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Ford Hall Folks

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PRICE FIVE CENTS

THE CASE FOR THE PRISONER*

By CHARLES BRANDON BOOTH

An occasion of this kind is particularly interesting to a speaker because there comes the realization that he is among those who are seeking to learn something vital about the great problems of the present day — among those who have felt that upon their shoulders rests something



In the last 17 years as an organization we have been able to pass some 8,500 of these men, straight from a State prison through our different homes, and out into the world. We have been able to get vitally in touch with their lives, and we can show in our records over 85 per cent. of success. And we say, "Certainly amid the dross there is a great deal of gold, if there will only be those with the patience and understanding to go there and mine it."

I want first to say that we must think of the prisoner as a man, and only secondarily as a guilty man who has been justly sentenced to punishment. The American public has all too long been making a very grave mistake, which has swept back upon it like a boomerang. What is this great error which we have committed? First, we have seen the prisoner led to the bar of justice, heard sentence passed upon him, seen him taken from the court-room to prison, and we have said: "There he goes, the wreckage of humanity. It is a good thing he is going to be put behind prison walls. We will shut him away from us and have nothing to do with him. He is not one of us any more." And we have forgotten that in the home from which that man came there are a mother, a wife and children, who must suffer in his absence both need and shame. And then suddenly the hand of the law has descended upon someone who is near to us, and we have cried: "No! That is my friend and my brother!" (Applause.) And the scales have fallen from our eyes, and we have realized that the men in the prisons are drawn from every sphere of our social life, and many of them are socially and intellectually our equals.

Then we have made another mistake. We have been saying: "We have done our duty to the prisoner by paying our taxes

else to see how he is treated." We have forgotten that that man will tomorrow step back to his rights as a free man, and live among us here. From that prison he will go either a new man, or a mental, moral and physical wreck, embittered against society, a menace to our economic and social life. The question we must face is: "Which shall it be, the best or the worst?" There is no in-between in the dictionary of the State prison. We are at last awakening to the fact that every man and woman in each community has a specific duty to the State prisoner, to see that the prisoner shall be raised up to become a useful, helpful man, a blessing to the community in which he lives. (Applause.)

I recently heard a Brooklyn judge charge a prisoner in these words: "Young man, you have been found guilty by this jury, and I am convinced that you are guilty. I have been convinced from the first that when you made the plea of not guilty you were lying to us. I am going to send you to Sing Sing. I do not send you to Sing Sing with any idea of reforming you: I know too much about the prison for that. I am sending you to Sing Sing because you are a menace to society, and I want to get you out of the way. Five years." And the judge was right—that man, without outside help, would be far worse on his release than he was on his conviction.

But the American public is at last making the demand that the State prison shall be paramountly a place of reformation, and only secondarily a place of punishment. That is the longest step in the solution of the prison problem that we have yet taken. Some of our States are behind others—but they are all advancing as far as legislation will permit. We can see in the prisons now conditions which five years ago were not

H 1.—LESLIE WILLIS SPRAGUE will speak to us on "Tolstoy the Man." Ms has said that Mr. Sprague's vigorous treatment of ethical questions is as it is unusual, and Professor Zueblin is Tolstoy lecture "the most complete of that greatest of living authors which I read or met, as well as the best epitome or which I have ever heard in an hour." It would mean that we will have a red letter day at Ford Hall on Tolstoy night.

CH TERRELL, the most distinguished reformer today, will discuss for us "Unpleasantness" for her point of departure the recent Washington against colored employes.

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rejudices and by the difficulties we are l economic advance. This is a subject ; we feel ourselves fortunate in having

15.—REV. HARRY WARD, Secretary

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But the American public is at last making the demand that the State prison shall be paramourntly a place of reformation, and only secondarily a place of punishment. That is the longest step in the solution of the prison problem that we have yet taken. Some of our States are behind others—but they are all advancing as far as legislation will permit. We can see in the prisons now conditions which five years ago were not even conceived of as possible. Compare with prisons like Charlestown or Sing Sing the prison at Comstock, where the men leave the cells in the morning and do not return until night, working all day in the soil, and assembling for recreation in the yard, 600 men with two or three keepers only. I took to Comstock the only baseball team in existence made up entirely of ex-prisoners, and I heard one of my men say to another, as he looked about him: "Say, Bill, this is a college!" (Laughter.) And it is a college, for it is training prisoners to be men. I have been asked if we would not tempt people to commit crime by making prison life too easy. Now, there are two kinds of men in our prisons. The man of social standing and education goes through ten times worse experiences in the court proceedings alone than he ever does in prison. In a prison like Sing Sing he loses his self-respect and becomes hopeless; in one like Comstock he feels the reforming and refining influence. The other kind of prisoner, the tough and slug who has always been down and out, has rather a good time of it in Sing Sing; but in a prison like Comstock, though at first it is the worst punishment he ever had, he, too, in time feels and responds to the same influence. (The speaker then told of a prisoner in Auburn
(Continued on Page 4.)

