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to be improved  
 against poor;  
 against injustice—  
 people want justice  
 what justice is.  
 "To tell the truth,  
 against John D. Rockefeller.  
 with the system  
 are trying to get  
 middle-class men  
 ways in which  
 best ways to get  
 in how we can  
 rich and poor  
 inequality of income.

...tell me. You are  
 would the toboggan half-way down the  
 "I am afraid my ideas would fall so  
 here that I wouldn't know in what de  
 of the 17th or 18th century they had  
 been thrown aside. (Laughter.)  
 I am simply going to talk in plain fashion  
 about some things that are near my heart.  
 Now they are things near the hearts of  
 American citizens. I take it that you know  
 something about Socialism. (Laughter.) I  
 think I should have put my subject this  
 way: "Some Neglected Commonplaces in  
 our Everyday Thoughts about Social Prob  
 lems." That is what I am going to talk  
 about, anyway. The first of these com  
 monplaces is that other people besides So  
 cialists—even people who are professors in  
 universities—have begun to wake up to the  
 idea that there is need to put our society  
 on a stronger basis, and to redistribute the  
 burdens and benefits of society. The second  
 is that today the only people who are thor  
 oughly satisfied about our economic system  
 are the people who are either phenomenally  
 stupid or phenomenally selfish, or phenom  
 enally both. The third is that not all the  
 people who are dissatisfied with our present  
 economic institutions are bold enough to  
 confess that dissatisfaction in public, and  
 courageous enough to go ahead joining in  
 with others to try to see what can be done  
 about it. Many of them think the system  
 is a foreordination of God, and they never  
 get beyond the idea of charity as a mitiga  
 tion in the future of the evils that have  
 their roots in our present partially devel  
 oped economic institutions. The fourth  
 is that this matter of realizing that there  
 are questions to be solved and conditions  
 to be improved is not a matter of rich  
 against poor; it is not a matter of justice  
 against injustice—even these timorous  
 people want justice if they can find out  
 what justice is. Clarence Darrow said once,  
 "To tell the truth, I haven't any grouch  
 against John D. Rockefeller. My fight is  
 with the system that he represents." We  
 are trying to get rich men and poor men and  
 middle-class men alike to see whether the  
 ways in which men have grown rich are the  
 best ways to get incomes at all; and if not,  
 in how we can improve these ways for  
 rich and poor alike, for there will always  
 be inequality of income. What we want is

...speeches and the questions and answers  
 recorded by Miriam Allen de Ford.

My theory for all this difference of opin  
 ion is that it is largely due to a fact you  
 will not find in any economic text-books—  
 that there is not one kind of capital, but  
 there are three kinds of capital. Tool capi  
 tal is capital made by the worker himself;  
 it might be represented by a hoe he manu  
 factures to dig the earth. Management  
 capital is capital in which there must be  
 the partnership of many other men or the  
 proprietorship is nullified; it might be re  
 presented by a grist-mill, in which the owner  
 must ask others to assist him and to pro  
 tect him in its possession. Socialists some  
 times deny the value of management, but  
 certainly something is contributed by the  
 ability of the manager himself. Finance  
 capital is capital simply on deposit, in con  
 nection with which the owner does no work  
 at all; it is represented by every dollar in  
 a savings bank.

The problems of our economic system are  
 really all gathered around the extent to  
 which they have introduced this question of  
 finance capital, some phenomena of which  
 are justifiable, and some of which are not.  
 The bonus paid for finance capital is the  
 largest element in the high cost of living.  
 I know a farm in which \$15,000 was paid  
 for taking over the title, subject to mort  
 gage to the man who took the money. The

### THE PRAYER

We acknowledge with grateful  
 hearts the growing determination of  
 men the world over to find a better  
 way to live. We rejoice in the great  
 leaders from all ranks of society who  
 have been raised up to blaze the way  
 toward a larger truth and a sounder  
 righteousness. Help us, O God, to  
 yield ourselves to this new spirit of  
 the age which will not believe that  
 poverty and disease and crime must  
 be accepted as a necessary part of  
 our every day life. Help us to trust  
 Thee that the way shall be found to  
 reduce these evils to a negligible  
 minimum. Give us, we pray, open  
 minds and stout hearts that we may  
 see the Heavenly Vision and commit  
 our lives to it. Make us all willing  
 to sacrifice present and personal com  
 fort for the future welfare of the  
 whole race of man. Amen.

spiritual savings. (Applause.)  
 Before I close, I might refer to my sub  
 ject, for the sake of formality. (Laughter.)  
 The strength of Socialism has been and is  
 and will be in its sagacity in pressing for  
 analysis of our social institutions until the  
 fallacies in their workings will be visible,  
 and more people will be asking the ques  
 tion: "How can we remove those fallacies?"  
 The weakness of Socialism has been and  
 is and will be in its being more interested  
 in its scheme for reforming the system than  
 in persuading fellow-citizens that there is  
 something to reform. There is no persua  
 ding people before you convince them. If a  
 pure food commission were to draw up a  
 sanitary bill of fare, it could not compel  
 people to eat it. A Montana paper recently  
 said my theories were "rot, because if they  
 were true the only escape would be Social  
 ism." Well, the conclusion doesn't follow  
 on the premise, but you see people are not  
 yet convinced; and the people will not  
 adopt a plan until they are convinced that  
 there is something to which some plan or  
 other should be applied.

