital difficulty which might have been left to develop into a very unfortunate situation. It is a good thing to know where you can go when you are in genuine need of a wise, trustworthy counsellor.

WHAT MADAME MOREY THINKS OF FORD HALL.

It is worth while perpetuating some of the kind things that Mme. Beale Morey, who led the splendid singing at last week's meeting, said to us in her introduction of the last number.

"I have known these Ford Hall meetings for only the past three months," said Mme. Morey, in part, "but so far as I know there is neither in this country nor in any other a meeting like this one. You are willing to conserve the old where it is good, but you have your faces toward the rising sun."

ONE OF THE FAMOUS BOOTH FAMILY TO SPEAK HERE.

There have been two famous Booth families in our time, the actors and the social workers. A member of the latter clan is to come to us next Sunday to speak on "The Case For the Prisoners," a subject in which he has had a life-training through the remarkable work for men who are down-

IMPRESSIONS OF THE FORD HALL FORUM.

The fame of Ford Hall has long since come to Chicago, and I took my first and only Sunday evening in Boston since its establishment to join the company which I found already crowding the hall and standing when I reached there—in itself an impressive evidence of the place and need which the Forum is meeting in our modern American life. The speaker of the evening happened to be one of our own Chicago leaders of scholarly thought and public opinion, whose fearless facing of the fundamental problems and principles of our present social order has made him a public spokesman and prophet as well as a college professor.

Three things about the evening impressed me deeply. The first was the eager and close attention given the speaker even when he was digging into some of the most abstruse and complex problems of our social and industrial organization. Everybody seemed to follow, because everybody was interested, and even more, because everybody was concerned. I wondered if any college audience would have done as well. More impressive yet was the question period; the queries for the most part sharply pointed, every one of them caught up with extraordinary accuracy by the chairman, and briefly answered by the speaker—and all with a mutual courtesy, unflinching good humor and sense of fairness on both sides, which was truly admirable. It was this that sent me away with my strongest impression, that in such fair and frank debate and exchange of experience and point of view lies the hope of our American democracy. Only by getting all our hands and heads and hearts together can we find our way together out of present social order, with all its injustices and exploitations, into a new and better one.

Continued success and wide imitation to the Ford Hall Forum, for we greatly need it and many others like it in the great task before us as a nation—the perfecting of our democracy all along the line and in all the departments of human life!

CHARLES W. GILKEY,
Hyde Park Baptist Church, Chicago, Ill.

OTHER MEETINGS

School of Social Science: Lorimer Hall, Monday, February 16, at 7:30 P. M. "Legal

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Ford Hall Folks

Edited by Thomas Dreier.

PUBLISHED weekly by the Ford Hall Associates, whose work is to create, assemble, and distribute ideas that will help men and institutions grow more helpful in serving society, and which will promote "peace on earth, good will toward men." It is the official publication of the Ford Hall Meetings, which are held, under the direction of George W. Coleman, every Sunday evening during the months of October to May, in Ford Hall, Ashburton Place, Boston, Massachusetts.

All business communications should be sent to Miss Mary C. Crawford, Treasurer Ford Building, Boston, and all communications intended for the editor to The Thomas Dreier Service, University Press, Cambridge.

sense of fairness on both sides, which was truly admirable. It was this that sent me away with my strongest impression, that in such fair and frank debate and exchange of experience and point of view lies the hope of our American democracy. Only by getting all our hands and heads and hearts together can we find our way together out of present social order, with all its injustices and exploitations, into a new and better one.

Continued success and wide imitation to the Ford Hall Forum, for we greatly need it and many others like it in the great task before us as a nation—the perfecting of our democracy all along the line and in all the departments of human life!

CHARLES W. GILKEY,
Hyde Park Baptist Church, Chicago, Ill.

OTHER MEETINGS

School of Social Science: Lorimer Hall, Monday, February 16, at 7:30 P. M., "Legal and Social Justice," by Mr. Meyer London, New York. 10 cents.

Sunday Commons: Huntington Chambers Hall, Sunday, February 15, at 3:30 P. M., Dr. Charles Fleischer, leader.

Public Library: Sunday, February 15, at 3:30 P. M., "Great Emigration Ports," by Dr. George W. Tupper; Thursday, February 19, at 8 P. M., "The March of the Turks, I, The Advance, Khiva to Vienna," by Frank H. Chase.

Lowell Institute: Huntington Hall, Monday, February 16, and Thursday, February 19, at 8 P. M., "The Spirit of the Common Law," by Roscoe Pound; Tuesday, February 17, and Friday, February 10, at 8 P. M., "The Evolution of the Art of Music," by Walter Raymond Spalding.