grave mistake, which has swept back upon it like a boomerang. What is this great error which we have committed? First, we have seen the prisoner led to the bar of justice, heard sentence passed upon him, seen him taken from the court-room to prison, and we have said: "There he goes, the wreckage of humanity. It is a good thing he is going to be put behind prison walls. We will shut him away from us and have nothing to do with him. He is not one of us any more." And we have forgotten that in the home from which that man came there are a mother, a wife and children, who must suffer in his absence both need and shame. And then suddenly the hand of the law has descended upon someone who is near to us, and we have cried: "No! That is my friend and my brother!" (Applause.) And the scales have fallen from our eyes, and we have realized that the men in the prisons are drawn from every sphere of our social life, and many of them are socially and intellectually our equals.

Then we have made another mistake. We have been saying: "We have done our duty to the prisoner by paying our taxes. As far as we are concerned his life counts nothing more to us. It is up to someone

THE PRAYER

As we pass the sixth anniversary of our coming together our greatest thankfulness is that our union with one another abides in the midst of an ever deepening affection and a continually growing harmony of mind. We thank Thee, O God, for this rich experience and for the testimony it brings to the principle of human solidarity. We find that the man who has been hated and despised and rejected is Thy child and our brother. We are learning that the most favored of Thy children have much to be forgiven in their relations to the other members of the human family. Our hearts burn within us as we mingle together in an earnest search for truth, justice and happiness. With overflowing hearts, we give thanks that our lot has been cast in this day and generation, in this city and country, and among people so generous and broadminded. Amen.

the responsibilities of our nation's welfare, and who come to Ford Hall, not to be amused or interested, but to try to gain something which will help them not only in their personal lives but in influencing the lives of their fellow men. Tonight we are going to consider one of the greatest problems of our country. There are three or four problems today in the United States which are demanding a great deal of attention from the social, economic and religious viewpoints, and perhaps the present question is not the least of these.

That sometimes we consider that we must handle and understand the present day problems simply from some new and prescient day theoretical standpoint. Such is not the case. On a day like today, especially, our minds drift back through the years, and we live with George Washington through some of the problems which he faced.

What was it that made Washington the hero that he was in our country? It was the fact that when the whole nation was discouraged and pessimistic, he could see the possibility of the Army of the Republic.

We can bring that problem of Washington's right down to the prison problem of today. We are here to talk of facts, facts, and not of sentimentality; but we must bring to this prison question above all a conscientious willingness to see the best in man. (Applause.)

If you go today to Charlestown, Auburn, Dannemora or any other State prison, I would ask you what you see. Would you say as you watched the prisoners: "There goes a third-time offender—a man guilty of second degree murder—a forger": or "There is a human being with a life with wonderful possibilities for things which are best in the world—a man which has been a little misguided, but the material for the workman's hand"?

Our country as Washington looked at his country, or as the nation at large looked at it, if you go to the prison and let the prisoners feel that you believe in him, he is three-fourths of the way to meet you, and almost every time he will prove to you that he is worthy of the trust which you place in him. (Applause.)

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the questions and answers by Miriam Allen de Ford.

FORD HALL FOLKS

THE QUESTIONS

Q: What do you think of capital punishment?

A: I feel that capital punishment should be abolished. (Applause.)

Q (Miss Rogolsky): Wouldn't it be a great help if society and the police would give the prisoner a square deal when he gets out?

A: That is the thing we are working for more than anything else. At present the police are trying to do that.

Q (Mr. Meltzer): What would you regard as the solution of the problem of the crime of society against the prisoners' children?

A: Allowing the State prisoner to support his children.

Q: What do you think of the Jesse Pomeroy case?

A: The largest responsibility for the treatment of Jesse Pomeroy goes back to the court which passed the sentence of solitary confinement. He is perhaps the most difficult prisoner in the United States today.

Q: To what extent do you think criminal traits are inherited?

A: I have not been speaking of the many mentally defective criminals, who are the principal criminals by heredity.

Q (Miss deFord): What do you think of sentencing a man, found to be suffering from criminal insanity, to prison "until he is cured," and then providing no means of cure for him, as was recently done in Rhode Island?

A: The worst part of it is the terrible unfairness to the men and women we put in charge of our penal institutions, in expecting them to bring about a reform for which they are not fitted. A Chicago judge has suggested that the jury and the judge determine nothing but the degree of guilt, and leave the determination of sentence to an investigating committee containing a minister and a surgeon.

Q: How much of the gathering of boys on street corners leads to criminality?

A: If you get the right kind of boys and

Q: Which is worse, to be a pauper or a criminal?

A: To be a pauper, I think. (Laughter.)