I have said nothing whatever about  
 whether I think there is anything to do in  
 the future to improve the crudities of our  
 present industrial system. I am not an ad  
 vance agent for any scheme for reforming  
 the industrial system. They say this world  
 has only 15,000,000 more years to exist. We  
 want something to do during that short  
 space of time. It would be too bad if any  
 one invented some scheme to set things all  
 to rights before then. But there are cer  
 tain outlooks for improvement that people  
 when they are convinced may move to  
 ward as an ultimate goal, and I believe I  
 can see some of those things. I believe  
 that in the future every man in an indus  
 trial plant who is necessary to the workings  
 of that plant is going to be recognized as a  
 partner in it—not merely in the profit  
 sharing sense, but as we are partners in  
 carrying on our representative political  
 system—in theory at least. I think the  
 faithful worker is going to have property  
 in his job, just as the buyer of a share of  
 stock has today. I believe that the partner  
 ship of society in all our industrial opera  
 tions is going to be recognized. I believe  
 that the partnership of society is going to  
 be recognized in capital by income and  
 inheritance taxes and otherwise. I believe

(Continued on Page 3.)



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THE QUESTIONS

4  
THE STO

Twice this afternoon gath... showing in the city and cheer... her terms of... urer of the... trained he... member of... the practi... Hall! Meet... able work... was a me... tion first... number... Steffens... some thr... Miss S... tionalist... been wo... church, ... other C... saying, ... you," as... of appr... sequent... when, ... ence, s... men d... chiner... many... never... about... there... ciety... thing... coun... wher... had... inste... Bea... Hal... ally... cov... tha... if

Q: Are you, Mr. Coleman, going to let Curley sell the Public Garden? (Laughter.)  
A. (Mr. Coleman.) Evidently you were not here last week when I said that that was the first and last time I would ever speak from this platform on politics. As far as Ford Hall is concerned, I don't care what Curley does with the Public Garden.  
Q: Did you ever know of any rich man or king who gave up his riches and privileges for the sake of the common good?  
A: I have heard of a man who got his name from this hall, out in Detroit, who is doing it on a pretty large scale.  
Q: What are you going to do about the man who is unemployed, when all working men are recognized as partners?  
A: There won't be so many of him; but that will be something for the first few of the 15,000,000 years to determine.  
Q: (Mr. Cosgrove.) Would you attack the methods of Carnegie at Homestead and of the Calumet and Hecla?  
A: I said not to attack a rich man as such. I don't approve of wrong methods by rich or poor.  
Q: Where did you get your idea that Socialists undervalued management capital?  
A: I did not say that all Socialists undervalued it, but some do. Tom Mann said that to me personally, for instance.  
Q: (Same.) Is it not true that the Socialist party in this country at least has got its vote today from its character as a propagandist party?  
A: I repeat that no one has done as much as the Socialists to inform the world that there is need of change, but the influence of the Socialists has been limited by the fact that they have insisted that the change can come only through the collective ownership of capital.  
Q: (Mrs. Solomon.) Why should money be given the same earning power as human beings?

A: Yes, certainly.  
Q: What remedies have you for the exploitation of the people under a profit system?  
A: I distinctly said that I was concerned not with remedies but with improvements.  
Q: (Mr. Victorson.) Cannot capital be divided as Marx divided it, into standing and circulating capital? Isn't finance capital one part of circulating capital?  
A: It could be so divided, but it is an entirely different plan of division.  
Q: (Same.) Why do you think that the solution of exploitation lies in wrong finance? Why entirely disregard the old idea that it is surplus value appropriated by those who did not earn it from those who did earn it but do not receive it?  
A: I meant to say only that the principle of finance capital is the most fruitful source of the trouble.  
Q: In a Socialistic state, how would the professional man be rewarded?  
A: I hope some Socialist will tell us. (Laughter.)  
Q: Couldn't we get along now without finance capital?  
A: We could as a matter of abstract theory.  
Q: Have the workers to wait until the capitalists make them co-partners?  
A: I think they will help bring that about by adopting measures of their own.  
Q: What is the attitude of the Socialists toward religion?  
A: That again Socialists must answer.  
Q: Why couldn't the people become possessors of capital and make every one of us a government employee?  
A: Because we are not willing to make life a personally conducted tour.  
Q: What effect has Socialism on religion and on free love?  
A: Again I must ask the Socialists to tell us.  
Q: What do you think of Mr. Ford's

