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# Ford Hall Folks ∞

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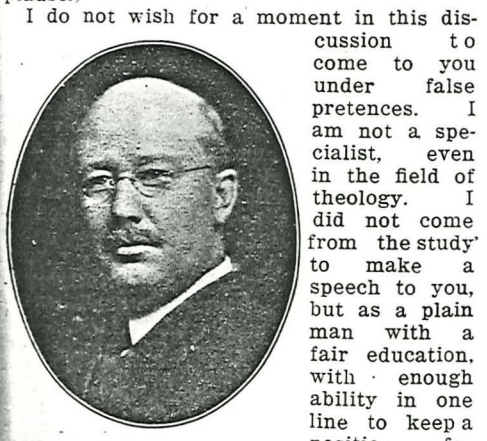
JANUARY 4, 1914

PRICE FIVE CENTS

## CAN RELIGION BE MADE SCIENTIFIC?\*

By ALLYN K. FOSTER

ONE great cause of all our evils is a misunderstanding of each other. The Millennium will come when men have patience enough to try to understand each other's point of view. (Applause.)



I do not wish for a moment in this discussion to come to you under false pretences. I am not a specialist, even in the field of theology. I did not come from the study to make a speech to you, but as a plain man with a fair education, with enough ability in one line to keep a position for four years in Worcester. (Laughter.) But I have a very profound and unshakable faith in a few things, and what I am going to say to you tonight is fundamental and central with me. If I can only hope to say it as I feel and think it, I know it will be of some use to you.

I believe that religion can be made scientific. I do not come as the representative of any particular form of religion. I do not come as an apologist for the Christian faith as such; I am speaking in larger terms. I do not come to discuss the special matter of revelation, or to defend religion on a basis of miracle. If every miracle declared to be true were proved to be untrue, I maintain that from a purely scientific standpoint religion would not be invalidated in a large way. Then what am I going to do? I do not know that I shall

as a warfare between sciences. But there is denominationalism in science just as in religion,—carried on by people who can't get high enough to climb over the fence and see what the other fellow's doing. (Applause.) Theory has an important place in science; it is not invalid. You can't have a science unless you have a theory first. When science has generalized from its facts it must stand upon them and draw a conclusion. Exactly the same thing is true of religion.

But religion is one thing, and theology is another. If there is anything in the universe which makes it possible that a power not ourselves acts upon us, then that power is there and we know it is there. You may have a theory about it that is wholly wrong. No one can attack your facts, but only your theory. All religions have given to the human race, in some form or other, in the course of their development, something that issued from the life of the person who told of it. We may reject their theories, just as we do alchemism or astrology, but the facts remain, and when a man believes in any religion there are certain things of which he is obliged to say, "I know this thing is true, and it has helped me in my life." Nine-tenths of the skepticism of so-called Christian people arises from the confusion of religion and theology. And what is religion? Religion is an interpretation of reality; it has to do with things as they are. That is big enough to cover any religion that produces upon the hearts of men any reaction whatsoever.

There are three fundamental things in every science. 1. Mystery—the ultimate question beyond all facts—out of which develop those facts. You are out of date if you say, "I hope to see everything." There are mysteries also in religion, but shall we do away with the reactions in religion because they come from an impenetrable

that it is creative, single, eternal and intelligent. Why not call that a God? Second, there is personality, the question of a personal God. The Life Force has created that thing which differentiates us from every other living thing, namely, our personality, which is composed of self-consciousness and self-determination or will. How can it create something greater than itself—for out of nothing, nothing comes? Third, there is communion between God and man. There are two departments to our thinking faculty, conscious and sub-conscious. Much of our action is reflex. If 90% of the processes of my body and my mind are working for me asleep or awake, it isn't hard to believe that that power working within us is a beneficent God above us. Fourth, there is immortality. Shall we live beyond death? I can't prove that—I must leave it to your hearts. But if the Life Force was strong enough to interpose between pure force and matter, and between the highest animal and man, I guess I will trust that personal God to bridge over the chasm of death—"even as ye are called, with one hope of your calling."

### NOTHING THIS WEEK FROM MR. COLEMAN.

Owing to the great amount of left-over material we had on hand, Mr. Coleman was good enough to give up his department this week and let us use his space for other things. Next week we shall hear from our leader again.