Q: Among the prisoners, are the greater number of people of religious faith or infidels?

A: A great many are mighty good Christians when the police get them, and lose their religion by the time they get to prison.

Q: Isn't it hypocrisy for a Christian to be engaged in prison reform when Christ taught us to forgive to seventy times seven?

A: Prison reform had its conception and beginning outside the church, and the church is just beginning to realize its duty in that direction.

Q: We may feel sympathetic here with the prisoner, but how about the hardened hearts of the people outside?

A: That is entirely due to ignorance. There isn't a man you can't reach somehow on this prison question.

Q: Isn't it lack of will-power that causes crime? (Laughter.)

A: That is largely true of the first timers. The old timer, who is wise in the game, has a strong will power, misdirected.

Q: What do you think about sending unfortunate children to reform schools?

A: It entirely depends on your reform school.

Q: Do you believe in sentences equivalent to "king's pleasure?"

A: No, any more than a sentence which depends on the judge's cup of coffee in the morning. It is impossible for any one man to be absolutely unbiased.

Q: Wasn't the church old enough to have realized the conditions of the prisons long ago?

A: The church has neglected the question just as you and I have done.

Q: Do you think the practice of western prisons in hiring out their prisoners to work on farms is a good one?

A: You should have said "some state prisons of the west." I do not believe in contract labor. It means overworking and

port their families. You must solve the problem of tomorrow's possible criminals today.

Q: What do you think of the opinion of a New York journalist, that every judge ought to spend three months in jail before he goes on the bench?

A: I have known judges who ought to have spent three months in jail after they had been on the bench. (Laughter and applause.)

Q: Isn't Andrew Carnegie creating criminals by conditions in his mills where men work twelve hours a day, seven days a week?

A: I am not a labor leader. That is not in my contract.

Q: In what State is Comstock?

A: In New York, near Albany.

Q: Is it fair to convict a man on circumstantial evidence?

A: It would be impossible to answer that question in our time here tonight.

Q: Do you think criminals come down in families?

A: I spoke forcibly about heredity because I wanted to emphasize the power of environment, but it is undoubtedly true that heredity plays a very large part.

Q: Do you look upon crime as a disease possibly curable by specialists?

A: That depends on the crime and the criminal. Many men are sent to prisons who should be sent to hospitals.

Q (Mr. Cosgrove): Are Hawthorne and Osbourne's revelations going to do any good to the prisons?

A: Yes and no. We must remember they were written with a purpose. Also, in connection with Hawthorne's we must remember what I said about the feelings of the prisoner of good social standing.

Q: What is the main cause of crime?

A: I should say, indirectly, it was drink.

Q: What do you think of Al Jennings?

A: Next governor of Oklahoma.

Q: Do you think habitual criminals should be segregated?

A: I don't believe in habitual criminals existing. In the dictionary of the man faith there cannot be such a thing as an irredeemable man. (Applause.)

Q (Mrs. Hoffman): Why are some labor leaders, who are the Washingtons of today

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Q: How much of the gathering of boys on street corners leads to criminality?

A: If you get the right kind of boys and the right kind of street corners you need not worry.

Q: Aren't the greatest number of crimes committed because of the money system?

A: I don't know just how to answer that question.

Q: How do American prisons compare with those of England and Scotland?

A: Our prisons are far ahead of those on the other side, particularly in England.

Q: Do you believe in long sentences?

A: Long sentences are given as a punishment and as a warning to others. I do not believe in them. I believe all sentences should be indeterminate.

Q: What do you think about the Thaw case? (Laughter.)

A: I think we are getting a little off the subject. I started to think about the Thaw case some time ago I am still thinking about it, and I haven't reached anywhere yet.

Q: Is it the aim of the State to punish or reform?

A: It depends on the State and the system.

Q (Mr. Jordan): Aren't there more victims of intemperance than there are children of fathers in prison, and isn't that due to the economic system?

A: Tonight we are dealing solely with the prison situation. Ninety per cent. of the prisoners owe their prison sentences directly or indirectly to the influence of the liquor habit.

the prisoner, but how about the hardened hearts of the people outside?

A: That is entirely due to ignorance. There isn't a man you can't reach somehow on this prison question.

Q: Isn't it lack of will-power that causes crime? (Laughter.)

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Q: Wasn't the church old enough to have realized the conditions of the prisons long ago?

A: The church has neglected the question just as you and I have done.

Q: Do you think the practice of western prisons in hiring out their prisoners to work on farms is a good one?

A: You should have said "some state prisons of the west." I do not believe in contract labor. It means overworking and underpaying, and breaks up prison discipline.

Q: What do you think of Alexander Berkman's book on prison life?

A: I plead ignorance of the subject.

Q: What do you think of Socialism and the prospect of doing away with prisons altogether? (Applause.)

