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RELIGION AND SOCIAL REVOLUTION*

BY THOMAS C. HALL



WHEN I use the word "religion" I use it without any attempt at exact definition. We all know something about religion, whether we like it or not, whether we make it our own or attack it, whether it seems to use the herald of a new era or a reactionary force to be combated;—all alike have some definition of their own of religion.



And religion remains today, as it has been in all the centuries of which history gives us any account, one of the mightiest forces in the life of humanity.

The question that is surely of great importance to any man or woman

thinking socially is: "What is religion to us? How shall we relate ourselves to religion? Is it something slowly passing away to give rise to something better in its place as an organizing force, or is it something which we shall have to make our own and make terms with?" Very grave mistakes have been made through the misapprehension of what religion actually is and

In the first place, it is well for us to remember that all the great forces are known only by the things they do—electricity, gravitation, religion. Religion is a force whose activities we see on every hand. Every civilization bears the marks of this mighty religious force, in raising temples, setting apart priesthoods, laying sometimes galling commands on the necks and lives of men and women, mastering the details of human life. One cannot, then, but return and ask himself, "What is this force? Is it something which is disappearing, and must disappear, that we may be governed by

rise to it. The results of the moment blossom out and pass away, but the great reviving, renewing energy marches on.

All over this land the churches of this country have been gathered to proclaim the Easter message—one of the oldest religious messages in humanity's history, going back into the centuries before Christianity, which we do not have data to number. It is linked with men's awe and rejoicing, as he sees the cold garments of winter scattered by the rising summer sun, and watches for that resurrection from the dead when the yellow grass blossoms into its green. The winter sleep is over, and death has been overcome. We rejoice in the renewal of nature—in the resurrection. But has any springtime really incorporated all of that energy? Has any coming season really exhausted the vital force? From year to year the world grows richer in its life, larger in its meaning, more overwhelming in its hope. To us the resurrection means a new humanity, a new world, a new life, a new power, for God is rising, inexhaustible in His power! (Applause.)

And so in religion and the churches. Religion is not a force that can exhaust itself in giving rise to some impatient new denomination. Some theologians may tell you that at last the true religion has come and all has been embodied and the life of God fully manifested in their sect. We know in our deepest hearts it is not true. No sect, no church, no institution, has yet fully incorporated the returning energies of the divine life. (Applause.) And these energies are religion and the churches.

Let me point out again that many of our friends, impatient with religion, should be really impatient simply with the churches. (Applause.) And we must ask ourselves: "How well-grounded is our impatience with the churches?" I should like to point out to you that all institutions are in the nature of the case conservative—sometimes reactionary. A little thinking reveals the reason:—that is the very nature of the beast, that is what the institution is for—to conserve. The winds carry away the prophet's message without it. All institutions are conservative: I don't know a more con-

tionship with something that passeth not away. We are building, not for mere time, but for all time. The values you and I hold dear are eternal because they are divine. And if we can so relate our social hope with that instinct of eternity, we shall link ourselves not only with the future but with the past. The life of the lonely Nihilist in Siberia today is linked with that of the old prophets, with that of Buddha—it is eternal in the life of Jesus Christ, in whom we have seen God giving Himself completely to humanity, with the vision of that larger hope, the promise of eternal value.

I should not like to part with any of the theological apparatus under which my religious life has come to me. There are many things I believe with all my heart. And yet I hope I am sensible enough to separate them from the great essence of the thing. But in our attitude to religion we must remember how burdened are all our visions and all our thoughts by the weaknesses and extravagances of our own lives and the lives behind us, burdening and sometimes crushing the Life within all of us. Therefore, let us not be impatient with the narrowness and even the brutality under which the great instinct which links humanity to God has made itself felt in the life of man. I recognize that it is easy for us to find a particular organization or belief in our way. Very well: do your best to undermine it; but be sure that as you do that you do not destroy more than you intend. When you attack, as attack you must, many of the institutions of religion, many of the dogmas of the church, many of the things that are in the way of social progress, use your knife and make it sharp, but have the skill simply to free and not to destroy. (Applause.)

We are on the verge, as we all know, of tremendous social changes all over the world. If you are going to destroy the churches before those changes come your task is a hopeless one. I do not care what you may hope, the facts are all against you. Never was religion doing more work in the world than today. Christianity has been stirring Mohammedanism and Buddhism into greater activity. You cannot help it. It

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asking socially is: "What is religion to us? How shall we relate ourselves to religion? Is it something slowly passing away to give rise to something better in its place as an organizing force, or is it something which we shall have to make our own in new terms?" Very grave mistakes have been made through the misapprehension of what religion actually is and

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The Social-Democrats in Germany at first showed an unswerving antagonism to religion; now they regard it as a private matter. As a consequence of that early attitude many well-meaning, even thoughtful, people, have linked all social change with an antagonism to that which they regard, rightly or wrongly, as the very essence of their moral ideal. It would be a frightful blunder for us unthinkingly thus to commit ourselves.

One of the distinctions which I wish to make at the very outset of our discussion is the appreciation of the fact that there is a great distinction between religion and the institutions to which religion gives rise. Rites, customs, creeds cannot abolish the whole character and message of religion. No church has embodied all that is beautiful in religion—no institution has ever embodied the fulness of the thought that gave

overwhelming in its hope. To us the resurrection means a new humanity, a new world, a new life, a new power, for God is rising, inexhaustible in His power! (Applause.)