servatism of churches and colleges and favored classes, instead of the conservatism of the working classes?  
A: I think that is true not merely of the Socialistic point of view, but in general.  
Q (Miss Smith): Isn't it true that the capitalist class does appreciate the significance of the Socialist doctrine, and is trying to throw dust in the eyes of the working class by profit-sharing and bonuses and green trading stamps? (Laughter and applause.)  
A: Yes, I think that is true, too.  
Q (Miss deFord): You include in your definition of the broader Socialism, Socialists, Anarchists, syndicalists and the I. W. Do you not also include the body of those who are endeavoring to reform the present economic system by means of Henry George's theory of the single tax and land values?  
A: Yes, certainly.  
Q (Mr. Sachmary): Isn't it possible that Socialism is tremendous in its strength and insignificant in its weaknesses, as is evidenced by its position in Germany?  
A: The Social Democrats are the man ringers for the Progressive Party that doesn't prove anything.  
Q: How are you going to stimulate production unless you allow interest on finance capital?  
A: I don't think we can for a long time induce people to lend their wealth without profit. The question is, aren't we paying too much?  
Q: Under the present system, is it a good policy for a farmer to borrow money to prove his farm?  
A: That depends on the farm.  
Q: In view of the unchangeableness of human nature, how are you going to expect the capitalists and millionaires to reform their attitude toward the present economic system?  
A: Human nature is the most changeable thing in the world.  
Q: What is your opinion in regard to the inheritance of wealth?  
A: It is one of the most over-worked institutions in our society.  
Q: Speaking of royalties on the

By GEORGE

At the meeting... afternoon... that the people... Meetings do not... group meeting... afternoon is... enjoy its follow... sessions. The a... to sixty, but the... double that num... ate together co... adds a great de... ment meeting... don't you send... put you on the li... notice of each... Mrs. Nellie Mc... A. Noyes "po... the "Folks" la... was a new feat... our enjoyment... vocational gu... vating and th... tively... The Baptist m... have asked Ally... the address that... "Can Relig... President Clas... Maine, and I... change were in... Recently... Greater Theolo... was one of... every Sun... friend in th... seen at Fo... Bennett of... of Ford Ha... the afternoon... They all... what we ar...



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Q: (Mrs. Solomon.) Why should money be given the same earning power as human beings?

A: It never should be; that is just the point.

Q: Do you think rich people are as interested as the poor in getting rid of the present system? (Laughter.)

A: I am afraid a poll taken among the rich would not result in as large an average; but I have associated with rich people who were earnestly studying how they might do something in their place to make the world better.

Q: (Mrs. Hoffman.) Why are the capitalists so jealous of the ownership of the means of life?

A: They do not believe that collective ownership would be effective.

Q: Until the public partnership is established, do you believe in trade unions?

A: I most emphatically do, and also in better trade unions.

Q: Do you think interest ought to be done away with?

A: Not immediately, but we ought to aim toward that.

Q: If there is strength in Socialism, how is it that the ministers of the Gospel are the last among the people to co-operate in it?

A: I should want the implication to be proved. There are some pretty active Socialists among the ministers of the Gospel.

Q: Isn't it true that the reason a larger number of working men are not Socialists is because of their ignorance of what Socialism would do for them?

(Laughter.)

Q: Couldn't we get along now without finance capital?

A: We could as a matter of abstract theory.

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A: Again I must ask the Socialists to tell us.

Q: What do you think of Mr. Ford's saying that Socialism doesn't do labor any good, and is it true?

A: I don't know if Mr. Ford said that; if he did, I don't agree with him.

Q: Couldn't the grist mill be worked on a co-operative plan?

A: Certainly, that is a possibility.

Q: Why does Socialism grow faster in foreign countries than here?

A: Because there are more abuses in foreign countries. (Applause.)

Q: You say we need no remedies; hasn't the literature of Socialism uncovered conditions that justify remedies of the most drastic kind, as advocated by the extreme Socialists?

A: Sometimes I have moods in which I should use just such language if I allowed myself to speak without second thought. Other times, when I have had my second thought first (Laughter) I don't really think soberly that we are making the most progress when we speak in those terms. "Remedy" is an unfortunate word to use.

Q: Are there not some people to inform whom we must say in effect, "Root, hog, or die?"

A: I wouldn't stand in the way of any of those forceful measures.

Q: Why don't tool and management capital belong in the same class with finance capital? The tools come down to us from past generations.

A: That is true, to that extent.

Q: (Mr. Sullivan): Isn't it one of the mistakes of Socialism to recognize the con-

duction unless you allow interest on finance capital?

A: I don't think we can for a long time induce people to lend their wealth without profit. The question is, aren't we paying too much?

Q: Under the present system, is it policy for a farmer to borrow money to prove his farm?

A: That depends on the farm.

Q: In view of the unchangeableness of human nature, how are you going to enlighten the capitalists and millionaires to reform their attitude toward the present economic system?

A: Human nature is the most changeable thing in the world.

Q: What is your opinion in regard to inheritance of wealth?

A: It is one of the most over-worked institutions in our society.

Q: Speaking of royalties on the realm of education, why do the colleges charge so much for their instruction?

A: They charge on the average about one-third of what the instruction costs. A student who shows real ability can get instruction for nothing in any first-class college.