A: I have not become sufficiently versed in the policies of the Socialist party adequately to answer that question. It will be many years before we can do away with prisons altogether. If the Socialists can make of our prisons curative institutions our best wishes will go with them.

Q: Under present economic conditions, will not many prisoners seek a vacation in prison? (Laughter.)

A: Out of 8500 men we found only one who wanted to go back to prison again.

Q (Miss Polsky): What effect on prisoners has the pardoning for good behavior had?

A: Very good indeed. Pardons are very dangerous; much depends on the way they are used.

Q: If, as Lambroso said, crime is largely caused by poverty, isn't it better for society to strike directly at the cause? (Applause.)

A: Certainly, but many State prisoners have had all the money they have ever wanted. You are striking at the poverty of the children by helping the men to sup-

port families?

A: I spoke forcibly about heredity cause I wanted to emphasize the power environment, but it is undoubtedly true heredity plays a very large part.

Q: Do you look upon crime as a disease possibly curable by specialists?

A: That depends on the crime and criminal. Many men are sent to prison who should be sent to hospitals.

Q (Mr. Cosgrove): Are Hawthorne and Osbourne's revelations going to do good to the prisons?

A: Yes and no. We must remember they were written with a purpose. Along connection with Hawthorne's we must remember what I said about the feelings of the prisoner of good social standing.

Q: What is the main cause of crime?

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Q: What do you think of Al Jennings?

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Q: Do you think habitual criminals should be segregated?

A: I don't believe in habitual criminals existing. In the dictionary of the man faith there cannot be such a thing as irredeemable man. (Applause.)

Q (Mrs. Hoffman): Why are some leaders, who are the Washingtons of the sent to prison?

A: Now we are back to the labor question. It took twelve jurymen and a judge to decide that, and it was thirteen to one.

Q: Isn't the question whether or not are criminals largely one of how much known about us?

A: In every stage of our social life man who is the criminal is the one who caught doing it.

Q: Is the third degree still inflicted on prisoners in this country?

A: Not in the State prisons, but perhaps in the courts before they go to prison.

Q: How can you make the prisoners support themselves and the prisoners their families without contract labor?

A: Industries should be taught in prisons as they are practised outside.

Q (Mr. Bodfish): Is it true that the percentage of college bred and professional men in prisons is greater than in society as a whole?

A: Not at all.

Q: If crime is due to environment, will not improve social conditions and help crime?

A: It is the same old question of whether prisoners support their wives and children and thus improve their environment.

Q: Wouldn't some men prefer to live to starvation?

A: Occasionally a man gives himself to have a place to sleep, but that is a problem we must face by itself.

(Continued on Page. 4.)

As Mrs. Sullivan said last night, there is no way in which we can show our appreciation to our friends who cannot attend Sunday meetings copies of the magazine so that they may enjoy in some measure some of the good things that we have come to prize highly.

It would surprise some of us if we knew how much satisfaction this little magazine gives to different groups of people who are so glad that they cannot attend Sunday meetings.

There is one police station, I am sure, where every Monday they have a display over the contents of the last issue of this magazine. And a bunch of letter carriers during their noonday meal read and discuss the last Ford Hall lecture. Don't you know some group of men and women who would greatly prize a similar privilege?

Our subscription list has reached 169. For the last two weeks we have been showing a balance on the right side again.

It is interesting to note how men of foreign birth are beginning to take the leadership of many of our influential Protestant churches. A leading Unitarian church is presided over by a Syrian, a down-town Methodist church has an Armenian as pastor, and a Congregational church in our city has as its minister a man of Italian descent. And another Congregational church in Cambridge has a very brilliant Italian as its pastor. We are getting wonderfully mixed up together in spite of inherited prejudice.

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AS IT LOOKS TO ME

By George W. Coleman

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 ith there cannot be such a thing as a
 edeemable man. (Applause.)
 Q (Mrs. Hoffman): Why are some
 aders, who are the Washingto-
 nt to prison?
 A: Now we are back to the labor
 n. It took twelve jurymen and a judge
 cide that, and it was thirteen to one
 Q: Isn't the question whether or not