### IDEALISM AND PRACTICAL EFFICIENCY.

"The state cannot prosper unless the average man can take care of himself," said Theodore Roosevelt in one of his South American speeches; "and neither can it prosper unless the average man realizes that in addition to taking care of himself



four years in Worcester. (Laughter.) But I have a very profound and unshakable faith in a few things, and what I am going to say to you tonight is fundamental and central with me. If I can only hope to say it as I feel and think it, I know it will be of some use to you.

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Then what am I going to do? I do not know that I shall prove to the entire satisfaction of anybody a single statement I shall make. I do not know that I can take any religious creed and prove that every bit of it, beginning to end, is demonstrable as a proposition in geometry is demonstrable. All I am attempting to do is to enable you to look upon the laws and phenomena of religion as we do upon those of science. If, in other words, religion can be seen to be as reasonable, as yielding to cause and effect, as other things are, with the same limitations that other sciences have, that is the utmost I hope to prove. If you say to yourselves, "There is nothing essentially unreasonable about religion in its relations to man," then I can leave it to you to work out the details for yourselves.

Now, what is a science? In my boyhood, religion and science were assumed to be at war with each other. But the so-called hostility between them is over; the last gun has been fired. A science is an orderly statement of the facts, and the natural conclusions from those facts, in any field of knowledge. There is no such thing

\*The speeches and the questions and answers reported by Miriam Allen de Ford.

with enough ability in one line to keep a position for theories, just as we do alchemism or astrology, but the facts remain, and when a man believes in any religion there are certain things of which he is obliged to say, "I know this thing is true, and it has helped me in my life." Nine-tenths of the skepticism of so-called Christian people arises from the confusion of religion and theology. And what is religion? Religion is an interpretation of reality; it has to do with things as they are. That is big enough to cover any religion that produces upon the hearts of men any reaction whatsoever.

There are three fundamental things in every science. 1. Mystery—the ultimate question beyond all facts—out of which develop those facts. You are out of date if you say, "I hope to see everything." There are mysteries also in religion, but shall we do away with the reactions in religion because they come from an impenetrable mystery? 2. The fact, the phenomenon. When I was a student at Johns Hopkins we were told that everything was reduced to a materialistic mechanism. Now we are beginning to study the mind, and the facts of the mind that never issue in materialism. There are facts besides the ponderable facts; there are psychological laboratories in which they are beginning to tabulate religious experiences. 3. Theory—the attempt to account for the fact. The prevalent theory now is evolution, but before it there were others. Much of science has become orthodox and circumscribed. There is no warfare between science and religion, but there will always be warfare between the theorists in science and religion.

If science deals with these three things, so with equal truth does religion. There are the mysteries about religion you and I cannot grasp; there are facts of religion; and there is the theory held by this creed or the other. What are the data of religion? First, there is the fact of God. You can't prove mathematically that God exists, and yet people keep on thinking that He does. What do we know about the Life Force that is behind everything? We know

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#### IDEALISM AND PRACTICAL EFFICIENCY.

"The state cannot prosper unless the average man can take care of himself," said Theodore Roosevelt in one of his South American speeches; "and neither can it prosper unless the average man realizes that, in addition to taking care of himself, he must work with his fellows, with good sense and honesty and practical acknowledgment of obligation to the community as a whole, for the things that are vital to the interests of the community as a whole. There must be idealism; and there must also be practical efficiency, or the idealism will be wasted. We need sound bodies, we need sound minds in our bodies; but more than either mind or body is character—character, into which many elements enter, but three above all others—courage, honesty and common sense. If the ordinary men and women of the republic have character, the future of the republic is assured; and if in its citizenship rugged strength and fealty to the common welfare are lacking, then no brilliancy of intellect and no piled-up material prosperity will avail to save the nation from destruction."

The fate of all the institutions rests upon the brains and bodies of the babies of the world. Upon the inheritance given to one child by a man and woman may rest the destiny of a nation. From the brain of one of these children of men may spring a faith that will bathe in gore or glory the entire globe.



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## THE QUESTIONS

Q: If you as a Baptist believe in the Bible as a revelation of God, how could any scientific truths affect your religion?

A: There are two ways of making a statement—with accurate scientific truth and in terms of the knowledge of the speaker. The Bible is a veracious book, in the sense that it tells what the people saw and believed honestly, even if they were wrong.

Q: Do you not think the study of geology in the high schools would influence young minds against the teaching of the Old Testament?

A: Yes, unless you had a sensible teacher.

Q: Is every man's religion scientific?

A: So far as it deals with actual realities.