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And so we need the churches. Why? For the reason that we need all institutions. And let us be patient with them, if only because they embody so adequately our own stupidity and our own reactionary life. Now, how are we going to relate this institutional life to the great changes which everyone of us sees upon the horizon? I take it that in this forum many great differences of thought and instinct and hope meet upon the common ground of a larger life, a newer society, a fairer humanity. And it is of the greatest importance that, whatever particular reconstruction of society may happen to be yours, you link it properly and frankly with this great, overwhelming force—religion. (Applause.) You and I are in eternal rela-

member now burdened are all our visions and all our thoughts by the weaknesses and extravagances of our own lives and the lives behind us, burdening and sometimes crushing the Life within all of us. Therefore, let us not be impatient with the narrowness and even the brutality under which the great instinct which links humanity to God has made itself felt in the life of man. I recognize that it is easy for us to find a particular organization or belief in our way. Very well: do your best to undermine it; but be sure that as you do that you do not destroy more than you intend. When you attack, as attack you must, many of the institutions of religion, many of the dogmas of the church, many of the things that are in the way of social progress, use your knife and make it sharp, but have the skill simply to free and not to destroy. (Applause.)

We are on the verge, as we all know, of tremendous social changes all over the world. If you are going to destroy the churches before those changes come your task is a hopeless one. I do not care what you may hope, the facts are all against you. Never was religion doing more work in the world than today. Christianity has been stirring Mohammedanism and Buddhism into greater activity. You cannot help it. It is a force that is here to stay. Now, what shall we do with it? Sit in our tents and sulk, or sweep back the tide with our little brooms, or seek to understand it—seek to know what the force is, and to come into vital contact with the mighty streams of energy that have made men like Wesley and Luther and Calvin and Paul and Elijah and Jesus Christ?

This is the closing message I would leave with you: It is the most absurdly unhistorical mistake to think that because the churches are conservative, religion is reactionary. There never has been such a dynamic in human history as religion. It has accomplished that which no other force has been able to accomplish. When the whole world seemed enslaved in the tyranny of a bloody military power, a little band of poverty-stricken Arab prophets spoke words among the desert sands that not all the empires of the world have been able to silence—messages of hope to every man enslaved, to every woman oppressed, to every nation

(Continued on page 4.)

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

THE QUESTIONS

Q (Mr. Margolis): Which "Marseillaise" do you approve of, Charles Sprague Smith's version or the French original?

A: I think in many ways Mr. Smith's, but why make such discriminations?

Q (Mr. Cosgrove): How do you reconcile your hope for a peaceful revolution with John D. Rockefeller, Jr.'s approval of the methods of the mine owners in Colorado?

A: "It must needs be that offences come, but woe to those through whom the offences come!"

Q (Mr. Levenberg): Isn't it true that in most cases it is our most devoted Christians who desire to use violence?

A: I am not sure it is those who are most Christian. There is a place for loving violence, but there is nothing so hard as to hit a man in love.

Q: Would it not be far better for us, in the Twentieth Century, to preach and urge and practise education and science instead of religion?

A: I do not believe that they would accomplish what they are to accomplish without behind them the tremendous force of the idealism that expresses itself in faith and hope and love—religion. (Applause.)

Q (Mrs. Soderman): Did not the Soc'al-Demokrats in Germany oppose religion because the capitalists were identical with the church?

A: Yes, but they supposed the churches were identical with religion, and they are not.

Q: Do you approve of Archbishop Coler, of Colorado, who insisted on his lady parishioners taking a pledge against votes for women?

A: No, I do not approve of him; but I am not in his diocese.

Q: If religion enables people to discriminate between right and wrong, why did they lose it in Spain and Portugal?

A: Again we must make distinctions between religion and the institutional church.

Q: Will Mohammedans and Christians in time live together as brothers instead of as antagonists?

A: In a small way that is already taking place in the schools in the Balkans.

Q (Mr. Roberts): What do you think of Lyman Abbott's definition of religion as

not only can be but are truly religious without any definite conception of a Supreme Being.

Q: What are the comparative social needs in foreign lands where Christianity is not yet a power?

A: Chiefly individual and economic freedom.

Q: Do you approve of having the Bible read in the public schools?

A: I wish very much that the literature of the Old and New Testament could be mastered in the public schools, but undogmatically.

Q: In view of the fact that all religions have had their persecutions and wars, how can religion bring about these great things by evolution instead of revolution?

A: Religious wars have been the prostitution of religious institutions to selfish class purposes.

Q: What is the greatest factor in Judaism and in Christianity in their influence on personal life in the world today?

A: The great central truth of Judaism is the righteousness of God; the great central truth of Christianity is the loving righteousness of a redeeming God.

Q: Do you believe in Hell, and will you define it?

A: I do believe in it, and you can find it in New York or Boston.

Q: Would not the amount of money used for missions be better used in alleviating the sufferings of the poor at home? (Applause.)

A: Oh, you selfish egoists! Shame on you, that you dare say that anybody in your back yard is more valuable than any God-given child under the sun! Every human child needs redemption. If we believe our religion, God will blast us if we do not tell it to every man and woman in the world.

Q: If it were not for the infidels, would we not all be idiots?

A: That depends on what you mean by "infidel" and "idiot." An infidel is a man unfaithful to the highest he believes, and we can get along without that kind of man.

Q (Mr. Weitzner): Would it not be better to have one brotherhood of religion instead of conflicting divisions?

A: We evolved various religions after being divided. The great religions have not

material imperialism. Roman Catholicism has been done tremendous injustice to by us Protestants. It has been blamed for many things which the universities did.

Q: Do you think that religion will be in existence after Socialism has been realized?

A: I think we will have the best expression of it. (Applause.)

Q (Mr. Isaacs): What do you think of Fowler's "Human Science"?

A: I must plead ignorance.

Q: Isn't it true that the schemers of religion see the end of all their plans in the coming social revolution, and that is why they are trying to ally the savagery of the past with the coming change?

A: You credit them with more foresight than they have.

Q: Do you think the time is far distant when the Bible can be taught as history in the High Schools—the Old Testament to the Jews and the New Testament to the Protestants and Catholics?

A: It might come. I should be glad to see it rationally and sensibly done. I see no objection to it, but there would be objection.

Q: Is the religious conflict in Ireland one of those stirred up for class interests?

A: Very much so. As an Ulsterman, I am in doubt whether even Ulster is unanimous against Home Rule. (Applause.)