In order to make our contemplated anni-
 sary number worthy of the occasion, we
 ed to be assured of an extra circulation
 that issue of about five hundred copies.
 ready two of our number have of their
 n accord volunteered to buy twenty
 les each for distribution among their
 ends. Do you want to invest a dollar or
 re in this way? Send your contributions
 Miss Crawford, Room 707, Ford Building.
 itor Dreier is preparing a table of con-
 ts for the special issue that will make it
 usually attractive and very valuable as
 agency for promoting our Ford Hall
 rk. As Mrs. Sullivan so well said in the
 ter I read last Sunday night, there is no
 ter way in which we can show our ap-
 eciation of what Mr. Ford did for us than
 giving to our friends who cannot attend
 meetings copies of the magazine so that
 y may enjoy in some measure some of
 good things that we have come to prize
 highly.
 * * *
 It would surprise some of us if we knew
 how much satisfaction this little magazine
 has to different groups of people who are
 situated that they cannot attend Sunday
 evenings. There is one police station, I am
 told, where every Monday they have a dis-
 cussion over the contents of the last issue
 of this magazine. And a bunch of letter
 writers during their noonday meal read and
 discuss the last Ford Hall lecture. Don't
 you know some group of men and women
 who would greatly prize a similar privilege?
 * * *
 Our subscription list has reached 169. For
 the last two weeks we have been showing a
 balance on the right side again.
 * * *
 It is interesting to note how men of for-
 tunate parentage are beginning to take the
 leadership of many of our influential Prot-
 estant churches. A leading Unitarian
 church is presided over by a Syrian, a down-
 town Methodist church has an Armenian as
 pastor, and a Congregational church in
 our city has as its minister a man of
 noble descent. And another Congrega-
 tional church in Cambridge has a very bril-
 liant Italian as its pastor. We are getting
 a very mixed up

A COLORED WOMAN ON OUR PLAT-
 FORM.

We have had Dr. Yamei Kin of China here in her quaint little blouse and trousers, we have had the Baroness von Suttner in her velvet, point lace and diamonds, and we have had Mary Antin, a slight and shrinking genius, wearing a childish lace frock. Next Sunday we are to welcome to our platform a woman even more interesting than any one of these—Mrs. Mary Church Terrell, of Washington, D. C., who will speak on "Uncle Sam and the Sons of Ham." Mrs. Terrell is a college graduate and a person of such scholarly parts as to be able to make a speech as easily in French or German as in English. She has lived much abroad, has lectured at our leading women's colleges, and has shown in every background great pluck and ability of a very high order. We expect her appearance here to bring a record-breaking crowd. Certainly there is no subject which should engage our deeper interest than the constantly increasing discriminations being made in Lincoln's America against the race for which he died!

FORD HALL MISSIONARIES NEEDED.

An active charity worker in an adjoining city was our guest Sunday night at Ford Hall. This is what she says:
 "May I thank you for the privilege of attending the Ford Hall Meeting? It was most inspirational. I think the thing which most impressed me was the great spirit of freedom and comradeship. There was such alertness of response to all vital suggestion. I have never felt more strongly the evidence of social progress through individual development and it is just that for which we are all working.
 "Cannot Ford Hall Folks do some mis-

sionary work in New England? Please let me keep in touch with the Town Meeting plans and results."

Other Meetings

School of Social Science, Lorimer Hall, Monday, March 2, at 7.30 P. M. The Downfall of the Father, by Algernon S. Crapsey. 10c.
 Sunday Commons, Huntington Chambers Hall, Sunday, March 8, at 3.30 P. M. Dr. Charles Fleischer, leader.
 Public Library, Thursday, March 5, at 8 P. M., The March of the Turks, by Frank H. Chase. Sunday, March 8, at 3.30 P. M., Reading of Mrs. Percy Dearmer's "The Dreamer, a Drama of the Life of Joseph." by Helen Weil.
 Lowell Institute, Huntington Hall, Tuesday, March 3, and Friday, March 6, at 8 P. M., The Evolution of the Art of Music, by Walter Raymond Spalding.

PEACE AND THE COST OF LIVING.

We are especially fortunate in the speaker who comes to us at the next Folks' meeting, Sunday afternoon, March 8, at 3.30, in Kingsley Hall, downstairs. For Lucia Ames Mead, whom Jane Addams has declared to be "perhaps the most easy and delightful speaker in America on peace problems, one who has the power to make even bristling war statistics interesting and graphic," will tell us how war-scares influence business and trade and increase the market price of staples necessary to us all. Mrs. Mead's talk comes at a quarter to five, after which we all have supper (25 cents) together. Don't you want to send Miss Crawford word that you'll be there? Such notice should be in by Wednesday. Address your post-card to Room 707, Ford Building.

NEW CHURCH LECTURES

You are cordially invited to attend a course of three free lectures in

FORD HALL

Thursday evenings, March 12th, 19th, and 26th, at 8 o'clock, when the following questions will be answered from the standpoint of the New Church:

- I. Could God Write a Book? (March 12.)
- II. Could God Become Man? (March 19.)
- III. Can Man Discover Immortality? (March 26.)