Q: If you subtract theology from religion, what is left? Does not religion merely assume its mysteries to be facts?

A: No, there are actual religious phenomena—conversion, for instance.

Q: Has not religion been the greatest obstacle in blocking humanity in its pathway toward progress?

A: Religion never has, but theology has.

Q (Same): Has not the light of the twentieth century eclipsed religion?

A: I need only instance Herbert Spencer, who was at heart deeply religious, and men like Sir Oliver Lodge.

Q (Mr. Victorson): Science is necessarily analytical. Religion defies analysis; it is wholly synthetic. Why try to make religion scientific, or science religious? Why not leave each to its own field? (Applause.)

A: Religion and science do not occupy different spheres. Besides, science is synthetic as well as analytical and religion analytical as well as synthetic.

Q: How would you distinguish between body and spirit?

Q: Science says the world goes round the sun and the Bible says the reverse. What about that?

A: The Bible tells the truth as it saw it.

Q: What psychological tests can determine the amount or quality of religious feeling men have?

A: One is a questionnaire on prayer, which has been tabulated and correlated and conclusions made from it.

Q: Isn't there a fair answer to every honest question somewhere, whether it be sacrilegious or not?

A: Absolutely.

Q: Science in time can work out of its mysteries; can religion ever do so?

A: Science never has, so far.

Q: What is your personal opinion of reincarnation?

A: It is not unthinkable to me, but I cannot say definitively.

Q: From a religious standpoint, would thought and belief be synonymous in controlling the religious consciousness?

A: I should not say they were synonymous.

Q: How could a belief in a personal God be a good example to us when the deity doesn't show that personality in His dealings with society?

A: I think in some cases He does—the world is better now than it was a hundred years ago.

Q: What do you think of a religion that will not allow science to be applied to it?

A: I think it will shrivel up and die.

Q: Could it be proved scientifically that the world was created in seven days? (Laughter.)

A: It is my humble opinion it could not.

Q: How can people accept from ministers as scientific facts their views about the invisible world when they have not demonstrated their capacity to investigate the visible world? (Applause.)

A: Yes, and so they did chemistry.

Q (Mr. Bodfish): Is there any room for entertaining a belief in freedom of the human will in the scientific realm?

A: Yes, I should say so.

Q: Would men like Darwin, who believed in the evolution of man from the animals, be called irreligious?

A: No—Darwin was very religious at heart.

Q: Is not our theory of heaven a child's story? How can we prove that we have souls and animals have not?

A: There is a universal hope for heaven which would seem to prove that it exists. The common opinion of scientists is that below ourselves there is no self-consciousness.

Q: Isn't it true that, although science and religion both have mysteries, science has been proving facts out of its mysteries and religion has not?

A: They have both been doing it.

Q: What is your attitude toward Christian Science?

A: Extremely friendly. I think their theology is bad, but they have evolved a set of ideas which enable them to live happily with others.

Q: If the feminist movement keeps on, will you not soon have to refer to God as "She" instead of "He"?

A: Not only that—for there is reason to believe that the female principle is greater than the male—but we shall have a Mrs. Santa Claus in the bargain!

Q: Do you believe that God predestined all events to occur?

A: I am not a fatalist. Predestination versus free will is one of the unsolved problems of theology and philosophy.

Q (Miss Morgan): What do you think of Sir Oliver Lodge's statement that science will yet be able to prove immortality?

A: I don't see why it may not be proved. The great fault of orthodox science is its refusal to admit new facts when it has once formed its theory.

Q (Mr. Freeman): If religion grows out of the inevitable facts of human life why should we not have a human religion?

A: You would be amazed to know how

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A: Religion and science do not occupy different spheres. Besides, science is synthetic as well as analytical and religion analytical as well as synthetic.

Q: How would you distinguish between body and spirit?

A: That is hardly in my field, but I can only say that when I am dead I am a very different person from what I was when I was alive.

Q: If there is a personal God, is not a petitionary prayer sinful?

A: No, we have not yet found out fully how far God communes with us.

Q: Why is it that the more society advances, the more it exempts itself from religion?

A: A hundred years ago France abolished God; now it has gone back to Him. There is never objection to religion, but to the organized expression of religion.

Q: What do you think of Paine's "Age of Reason"?

A: I haven't read it for so many years that I shouldn't like to answer offhand.

Q: If religion is scientific, then oughtn't we to say that people are becoming unscientific, because they are going away from religion?