Q: Is religion the outcome of revelation or evolution, and is its object the material prosperity of man or his relation to another world?

A: Religion is to me both revelation and evolution. In the whole cosmic process I see God writing his message to the inquiring mind. We cannot separate temporal and spiritual values.

Q (Miss Rogolsky): Why have the Jews always been persecuted where the church is powerful, and why does the church remain silent in view of the accusation of ritual murder? (Applause.)

A: A protest went out from the Christian churches all over the world. (Applause.)

Q (Mr. Browne): Are you willing to express yourself concerning the grade of religion that exists among both white and colored people in some of the Southern States where they lynch negroes?

A: That is not a difference of religion so much as a difference of cultural status.

Q (Mr. Gallup): Do you see any reason why with men who are not bigoted and who are willing to look facts squarely in the face, the Jews and the Christians should not

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2. No test of race be applied in determ Hall Town Meeting, and subscribing to t thereupon be regard

3. I do solemnly advance the comm wealth of Ford Hall

4. The elective o shall be a Moderat Arms who shall be at the second regul majority of all the to a choice.

5. The Moderator form the duties of t ing his term of offic

6. In case of a enter, or in case sored by him in a rule, is absent at Meeting stands ad the Town Meeting will the Moderator ular business in or The Moderator is willers.

7. The Clerk ma be any desire and

8. Keep the the Town Me

9. Enter at lation of order

10. Prepare an sheet for ref for considerat Town Meeting as the Order tion of the T sion and the be considered erwise special ing. Any obj made and d Meeting votes tion of the O

11. Prepare an sheet a list of

12. The Sergeant be the preservat the Town Meeting

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Q (Mr. Roberts): What do you think of Lyman Abbott's definition of religion as "The life of God in the soul of man"?

A: Like all definitions, it is useful for its purpose. What is "the life of God" and what is "the soul of man"?

Q: Is it or is it not true that all religions and religious institutions are working for their own selfish interests, especially those of the clergy?

A: So far as they are doing that they are not religious institutions.

Q: Why in America does the church not belong to the government, whereas in Russia it does?

A: There is no complete separation of church and State here, but we have juster and more fruitful relations between them than in Russia.

Q (Mr. McHugh): Where are the visible manifestations of religion, like the dynamo in electricity?

A: Did you ever see a liver dynamo than Luther, or more visible manifestations than churches and universities, or anything more active than a good, whole-souled evangelist going about his business?

Q (Mr. Williams): Can a person be truly religious and Christian and yet deny the existence of a Supreme Being?

A: One cannot be truly Christian; that would be impossible: but undoubtedly men

Q: Do you believe in Hell, and will you define it?

A: I do believe in it, and you can find it in New York or Boston.

Q: Would not the amount of money used for missions be better used in alleviating the sufferings of the poor at home? (Applause.)

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Q: (Mr. Weitzner): Would it not be better to have one brotherhood of religion instead of conflicting divisions?

A: We evolved various religions *after* being divided. The great religions have not been divisive, but unifying.

Q: What history, apart from the New Testament, was the first to mention Jesus Christ as an historical fact?

A: The historical Jesus does not appear in secular writings till about 280 A.D.

Q: Does not the struggle of nations for wealth and power begin to fulfill the prophecy of Daniel?

A: I hope not. I think Daniel's prophecy has already been fulfilled. We may have bloody wars and catastrophes yet, but they will be largely due to our own folly.

Q: Do you think that the different sects and religions are becoming unified, or are they growing more diversified under modern conditions?

A: There is a certain differentiation going on, but there is everywhere a very much larger sense of final and ultimate unity than ever before.

Q (Mr. Rush): Isn't it a fact that from the 5th to the 18th Century every man who dared to think and express his thought was persecuted by all religions, and where did any institution for the benefit of humanity start with the church?

A: There was no persecution for heresy in the Christian church until it became a

prosperity of man or his relation to another world?

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A: That is not a difference of religion as much as a difference of cultural status.

Q (Mr. Gallup): Do you see any reason why with men who are not bigoted and who are willing to look facts squarely in the face, the Jews and the Christians should not work together for the realization of the Fatherhood of God and the brotherhood of man?

A: There is no reason, and I am glad to say that they are doing so. But I should not like to see either religion merge itself in any dogmatic form of the other.

Q (Mr. Levy): When the Bible teaches that God gives life and takes it away, why are four men going to be electrocuted in New York tomorrow?

A: The regulation defence of capital punishment is that the State acts in justifiable self-defence. Personally, I do not believe in capital punishment, and I hope that we shall some day rise above the necessity for it. (Applause.)

Q: Is religion based upon science or upon superstition and fanaticism?

A: I think you did not come in during the address. I should not stand up to defend anything based upon superstition and fanaticism. Science is only organized common sense.

Q: How can you expect missionaries to make progress when such differences arise among them as occurred recently in Africa

(Continued on Page 4.)

Clerk.

1. The Clerk may appoint such assistants as he may desire and shall
2. Keep the record of the proceedings of the Town Meeting.
3. Enter at large in the Journal every vote of order with the decision thereon.
4. Prepare and cause to be listed on sheet for reference a calendar of matters for consideration at the next session of the Town Meeting. Such list shall be read at the Order of the Day for the consideration of the Town Meeting at its next session and the matters noted thereon shall be considered in their due order unless otherwise specially voted by the Town Meeting. Any objection to the calendar shall be made and disposed of before the meeting votes to proceed to the consideration of the Orders of the Day.
5. Prepare and cause to be listed on sheet a list of matters lying on the table.

Sergeant at Arms.

1. The Sergeant at Arms shall be responsible for the preservation of the order and decorum at the Town Meeting. He may select such assistants, doorkeepers, and other officers as he may deem necessary. He shall execute the orders of the Moderator or the Town Meeting and have the custody of the property of the Town Meeting other than the records properly in the custody of the clerk.