The lecturer will be the Rev. Julian Kennedy Smith of New York City.

in with a purpose. Also, Hawthorne's we must have said about the feelings of good social standing. The main cause of crime: say, indirectly, it was driving you think of Al Jennings, Governor of Oklahoma. I think habitual criminals are gated? believe in habitual criminals the dictionary of the man not be such a thing as a man. (Applause.) man): Why are some laborers the Washingtons of today are back to the labor queue,elve jurymen and a judge, it was thirteen to one. question whether or not largely one of how much stage of our social life the criminal is the one who g...rd degree still inflicted upon s country? the State prisons, but people before they go to prison you make the prisons safe is and the prisoners are without contract labor? s should be taught in the are practised outside. sh). Is it true that the people bred and professional is greater than in society. A: Not at all is due to environment, which social conditions and lesser same old question of making port their wives and children ve their environment. t some men prefer prison ion?- ally a man gives himself e to sleep, but that is a proce by itself. inued on Page. 4.)

...tion over the contents of the last issue of this magazine. And a bunch of letter carriers during their noonday meal read and discuss the last Ford Hall lecture. Don't you know some group of men and women who would greatly prize a similar privilege? * * * Our subscription list has reached 169. For the last two weeks we have been showing a balance on the right side again. * * * is interesting to note how men of foreign parentage are beginning to take the leadership of many of our influential Protestant churches. A leading Unitarian church is presided over by a Syrian, a downtown Methodist church has an Armenian as pastor, and a Congregational church in a nearby city has as its minister a man of Italian descent. And another Congregational church in Cambridge has a very brilliant Italian as its pastor. We are getting carefully mixed up together in spite of our inherited prejudice. * * * through the instrumentality of a little group of the Ford Hall folks a deserted wife and mother left in desperate straits has been befriended and put in the way of being helped on to her feet again. It is pretty hard to think that any husband and father would be so mean as to leave a woman in such a predicament without a dollar or a friend to help her. And it was a poverty-stricken family of four living in one room who were the first to offer shelter and protection to the deserted wife and child and the poor babe. Here was the environment of poverty surrounding both of these families. In one case the father proved himself a despicable coward; in the other case the head of the household, though out of work at the time, showed himself to be a real man in spite of everything. Poverty made the one man a skunk and the other a hero. How do you account for it? It is all right to sympathize with those who have suffered. But there comes a time when sympathy robs the fibers of manhood of their strength and steals from the blood its iron.

arefulness of response to an vital suggestion. I have never felt more strongly the evidence of social progress through individual development and it is just that for which we are all working.

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cents) together. Don't you want to send Miss Crawford word that you'll be there? Such notice should be in by Wednesday. Address your post-card to Room 707, Ford Building.

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SEATS FREE.

NO COLLECTION.

Ford Hall Folks

Edited by Thomas Dreier.

PUBLISHED weekly by the Ford Hall Associates, whose work is to create, assemble, and distribute ideas that will help men and institutions grow more helpful in serving society, and which will promote "peace on earth, good will toward men." It is the official publication of the Ford Hall Meetings, which are held, under the direction of George W. Coleman, every Sunday evening during the months of October to May, in Ford Hall, Ashburton Place, Boston, Massachusetts. All business communications should be sent to Miss Mary C. Crawford, Treasurer Ford Building, Boston, and all communications intended for the editor to The Thomas Dreier Service, University Press, Cambridge.

Sunday Afternoon Conversations

COME!

Commencing March 1st at 4 P. M., in the lecture room, 136 Bowdoin St., and continuing through the month, to discuss the Discoveries of Emanuel Swedenborg in Science and Religion. Free—No Collection.

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.

"Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a part of action, not of whining."—David Starr Jordan.

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FORD HALL FOLKS

LITTLE LETTERS FROM THE PEOPLE

The Editor, *Ford Hall Folks*:

Sir,—I regret that, owing to much traveling and other business I am only now able to say a word in reply to the letter of Mr. Roy Stockwell in your issue of the 8th inst.

I admit that the title announced for my talk on Ellen Key was too comprehensive. It ought to have limited the theme to the questions of marriage and of the unmarried woman's right to motherhood. That is the only concession I have to make to Mr. Stockwell; and as I did not myself choose the phrase "The Gospel of Ellen Key" (you can bear me out in this), my withers are unwrung.

In all the rest of his criticism, Mr. Stockwell has no foundation to stand on. I said most emphatically and distinctly that I thought Miss Key entirely pure, sincere and noble in her purpose. What I accuse her of is (1) moral blindness, in not seeing that you cannot alter the moral quality of conduct by changing its name, and (2) blindness to the inevitable social disasters which would at once arise if legal sanction were given to her proposals.

Mr. Stockwell complains of me for quoting "three or four detached sentences" from "Love and Marriage." I quoted much more than this, and put in my own words a comprehensive and accurate summary of the entire book. Did Mr. Stockwell expect me to read a whole volume of 399 pages in the course of an hour's talk? If he means (as he seems to imply) that my use of passages from "Love and Marriage" was "grossly unfair and misleading," I can only reply that his statement is grossly untrue. The question is a simple question of fact, which your readers can easily settle for themselves by reading "Love and Marriage."