Q: Under Socialism, what protection would the United States have if attacked by a foreign power? (Laughter.)

A: I am not the district attorney under the Socialist administration.

Q: After the public has been pretty generally persuaded that some change in our society is necessary, what program would you have for reforming John D. Rockefeller?

A: I would first of all keep President Wilson in office for four years more. (Applause.) Then I think we should manage to think of a lot of more things that would prevent the growth of more John D. Rockefellers.

Q: Is it not a fact that finance capital can get more than 6 per cent. on its money in a year's time by re-lending it on 6 months' notes?

A: If a bank did that in Illinois it would go to jail. But a four months' note would pay only four months' interest.

Q: Wouldn't the co-operative system in England benefit this country? Six million dollars were turned back to the workers last year in England.

A: It would be fine if we would adopt it. We aren't educated up to it.

(Continued on Page 3.)

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\* \* \*  
The Baptist ministers of Greater Chicago asked Allyn K. Foster to give the address that he prepared for us on "Can Religion Be Made Scientific?"

\* \* \*  
President Chase of Bates College, Lewiston, Maine, and Rev. Charles W. Gilkey of Chicago were in the audience last Sunday night. Recently President Milton G. E. Crozier of Theological Seminary, Philadelphia, was one of our attentive listeners. Almost every Sunday night I find some new friend in the audience whom I have never seen at Ford Hall before. Mrs. South Bennett of New York got her name of Ford Hall last Sunday, attended the afternoon and the evening meetings. They all seem to appreciate much what we are trying to do.

\* \* \*  
My friend, Dan Fisher of Dallas, Texas, runs the little weekly magazine published by the Dallas Advertising League. It is the brightest little sheet representing our organization's work that I find anywhere. Mr. Fisher has a clever way of using his friends as grist for his little mill. Every once in a while he flatters one of his friends by writing him a message on some special topic dear to his heart. The last subject assigned to me was "My Every Day Friends." What I wrote for my advertisement friends in Dallas, Texas, is just as pertinent to my friends at Ford Hall and so I will give you more of that same message:

**My Every Day Friends.**  
They are meat and drink to my soul. It is because of them that life is worth living. It is the sunshine of their lives that enable me to grow. And it is their belief in me that makes me never tire of the fight.  
Some of these every-day friends may be separated from me by the distance of continents or by a span of years. Nevertheless, they are in my heart and work in my life every day.  
Some come into my life one day and go out the next. The name and face may never be forgotten, but they helped me on that day and built their stone into the structure that I am rearing.  
Some are with me more hours in the day and more days in the week than are the members of my own household. The



AS IT LOOKS TO ME

By GEORGE W. COLEMAN, Director of the Ford Hall Meetings

servatism of churches and colleges and favored classes, instead of the conservatism of the working classes?

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At the meeting of the "Folks" last Sunday afternoon it was declared by several that the people who attend the Ford Hall Meetings do not realize that their smaller group meeting occurring every third Sunday afternoon is open to all who wish to enjoy its fellowship and share in its discussions. The attendance runs from forty to sixty, but there might be just as well double that number. The little supper we take together costs only 25 cents each and adds a great deal to the sociability. The next meeting comes February 15. Why don't you send word to Miss Crawford to get you on the list so that you will receive a notice of each meeting as it comes along?

Mrs. Nellie McL. Atwood and Miss Minnie A. Noyes "poured cocoa" at the supper of the "Folks" last Sunday afternoon. This was a new feature and it added much to our enjoyment. Mr. J. Adams Puffer's talk on vocational guidance was immensely interesting and the discussion of it very lively.

The Baptist ministers of Greater Boston have asked Allyn K. Foster to give them the address that he prepared for us on the theme "Can Religion Be Made Scientific."

President Chase of Bates College, Lewiston, Maine, and Rev. Charles W. Gilkey of Chicago were in the audience last Sunday night. Recently President Milton G. Evans of Cedar Theological Seminary, Philadelphia, was one of our attentive listeners. Almost every Sunday night I find some old-time friend in the audience whom I have never seen at Ford Hall before. Mrs. Fred Bennett of New York got her first glimpse of Ford Hall last Sunday, attending the afternoon and the evening meetings. They all seem to appreciate very much what we are trying to do.

Friend Dan Fisher of Dallas, Texas, has the little weekly magazine published by the Dallas Advertising League. It is a beautiful little sheet representing our work that I find anywhere.

courtesy and patience and good will provide the spiritual oxygen without which some of the best that is in me would suffocate.

Some there are who seem to know me through and through. They expect every victory that comes to me and fully understand my shortcomings. Anytime I turn around there they are right abreast of me; there is nothing to explain, nothing to make up. We start right in just where we left off the last time, no matter when or where that was.

Then there are the friends all around me whose potential good will I feel notwithstanding that barriers of circumstances have shut off all intercourse. Those many neighbors I do not really know, all those clerks in the office I see every day, those men in the shop, the "kids" playing along the street as I pass by, the policeman on the beat, the postman at the door, the street car conductor, the reporter seeking an interview, the salesman calling on me, yes, even the solicitor of charity—they are all potential every-day friends. And their active friendliness toward me is limited only by my capacity for friendliness.