A: No true scientist can afford not at least to examine religion.

Q: If God is personal, and the sum of all the virtues, why did He create the kind of world we have?

A: God isn't through with us yet. Besides, the primary entity is our spirit, and it is beyond question that much of our so-called adversity tries and proves the spirit.

Q: Will you explain your position on the human paternity of Jesus?

A: I said I wasn't going to be examined for my ordination. (Laughter.) That is one of the open questions in my mind.

God is a good example to us. His deity doesn't show that personality in His dealings with society?

A: I think in some cases He does—the world is better now than it was a hundred years ago.

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Q: How can people accept from ministers as scientific facts their views about the invisible world when they have not demonstrated their capacity to investigate the visible world? (Applause.)

A: I never raised an acre of wheat in my life, and I eat bread every day.

Q: Does God, as the Life Force, demand ritual by threat of damnation?

A: I do not believe any faith has the right to force any ceremonies on a man who doesn't believe in them. (Applause.)

Q: When will man evolve to a plane where God's precepts can be obeyed without dogmatic theory?

A: Dogma is only wrong when it is violated.

Q (Mrs. Hoffman): What do you think of two Christian nations arming themselves and hiring chaplains to shoot each other down with prayer?

A: I think they both ought to be ashamed of themselves.

Q (Mr. Hogan): If God isn't scientific enough to prove His own existence, do you think a human being can do it? It is the demonstration of facts by proportion that makes science. Can you do that with God?

A: God has demonstrated Himself by producing men with His qualities—Lincoln, Mazzini, Jesus.

Q: May each person trust his own conclusions from the facts of religion, and would it not be advisable to give children instruction in the facts and let them choose their own religion when they are grown?

A: You would have to be very careful about acquiring your facts.

Q: Did they not in the olden days attribute all unknown things, like thunderstorms, to God?

Q: Do you believe that God predestines all events to occur?

A: I am not a fatalist. Predestination versus free will is one of the unsolved problems of theology and philosophy.

Q (Miss Morgan): What do you think of Sir Oliver Lodge's statement that science will yet be able to prove immortality?

A: I don't see why it may not be proved. The great fault of orthodox science is its refusal to admit new facts when it has once formed its theory.

Q (Mr. Freeman): If religion grows out of the inevitable facts of human life why should we not have a human religion?

A: You would be amazed to know how many ministers would like to do away with ceremonies as necessities.

Q (Same): If I wanted to join your church and did not care to be immersed could I do so?

A: I would let you.

Q: Do you not know that hundreds of men have been religious in the deepest sense, but never have experienced conversion?

A: I never said that a man could not be religious unless he had experienced conversion.

## Other Meetings

School of Social Science, Lorimer Hall, Monday, Jan. 5, at 7.30 P. M., East Side Types (Monologues), by Mary Agnes Besant and Songs of the People, by Mrs. Bertha Cushing Child. 10c.

Sunday Commons, Huntington Chamber Hall, Sunday, Jan. 11, at 3.30 P. M. D. Charles Fleischer, leader.

Public Library, Thursday, Jan. 8, at 8 P. M. Picturesque Nuremberg, by Martha A. S. Shannon. Sunday, Jan. 11, at 3.30 P. M., The Sistine Chapel, by Harriette Hensley Winslow.

Lowell Institute, Huntington Hall, Monday, Jan. 5, at 5 P. M., America and France in Contact in the Past, by Fernand Bendaensperger. Monday, Jan. 5, and Thursday, Jan. 8, at 8 P. M., The Man behind the Vote, by Graham Wallas.

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PUBLIC SCHOOL NIGHT AT FORD HALL

Following what has come to be a custom with us we will discuss next Sunday evening,—the Sunday immediately preceding our Boston city election, in the course of which members are also chosen for the School Committee—some of the outstanding difficulties and defects in the administration of our schools. Miss Margaret Slattery, the well-known platform speaker, will tell us what has been done in Fitchburg—and might be done here—by a liberal use of welfare teachers, and Mrs. Susan W. FitzGerald, a member of our Citizens' Committee, will discuss "One Fundamental Difficulty in Making Our Public Schools Successful."

WHAT AN ADVERTISING MAN THINKS OF FORD HALL.