"Our grand business undoubtedly is not to see what lies dimly at a distance, but to do what lies clearly at hand."—Carlyle.

ADVERTISING

A space of this size—one inch high and two and one-half inches wide—can be had for advertising purposes for one dollar per issue. For information regarding advertising apply to Jacob London, Room 707, Ford Building, Boston, Mass.

LITTLE LETTERS FROM THE PEOPLE

A WELL DESERVED REBUKE TO THE "MOVIES."

Editor *Ford Hall Folks*:

As a representative of the general public, I appeal to your columns to remedy, if possible, an evil so outrageous that it has now become absolutely unbearable. I refer to the increased price of admission inflicted upon a helpless public at several of the prominent moving picture houses on holidays, when the program at best is identically the same as the usual one, if not inferior. You can readily see the injustice of it all. But when a new theater in the vicinity of Scollay Square, with a seating capacity far greater than any other in Boston, daily playing to standing room only,—thus making for themselves a fortune monthly,—recorts to the same tactics, it is indeed high time that this legalized form of robbery were attended to immediately. When will the public wake up to the fact that in municipally owned play-houses, the highest form of refined vaudeville and photo-plays could be presented at a profit on an admission of but five or ten cents?

SAMUEL SACKMARY.

45 Joy St., Boston.

A HOMESTEADING SUGGESTION.

Editor *Ford Hall Folks*:

Can the Ford Hall idea go further into the field by becoming a real economic aid to some of its adherents, who are standing still, unable to start because of economic pressure? Wage-earners—heads of families—who are regular attendants at these meetings, may be in accord with the true democracy there taught. But, though they be filled spiritually, they are empty economically. Is the key to the problem of continuing good work well begun to be found in this suggestion? Two thousand dollars pays the expense of 26 meetings. Ten thousand dollars would put 25 grown families in suburban homes and give them a start in a new life that would prove a real blessing to the "heads" and blessings to the chil-

be met by the present leader for many years.

I wish I could adequately express the pleasure I had in the evening I spent at Ford Hall. It was too great to be compressed into a brief note.

Very sincerely yours,

M. KATHERINE BENNETT.

Englewood, N. J.

OUR FRIEND, MR. EWING.

It was almost impossible to get C. E. Ewing of China to express himself about our meetings when we asked him last Sunday night what he thought of Professor Steiner and his audience. "I am not an impartial witness," he said, "I am prejudiced in your favor. I have heard so much about you, that I knew before I came in that your meetings were fine. But tonight's experience has proved that the reality is far ahead of anything I could imagine."

Mr. Ewing is a brother of our W. C. Ewing, of the Town Meeting Committee on Municipal Affairs, and just appointed on the new City Planning Board of Boston. The brother from China is home on a furlough—he is a missionary there. Incidentally he is typical of the kind of men who are carrying the strong virile message Christianity is sending to the Orient, a message of brotherhood in service and service for brotherhood. That clean cut, upstanding sort of men are interpreting the West to the East. They are responsible more than any other force for the present marvel in China, a spectacle such as the world has never seen before.

LAST WEEK'S TOWN MEETING.

Those of us who are "surplus incomes" are getting ready for the new income tax which is likely to be levied on us in the near future. As the tax is only from five cents to a quarter weekly, even citizens who are bloated bondholders will make no attempt to evade the law!

There is plenty of variety in our meetings. At this session we discussed playgrounds, moving picture shows, liquor licenses, unemployment and other subjects. Whatever

der hate and more hate, unless they lead the sympathetic approach. (Applause.)

Look at the black man, for instance; he has the clanking of the chains for three hundred years, and how can you hate that half brute though he be, when you remember what he has passed through, and what he has led him through the fires and through the deep waters? When you see the Jew, as he has been painted him on the stage, shuffling along, with his old derby hat, and his hand on his shoulder, pathetic in the extreme, how can you hate him, when you remember that that bundle represents two thousand years of agony he carries upon his shoulders—agony which you have caused and which nothing can help or heal but sympathy. I never see a Russian moujik laughed at on the streets of Moscow without seeing in him my little brother, who has suffered as no other Slav has suffered. Nothing can help him today but the sympathy of Russia for the thing it has crushed and undone.

And we are to make out of our conglomeration of races and nations one people. Zangwill's "Melting Pot" seems to many of us a chafing-dish with an alcohol lamp under it. It is nothing of the kind—it is a big, burning cauldron, into which we have all been thrown together. Here is a picture of it in Ford Hall—the New Englander, the Jew, the Slav, the German, the Scandinavian, all thrown together—how can we live together unless we are born within us, by a new birth, if you will, this inter-racial heart?