Committees.

1. The following standing committees shall be elected by ballot from the citizens of the Town Meeting:
 - A. A Committee on Rules, to consist of seven members and the Moderator of the Town Meeting, who shall be ex-officio chairman of said committee.
 - B. A Committee on Education, to consist of seven members.
 - C. A Committee on Housing, to consist of seven members.
 - D. A Committee on Health, to consist of seven members.
 - E. A Committee on Play and Recreation, to consist of five members.
 - F. A Committee on Labor, to consist of seven members.
 - G. A Committee on Judiciary, to consist of five members.
 - H. A Committee on Transportation, to consist of five members.
 - I. A Committee on Mercantile Affairs, to consist of five members.
 - J. A Committee on Courtesies, to consist of five members.
 - K. A Committee on Liquor Laws, to consist of five members.
 - L. A Committee on Budget and Appropriations, to consist of seven members.
 - M. A Committee on Municipal Affairs, to consist of five members.

FORD HALL TOWN MEETING RECORD

RULES

Jurisdiction.

1. The Ford Hall Town Meeting has all the legislative powers possessed by any legislative body within and including the Commonwealth of Massachusetts. Every bill introduced into said Town Meeting shall begin with language appropriate to the body which is supposed to be considering the same.

Membership.

2. No test of race, creed, sex, or property shall be applied in determining citizenship in the Ford Hall Town Meeting. Any person signing the roll and subscribing to the following declaration shall thereupon be regarded as a citizen.

Declaration.

3. I do solemnly declare that I will strive to advance the common good and the Commonwealth of Ford Hall by all means in my power.

Officers.

4. The elective officers of the Town Meeting shall be a Moderator, Clerk, and a Sergeant-at-Arms who shall be elected by Preferential Ballot at the second regular meeting of each season. A majority of all the votes cast shall be necessary to a choice.

5. The Moderator may appoint a citizen to perform the duties of the chair for such period during his term of office as he may elect.

6. In case of a vacancy in the office of Moderator, or in case the Moderator or the citizen named by him in accordance with the preceding rule is absent at the hour to which the Town Meeting stands adjourned, the clerk shall call the Town Meeting to order and shall proceed until the Moderator appear or a temporary or a regular moderator be elected which shall be the first business in order.

The Moderator is ex-officio member of all committees.

Clerk.

7. The Clerk may appoint such assistants as he may desire and shall

A. Keep the record of the proceedings of the Town Meeting.

B. Enter at large in the Journal every question of order with the decision thereon.

C. Prepare and cause to be listed on one sheet for reference a calendar of matters for consideration at the next session of the Town Meeting. Such list shall be regarded as the Order of the Day for the consideration of the Town Meeting at its next session and the matters noted thereon shall be considered in their due order unless otherwise specially voted by the Town Meeting. Any objection to the calendar shall be made and disposed of before the Town Meeting votes to proceed to the consideration of the Orders of the Day.

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N. A Committee on City Planning, to consist of seven members.

O. A Committee on Immigration and Naturalization, to consist of seven members.

All of said committees shall be nominated by a nominating committee consisting of seven citizens elected by the Town Meeting. The Moderator of the Town Meeting shall designate one member of each of said committees to act as chairman thereof.

10. The Moderator shall appoint a committee of five to be known as the Committee on Ways and Means, who shall prepare for the consideration of the Committee on Budget and Appropriations an estimate of the probable expense of the Town Meeting for the current season. When such estimate has been considered and ordered by the said Committee on Budget and Appropriations, the said Ways and Means Committee shall extend the taxes necessary to meet said budget over the Town Meeting and appoint all officers necessary to collect, care for and disburse the same in orderly and regular fashion.

11. Before said Committee on Budget and Appropriations shall finally appropriate any sum for the support of the Town Meeting in its various functions it shall report its estimate to the full Town Meeting, and no such report shall be adopted unless approved by a vote of two-thirds of the members present at a regular Town Meeting.

12. All measures intended for presentation by any citizen shall be presented to the Clerk on paper furnished by the Clerk. The Clerk shall read all measures by title and the Moderator shall then refer them to their appropriate committees, before the order of the day has been considered at each Town Meeting. They shall be given a consecutive number by the Clerk and shall thereafter be referred to by number, title and by the name of the citizen introducing the same. The committees to whom said measures are referred shall consider the same as promptly as may be and may in said consideration call before them the original sponsor of such measure or any citizen who is in favor of or opposed to said measure. In addition thereto said committees may, if they shall so elect, call before them any person, whether a citizen of the Town Meeting or not, whose evidence or arguments might, in their judgment, be valuable to the committee or to the Town Meeting in their deliberations on the particular measure under consideration.

Said Committees shall, as speedily as possible, report to the Town Meeting their conclusions upon the matters referred to them, giving in concise form the reasons upon which said conclusions are based.

REGULAR COURSE OF PROCEEDINGS.

Petitions, etc., and Reports of Committees.

13. Petitions, memorials, remonstrances and papers of a like nature, and reports of committees shall be presented before the Town Meeting proceeds to the consideration of the Order of the Day, and the Moderator shall call for such papers.

Papers Addressed to the Town Meeting Not Petitions.

Papers addressed to the Town Meeting, other than petitions, memorials and remonstrances,

18. After entering upon the consideration of the Orders of the Day, the Town Meeting shall proceed with them in regular course as follows: Matters not giving rise to a motion or debate shall be first disposed of in the order in which they stand in the calendar; after which the matters that were passed over shall be considered in like order and disposed of.

19. When the Town Meeting does not finish the consideration of the Orders of the Day, those which had not been acted upon shall be the Orders of the next and each succeeding day until disposed of, and shall be entered in the calendar, without change in their order, to precede matters added under rules 15 and 16 and 17. The unfinished business in which the Town Meeting was engaged at the time of adjournment shall have the preference in the Orders of the next day, after motions to reconsidered.