I told my audience, again, very carefully, that Miss Key's plea for the home and for the co-operation of parents in the nurture of the child was one of her best contributions. But I said also that this plea is utterly inconsistent with her doctrines of (1)

Editor *Ford Hall Folks*:—

Interested, as I have ever been, in the welfare of the State, sensing as I have for many years the moral decadence in our rural communities, I firmly believe that the best and true remedy lies in the recognition by the church of its true relations to the community at large. Denominationalism is dead in usefulness, and when we see in our smaller places several churches, weak, struggling for existence, envious of each other, jealous of one another's influence, powerless as regards any broad, far-reaching action through lack of union of effort, we can only wring our hands in anguish and pray God for a church revolution.

The people, the great mass of the people, were what Christ endeavored to reach, and it is what the church must endeavor to reach in order to accomplish its mission.

Times have changed. When I was a boy the people all went to the church as a part of the regular week's programme, and the church was always filled, no matter who occupied the pulpit, even though the effusions of the pulpit tended only to put the people to sleep. Now the order is reversed. **THE CHURCH MUST GO TO THE PEOPLE.** And to reach them it must cause the people to believe that it is really interested in their welfare in a full all-round way, utterly regardless of all isms or ologies.

Marshall J. Hapgood.

Peru, Vt., Feb. 15, 1914.

THE CASE FOR THE PRISONER.

(Continued from Page 1.)

called "Bill the Slugger," who by the influence of Maud Ballington Booth became from one of the worst one of the best inmates of the prison, and then, on his release, was put on the path of permanent success by his employer's trusting him with his watch.)

I have told you something of the problem; I have told you very little of the solution:

THE QUESTIONS.

(Continued from Page 2)

Q: What do you think of the B case?

A: I prefer not to say. I believe P will never be electrocuted, but will be done.

Q: What do you think of children ing testimony against their parents?

A: It is a shame to drag children the courts and teach them such a less disloyalty.

Q: Would not putting prisoners on honor help them rehabilitate themselves?

A: Wonderfully. It is being tried over the country with fine results.

Q (Mr. Simons): Does probation childhood affect a man's ability to government job?

A: Not unless he has been convicted a felony.

Q: Do you think a man like Jack should be allowed to talk from pulpit try to reform others.

A: Would you invite him to your Answer that question yourself.

Q: Is anybody who has no acquaintance among the prisoners allowed to visit?

A: Certainly.

Q: Does capital punishment deter from committing murder?

A: You answer that question. (Inter.)

Q: What do you think of the pardon record of our ex-Governor Foster?

A: As I said before, a pardon can very dangerous or a very good thing should like to have some statistics present lives of the men he pardoned.

Q: Do you think that changing prison system will do away with crime?

A: No; probably there will be crime til we reach the Millennium.

Q: What about the crime of against the boy brought up in bad environment because his father was, not a crime but dead? (Applause.)

A: I was speaking simply from prison aspect. There should be a pension law.

Q (Mr. Fraser): Would woman help abolish crime?

A: Yes, it would. Women see problems, not as party questions.

act by changing the name, and (2) the necessity to the inevitable social disasters which would at once arise if legal sanction were given to her proposals.

Mr. Stockwell complains of me for quoting "three or four detached sentences" from "Love and Marriage." I quoted much more than this, and put in my own words a comprehensive and accurate summary of the entire book. Did Mr. Stockwell expect me to read a whole volume of 399 pages in the course of an hour's talk? If he means (as he seems to imply) that my use of passages from "Love and Marriage" was "grossly unfair and misleading," I can only reply that his statement is grossly untrue. The question is a simple question of fact, which your readers can easily settle for themselves by reading "Love and Marriage."

I told my audience, again, very carefully, that Miss Key's plea for the home and for the co-operation of parents in the nurture of the child was one of her best contributions. But I said also that this plea is utterly inconsistent with her doctrines of (1) divorce upon request by either party, without question asked; (2) the unmarried woman's right to motherhood, and (3) the termination of every marriage the moment either party to it has ceased to "love" in the tempestuous emotional sense.

My defence of monogamic marriage was not "highly dogmatic," nor dogmatic without the adjective. It was, so far as it went, strictly scientific, based solely on universal human experience, and in particular on the findings of such scholars as Westernmarck, to whose "History of Human Marriage" I was careful to refer my hearers. Even the very brief summary in your columns is sufficient to refute Mr. Stockwell. It quotes me as saying: "I quite agree with Miss Key that monogamy was made for and by man, and therefore I agree that if any other system than this could be proved to be better suited to the physical and psychic natures of men and women, then monogamy would have to give way." If this is dogmatic, it can only be in a sense of the word discovered by and peculiar to Mr. Stockwell.