If you think I have stretched the truth a bit as to those every-day friends of mine, try to imagine life without them. Suppose just for forty-eight hours I were to go through my regular schedule of life without any good mornings or good nights, without ever a smile, with no handshaking, never a kindly glance, no inquiry after the sick one at home, no interest in my affairs outside of business, no jokes sprung, no stories exchanged, no jollyng, no serious discussions of mutually interesting topics and, apparently, no desire on the part of any of my associates to have any friendly intercourse with me. Could I stand it for forty-eight hours? Wouldn't I just as soon be put into solitary confinement?

To be stripped of all our everyday friends would strike terror to our souls. Life wouldn't be worth living; there would be no sunshine in our souls and we would have no heart to keep up the fight.

THE STRENGTH AND WEAKNESS OF SOCIALISM.

(Continued from Page 1.)

two funds will be created: one from which loans will be made to enterprises that are really for the good of the public, without interest; and one a universal insurance fund to provide for the sickness and old age of all workers.

This world is not a grandfather's clock which has stopped ever since the days of Adam Smith. It is a live, progressive world, and it will keep on progressing all through those 15,000,000 and may be 100,000,000 years.

THE QUESTIONS.

(Continued from Page 1.)

Q: Doesn't the government already practice Socialism in the parcel post?

A: If you want to call that Socialism.

Q: Do you mean to imply that the Socialists think there would be no occasion for progress in the world after they had attained their end?

A: No, I think they would want progress still.

Q: Do you think the single tax would be an improvement?

A: I think its principle is correct. I do not believe in the single tax as an economic system.

Q (Mr. Rea): Do you oppose a return on property loans while you approve of the banks' 3 per cent.?

A: I oppose any recompense without a service. It is a question of fact whether a service has been rendered in the former case.

Q (Same): Is the division of capital into three parts sufficient? Have you recognized the value of man's thought as capital?

A: I was making a scale between kinds of property in which there is a minimum of social partnership and those in which there is a maximum.

Q: What do you believe instead of the single tax if you believe in its principle?

A: I think the tax on land values is good but I don't think it should be the only tax.

A COLLEGE PRESIDENT'S OPINION OF FORD HALL.

President Chase of Bates College, Maine



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brightest little sheet representing our or-  
ganization's work that I find anywhere.  
Mr. Fisher has a clever way of using all  
his friends as grist for his little mill, and  
every once in a while he flatters one into  
writing him a message on some special  
topic dear to his heart. The last subject  
he assigned to me was "My Every Day  
Friends." What I wrote for my advertis-  
ing friends in Dallas, Texas, is just as true  
and pertinent to my friends at Ford Hall  
and so I will give you more of that very  
same message:  
**My Every Day Friends.**  
They are meat and drink to my soul. It  
is because of them that life is worth living.  
They are the sunshine of their lives that enables  
me to grow. And it is their belief in me  
that makes me never tire of the fight.  
Some of these every-day friends may be  
separated from me by the distance of the  
continent or by a span of years. Never-  
theless, they are in my heart and working  
in my life every day.  
Some come into my life one day and go  
out the next. The name and face may now  
even be forgotten, but they helped me to  
live that day and built their stone into the  
structure that I am rearing.  
Some are with me more hours in the  
day and more days in the week than are  
the members of my own household. Their

...at us to those every-day friends  
try to imagine life without them. Suppose  
just for forty-eight hours I were to go  
through my regular schedule of life without  
any good mornings or good nights, without  
ever a smile, with no handshaking, never  
a kindly glance, no inquiry after the sick  
one at home, no interest in my affairs out-  
side of business, no jokes sprung, no stories  
exchanged, no jollying, no serious discus-  
sions of mutually interesting topics and, ap-  
parently, no desire on the part of any of  
my associates to have any friendly inter-  
course with me. Could I stand it for forty-  
eight hours? Wouldn't I just as soon be  
put into solitary confinement?

To be stripped of all our everyday friends  
would strike terror to our souls. Life  
wouldn't be worth living; there would be  
no sunshine in our souls and we would have  
no heart to keep up the fight.  
Then let us cultivate these friends by  
being more worthy of them.

**Ford Hall Folks**  
Edited by Thomas Dreier.

**P**UBLISHED 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 Meet-  
ings, which are held, under the direc-  
tion of George W. Coleman, every  
Sunday evening during the months of  
October to May, in Ford Hall, Ash-  
burton 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 Ser-  
vice, University Press, Cambridge,  
Mass. Subscription Price: \$1.50 for  
26 numbers.

...service. It is a question of fact whether  
a service has been rendered in the former  
case.

Q (Same): Is the division of capital  
into three parts sufficient? Have you recog-  
nized the value of man's thought as capital?

A: I was making a scale between kinds  
of property in which there is a minimum of  
social partnership and those in which there  
is a maximum.

Q: What do you believe instead of the  
single tax if you believe in its principle?

