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Ford Hall Folks

Vol. I. No. II.

March 9, 1913.

Price Ten Cents

WHAT OF OUR FUTURE?

Not much was said at our Fifth Anniversary about the future of the Ford Hall Meetings except those fine words of President Bentley assuring us of the continued support and interest of the Baptist Social Union. But nearly everything that was said and done took it for granted that there was to be a future for this work, and some very decided hints were dropped that might lead one to expect a good deal of that future. This much of the future is already assured judging by the activities of the present. The idea that Ford Hall stands for will find ready acceptance in all parts of the country, and similar meetings will greatly multiply. Our revival of the Socratic method as applied to a large popular audience will be duplicated in many church assemblies. These things seem to be already assured; it only requires time for their wider extension.

Just now, within the next month, I have accepted invitations to tell the facts and the meaning of the Ford Hall Movement in four different states, Pittsfield, Mass., Manchester, N. H., Buffalo, N. Y., and Philadelphia, Pa. In the first two instances, it is in connection with the Y. M. C. A.; in Buffalo, it is in relation to the advertising men of the city, and in Philadelphia it is before the Presbyterian Social Union, a body something like the Baptist Social Union, and representing all the Presbyterian churches of the metropolitan area. All these opportunities have been pressed upon me, indicating how widely the knowledge of the Ford Hall Meetings has been extended and how the interest is springing up of its own accord in various places at the same time.

But there is another side to our future which is even more interesting to us than the extension of our work abroad and that is the intensive development of our work right here at home. Here, again, we are quite fortunate in being able to find in the present a very safe gauge for measuring the future.

Our little organization, The Ford Hall Folks, has already demonstrated its usefulness. It has given us our first opportunity to cultivate personal

acquaintanceship. It developed the idea and provided the material for the Line Ushers. It engineered the plans for the birthday celebration. It has suggested the idea of an accumulating fund for our work and has made a little beginning with it already. It has inaugurated and successfully published a weekly magazine which has paid its own way from the start.

Surely a little company of people who could do all this in a few months will find a great deal more to do that is helpful and promising. This little group of fifty or sixty should grow to two or three hundred in time. With such a force to co-operate what couldn't we do? As things are now, we meet only on Sundays. Why not a mid-week gathering of some sort? What shall its nature be? The Ford Hall Folks will dig that out.

This magazine can be greatly extended in circulation and enhanced in value. With our contributions we might do some things that we would very much like to do and which we naturally could not permit any one else to pay for.

Let us be dreaming about our future. Some one has said that there is enough executive ability in the race to make into reality every dream of which our imaginations are capable. The only question is whether it is worth while. Dream a dream that is worth it and some one will come along who will build it into real life. What we have now at Ford Hall was a dream before it became a reality. What we are going to have at Ford Hall for the next five years is somebody's dream right now. Are you doing your share of the dreaming? Why not? It helps.

George W. Coleman

NEXT SUNDAY'S SPEAKER.

William Hard, of New York, on "The State and the Fatherless Child," is our program for next Sunday. No more vital question than this is now before our people. Come and hear the matter talked out. Mrs. Coleman will preside in the absence of her husband, our beloved leader.



BISHOP WILLIAMS.

Rev. Charles D. Williams, D. D.,
Bishop of Detroit, Michigan.

"Please accept my most sincere and hearty congratulations upon the conclusion of your five years' work in the Ford Hall movement. It is, in my estimation, one of the significant movements of the day. You are rendering a signal, most needed and most valuable service to the deepest needs of the day. The essential spirit of the new social consciousness and conscience is distinctly and fundamentally religious in the truest and deepest sense of that word. You are interpreting that religious spirit to many, yes, multitudes, who have it and do not recognize its religious nature, and you are giving to movements that would otherwise become purely materialistic a spiritual motive and inspiration. You are helping to awaken the church to her mission and task, to make herself big and hospitable enough to be a home for the characteristic social religion of the day, and you are making that religion conscious of its need of a spiritual home in the church. God bless you in your noble endeavor."

Prof. Richard M. Vaughan,
Newton Theological Institute,
Newton Centre, Mass.

"It is most important that all men of good will should understand each other. You have enabled them to see eye to eye. To you belongs the honor of a pioneer."

Chas. H. Watson,
Belmont, Mass.

"The meetings are revelations of practical sympathy and brotherliness. They bravely handle the present inequalities in our social conditions and the resentfulness and bitterness they provoke."



DR. J. A. MACDONALD.

WAR AND THE HUMAN BREED.