I know many of the emotions of which the human heart is capable. But more wonderful than all, is to be capable of standing in Ford Hall, if you please, or on your crowded thoroughfare, and saying, "We are all human together." May God grant that a human, inter-racial heart may be born in us tonight.

THE QUESTIONS.

(Continued from Page 1.)

A: I can't quite catch that, really. I don't think that profit must mean hate.

Q: What do you think of Zangwill's writing "The Melting Pot" and then talking about Zionism?

A: The two things are entirely unrelated. "The Melting Pot" is the States; there is none in Russia. He

ing for themselves a fortune monthly, resorts to the same tactics, it is indeed high time that this legalized form of robbery were attended to immediately. When will the public wake up to the fact that in municipally owned play-houses, the highest form of refined vaudeville and photo-plays could be presented at a profit on an admission of but five or ten cents?

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ALFRED J. WILLIAMS.

WHAT ONE OF THE PROMINENT WOMEN OF THE PRESBYTERIAN CHURCH THINKS OF FORD HALL.

My Dear Mr. Coleman:—

The long-expected visit to Ford Hall had in it an inspirational quality far in excess of my expectations. There is an "atmosphere" that one feels—the claim of that cosmopolitan group on Ford Hall, their demand to it to meet their mental and spiritual cravings, and above all their acute pride in and appropriation of Ford Hall as a place and as an idea.

Perhaps no one thing came to me personally with more appeal than the youth of the audience—so many young men and women, serious of purpose, demanding of life something worth while, something big—and so many of them evidently eager to serve when aroused.

As the "Ford Hall Idea" spreads to other cities there cannot but be the subtle influence of its trend of thought as well as the copying of its physical forms; may this tremendous opportunity and responsibility

meetings were fine. But tonight's experience has proved that the reality is far ahead of anything I could imagine."

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There is plenty of variety in our meetings. At this session we discussed playgrounds, moving picture shows, liquor licenses, unemployment, and other subjects. Whatever your special interests, you will find opportunity for discussing and urging it if you become a citizen of the Town Meeting. Remember that every member of the Ford Hall audience is eligible to citizenship by coming and registering any Thursday evening.

Our young members are excellent citizens, and some of the boys who seem no older than high school students are as apt in debate as their elders. They have proved the right to citizenship irrespective of age, which was discussed at our first session.

We are learning every week how fortunate we are in having George B. Gallup as a citizen. Mr. Gallup is an authority on city planning (many will remember him as a speaker on the Ford Hall platform earlier in the season), and he has the weight of real knowledge behind everything he says.

Because last session fell on Lincoln's Birthday, part of our time was given to a consideration of the life and character of the great emancipator. Mr. London repeated for us his recitation of Whitman's "Captain, My Captain."

THE INTER-NATIONAL MIND.

(Continued from Page 1.)

even raise cattle decently without sympathy. We have a sign in our stables: "Be kind to the cow, for it increases her milk supply." Different races brought together into contact as we are here will never give of their best one to another—they will engen-

eration of races and nations one Zangwill's "Melting Pot" seems to us a chafing-dish with an alcohol under it. It is nothing of the kind—big, burning cauldron, into which all been thrown together. Here is a picture of it in Ford Hall—the Newlander, the Jew, the Slav, the German Scandinavian, all thrown together—how can we live together unless born within us, by a new birth, if you this inter-racial heart?

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THE QUESTIONS.

(Continued from Page 1.)

A: I can't quite catch that, really. Don't think that profit must mean hardship.
Q: What do you think of Zangwill's writing "The Melting Pot" and then writing for Zionism?

A: The two things are entirely unconnected. "The Melting Pot" is the United States: there is none in Russia. He wants to give those poor people a place of their own.

Q: (Mr. Cosgrove) From the viewpoint of the inter-national mind, how would you handle the Mexican problem?

A: Exactly as the man who has the inter-national mind is handling it today. President Wilson. (Applause.)

Friends Who Are Coming

Feb. 22—Charles Brandon Booth, Case for the Prisoner."

March 1—Leslie Willis Sprague of Chicago, "Tolstoy The Man."

March 8—Mary Church Terrell, Sam and the Sons of Ham."

March 15—Rev. Harry Ward, "The Challenge of Socialism to Christianity."

March 22—Rev. Frank O. Hall of New York, "The Moral Law."

March 29—John Cowper Powys of England, "The Economic Aspects of the Suffrage."

April 5—Symposium, on "Journalism," A. J. Philpott of the *Boston Globe*, George Perry Morris of *The Christian Science Monitor*.

April 12—Dr. Thomas C. Hall of New York, "Religion and Social Revolution."

April 19—Prof. Walter Rauschenbush, "Is the Woman Movement Going to Change Society?"