ADVERTISING men have a keen sense of values. This is how our meeting Sunday night impressed the president of the Worcester Publicity Association:

"I may as well say it frankly at the outset. I wish every city might have its Ford Hall—a forum of the people where the big, broad, progressive thoughts of the day might be given free expression to those mentally hungry, and there are countless thousands. We progress by getting together for the honest interchange of ideas, not by setting ourselves apart or gathering into small groups and acquiring narrow and perhaps perverted ideas of our problems.

"Three things impressed me strongly about the meeting I attended. First—the many walks of life represented in the audience and the marked difference in ages ranging from the venerable scholar to the youth of both sexes. Second—the close attention with which every word of the speaker was followed and the quick appreciation of the finer points of his argument. Third—the deep grasp of fundamentals possessed by even some of the younger of the audience as indicated by their questions.

"If America is the melting pot of the nations of the world, certainly such meetings as this represent the actual fusing process of scattered, indiscriminate thought into the finer metal of individual development and citizenship generally. Vigor, tolerance and progress are the three sol-

DAGO AND SHEENY AND CHINK.

Not alone is Ford Hall in sending forth thoughts of neighborliness. At a recent meeting of the Boston City Club, Dr. Francis Clark, the father of the Christian Endeavor movement, pleaded for greater appreciation of the worth of immigrants. His tribute to the men and women who are enriching America with their wealth of physical and mental energy is one of the best that has been offered to a Boston audience in years. In addition to his own talk he read Robert Haven Schauffler's "Scum of the Earth," and this poem by Bishop McIntyre:

Dago and Sheeny and Chink,  
 Greaser and Nigger and Jap,  
 The Devil invented these terms, I think,  
 To hurl at each hopeful chap  
 Who comes so far o'er the foam  
 To this land of his heart's desire,  
 To rear his brood, to build his home,  
 And to kindle his hearthstone fire.  
 While the eyes with joy are blurred,  
 Lo! we make the strong man shrink  
 And stab the soul with the hateful word—  
 Dago, and Sheeny, and Chink.

Dago and Sheeny and Chink,  
 These are the vipers that swarm  
 Up from the edge of Perdition's brink  
 To hurt, and dishearten, and harm.  
 O shame! when their Roman forbears  
 Walked  
 Where the first of the Caesars trod.  
 O shame! when their Hebrew fathers  
 Talked  
 With Moses and he with God.  
 These swarthy sons of Japhet and Shem  
 Gave the goblet of Life's sweet drink  
 To the thirsty world, which now gives them  
 Dago, and Sheeny, and Chink.

BECAUSE OF A DIFFERENCE OF UNIFORM.

In Ford Hall are representatives of many parties and creeds. To them let us say with Carlyle:

Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under Heaven's captaincy, to do battle against the same army—the empire of Darkness and Wrong? Why should we mis-know one another, fight not against the enemy but against ourselves, from mere difference of uniform?

I must always remember that when I

IS IT ALL "MOONSHINE"?

Mr. Coleman's special article in the "Ford Hall Folks" for Nov. 30 is, it seems to me, the result of a rather poor Politico-Economical method. He happens to know of one large concern whose profit averages 3½ per cent. This leads him to think that the same is apt to be the case with many—if not all—business establishments. All of which is followed by the inference that, if knowledge of such and similar facts be spread, a good deal of the "moonshine" about the employee being robbed by the employer would be done away with.

Now, friend Coleman's starting point is, in my opinion, altogether wrong. This is not the way to compute profits and wages. A method of this kind has to be one-sided, if only for the reason that it confines our investigation to a given business enterprise, and we inevitably overlook the fact that members of given business concerns are generally interested in other business enterprises, as well as in real estate, banks, etc., all of which forms an endless chain of profits and dividends. Such things cannot be isolated; you have to consider them as constituting a complete and connected unit and analyze them accordingly.

The way to do this is to compute the entire amount of wealth of any given nation; how much of it is expended for running the government, both local, state and national; how much remains and how it is distributed. This method, friend Coleman, would lead you to altogether different conclusions; as it did the greatest modern political economists, such as J. S. Mill, Karl Marx and many others.

But this is not all. What about the enormous amount of wealth which disappears in the form of waste? Much is done now, or professed to be done by efficiency experts and others, to eliminate this only too pronounced evil. But what is commonly overlooked is the fact that that condition is rendered necessary by the present state of society—is, in solid fact, part of it. Imagine a comparatively well-organized society, without unproductive labor, every human effort resulting into something really useful, and you imagine a society altogether different from the one prevailing at present.