(Address of Dr. J. A. Macdonald of
Toronto at the Ford Hall Meet-
ing, March 2, 1913.)

Your chairman told me that the theme upon which I should speak to-night ought to be vital and of human interest—some such words as these he used. I tried to think up what would be vital and of human interest to that Ford Hall crowd he had talked so much to me about in Ontario and in Dallas. (Laughter.) I thought of the trade agreement between Canada and the United States, but that would not be vital because the government of the Dominion of Canada says it is dead. I may not agree with the government. I may think it is very vital today and is going to be more vital in days to come. (Applause.) But as I am away from Canada, I must be loyal to the government—even if it is our tory government. So I cannot say that reciprocity is vital and of human interest. It is dead.

In my perplexity some dispatches came in. One came in from Ottawa, another from your side of the line—from the United States, and one came from Great Britain; and they all had to do with the same theme. They all talked about war.

The Minister of the Dominion of Canada made a great speech and called for more money to spend on the militia for Canada, and said something like this: that the soldiers and the missionary must go hand in hand. To me that is not a happy combination. (Laughter.) The second gentleman, whom I will not name, but whose name would be known to you in Boston, had said something about the importance of the army, and the influence of the army on a nation.

The third man was a member of the House of Lords and he spoke about wars because he was as many wars as any member of the House of Lords. Lord I was just as emphatic as either of the other two. I began to think that these men—they are all seemed to think that war was a nation great. Now I know war is poor. (Applause.) It has made our Dominion poor yet I have not had any. We are a few countries in this world of importance that has no war on our history page on our history war debt to be paid by us. (Applause.) Please, God, we have.

I know the history of your country and I know that over 68 per cent., of all the population of this republic goes now to pay war debts and to maintain your armaments. I know it is burdensome, about Great Britain. I know the common people of Britain pay the war taxes, to pay the interest of their war debts. I know this year Britain will pay \$100,000,000 for her army and her navy and is no war, and I know how they are taxed—many of them taxed that they are burdened for.

I know from what little

we have had in our Dominion the bitter rebellion among the people of the West, and when we sent contingents to South Africa that there was fraud and boodling and dishonesty of all sorts in connection with these things. I know that there was dishonesty and boodling. I know that the uniforms sent out for the soldiers to wear that were food sent that was rotten. I know that the brave sons of the Dominion the South suffered hideously of dishonesty in trade—the common business dishonesty of the men who stayed at home doing business? I know what you are doing among other things. But what is its effect? Suppose it is to suppose war debts are heaped upon all this. Is it not a thing for race development? Biology assert it? Is it not the struggle for existence that makes the individual brave? Is it not true that it is the strongest the fittest that makes the race? We have been taught the



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The third man was a member of the House of Lords and he ought to know about wars because he was in about as many wars as any man in the House of Lords. Lord Roberts was just as emphatic as either of the other two. I began to think how it is that these men—they are not fools—all seemed to think that war makes a nation great. Now I know it makes it poor. (Applause.) It has not made our Dominion poor yet because we have not had any. We are one of the few countries in this world of some importance that has no war record, no war page on our history, and no war debt to be paid by our people. (Applause.) Please, God, we may not have.

I know the history of your country and I know that over 68 per cent., over 70 per cent., of all the revenue of this republic goes now in peace times to pay war debts and to maintain your armaments. I know that. I know it is burdensome. I know about Great Britain. I know how the common people of Britain sweat to pay the war taxes, to pay the interest of their war debts. I know that this year Britain will pay \$400,000 000 for her army and her navy when there is no war, and I know how they are taxed—many of them taxed too much, that they are burdened for life.

I know from what little experience we have had in our Dominion with the bitter rebellion among the people in the West, and when we sent three contingents to South Africa, I know that there was fraud and boodling and dishonesty of all sorts in connection with these things. I know your history. I know that when your war was on there was dishonesty, and fraud and boodling. I know that there were uniforms sent out for the American soldiers to wear that were shoddy, food sent that was rotten. I know that the brave sons of the North and the South suffered hideously because of dishonesty in trade—the ordinary common business dishonesty. What of the men who stayed at home—in business? I know what your war did among other things. But what about its effect? Suppose it is expensive; suppose war debts are heavy; suppose all this. Is it not a necessary thing for race development? Does not biology assert it? Is it not true that it is the struggle for existence that makes the individual brave? Is it not true that it is the survival of the fittest that makes the race great? We have been taught the great law of

evolution. Does it not hold for the nation?