Special Rules Affecting the Course of Proceedings.

20. No matter which has been duly placed in the Orders of the Day shall be discharged therefrom, or considered out of the regular course. This rule shall not be rescinded, or revoked or suspended except by a vote of four-fifths of the members present and voting thereon.

21. If, under the operation of the previous question, or otherwise, an amendment is made at the second, or third reading of a bill substantially changing the greater part of such bill, the question shall not be put forthwith on ordering the bill to a third reading, but the bill, as amended, shall be placed in the Orders of the next session after that on which the amendment is made, and shall then be open to further amendment before such question is put. In like manner, when, under the operation of the previous question or otherwise, an amendment is made in any proposition of such a nature as to change its character, as from a bill to an order, or the like, the proposition as amended shall be placed in the Orders of the next session after that on which the amendment was made.

Reconsideration.

22. When a motion for reconsideration is decided, that decision shall not be reconsidered, and no question shall be twice reconsidered; nor shall any vote be reconsidered upon either of the following motions:

to adjourn,
to lay on the table,
to take from the table; or,
for the previous question.

23. Debate or motions to reconsider shall be limited to twenty minutes, and no citizen shall occupy more than five minutes; but on a motion to reconsider a vote upon any subsidiary or incidental question, debate shall be limited to ten minutes, and no citizen shall occupy more than three minutes.

Rules of Debate.

24. No citizen shall speak more than once to the prevention of those who have not spoken and desire to speak on the same question.

25. No citizen shall speak more than five minutes upon any measure.

26. The proponent of any measure may speak

Clerk.

The Clerk may appoint such assistants as he desire and shall keep the record of the proceedings of the Town Meeting. Enter at large in the Journal every question of order with the decision thereon. Prepare and cause to be listed on one sheet for reference a calendar of matters for consideration at the next session of the Town Meeting. Such list shall be regarded as the Order of the Day for the consideration of the Town Meeting at its next session and the matters noted thereon shall be considered in their due order unless otherwise specially voted by the Town Meeting. Any objection to the calendar shall be made and disposed of before the Town Meeting votes to proceed to the consideration of the Orders of the Day. Prepare and cause to be listed on one sheet a list of matters lying on the table.

Sergeant at Arms.

The Sergeant at Arms shall be responsible for the preservation of the order and decorum of the Town Meeting. He may select such assistants, doorkeepers, and other officers as he may deem necessary. He shall execute the orders of the Moderator or the Town Meeting and shall have the custody of the property of the Town Meeting other than the records properly in the charge of the clerk.

Committees.

The following standing committees shall be chosen by ballot from the citizens of the Town Meeting:

- A Committee on Rules, to consist of six members and the Moderator of the Town Meeting, who shall be ex-officio chairman of said committee.
- A Committee on Education, to consist of seven members.
- A Committee on Housing, to consist of seven members.
- A Committee on Health, to consist of five members.
- A Committee on Play and Recreation, to consist of five members.
- A Committee on Labor, to consist of seven members.
- A Committee on Judiciary, to consist of seven members.
- A Committee on Transportation, to consist of five members.
- A Committee on Mercantile Affairs, to consist of five members.
- A Committee on Courtesies, to consist of five members.
- A Committee on Liquor Laws, to consist of five members.
- A Committee on Budget and Appropriations, to consist of seven members.
- A Committee on Municipal Affairs, to consist of five members.

committees to whom said measures are referred shall consider the same as promptly as may be and may in said consideration call before them the original sponsor of such measure or any citizen who is in favor of or opposed to said measure. In addition thereto said committees may, if they shall so elect, call before them any person, whether a citizen of the Town Meeting or not, whose evidence or arguments might, in their judgment, be valuable to the committee or to the Town Meeting in their deliberations on the particular measure under consideration.

Said Committees shall, as speedily as possible, report to the Town Meeting, their conclusions upon the matters referred to them, giving in concise form the reasons upon which said conclusions are based.

REGULAR COURSE OF PROCEEDINGS.

Petitions, etc., and Reports of Committees.

13. Petitions, memorials, remonstrances and papers of a like nature, and reports of committees shall be presented before the Town Meeting proceeds to the consideration of the Order of the Day, and the Moderator shall call for such papers.

Papers Addressed to the Town Meeting Not Petitions.

Papers addressed to the Town Meeting, other than petitions, memorials and remonstrances, may be presented by the Moderator, or by a citizen in his place, and shall be read, unless it is specifically ordered that the reading be dispensed with.

14. No bill shall be acted upon by the Town Meeting until it has been reported by the committee to which it has been referred: provided, however, that the Moderator may call upon any committee to report a bill before it, if in his judgment said report is unduly delayed. No bill shall be put to a final vote without having been read three several times.

Orders of the Day.

15. Bills favorably reported to the Town Meeting by committees, and bills the question of the rejection of which is negatived, shall be placed in the Orders for the next session, and, if they have been read but once, shall go to a second reading without question. Resolutions reported in the Town Meeting by committees shall, after they are read, be placed in the Orders of the Day for the next session.

16. Reports of committees not by bill or resolve shall be placed in the Orders of the next session after that on which they are made to the Town Meeting; provided, that the report of a committee asking to be discharged from the further consideration of a subject and recommending that it be referred to another committee, shall be immediately considered.

17. Bills ordered to a third reading shall be placed in the Orders of the next session for such reading.

ter, as from a bill to an order, or the like, the proposition as amended shall be placed in the Orders of the next session after that on which the amendment was made.

Reconsideration.

22. When a motion for reconsideration is decided, that decision shall not be reconsidered, and no question shall be twice reconsidered; nor shall any vote be reconsidered upon either of the following motions:

- to adjourn,
- to lay on the table,
- to take from the table; or,
- for the previous question.

23. Debate or motions to reconsider shall be limited to twenty minutes, and no citizen shall occupy more than five minutes; but on a motion to reconsider a vote upon any subsidiary or incidental question, debate shall be limited to ten minutes, and no citizen shall occupy more than three minutes.