Hoping that you will be able to find space for these lines, I am, sir,

Yours very truly,

HORACE J. BRIDGES.

[Editor's Note: We understand that an involuntary injustice was done to Mr. Bridges in that the title announced for his address proved to be somewhat misleading.]

of the regular week's programme, and the church was always filled, no matter who occupied the pulpit, even though the effusions of the pulpit tended only to put the people to sleep. Now the order is reversed. THE CHURCH MUST GO TO THE PEOPLE. And to reach them it must cause the people to believe that it is really interested in their welfare in a full all-round way, utterly regardless of all isms or ologies.

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I have told you something of the problem; I have told you very little of the solution; and surely you of Ford Hall are interested in the solution. Many of us have seen men led away to prison: how many of us have had the insight and the forethought to think of their families? Think how often the prisoner is the victim of environment, foredoomed to crime because his own father's imprisonment made it necessary that he be brought up in the slums! The 80,000 men and women in the State prisons alone represent on the average 160,000 little children, who are today suffering in poverty because the family has had taken from it the support of the father.

But there is a new feeling coming into this country, and it is shown in some of the Western States—the voice of the American people demanding justice for the wives and children of the State prisoners. And the day will come, and with it the surest solution of the problem, when a man, even though justly deprived of his liberty, will never be robbed by law of the keeping of his vows to support his family; so that from his work in prison he will be able to supply not only his own needs but theirs also. And when that day comes, may we all have a part in it, however small! It will bring the man in prison a newer and greater reason, an inspiration to reformation. For there, behind the walls, though his liberty be gone, he will keep his sense of responsibility and of respectability.

from committing murder.

A: You answer that question, (inter.)

Q: What do you think of the pardon record of our ex-Governor Foxcroft?

A: As I said before, a pardon is very dangerous or a very good thing, depending on the man he pardoned. I should like to have some statistics of the present lives of the men he pardoned.

Q: Do you think that changing the prison system will do away with crime?

A: No; probably there will be crime until we reach the Millennium.

Q: What about the crime of the boy brought up in bad environment because his father was, not a criminal but dead? (Applause.)

A: I was speaking simply from the prison aspect. There should be a pension law.

Q (Mr. Fraser): Would women help abolish crime?

A: Yes, it would. Women see problems, not as party questions, directly.

Men and women make a mess of the relations only when they become slaves of some creature of their own fashioning. Their actions must not be judged as actions related to our lives. It is not the tubes we are to judge, but the men as they appear in the pictures which are painted.

Friends Who Are Coming

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

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

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

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

April 5—Symposium, on "Journalism," by A. J. Philpott of the Boston Globe and George Perry Morris of The Century Magazine.

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

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



MARCH 1.—LESLIE WILLIS SPRAGUE, Chicago will speak to us on "*Tolstoy the Man*." Jane Addams has said that Mr. Sprague's vigorous and enthusiastic treatment of ethical questions is as valuable as it is unusual, and Professor Zuehlke declares this Tolstoy lecture "the most complete summary of that greatest of living authors which I have ever read or met, as well as the best epitome of any author which I have ever heard in an hour." Which should mean that we will have a red-hot night at Ford Hall on Tolstoy night.

MARCH 8.—MRS. MARY CHURCH TERRELL, the most distinguished colored woman on the American platform today, will discuss for us "*Uncle Sam and the Sons of Ham.*" Taking for her point of departure the race and very flagrant discrimination in Washington against colored employees she will show us how increasingly difficult it is today for colored people anywhere in America to earn an honest livelihood outside of a few restricted callings. Mrs. Terrell is a graduate of Oberlin College, has lived long enough abroad to be able to make as good a speech in French or German as in English, has recently been welcomed to the platforms of Wellesley and Radcliffe Colleges and is, altogether, one of the most gifted and magnetic personalities now in the public eye. She can talk delightfully on many subjects but the topic that engages her deepest feeling is the terrible wrong which is being done to young people of the colored race by our unjust and cruel prejudices and by the difficulties we are putting in the way of their political and economic advance. This is a subject which Ford Hall ought to face squarely; we feel ourselves fortunate in having Mrs. Terrell to present it for us.



MARCH 15.—REV. HARRY WARD, Secretary of the Methodist Federation for Social Service, and recently elected to a chair on this subject in the Boston University School of Theology, will speak on "*The Challenge of Socialism to Christianity.*" Professor Ward has been for many years at the head of settlements and institutional churches in the Polish quarter and stockyards district of Chicago. He is peculiarly able, therefore, to speak with authority on the interesting topic which has been assigned to him.

GEORGE W. COLEMAN, Chairman and Director of Meetings
Miss MARY C. CRAWFORD, Secretary for the Meetings

Office Hours at Room 707, Ford Building, State House Hill, 3.30 to 4.30 daily, except Saturdays
Telephone, Haymarket 2247