I began to look through history. I counted over all the great empires of the past; all gone; everyone of them gone except the one great empire that was not a war nation. Greece, Rome, all gone! Rome, that was once master of the world, sitting on her seven hills, swinging her sceptre over the world, nothing but a record in history! I ask why? China rising across the Pacific, the only empire with no great war history survived, and today presents man for man and capacity and power equal to the best Anglo-Saxon breed. (Applause.) And I remember that little Japan with no war history at all, who was more than 250 years out of sight; little Japan when she went up against a great war nation, Russia, showed herself so powerful that the world was staggered with wonder. Why? I ask. Why? I began to reflect on the problem raised by these experts in military art.

And then I went back to Rome. I recalled my history of Rome. The decline and the fall of the Roman Empire and the causes that led to it. I know what the militarists said. I know that they said that Rome fell because Rome ceased to be a warlike nation; because the Romans gave themselves up to luxury and ease; but I asked why did they give themselves up to luxury and ease? There was a day when to be a Roman was greater than to be a king. There was a time when the true Roman sacrificed himself for Rome's sake. There was a time when no Roman was satisfied with his luxury and ease, but would have followed in the wars of Caesar and the rest of them. But Rome ceased from all that. Rome gave itself up to luxury, and I ask, why? Why?

And then I read the record. Out of every thousand strong Romans—out of every thousand strong Romans, 800 fell in war; out of every thousand weaklings, 95 per cent. survived. Eighty per cent. of the strong falling in war, 95 per cent. of those who could not stand the strain and stress—95 per cent. of the weaklings lived. What happened? I thought of my biology. Like father like son. Like seed like harvest. Blood tells. If the Romans killed off 80 per cent. of her strong men, her self-devoted men, and if it allowed 95 per cent. of her cowards, her weaklings, to live, what happened? Those who survived bred

the new generation of Romans, and like father like son, like seed like harvest. The Roman women with all the Roman blood in their veins bred a new generation of Romans from the slaves, from the weaklings, with what result? The combination of the Roman aristocracy and the slaves produced what? What history says: fops and dandies. These fops and dandies gave themselves up to luxury and ease, and when the husky men from the mountains came down there were none ready to deny themselves, to sacrifice themselves for Rome's sake. The old Rome was gone.

What about France? France was once in the very forefront of the great nations of the world. Napoleon made her feared; made her enemies tremble by what happened? Napoleon took the men in the strength and pride of their young manhood, and when they were cut off he took the old men and then he took the boys. Napoleon said a boy could stop a bullet of the Russian as well as a man, and the flower of France's citizenship was marched off—away from Paris and the provinces, away to Moscow, and was sown on waste lands before it came to seed. With what result? That France's pride was humbled. France's army was weakened—three or four times they had to lower the standard for admission of men to the army because they had wiped off their strong, their virile, their heroic.

And what about Great Britain, with her history, her war history, that made her proud and spoken of with reverence the world over?

I was taught it and so were some of you. We speak of Crimea, of Waterloo, of India, of Egypt, and of the wars that brought power to the British army and of the great glory that came to Britain and the Empire. Well, what happened? What says biology? What is the output? What is the result? What do you see today? Many of you know and have seen it. You go through London, Manchester, Birmingham, through Liverpool, through Glasgow, through Edinburgh, and you see what? You are faced with the multitude of the unfit. You are surprised. I was surprised, going back after five generations of my breed living in this country on this side of the water, going back five generations to find what? Not a man of the giant mould I have been taught to believe marked the men who made up the army of Britain. I went through the cities and there saw the result of two things. Their damnable

land laws, to begin with. Damnable is a good word—is the fit word (Applause)—crowded the people from the land into the cities and so gave them no chance whatever of the land that God made for the people. (Applause.)

God made the land for the people. The people were crowded off the land into the cities and made to live in the most unsanitary conditions, neglected, despised, with what result?

You saw it in their faces; faces with little hope, many a face was narrow on account of the outlook, weakened, shriveled, marked unmistakably with disease; and I ask why? I remember what Kipling wrote in his glorification, "Lord, God, we paid in full." Very good. But if you feed your very best to the sharks and the gulls again biology comes in and asks who are going to breed the generation to come. Sharks and gulls are sharks and gulls after you have fed them your best. And again and again the physical standard of the soldiers from England were lowered to keep the ranks full. Worse than even in England is the north country.