Rules of Debate.

24. No citizen shall speak more than once to the prevention of those who have not spoken and desire to speak on the same question.

25. No citizen shall speak more than five minutes upon any measure.

26. The proponent of any measure may speak for ten minutes.

27. Upon unanimous consent of all voting citizens present, any speaker may have the privilege of such further time as the said voting citizens present may designate.

28. Every motion shall be reduced to writing, if the Moderator so directs.

29. When a question is before the Town Meeting, until it is disposed of, the Moderator shall receive no motion that does not relate to the same, except the motion to adjourn, or some other motion that has precedence either by express rule of the Town Meeting or because it is privileged in its nature; and he shall receive no motion relating to the same, except:

- to lay on the table,
- for the previous question,
- to close the debate at a specified time,
- to postpone to a time certain,
- to commit (or recommit),
- to amend.

which several motions shall have precedence in the order in which they are arranged in this rule.

Previous Question.

30. All questions of order arising after a motion is made for the previous question shall be decided without debate, excepting on appeal; and on such appeal, no citizen shall speak except the appellant and the Moderator.

31. The adoption of the previous question shall put an end to all debate and bring the Town Meeting to a direct vote upon pending amend-

FORD HALL FOLKS

WHAT MARY C. CRAWFORD HAS DONE. RELIGION AND SOCIAL REVOLUTION.

By George W. Coleman.

A most unusual woman is the subject of this thumb-nail sketch. She has done extraordinarily fine work in helping to develop the idea that is back of the Ford Hall Meetings. Without Miss Mary C. Crawford and her untiring energy, clever initiative, and unswerving faithfulness, our growth would have been very much slower and we might have failed altogether. For it was she who stood ready to take all the executive detail off my hands after the first season when it would have been absolutely impossible for me to continue to give it the necessary time. For five years now she has been indispensable in the management of our work.

It is little wonder that Miss Crawford has meant so much to Ford Hall when you consider the qualifications she brought to the work. She is college bred and has had to work for a living. Very successful as an author, writing a book a year for the last ten years, she nevertheless has been a leader in practical every-day affairs as Secretary of the Woman's Trade Union League and in connection with the School Voters' League.

She has the newspaperman's nose for news, a good idea of relative values, and first-class executive ability, a combination of talents not often found in one person. Although a loyal Episcopalian in church connection she has never lacked in sympathy, appreciation and respect for earnest souls of other faiths and of no faith. And her early appreciation of the great social changes going on in our midst is indicated by the fact that she graduated from the School for Social Workers in 1906.

Innumerable have been the writings of Miss Crawford for newspapers and magazines. It was by this labor chiefly for a number of years that she supported herself and her father's family, being obliged to leave Radcliffe College midway in her course to take up the burden. Her first book, "Romance of Old New England Roof-Trees," a collection of magazine articles, was an immediate success. And in fact all her books have been revenue producers. To prepare for her book on Goethe she made a trip abroad in the spring of 1911. Miss Crawford is active in the work of the Boston Authors' Club, and is chairman of the entertainment committee of the new Woman's City Club of Boston, one of the most

(Continued from Page 1.)

despended of its political future. We must link religion, and with purpose and intelligence, to social reforms, that our revolution be not one of violence and blood, with the natural reaction of violence and blood, but the revolution of springtime, so that new life takes possession in the name of God, with all the old, hallowed and splendid traditions of the past entering as into the Master's house.

THE QUESTIONS.

(Continued from page 2.)

in the Episcopal church?

A: The differences arose in England, not in the foreign field. The Christian co-operation in the foreign field goes very, very far.

Q: Do you think the Christian church is justified in sending missionaries to Mohammedans, Jews and Buddhists? (Applause.)

A: Yes, just as they are in sending missionaries to proselyte us. The question is not nearly so much one of converting them to any form of dogmatic Christianity as of the raising of the great essentials of religious life in all of us by international co-operation.

Q (Miss Crawford): Are there any constructive measures you would advocate to bring in a pure and undefiled religion?

A: Just such a meeting as this is such a measure. (Applause.) Liberty of contact of religious life in all forms is the constructive thing.

Q: If Christ died a Jew, how did Christianity start?

A: It started because Judaism in its mistaken conservatism flung it out of the synagogue, so that it went and proclaimed itself to the nations. It had at first no intention of leaving Judaism.

Q: Don't the preachers think too much for us, and ought we not to do more thinking on our own account?

A: We all ought to do more thinking on our own account than we do, and the principal function of a Protestant pulpit is to awaken moral autonomy.

Q: Will you define the difference between religiosity and spirituality?

A: Religiosity is the bark without the tree, and spirituality is the tree protected by the bark.

Q: (Mr. Collier): Christ said the axe

as you have done about Mohammedanism?

A: It would depend largely on the geographical status of that person. (Laughter.)

Q (Mr. Foster): Is not Christianity becoming modified by contact with the East, so that we can look for a new Christianity from that transformation?

A: Personally, I do not believe that we have as much to learn from Mohammedanism and Buddhism as we once thought. Still, Christianity was originally an Oriental religion which became Occidentalized.

Q: Is Spiritualism a force for good?

A: I should not like to speak dogmatically about that. Such phases of it as I have come in contact with have not been, because they have been commercialized and debased.

TUNING MEN.

One of the greatest things in the world is faith—faith in ourselves, faith in our neighbors, faith in the world's need of us, and, greater than these, faith in some great Power which is manifesting itself through us and through all other persons and things. With this faith warming our hearts and brains we are blessed with that philosophy which enables us to accept as true that statement of Henry Ward Beecher's: "Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; but it is not to break it, but to use it tunelessly, that he stretches the string upon the musical rack."

