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# Ford Hall Folks

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OUR SIXTH BIRTHDAY NUMBER

## SOLVING THE RIDDLE OF DEMOCRACY

By GEORGE W. COLEMAN

**T**HE Ford Hall meetings are six years old. They have now a wide reputation. A score or more of similar popular forums have been instituted in other cities and

States by those who got their inspiration from Ford Hall. For more than five years, Ford Hall has not been large enough to accommodate the crowds who desire to attend.

The most famous speakers in the country gladly give their services to Ford Hall, even though their regular charge for platform engagements is from fifty to a hundred dollars and expenses. Likewise some of the ablest musicians generously give their services for the good of the cause. The chairman and director of the meetings and the head usher and his assistants likewise give their services without compensation.

The Boston Baptist Social Union gives the free use of the hall, appropriates the money necessary for running expenses from the Ford funds, and makes itself responsible for the management of the meetings.

What are the results from all this sacrifice and devotion, and what is really worth while in all this superficial evidence of success? The answer to that question can barely be outlined within these limits.

One of the greatest results from this six years' work is a totally unexpected one and adds illumination to the old saying, that it is more blessed to give than to receive. While the Ford Hall meetings have been initiated, inspired and maintained by a church agency without seeking the least advantage for itself, asking only for a chance to serve others, I wonder if the greatest work these meetings have accomplished is not found in their reflex action on the churches themselves. Let one single fact emphasize the correctness of that statement. More than a score of churches have adopted the methods employed at Ford Hall, and hardly a day goes by without some

effect on the speaker himself. Many a man and woman exerting a wide influence as a leader of our civilization has gotten a wonderful tonic from his or her contact with the Ford Hall audience.

Mr. James Schermerhorn, editor of the Detroit Times, and a speaker much in demand all over the country, has since his experience in addressing the Ford Hall audience carried the message of our work wherever he has gone. In a recent article in his paper he draws a word picture of the ideal city by gathering into one municipality the best things he had found in a score of our leading American cities. In making his selection from Boston's many attractions he picked the Boston Common, the Public Library, the Ford Hall Meetings, the Christian Science Monitor.



anarchists, agnostics and atheists. Nearly half of our people are Jews. Catholics and Protestants, loyal to their faith, are happy in our midst. Besides large numbers of the working class will be found a due proportion of business and professional men and women. One would naturally suppose that such a combination of elements would furnish ideal material for a spiritual explosion and conflagration. How could you bring together elements more fiercely antagonistic?

Yet, in all my six years of presiding over that heterogeneous company, in the midst of the most exciting discussions and when the emotions were most profoundly stirred, there has never been a disturbance and there was never a moment when the chairman had to use a gavel nor when the audience has lost control of itself.

That is a truly remarkable accomplishment in the interest of our democratic life. I do not think its significance can be easily exaggerated. If a little cosmopolitan world of several thousand people in Boston can make a record like that, it can be repeated all over our country and on any scale you please. There is the answer to those who are filled with gloom over the growing polyglot nature of our population.

### FORD HALL.

(A Dream and a Symbol.)

By Angela Morgan.

I dreamed I saw a wonder-ship, a ship of fire, a ship of light.  
Bound for a far and splendid goal,  
A barge of freedom for the soul  
Ablaze upon the night.  
Crowded from deck to deck was she  
With throngs that hungered to be free;  
From rail to rail, and mast to mast,  
A thousand hands were clinging fast  
To truth and justice, found at last.

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o link inextricably in the minds of  
udience the very intimate relation  
should exist between the religious  
a social motive in any effective  
l reconstruction. Dr. Hall is the  
n Hall, one of the most famous  
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e Ireland. One of Cooper Union's  
speakers, he scored a big hit here,  
so ago on "The Morals of Anarchy

APRIL 19  
Soprano  
Soprano  
Alto  
Tenor  
Baritone  
Accompanist  
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On the other hand, those outside the churches who attend Ford Hall, while still largely unsympathetic with any form of organized religion, have lost much of their former bitterness, and are more open to fair considerations, and have learned to honor and love many a representative of the church and synagogue. Some few, Catholics, Protestants and Jews, have under the influence of the Ford Hall spirit been led back to their abandoned faiths. Practically all who have identified themselves with our work for any length of time have learned to respect each other's religious views.

Another great work accomplished by our meetings is also in the nature of a by-product. We have had on our platform during the past six years nearly a hundred of the leading speakers of the country. Not one of them has failed to comment on the remarkable character of our audience and its vital

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GEORGE W. COLEMAN.