Scotland has had a reputation the world over for the physique of her men, especially men of the north. The law of evolution holds in the north, in the highland hills, for life there has been hard all through the centuries—it was hard. They had to fight for their life and the weaklings died in infancy, therefore they bred a race of men of giant mould. Therefore when the call came for war, regiment after regiment marched out, every man six feet, most of them more.

(After describing the former great regiments of Scotch Highlanders, every member of which had to be at least six feet in height, the speaker said that the breeding places of those regiments have now become shooting preserves for noblemen and American millionaires, and the natives now are "little runts" and merely caddies or lackeys of the sportsmen.)

Most of the virile Scotchmen, he said, were either sacrificed in war or compelled to emigrate by "damnable land laws which deprive the people of the land that God gave them," and which are constantly sending the country people into the cities where they are enfeebled by bad sanitation and many other evil conditions. He said that in one district, 18 miles in length, where regiments of men six feet in height used to be raised, not a six-foot man can be found today.)

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The army took their best, their second best and their third best, and again the damnable land laws drove the men out over the sea to the United States and Canada, drove them to Australia, to South Africa. Those they did not kill in war they drove away by the land laws.

All over Great Britain the sacrifice has been the same. Wasting their best. What about your country? What about this new republic? Here was a place where the race was to get a new chance. Men and women, what did America signify, when Columbus turned his prow across the unknown sea? It signified a new chance for the race. British Europe had been facing eastward but the fall of Constantinople and the closing of the Dardanelles made it impossible for the carrying on of commerce eastward any more. So Europe turned westward to the little isles north of the Atlantic. We came across the Atlantic. Looking for what? Dreaming of what? Dreaming of the new chance and of a new land and men have been coming ever since. They have been coming from England, from Ireland, Scotland, from Australia, from Europe, North Europe, South Europe, coming ever since and every ship load has them. Many are the dreamers who dream of a land that gives a man a fair chance, that gives him "life, liberty and the pursuit of happiness." (Applause.) They came for equality of opportunity. They dreamed of America as a place where they would be rid of the oppression and the hardship and the injustice of the old world. And then this republic pledged itself to what? To freedom to life and liberty and the pursuit of happiness. Here democracy had a chance that autocracy never had in the world's history before. Talk about Greece and her autocracy—it was an oligarchy.

But what have you done? What have you done? When you had had nearly 100 years of the great chance then what happened? When you had a chance with the very best breed, for the very best from England, Scotland and Ireland came to this United States before 1860, what did you do? Before 1776 the best blood of England went into Virginia, sons of the best families of England, who, because of their damnable land laws, had to come over the seas. Many thousands of them went into Virginia, and the blood is in the Virginian stock to this day. Why did Virginia give men for presidents, generals, leaders, orators? Because the

blood was in Virginia. Forty thousand of the highlanders from Scotland, speaking nothing but Gaelic, went into North Carolina before 1776, and there are counties in that state today where nearly all the men have the Highland Scotch in their blood. From the north of Ireland and from Ulster they went into Canada and Tennessee, and the best of Puritan England came into New England. Boston got its share of England's best men, her most heroic, most devoted, most progressive men. And what happened? From Germany not a few came and what happened? You had one great war. One great war. And what have you today? I went through your recent campaign. I know your parties. I know your leaders. I know what they said. They have said there is now no equality of opportunity, that the big interests have destroyed freedom. (Applause.) That there needed to be a new revolution. (Applause.) And that statement proclaimed to the world—what? That the freedom promised by Washington, and by Franklin, and by Jefferson, had not been made good. (Applause.) And I ask, Why? Why?

I heard it from Roosevelt; I heard it from Taft. I asked Mr. Taft in Baltimore one day, with 3500 people in the theatre, with the Secretary of War there, and members of the cabinet there, also: Why is it, Mr. President, that in this republic that was born for freedom, that was dedicated to freedom, why is it that over this republic, this is being said, that Lincoln's declaration of a government of the people, by the people and for the people has been converted into a government of the people, by the rascals for the rich? (Prolonged applause.) I do not say that is true. (Applause.) That is none of my business. But I do say that, putting my ear to the ground, I heard that thing from the north, the south, the east, the west, and the middle. And I ask them why? Why is it that here, where Democracy was to be given its one great new chance to justify itself against the monarchies, Democracy appears to have failed?