"When once you have learned that it is as sure a sign of wisdom to say you do not know as to say you do know, when you have learned that it is pretense and not ignorance that is shameful, when you want to be esteemed for nothing except what you really are, and to hate nothing so much as to be praised for what you are not, then you can be at ease in any company, everybody from servant to savant will enjoy you and, as was said to Robert Burns, you will be equally at home in the society of farm laborers and the polite world. Genuineness and modesty are the keys of friendship."—Frank Crane.

Don't waste your time explaining yourself to your critics. No eagle can be the king of birds who wastes his time explaining his actions to a barnyard hen.

appreciation of the great social changes going on in our midst is indicated by the fact that she graduated from the School for Social Workers in 1906.

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Mary Crawford is a Charlestown girl in her bringing up. I sometimes wonder if we do not owe to her rector for many years, Philo W. Sprague, a long-time Christian Socialist, a debt of gratitude for the social vision that is so vital an element in Miss Crawford's qualifications as a leader in the Ford Hall work.

While Miss Crawford is always full of business and knows how to penetrate the cleverest bluff of the most adept four-flusher, and can hold her own in any emergency she has a side to her nature that is ultra-feminine in its simplicity and winsomeness and no one can be with her very long without feeling its charm. She has grown strong and capable by the necessity of wresting a living from an unkindly economic environment. These are qualities that every self-respecting woman should emulate even though they may be more happily acquired. In the midst of it all she has kept her woman's heart unspoiled and without bitterness or unfaith has pursued her course, achieving success, fulfilling responsibilities, radiating good cheer, loving the best things and doing all she could to make the world a little better for her having lived in it.

Q: If Christ died a Jew, how did Christianity start?

A: It started because Judaism in its mistaken conservatism flung it out of the synagogue, so that it went and proclaimed itself to the nations. It had at first no intention of leaving Judaism.

Q: Don't the preachers think too much for us, and ought we not to do more thinking on our own account?

A: We all ought to do more thinking on our own account than we do, and the principal function of a Protestant pulpit is to awaken moral autonomy.

Q: Will you define the difference between religiosity and spirituality?

A: Religiosity is the bark without the tree, and spirituality is the tree protected by the bark.

Q: (Mr. Collier): Christ said the axe had to be laid to the root of the tree, not that the bark should be split. Do you think the coming transformation in society may be accomplished by a religious revolution and the coming of a new religion outside the dead form of the church?

A: That is a possibility, though again I should hope that the existing religious forms would grow into the measure and stature of their larger life without revolution.

Q: (Mr. Bodfish): Is not God sovereign, and if so, can we really choose whether we will go forward by evolution or revolution?

A: God is sovereign, but He has left us a great deal of work to do for Him, and He is giving us large choices how we shall go forward.

Q: Under what denomination of religion would Russia be better socialized?

A: The Russian civilization is a mystery to the Occidental mind. It would be impossible for any of us to see how Russia is to work out her own destiny. I have great hope that Russia may survive her troubles and rise as one of the great brotherhood of nations.

Q: (Mr. Fraser): What do you think would have happened to a Christian man or woman 300 years ago who talked as kindly

as sure a sign of wisdom to say you do not know as to say you do know, when you have learned that it is pretense and not ignorance that is shameful, when you want to be esteemed for nothing except what you really are, and to hate nothing so much as to be praised for what you are not, then you can be at ease in any company, everybody from servant to savant will enjoy you and, as was said to Robert Burns, you will be equally at home in the society of farm laborers and the polite world. Genuineness and modesty are the keys of friendship."—Frank Crane.

Don't waste your time explaining yourself to your critics. No eagle can be the kind of birds who wastes his time explaining his actions to a barnyard hen.

SEND US PEACE.

This poem by Edward R. Sill breathes forth the prayer which is in the hearts of those who understand the spirit of the Ford Hall Meetings, and who are most vitally interested in the spreading of the Ford Hall gospel:

Send down Thy truth, O God.
Too long the shadows frown,
Too long the darkened way we've
trod,
Thy truth, O Lord, send down.
Send down Thy spirit free,
Till wilderness and town
One temple for Thy worship be,—
Thy Spirit, O send down.
Send down Thy love, Thy life,
Our lesser lives to crown,
And cleanse them of their hate and
strife,—
Thy living love send down.
Send down Thy peace, O Lord;
Earth's bitter voices drown
In one deep ocean of accord,—
Thy peace, O God, send down.

1041 DEUTERONOMY 8:10 EIKEV

are iron and from whose hills you can mine copper. ¹⁰When you have eaten your fill, give thanks to the LORD your God for the good land which He has given you.

¹¹Take care lest you forget the LORD your God and fail to keep His commandments, His rules, and His laws, which I enjoin upon you today. ¹²When you have eaten your fill, and have built fine houses to live in, ¹³and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, ¹⁴beware lest your heart grow haughty and you forget the LORD your God—who freed you from the land of Egypt, the house of bondage; ¹⁵who led you through the great and terrible wilderness with its *seraph* serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock; ¹⁶who fed you in the wilderness with manna, which your fathers had never known, in order to test you by hardships only to benefit you in the end—¹⁷and you say to yourselves, "My own power and the might of my own hand have won this wealth for me." ¹⁸Remember that

9. iron . . . copper The wording reflects the fact that iron is mined from the surface, while copper is mined underground.

11. forget the LORD . . . and fail to keep His commandments Literally, "forget the LORD by failing to keep His commandments."

15. *seraph* serpents Literally, "fiery serpents." Creatures whose deadly bite causes a burning sensation.

brought forth water On two occasions when water was unavailable, God had Moses obtain water for the people from the inside of a rock (see

10. Birkat ha-Mazon, the prayer of thanksgiving after a meal, is the fundamental *mitzvah*, because all people should be capable of feeling grateful that the earth has produced food for them to eat (Menaheem Mendel of Kotzk).

HALAKHAH L'MA ASBH.