The biggest thing by all odds that we have accomplished is the demonstration through a period of six years without a single failure or relapse that the most uncompromisingly antagonistic elements in our cosmopolitan American life can be brought together and kept together in peace and mutual respect while they thresh out with perfect frankness and freedom all the great problems that are a part of our common, every-day life. We have discussed great religious questions like immortality and personal responsibility, intimate personal problems, such as sex hygiene and eugenics, big social questions like poverty and disease, far-reaching economic platforms such as the single tax and Socialism, and new political issues such as the initiative and referendum. And we have discussed these issues pro and con. It is a matter of indifference to us largely, which side of a question the speaker takes, for the audience invariably sees to it before he is through that he does not have things all his own way.

In our audience there are always present very considerable groups of Socialists,

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O, ship of light, O, ship of gold,  
O, ship of human brotherhood,  
What wealth of treasure in thy hold  
And knowledge for the people's good!  
Thou art the hope of humankind,  
A trail of glory for the blind,  
Bondage and terror cease to be  
For those who cling to thee.

I dreamed I saw a wonder-ship, a ship of gold, a ship of flame,  
And all the waters and the sky blazed ruddy  
where it came.

Its sails were made of living fire,  
Fanned by the breath of God's desire,  
And lifted human faces yearned  
To where the glory burned.  
While over all the blackened sea,  
Where slavery and sorrow be,  
Triumphed the torch of liberty.

O ship of fire, O torch of hope,  
O herald of a better day,  
Light up the way for those who grope—  
Light up the way, light up the way!  
Thy name is freedom from despair,  
Thy name is love, thy name is prayer,  
And all the future thrills to see  
Thy mighty destiny!

# FORD HALL FOLKS

## THE STORY OF THE FORD HALL MEETINGS.

By Mary C. Crawford, Secretary.



At the very beginning of this sketch it is meet to pay tribute to the late Charles Sprague Smith of The People's Institute, New York—the man who struck out, at the Cooper Union in that city, the Sunday night experiment upon which George W. Coleman of Boston later modelled these meetings

at Ford Hall. A very remarkable man was Sprague Smith—a scholar, a poet, and one who had come, through deep tribulation, to feel a compelling passion for humanity, exactly the man to fan into flame the already-kindled enthusiasm of Mr. Coleman, when the latter came to him, aglow with his plans and asked for suggestions and co-operation.

It was while seated in the Pullman of a Southern express steaming towards New York, that the Cooper Union Meetings were first brought a restingly to Mr. Coleman's attention. With the man who had been attending a religious convention in his company he was talking of the various religious movements of our time, when the former observed, "If only the church, now, could get the people, as the Cooper Union does on Sunday evenings! Ever been to one of their meetings?" Mr. Coleman replied that he never had. But, after a moment of reflection, he added, "I'd greatly like to, though, and I think I will stay over in New York tomorrow for the sake of going."

That resolution was the beginning of the Ford Hall Meetings. For upon the warm and sympathetic nature of the Boston man Prof. Charles Prospero Fagnani's address at Cooper Union, that next night, and the unique audience there gathered to listen and ask questions after the lecture, made a profound and an indelible impression. At the Cooper Union the Russian Jew, still quivering from recent persecutions in his

*The Youth's Companion*, with the entire control of a magnificent building on Beacon Hill, in one portion of which is a hall admirably suited to forum purposes. Moreover, there was at the disposal of the Union a considerable income which Mr. Ford had devised in his will to be used, as the Union should see fit, to "soften the inevitable conflict" already clear to his keen sight between the opposed forces of capital and labor. The task to which Mr. Coleman immediately addressed himself, therefore, was the preparing of the way for the introduction in Boston, under the auspices of the Baptist Social Union, of meetings like the one he had just attended at the Cooper Union, New York.

Two prayerful, careful years were now spent in laying the foundations of his project. Though young, Mr. Coleman is not precipitate; though enthusiastic, he is not rash. And he has the farsight and the foresight, the persistence and the patience which always mark the men of real power.

Finally, he persuaded the Social Union's Committee on Christian Work to grant him a few hundred dollars and the use of Ford Hall on six successive Sunday evenings, early in 1908, in order that he might try out his idea. The enormous difficulties which he had to overcome, not only with his committee, but with the suspicious outside public, can only be hinted at here. With what tact and courage these difficulties were met would take a column to relate. To interest the labor leaders in his project Mr. Coleman personally addressed their delegates in a smoke-heavy atmosphere one Sunday afternoon; and though they listened attentively, they probably cared much less for the scheme as it looked to them, than for the earnest, clear-eyed man who was urging it upon them. But, one of their number, Henry Abrahams, was to speak at the first meeting, and it is customary in Boston labor circles to "rally round Henry." If the night were fair and they felt like it, many of the labor men would very likely come.