Has it had anything to do with this: that scarcely more than a generation ago, less than two generations ago, in your one great war, you sacrificed over 600,000 men from the North, the best men the North could breed; you sacrificed more than 400,000 men from the South, the best men that the South could breed? That of those who ought to have been the leaders in politics, of those who ought to have been in the

great industries today, thousands have never been born? They died with those heroes who went out in that awful war. I do not say whether that war was a just war or not. I do not discuss the morality of that enormous struggle, but what I do say is that the biological reaction is plain. Therefore am I asking—where are the successors of those leaders of men, the men who made the glory of Boston, who made New England shine over the republic—around the world—where are they? Their names, some of them, are in the Memorial Hall of Harvard University. And they fell from among that 156,000 who marched out of *Massachusetts*, singing "We are coming, Father Abraham." They went from all these northern states; from Illinois, in the West they went; but what a sacrifice New England made! They never came back. They were in the army at the Potomac, in the army at Cumberland, in the army at Tennessee. Their spirits were spilled in the air, and their blood watered the wilderness. The tragedy is on Boston, on *Massachusetts* and on New England to this day. Lincoln said "That the North paid the full measure of devotion." Aye, by the Great God, didn't the South pay in full? Virginia, North Carolina, Tennessee, Kentucky, all around the circle—whole families wiped out. There is the tragedy. No wonder the South is suffering. No wonder the South has been all these years lagging behind. Their best blood was spilled on the battlefield. Their best brains, their high spirit was lost in the air and this republic is the poorer—forever the poorer, because of the loss that never can be recovered. You lost those that would have given distinction.

Perhaps it could not have been done in any other way; perhaps you in the United States could not have solved the problem of slavery as it was solved 60 years before—more than 60 years before, nearly 80 years before—in Canada. A man who had slaves in the South brought them over into Canada. The first Parliament in 1792 meeting at Niagara, did what? Took action that led to the abolition of slavery in that Dominion. (Applause.) It did what? It enacted a law that no slave could be sold in Canada and that the children of all slaves would be born free. The slaves remained in that relation to their masters, but they could not be sold and their children were born free. And Canada got rid of the burden of slavery without shedding a drop of blood. (Applause.)

What a richness it would have meant to your republic if you had been able in some other way to solve the problem—without the sacrifice of so many, so many hundreds of thousands in their teens—who left no breed behind. That is the tragedy. That is the tragedy of it. It is not simply that you lost these men but you lost the sons they would have bred for the necessity of today. There are the spirits unborn, the lost multitude who ought to have been in your State Legislatures today, who ought to have been in your Chambers of Commerce, who ought to have been members of your Boards of Trade, and who ought to have been at the head of industries; who ought to have been at the head of movements all over the United States today standing for justice, standing for government of the people by the people and for the people, standing for the rights of men and saving your republic from the dishonor of which you yourselves complain. (Applause.)

Two years ago I was in Mexico. In one of the cities that I visited I was greatly impressed by the fact that the women were as well built and husky and physically fit as any crowd of women I have ever seen—outside of Boston. (Laughter and applause.) The women did all the business. I ask why? In those 30 years of wars the men have been killed off again and again and again until they are men no more.

What about the Balkans? Look at that war there. The time that I was reading these other despatches, there came in a despatch about the Balkan war that said that the Balkans had sacrificed the flower of their army. How long will it take them and its allies to breed a generation to match those who have gone down in that war? They will never recover that they have lost. Their dead come not back and their unborn, the unborn of their heroes that went up against Turkey, will remain unborn.

Men and women, is it not time that we combatted this stupendous folly? The scientists are going to show you that wars, which have killed off your best, are not going to improve the moral power, the physical strength, the social rights, the industrial capacity, and the prestige of the nation. For the fact is that your law of evolution is reversed in war. In the struggle for existence the weak had gone down, but in war your law of evolution is reversed. It is the fittest who go down. It is the most heroic

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...It is the most heroic

who go to the field. The unfit, they survive. We have got a few of the breed in Toronto. They have survived, the ones who made fortunes out of selling rotten food and shoddy uniforms and dishonest equipment for your heroes to die from, *they* have survived. They breed their kind. (Applause.) And out of them come the manipulators and the boodlers and the bosses and the rest of the crowd that have cursed you to this very day. (Applause.)