8:10. thanks This verse is the basis for the commandment

דברים ח עקב

ומהרריה תחצב נחשת: ¹⁰ואכלת ושבעת וברכת את־יהוה אלהיך על־הארץ הטובה אשר נתן־לך:

¹¹שנ' השמר לך פן־תשכח את־יהוה אלהיך לבלתי שמר מצותיו ומשפטיו וחקתיו אשר אנכי מצוה היום: ¹²פן־תאכל ושבעת ובתים טבים תבנה וישבת: ¹³ובקרך וצאנך ירבץ וכסף וזהב ירבה לך וכל אשר־לך ירבה: ¹⁴ורם לבבך ושכחת את־יהוה אלהיך המוציאך מארץ מצרים מבית עבדים: ¹⁵המוליכך במדבר הגדל והנורא נחש ושרף ועקרב וצמאון אשר אין־מים המוציא לך מים מצור החלמיש: ¹⁶המאכלך־מן־המדבר אשר לא־ידעון אבתך למען ענותך ולמען נסתך להיטבך באחרייתך: ¹⁷ואמרת בלבבך בחיל ועצם ידי עשה לי את־החיל הזה: ¹⁸וזכרת את־יהוה

Exod. 17:6; Num. 20:7–11). In the Sinai there are limestone rocks from which small amounts of water drip; a blow to their soft surface can expose a porous inner layer containing water. On the occasions in question, the rocks miraculously produced enough for the entire people.

16. test you by hardships Refers to the entire wilderness period, which also prepared the Israelites for the future.

to benefit you in the end The lesson of its dependence on God would lead Israel to obey Him and earn His continued benefactions.

When you have eaten your fill When one eats in a spirit of gratitude, whether there is much food or little, the meal is satisfying (Shlomo of Karlin).

to recite Birkat ha-Mazon (Grace after Meals).

He subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your fathers had ever known, in order to teach you that man does not live on bread alone, but that man may live on anything that the LORD decrees. The clothes upon you did not wear out, nor did your feet swell these forty years. Bear in mind that the LORD your God disciplines you just as a man disciplines his son. Therefore keep the commandments of the LORD your God: walk in His ways and revere Him.

For the LORD your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; a land where you may eat food without stint, where you will lack nothing; a land whose rocks

וירעבך ויאכלך את-המֶן אֲשֶׁר לֹא יָדָעָתָּ וְלֹא יָדָעוּ אֲבוֹתֶיךָ לְמַעַן הוֹדַעְךָ כִּי לֹא עַל-הַלֶּחֶם לִבְדּוֹ יֵחִיֶּה הָאָדָם בִּי עַל-כֵּל-מוֹצֵא פִי-יִיחֶה יִיחֶה הָאָדָם: שְׂמִלְתָּךְ לֹא בִלְתָּה מֵעֲלִיךָ וּרְגְלֶךָ לֹא בָצָקָה זֶה אַרְבָּעִים שָׁנָה: יוֹדַעְתָּ עִם-לִבְבְּךָ כִּי כַּאֲשֶׁר יִיטֵר אִישׁ אֶת-בְּנוֹ יִהְיֶה אֱלֹהֶיךָ מִיִּסְרָךָ: וְשִׁמְרָתָּ אֶת-מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָיו וּלְיִרְאָהוּ אֹתוֹ: יְבִי יְהוָה אֱלֹהֶיךָ מִכִּיֹּאֵף אֶל-אֶרֶץ טוֹבָה אֶרֶץ נָחֳלִי מִיַּם עֵינַת וּתְהַמֵּת לְעַאִים בְּבִקְעָה וּבְחֹדֶר: אֶרֶץ חֹטֶה וּשְׁעָרָהּ וּגְפֹן וּתְאֵנָה וּרְמֹן אֶרֶץ-זֵית שֶׁמֶן וְרֶבֶשׁ: אֶרֶץ אֲשֶׁר לֹא בְּמַסְפַּנֹת תֹּאכַל-בָּהּ לֶחֶם לֹא-תִחָסֵר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרוֹזֹל

3. *manna* See Exod 16:15,31; Num. 11:7.

4. Another indication of Israel's dependence on God and His control over nature. The Israelites' clothing and feet were immune to the effects of nature during the years in the wilderness.

5. The hardships in the wilderness are a paradigm for all of God's disciplinary actions with Israel. Their aim is educational. As in the case of a father and child, the discipline is administered with love.

7. The goodness of the Promised Land is a major theme of Deuteronomy, graphically illustrated here. The phrase "a good land" occurs no fewer than 10 times in the book.

8. *wheat and barley* The Land's principal

grains, from which bread, the staple of the Israelite diet, was made.

vines Important as the source of grapes and wine, the predominant human-made drink.

figs A favorite fruit, eaten fresh or dried or baked into cakes.

pomegranates Another popular fruit. Their juice could be drunk or made into wine. Also valued as objects of beauty and symbols of fertility, they were used as decorations in Israelite religious and secular art.

honey Because this verse is a list of agricultural products, "honey" must refer to the nectar of dates.

3. *man does not live on bread alone* This familiar verse is usually taken to mean that people need "more than bread"—including culture, art, and food for the spirit. ("Hearts starve as well as bodies; give us bread but give us roses.") But in context, it is better understood to mean that people can survive on "less than bread"—namely, the manna from heaven

with which God sustains them.

4. *The clothes upon you did not wear out* The faith you practiced every day never wore out nor did you outgrow it, while the faith you took out only on special occasions shrank and became too small for you. Similarly your children's religious outlook grew with them as they grew and matured (Deut. R. 7:11).

HALAKHAH L'MA'ASEH

8:8. *a land of wheat and honey* The Sages decreed that one should recite a special short grace after eating any of these seven species that are mentioned as the products of the land of Israel—the seven *minim*: wheat, barley, grapes, figs, pomegranates, olives, and dates (the source of the honey). When they are eaten as part of a fixed meal, the full Grace after Meals (*Birkat ha-Mazon*) is recited.