A: I think the tax on land values is  
good but I don't think it should be the  
only tax.

**A COLLEGE PRESIDENT'S OPINION OF  
FORD HALL.**

President Chase of Bates College, Maine,  
was at the Ford Hall Meeting last Sunday  
and expressed himself as most enthusiastic  
over the work we are doing. "The mere  
coming together," he said, "of so many  
elements in society, tends, when the meet-  
ings are held under such wise, kind and  
firm care as here prevails, to do a great  
deal of good. Those who are embittered  
can express themselves and because treated  
with candor and given a kind reply often  
lose their bitterness. Moreover, your move-  
ment is promotive of reading and of the  
study of serious social problems. This, in  
turn, induces a moral earnestness that  
leads people to wait and weigh methods,  
and in many cases to discuss the true prin-  
ciple of progress and then to adopt them.  
Thus improvement along lines which are  
in harmony with the great laws of society  
and human nature is substituted for ill-  
considered methods that would turn out to  
be aggravators of our difficulties rather  
than remedies for them."

**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 advertis-  
ing apply to Jacob London, Room 707, Ford  
Building, Boston, Mass.



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## FORD HALL FOLKS

### THE STORY OF MRS. EVA HOFFMAN.

By Mary C. Crawford.

One interesting thing about the Ford Hall Meetings is that they unite families. This is said to be true, also, of the automobile and of the moving-picture show. But it is peculiarly true of our movement because its appeal and power lasts through the week. What happened at Ford Hall on Sunday evening last and is going to happen here next Sunday evening is being animatedly discussed, as you read these lines, in hundreds of households all over Greater Boston! Mrs. Eva Hoffman, our energetic Socialist friend, has once or twice brought her "baby," aged seven, to the meetings, often brings her other daughter, now in her second year at High School, eagerly discusses what is said here with her younger son, who will enter Harvard next year, and reports with pride that her elder son, now a law student at Boston University, has decided to join our Town Meeting debates for the reason that every kind of politics and party view will there be represented. Nor is the head of the Hoffman family without his share in our affairs. On a recent noteworthy Tuesday, he "did what he could for Boston and our leader"—and he chanced to be the only member of the Hoffman family who could do just that particular thing. Though Mrs. Hoffman organized, some time ago, an Alice Stone Blackwell circle for suffrage work, she has not yet been able to get herself a vote.

Mostly, however, Mrs. Hoffman gets what she goes after. She it was who led the recent fight against the exorbitant price of meat that resulted in a chain of co-operative butcher stores being started for the Jewish people; the one in Brockton is still in successful operation by reason of the fact that local conditions in that town are favorable to advantageous buying.

Helping individuals, though, is the thing, which Mrs. Hoffman does best and most happily. She believes that nine out of every ten people who become a burden to society might have continued self-sustaining if intelligent individual aid had been given at the proper moment.

### A FORUM IN THE PAPER.

Beginning with our next issue we are to have a column or so each week devoted to little letters from the people. Thus our friends at a distance as well as those who share the privileges of our meetings will have a chance to express themselves on the big questions which so deeply interest us all. It has been suggested that we consider first the justice—or injustice—of present and pending immigration tests and a number of vital contributions on this topic are now in preparation. But any subject which offers a chance of interesting our readers may be discussed in this department. Write on one side of the paper only; write not more than 150 words, as our space is limited; sign your name and address (not necessarily for publication but as an evidence of good faith), and mail or hand your communications to Miss Crawford so that she will have them each Sunday. Our paper goes to press very early in the week and nothing received later than Sunday night can be used in the following week's issue.

### A TALK ON VOCATIONS.

Those who failed to come to the "Folks" meeting last Sunday missed a very interesting half hour. J. Adams Puffer, who knows more about boys than almost any man in Boston—having worked with them as a teacher, a juvenile court visitor, a camp leader and a vocation counsellor—told us in illuminating fashion how to know the work into which a child should be guided—and then answered a volley of questions from his auditors. He advocated that a life purpose be put into the child as early as possible and that hereditary talent be respected. He deprecated the "white collar tendency" in the choice of work, directed that "blind alley" jobs be carefully avoided and counselled that the possibilities of agriculture as a vocation be considered by the very many—too many—who now choose professional. It was a valuable and suggestive little talk and the Ford Hall Folks are very grateful to Mr. Puffer for coming out to give it to us.

### NEXT SUNDAY'S SPEAKER.

Prof. Edward A. Steiner, who will speak

sympathetic. More than that, it was from the inside, not superficial. One speaker alluded somewhat slightly to the character of the lodgers at the ordinary municipal lodging house and queried the wisdom of any measures for their relief. The replies were quick and effective. One citizen, clean cut and well-groomed, both physically and mentally, related his experiences when circumstances over which he later triumphed forced him to accept the hospitality (?) of the lodging house. Another citizen passionately took to task the system which, aided by the saloon, brought about such conditions. But they all spoke from the heart and from a profound intimate personal knowledge of the evils thus discussed.

The second measure was an order promising for the establishment of evening centers in the schools, and was referred to the Committee on Education, of which Henry Schnittkind is chairman.