Now to conclude: The endless chain of profits and dividends, as well as the enormous amount of waste, constitute but forms of surplus—value produced by hand and brain workers. This being the case, the



am not a atheist. I believe in a free will is one of the unsolved problems of theology and philosophy. (Miss Morgan): What do you think of Oliver Lodge's statement that will yet be able to prove immor-

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### Other Meetings

of Social Science, Lorimer Hall, Jan. 5, at 7.30 P. M., East Side (Monologues), by Mary Agnes Besant, "The People of the People," by Mrs. Bertha Child. 10c.

ay Commons, Huntington Chamber, Sunday, Jan. 11, at 3.30 P. M. Dr. Fleischer, leader.

c Library, Thursday, Jan. 8, at 8. Picturesque Nuremberg, by Martha Cannon. Sunday, Jan. 11, at 3.30 P. M. The Sistine Chapel, by Harriette Henslow.

ll Institute, Huntington Hall, Monday, Jan. 5, at 5 P. M., America and France in the Past, by Fernand Berger. Monday, Jan. 5, and Thursday, Jan. 8, at 8 P. M., The Man behind the Man, by Graham Wallas.

lems.

"Three things impressed me strongly about the meeting I attended. First—the many walks of life represented in the audience and the marked difference in ages ranging from the venerable scholar to the youth of both sexes. Second—the close attention with which every word of the speaker was followed and the quick appreciation of the finer points of his argument. Third—the deep grasp of fundamentals possessed by even some of the younger of the audience as indicated by their questions.

"If America is the melting pot of the nations of the world, certainly such meetings as this represent the actual fusing process of scattered, indiscriminate thought into the finer metal of individual development and citizenship generally. Vigor, tolerance and progress are the three solvents of bigotry, ignorance and indifference—the mighty forces back of civilization which should be given every opportunity for the biggest, the strongest and the finest possible expression. By so much as they receive such expression shall we go forward as individuals and as a nation, and by so much as they are hindered shall our growth be retarded—shall civilization itself be obstructed in its courses.

"The address of Rev. Allyn K. Foster on the Scientific Aspects of Religion, was not only a most practical expression of his abilities as a convincing speaker and a deep thinker, but his courage as a man in breaking away from the trammels which limit the work of many of his professional brethren. He quickly established the point of contact with his hearers and sent home a message of tolerance, sympathy and progressive thought generally that is bound to be an uplift to those who have freed themselves from the limitations they expect to find in others.

"Knowledge is power. May this forum of the people continue to create that power, sending it broadcast over the land, bringing other peoples and other cities to a realization of the possibilities for self-development easily within their reach."

With Moses and he with God.  
These swarthy sons of Japhet and Shem  
Gave the goblet of Life's sweet drink  
To the thirsty world, which now gives them  
Dago, and Sheeny, and Chink.

### BECAUSE OF A DIFFERENCE OF UNIFORM.

In Ford Hall are representatives of many parties and creeds. To them let us say with Carlyle:  
Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under Heaven's captaincy, to do battle against the same army—the empire of Darkness and Wrong? Why should we mis-know one another, fight not against the enemy but against ourselves, from mere difference of uniform?

I must always remember that when I speak to my neighbor I am conversing with divinity.

### 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 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, Mass. Subscription Price: \$1.50 for 26 numbers.

many others.

But this is not all. What about the enormous amount of wealth which disappears in the form of waste? Much is done now, or professed to be done by efficiency experts and others, to eliminate this only too pronounced evil. But what is commonly overlooked is the fact that that condition is rendered necessary by the present state of society—is, in solid fact, part of it. Imagine a comparatively well-organized society, without unproductive labor, every human effort resulting into something really useful, and you imagine a society altogether different from the one prevailing at present.

Now to conclude: The endless chain of profits and dividends, as well as the enormous amount of waste, constitute but forms of surplus—value produced by hand and brain workers. This being the case, the former—profits and dividends—are simply received by people who did not earn them. I wouldn't use the term "robbed." That's a harsh word; and firmness of purpose and clearness of view don't necessitate vulgarity of expression. "Unearned possessions" is just as good a term as any other and is in conformity with the rules of politeness and amiability. That's my name for it. But what's in a name, after all? It's the thing, and not the name, that counts.

H. S. VICTORSON.

A man has traveled quite a distance toward Wisdom when he is able to see that his associates have quite as much right to their opinion as he has to his.

\* \* \*

We get what we need when we need it. Which is not the same as saying that we get what we want when we want it.