But it is time that a new note was struck and America ought to strike that note and strike it strongly. (Applause.) The supreme opportunity comes now to America and to the United States and to Canada—for we also are Americans. (Applause.) Canada and the United States must stand together for this thing, for the redemption of the world from the curse of war. (Applause.) We have a right to speak to our fellows in Britain, those of us who are of Anglo-Saxon stock. We have a right to speak to our fellows in Germany, those of us who have Teuton in us. We have a right to speak. For what have we done? For through one hundred years we have kept peace between two of the proudest people God lets live anywhere. (Applause.) Those inland seas of ours never heard a shot from a man-of-war and never will. (Applause.) Four thousand miles stretches our boundary line. Four thousand miles of a boundary line without a gun, without a soldier or a fort to be seen anywhere. When some military genius came over from Britain he tried to make us nervous on our side of the line because we had no battleships and were unfortified. I took occasion at the press conference in London with Balfour in the chair, and Lord Roberts himself there, I took occasion to tell them and to tell the representatives from Australia, New Zealand and South Africa, that we could show them on this continent what they could see nowhere else. (Applause.) I told them this: that the only fortification needed between the Canadians and the Americans, the only battleships, the only guns that were needed, the only guns we had and the only guns we will allow are the common sense and civilized relations of these two people. (Prolonged applause.)

When men tell me that there can never be peace between Germany and England, I ask what is in the blood of the Teuton that you cannot civilize. If you can civilize the blood of

the MacDonalds and the Campbells, with their historic feuds, if you can civilize that, what is there in the Teuton blood that common sense cannot do? And if the Teutons would get together they would make the North Sea as peaceful as the English speech has made Lake Ontario, Lake Erie and Lake Superior. (Applause.)

And America should lead the vision of America. Oh, that we who are native born, would that we could catch that vision! That we would dream the dream not only for America but for the new world! (Applause.) That is why I stand against this wild and wicked scare, about war between the United States and Japan—a most colossal, shining joke! (Applause.) The new note; the new idea, that we must stand for, is the idea of world-neighborhood. (Applause.) Not the law of the jungle but the law of the neighborhood, that eternally righteous law: "Love thy neighbor as thyself." (Prolonged applause.)

SOME OF THE QUESTIONS.

Q. Can the speaker account for the action of the Canadian Parliament contributing two battleships to the English navy?

A. The Canadian Parliament has not contributed two battleships to the English navy. Three is what they are proposing to contribute, but all they have been doing as yet is to debate in Parliament, and the party to which I belong is opposed to that. I still pray God that the government may be defeated. (Applause.)

Q. Isn't the factory system as much to blame as war for the deterioration of the human breed?

A. The factory system is the result of what we call again and again the damnable land laws that crowd the people off the land beyond all reason into the cities where there is nothing adequate for them to do and where they do not get a chance to live on the land. The cities, as we all know, rather tend to destroy. The rural part of Britain has been feeding cities all these years, and the factory system is the result of the land laws and the land laws are the result of war laws. The land was taken away from the people who fought for it.

Q. Has Japan become great because of her ability to defeat Russia?

A. Japan has become great in the eyes of a great many people because of what she did, but Japan was just as great before, because she did not waste her blood and destroy her

breed. Through centuries of peace Japan built up her own people. Read Japan's whole history and that of Russia and of England, and the law will hold for the Japanese as for us. (Applause.)

Q. Is child labor responsible for degeneration as well as war?

A. I should say yes, and to the men who say you must have war to discipline your people in order to call out their heroic qualities and their devotion, to those men I say: if you men want to show your heroism and prove your devotion, here is the battle. Here is the call to save your nation from the evils that are within. Here is a cause worth while. (Prolonged applause.)

Q. What is the chance of Canada being annexed?

A. I do not believe that there is any likelihood of the Dominion being annexed, or the Republic being annexed to the Dominion. (Applause.)

Q. Does the speaker think we will have reciprocity between the United States and Canada?

A. Yes, and I think it would make our breed better. I think you people would be better if you had some of our good food and we had some of your good food. I stand for freedom of trade in all the foodstuffs of the people for this whole country. (Applause.)

Q. Is it worth while to have a social war?

A. I do not see where you are going to improve the social situation by killing off either side.

Q. How can we be for the suspension of war as long as those who are manufacturing arms and war materials find profit in them?

A. By turning the searchlight of public opinion on the steel plate interests, on the battleship interests and on all the interests that make profit out of war scares. Turn the searchlight again and again and name the firms that could not pay a penny of interest or dividend on the capital involved if it were not for new orders from the admiralty of Britain and from the navy of this republic.

Q. From a disinterested point of view—as a neighbor on the other side of the line—do you think that the conflicting interests of capital and labor in this country can be settled without war?

A. The United States is at a serious stage in its history. It becomes every citizen of this republic to face the problem, a new problem, not of war with enemies from without, but of the disturbances raised in the conflict of interests within your own republic. This great thing that you have to do for the world now is to justify democracy—whether the government of the people, by the people and for the people is going to make good.

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