### OTHER MEETINGS.

School of Social Science, Central Labor Union, and Women's Trade Union League, Lorimer Hall, Monday, February 2, at 8 p. m. "The Truth About Calumet," by Graham Romeyn Taylor, editor The Survey. Joseph C. Cannon of the Western Federation of Miners; a representative of the Calumet and Hecla Company.

Sunday Commons, Huntington Chamber of Commerce, Huntington Hall, Sunday, February 8, at 3.30 p. m. Charles Fleischer, leader.

Public Library, Thursday, February 5, at 8 p. m., Style in American Architecture, by Ralph Adams Cram. Sunday, February 2, at 3.30 p. m., James Matthew Barrie, Story Writer and Dramatist, by E. Charles Black.

Lowell Institute, Huntington Hall, Monday, February 2, and Thursday, February 5, at 5 p. m., Mohammedanism, by C. S. Hurgonje. Monday, February 2, Thursday, February 5, at 8 p. m., The Story of the Common Law, by Roscoe Pound. Tuesday, February 3, and Friday, February 6, at 8 p. m., Sound Analysis, by Dayton Miller.



share in our affairs. On a recent noteworthy Tuesday, he "did what he could for Boston and our leader"—and he chanced to be the only member of the Hoffman family who could do just that particular thing. Though Mrs. Hoffman organized, some time ago, an Alice Stone Blackwell circle for suffrage work, she has not yet been able to get herself a vote.

Mostly, however, Mrs. Hoffman gets what she goes after. She it was who led the recent fight against the exorbitant price of meat that resulted in a chain of co-operative butcher stores being started for the Jewish people; the one in Brockton is still in successful operation by reason of the fact that local conditions in that town are favorable to advantageous buying.

Helping individuals, though, is the thing, which Mrs. Hoffman does best and most happily. She believes that nine out of every ten people who become a burden to society might have continued self-sustaining if intelligent individual aid had been given at the proper moment. "I say that I must save two persons a year from pauperism," she confides, "and mostly I have been able to do that."

What a record for a woman without means, who, in addition to caring for her large family, helps her husband by conducting one of his two photograph studios. The family home is connected with the Boston studio, in the heart of Boston's Ghetto, and so Mrs. Hoffman, by night as well as by day, is accessible to every poor immigrant who lacks a friend. When an interpreter is needed by some one too poor to pay for such service, Mrs. Hoffman is called upon and answers the call. If money must be found to send a consumptive to California or to set up a deserted wife in a little candy business it is Mrs. Hoffman who undertakes and carries through the job. She knows how it feels to be a poor immigrant in a strange land, for she came to this country from Russia, an orphan of thirteen, and during her teens made her living as a garment worker. She understands better than almost any other person in Boston, too, the psychology of woman's nature. To hear her plead for her special interest at this moment, a poor woman who refuses to give up to charity the baby to whom she has been a foster-mother—is to have your heart-strings wrung! But Mrs. Hoffman believes in the coming of a day when things will be much better; and, somehow, as you talk with her, you believe in such a day, too.

esting half hour. J. Adams Puffer, who knows more about boys than almost any man in Boston—having worked with them as a teacher, a juvenile court visitor, a camp leader and a vocation counsellor—told us in illuminating fashion how to know the work into which a child should be guided—and then answered a volley of questions from his auditors. He advocated that a life purpose be put into the child as early as possible and that hereditary talent be respected. He deprecated the "white collar tendency" in the choice of work, directed that "blind alley" jobs be carefully avoided and counselled that the possibilities of agriculture as a vocation be considered by the very many—too many—who now choose professional. It was a valuable and suggestive little talk and the Ford Hall Folks are very grateful to Mr. Puffer for coming out to give it to us.

#### NEXT SUNDAY'S SPEAKER.

Prof. Edward A. Steiner, who will speak to us next Sunday evening on "The Inter-National Mind and the Inter-Racial Heart," is one of the most interesting personalities who comes to us. Dr. Steiner is no less renowned for his deep knowledge of immigration than for his extraordinary fund of amusing anecdotes. He can make you weep, too, for like all great humorists, he has a very tender heart and a gift for reaching the hearts of his hearers.

#### THE TOWN MEETING.

That the discussion in the Town Meeting will be from the heart is evident from the session of January 22. That thought struck hot from the heart is worth while and will command attention is also evident.

Two measures were presented to the Town Meeting, both of municipal concern. The first was an order appropriating \$100,000 for the establishment and maintenance for a year of three municipal lodging houses, one in the South End and one in the North End, and one in the West End. The amount was considered hardly sufficient and was raised by amendment to \$375,000, and in that shape was referred to the Committee on City Planning. That committee, of which George B. Gallup is chairman, has already begun its investigation. When that committee reports it will have definite, concrete information to give which will be worth listening to.

The discussion was keen, intelligent and

Graham Komeyn Taylor, editor The Boston Journal, editor of the Western Federation of Miners; a representative of the United States Trust and Hecla Company.