### 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.



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## FORD HALL FOLKS

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### THE STORY OF MR. AND MRS. SULLIVAN.

By Mary C. Crawford.

Occasionally, even in these days, one meets a couple who seem perfectly matched. When such a couple are no longer young people, have indeed grown children of whom they are justly proud, they help the sceptical among us back to renewed faith in marriage as an institution. But this is the story of Mr. and Mrs. John J. Sullivan—not a dissertation on the Ethics of Marriage and Divorce. To Dr. Stanton H. Coit of London has been assigned that topic in our Ford Hall schedule.

Mr. Sullivan is a gentle gray-haired man with kindly blue eyes behind his gold-bowed spectacles. His tastes are those of a scholar though he is no less enthusiastic over the joys of raising strawberries, peaches, gooseberries and plums on the half acre of land at his West Roxbury home than over Thomas Buckle's "History of English Civilization," Spencerian philosophy and the fascinating literary style of our own John Fiske. Alfred Russel Wallace is another of his bookfriends, the optimistic note in this man's work and the way in which he reconciles religion and science particularly recommending itself to one of Mr. Sullivan's temperament.

For John J. Sullivan is one of our "incurably religious" people; he declares indeed that it is the constant emphasis put at Ford Hall on the spiritual side of life which chiefly attracts him to our meetings. A Roman Catholic by birth and training, he had been wandering about for many years outside the Church, searching everywhere for something he could not find until, on the night when Charles Sprague Smith gave his wonderful talk on "The Brotherhood of Man"—back in our first season—he happened in at Ford Hall and found a new heaven and a new earth opening to his hungry soul. Ever since he and his wife have been among our most enthusiastic attendants. Mrs. Sullivan had never ceased to be a good Catholic. Mr. Sullivan confesses that he is now pretty nearly ready

### A LETTER FROM PANAMA.

Dear Ford Hall Folks:

"Away down south in the Torrid Zone,  
North latitude nearly nine,  
Where the eight months' pour once past  
o'er,

The sun four months doth shine;  
Where 'tis eighty-six the year around,  
And people rarely agree,  
Where the plantain grows and the hot wind  
blows.

Lies the Land of the Cocomat-Tree."

Mr. Coleman has asked me to write you a few lines about the life in the Panama Canal Zone, and I am very glad to have the opportunity to send you my greetings from this distant jungleland of the tropics.

The life of the Americans in the Canal Zone differs so materially from that of the people in the "States" that one can easily imagine one's self living in an independent nation of vastly different interests and pursuits. For all practical purposes the government of the Canal Zone is indeed independent of the United States, it having a chief executive,—the Governor of the Canal Zone,—a judiciary, public school system, fire and police departments, a penal institution, an independent postal service, etc., and a subsistence department, which embraces the Canal Commission hotels and Commissary, the latter supplying the Canal workers with food and general supplies at prices slightly above the figures at which the government secures it. It would be of particular interest to our co-operative societies and other organizations, looking to the reduction of the high cost of living in the United States, to find how efficiently the job of feeding over 35,000 people, representing about 40 nationalities, is performed by Uncle Sam.

In the Zone there is no place for the private dealer, hence, the unscrupulousness so common in the business world, is here unknown. The Isthmian Canal Commission supplies all necessary things to its employees with no lust for profits, and there seems to be no clamor on the part of the people for the "blessings of competition,"

what few white men seem to understand—that the land and the richness thereof belong to all God's children, and he who would eat must work. In the tropical forest there is neither master nor servant, capitalist nor proletarian. No "class conflict" here to embitter the hearts of men. In the jungle there is enough for all, and contentment is the rule of life. Peace and good-will reign supreme in the jungleland of the San Blas Indians.

MAURICE GERTLIN.

### MARY ANTIN'S FATHER AT FORD HALL

The fine face of Israel Antin reveals one source of the strength of his gifted daughter. He has been an interested visitor at our meetings. "What do I think of Ford Hall?" he repeated. "I come every time I can and urge my friends to come.

"There are so many fine things about Ford Hall that I cannot tell them all. But one thing impresses me every time I come. Jews, Italians, Greeks, Americans, men of every country and of every economic and religious creed enter the hall but leave their peculiar angles of vision—at least the sharp points—at the door. The moment they settle in their seats, they are simple Ford Hall Folks, earnest seekers after the truth, of course with their own convictions but tolerant each of the other's faith."

### THE UNIVERSAL RELIGION.

"Labor," wrote Henry Demarest Lloyd, "is the universal religion, but no less religion are the daily recurring hours of drudgery and routine." We are religious in our joy and in our great grief, in our splendid successes and in our heart-breaking failures. Wherever man aspires to something finer and higher and richer, there is true religion.

There was once a boy in a print-shop used to pretend that he was the superintendent. Whenever he did a bit of work, it was only to clean the rollers on the press. He did it as he imagined he would want done if he were superintendent. He became superintendent.



For John J. Sullivan is one of our "incurably religious" people; he declares indeed that it is the constant emphasis put at Ford Hall on the spiritual side of life which chiefly attracts him to our meetings. A Roman Catholic by birth and training, he had been wandering about for many years outside the Church, searching everywhere for something he could not find until, on the night when Charles Sprague Smith gave his wonderful talk on "The Brotherhood of Man"—back in our first season—he happened in at Ford Hall and found a new heaven and a new earth opening to his hungry soul. Ever since he and his wife have been among our most enthusiastic attendants. Mrs. Sullivan had never ceased to be a good Catholic. Mr. Sullivan confesses that he is now pretty nearly ready to return to the Church of his fathers. Through Radicalism and Revolt he has come back, with our help, to Religion.

The Sullivans have four boys. The oldest of the four, now twenty-five, his father whimsically pronounces a "sad reactionary." Graduated from the High School at the early age of twelve, this lad was sent by his father, at considerable sacrifice, to Bowdoin College. There, however, he worked very hard and so was able to complete his four years' course with honors in three years. Young Sullivan, now twenty-five, is doing exceedingly well for himself in the world—so well that he thinks there is no reason every other youth may not attain just as great success as he has done.

Those of us who are older and can see farther feel that his contention might be sustained—if all the other young fellows had been blessed with parents like his!

Nature has a way of giving to each of us the thing we need most for our development. The wise physician doesn't always prescribe sweet-tasting medicine.

The man of strong personality or character is one of whom it may be written: "And all the multitude sought to touch Him; for power came forth from Him and healed them all."

It is well to expect much of your friends, but not too much. Do not ask the hunchback to stand upright, and do not too harshly condemn the fish which for reasons of its own refuses to fly.

braces the Canal Commission, the latter supplying the workers with food and general supplies at prices slightly above the figures at which the government secures it. It would be of particular interest to our co-operative societies and other organizations, looking to the reduction of the high cost of living in the United States, to find how efficiently the job of feeding over 35,000 people, representing about 40 nationalities, is performed by Uncle Sam.

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With a wage scale considerably higher than that which prevails elsewhere, living quarters furnished free of rent, food and clothing supplied at moderate cost, entertainments and social diversion furnished by the government, the Canal Zone worker is comparatively free from the economic pressure which bears so heavily on his brethren in the "States." Here no fashion creators or advertising spellbinders hold sway to stimulate an artificial desire for needless things, and so folks are not concerned with being "in style," but dress in conformity with comfort and unrestricted personal taste.

Close by, in the solitude of the brooding jungle, dwells a primitive people, living the daily life in all ancient simplicity—San Blas Indians they are called. In their huts of bamboo and thatch they have dozed away these many centuries, neither knowing nor seemingly caring to know of the great work of the big ditch just beyond, nor, yet again, of the busy world of education, politics and business that throbs all around them. Not a sound do they hear. Of the white man's life of toil and anxiety they know nothing, for the river has its fish, the jungle, iguanas, wild pigs and birds, the garden patch, yams, papaya, bananas, mangoes and other fruit. A few pieces of linen and calico supply sufficient clothing, for summer is perpetual and the climate never changes. No landlord has been enthroned to exact tribute from all who would have access to the land, and they appear to know

## THE UNIVERSAL

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## Friends Who Are Coming

Jan. 11—*Symposium*, "What Is the Matter With Our Public Schools?" Miss Margaret Slattery of Fitchburg and others to be announced.

Jan. 18—Bishop Charles Williams of Michigan, "Why I Work for the Single Tax."

Jan. 25—Dr. Albion Woodbury Small, Chicago University.

Feb. 1—Alexander Irvine of New York.

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

Feb. 15—*Symposium*, "Breeding Speakers to be announced.

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

March 1—Leslie Willis Sprague of Chicago.

March 8—*Symposium*, on "Journalism," A. J. Philpott of the *Boston Globe* and others 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 England, "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 Rauschenb