Sunday Commons, Huntington Chamber of Commerce, Sunday, February 8, at 3.30 p. m. Charles Fleischer, leader.

Public Library, Thursday, February 7, at 8 p. m., Style in American Architecture, by Ralph Adams Cram. Sunday, February 10, at 3.30 p. m., James Matthew Barrie, Writer and Dramatist, by E. C. Black.

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### Friends Who Are Coming

Feb. 8—Prof. Edward A. Steiner, "The Inter-National Mind and the Inter-Racial Heart."

Feb. 15—Symposium, "Breeding and Education"; Dr. Hugh Cabot, "The Problems of Education"; Dr. De Witt G. Wilcox, "Scourge of Venereal Disease"; Richard Cummings, "The Responsibility of Parenthood."

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

March 1—Leslie Willis Sprague of Chicago, "Tolstoy, the Non-Resistant."

March 8—Symposium, on "Journalism"; A. J. Philpott of the Boston Globe and Herald, to be announced.

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 London, "The Economic Aspects of Suffrage."

April 5—Mary Church Terrell, "Sam and the Sons of Ham."

April 12—Dr. Thomas C. Hall of New York.

April 19—Prof. Walter Rauschenbusch



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VOLUME II NUMBER 15

STRENGTH

THE MEETINGS ARE ENTIRELY FREE



**FEBRUARY 8.**—PROF. EDWARD A. ST. GRINNELL College, Iowa, a man who has been characterized as "one of the best authorities in this country on the subject of immigration," will come to this time taking for his topic "*The Inter-Mind and the Inter-Racial Heart.*" Dr. was born in Austria and lived and studied the world before settling down to his present professor of applied Christianity in a Western University. He has written one of the best books we have on Tolstoy, whom he knew well, and he is full of flowing of humour and of humanity. His lecture on our platform is still a glowing memory. Do not make a big mistake if you miss out on this

**FEBRUARY 15** is the date of a symposium which we think ought to be the best thing of its kind we have ever had on our platform. "*Breeding Men*" is to be the subject of the evening and DR. HUGH CABOT, DR. DE WITT G. WILCOX and REV. EDWARD CUMMINGS are the three speakers who will participate. Dr. Cabot's subject is "*The Problems of Sex Education,*" Dr. Wilcox's "*The Scourge of Venereal Disease*" and Mr. Cummings' "*The Responsibilities of Parenthood.*" Dr. Cabot is well known for the advanced position he has taken in Boston concerning the necessity of education in sex matters. Dr. Wilcox will be remembered as having once before given sane and sound advice from this



platform concerning health, happiness and morality. Mr. Cummings, though now a minister—these days of Edward Everett Hale in the pulpit of the Congregational Church—was formerly for a number of years professor of sociology at Harvard and for that post by a protracted period of study and travel in France, Italy and Germany and by a winter of residence at Toynbee Hall in the East London's Whitechapel district. He knows the handicaps that environment often presents to the sacred parenthood and seems fitted, in quite a natural fashion, therefore, to set an intelligent yet high ethical standard for all fathers.

**FEBRUARY 22.**—CHARLES BRANDON BOOTH who, from being associated for many years with his mother, Maud Ballington Booth, in her remarkable work for prisoners, knows thoroughly the life,—in prison and after,—of hundreds of men who have broken Society's laws, will tell us about the problems of Parole, of prison discipline and of rehabilitation when the sentence has been served as they present themselves to his clear vision. "*The Case for the Prisoner*" is a recital which will stir you to the



THE fame of Ford Hall has spread abroad, and the reality is so much more impressive than the fame in the same state of mind I was I reached home after speaking a piece in school. The folks asked was frightened. "F-frightened?" I was I was only scared!" This is a to type. (Laughter.) A man a thousand miles to address ar ought to be dead sure that he thing worth while to say. He mus that he knows what has been th erhand by his hearers, and that he thinks worth while have not arded by them. In Chicago I am ed a radical, but here I suppose ed tell me, "You are trying the toboggan half-way down I am afraid my ideas would fa ere that I wouldn't know in wha the 17th or 18th century they thrown aside. (Laughter.) am simply going to talk in plain fa some things that are near my I they are things near the hear ean citizens. I take it that you e about Socialism. (Laughter) I should have put my subject some Neglected Commonplace Everyday Thoughts about Social That is what I am going to anyway. The first of these places is that other people beside e—even people who are profess ealities—have begun to wake up t that there is need to put our so a stronger basis, and to redistrib e and benefits of society. The s that today the only people who are bly satisfied about our economic s the people who are either phenom d or phenomenally selfish, or ph e both. The third is that not a e who are dissatisfied with our p e economic institutions are bold enou e that dissatisfaction in public e enough to go ahead join e others to try to see what can b e. Many of them think the s e coordination of God, and they e beyond the idea of charity as a e in the future of the evils tha e roots in our present partially e economic institutions. The e that this matter of realizing that e questions to be solved and con e improved is not a matter o e year; it is not a matter of e want justice—even these th e justice is. Clarence Darrow sa