The night was not fair. It was, in fact, cold and disagreeable,—that first night of the Ford Hall Meetings, February 23, 1908,—and, although the meeting had been very widely advertised by window-cards, by paid display space in the newspapers, by "write-ups," and by circulars in Italian, English and Yiddish,

able to impregnate even cold and somewhat suspicious Boston audiences with a hint of the Cooper Union spirit. The speakers, in the first season, and the subjects which they discussed were—besides Sprague Smith, Rabbi Samuel Schulman of New York, "What the Jew Has Done for the World" and "What the World Has Done to the Jew"; Rev. Leighton Williams, D.D., on "The Democratic Gospel"; Rev. Thomas R. Sullivan, D.D., on "Three Ways of Doing Good"; Rev. Thomas C. Hall, D.D., on "The Religion of Modern Christian Life to the Social Problem." All preachers, please note, and this is the important point, *not advertised as such*. Their names were given without any handles whatever in all printed matter; what was said of them was that they had been "frequently welcomed at the great Sunday evening Workingmen's Meetings in Cooper Union."

Yet, even with these very wonderful speakers and with all that wide and tactful advertising, the largest audience assembled, during the first season, in a hall that can hold about twelve or thirteen hundred, numbered only five hundred. And average attendance was less than four hundred. Obviously the thing would have to be "worked up" in an organized and systematic way.

That was where the paid secretary came in. Right here, at the risk of being somewhat personal, I am going to dwell for a moment on the relation of an executive secretary to a forum which hopes to do a large and valuable work. A good many members of Mr. Coleman's committee could not easily see why a paid worker was necessary to the success of his undertaking, when he came to ask them for funds with which to continue his experiment the second year. And many people who write or call in search of information as to how they may share in forums do not see now why hiring a secretary and announcing an attractive list of speakers is not all that needs to be done. The fact is, however, that we live in an age dominated by publicity. People do not go anywhere or do anything nowadays without having had their attention called repeatedly to the particular duty or opportunity involved. Boston is honey-combed with organizations which are holding free meetings on Sunday; but most of them are merely making time because



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For Mr. Coleman was at that time president of the splendid body of laymen known as the Boston Baptist Social Union, and this body had been endowed by the will of the late Daniel Sharp Ford, publisher of

Note.—Owing to the exigencies of space, part of Miss Crawford's valuable article has had to be omitted, the omissions being marked by asterisks. The article is to be reprinted later in full,

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I felt myself a great deal of a pioneer when I climbed Beacon Hill the second night of the series, to see what kind of thing it was that was going on up there under Baptist auspices. Sprague Smith of the Cooper Union was the advertised speaker that night and the topic announced was "The Brotherhood of Man." Two hundred and seventy people were present by actual count. But I think every person of that two hundred and seventy must have resolved, as did the present writer, not to miss a single other meeting in that splendid course of six. Never shall I forget the grandeur of that evening's address, its impassioned appeal to all that is most idealistic in human nature and its exquisitely poetic form! Its tone was as exalted as that of Browning's "Saul," and I shall always count myself extremely fortunate in being so introduced to the movement in which I was soon to share as a paid worker. Nor was there any let-down in the other four addresses of that initial season. For Mr. Coleman had had the good judgment to choose only tried and true Cooper Union speakers for his experimental series,—men skilled in the presentation of a subject ethical but not religious, social but not merely economic. Bringing with them the Cooper Union tone and Cooper Union topics, these men were

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Thirteen hundred people, on the other hand, hear the Ford Hall speakers each Sunday night of the season. And many times thirteen thousand people get the gist of what goes on there through the reports printed in the newspapers next day. If our crowds fell off our newspaper opportunities would fall off, also. At the beginning it was the job of the paid secretary to get the hall packed. It is her job today to keep it packed. This task is, of course, considerably easier than it was. But it is not yet possible—and I believe it will never be—to slacken effort in this particular. Our opportunity to large usefulness at Ford Hall is in direct proportion, I believe, to the size of the crowd which we turn away each Sunday night.

To those who desire to start a successful forum I always say, at once, therefore: There are two supremely important things: (1) securing for your presiding officer a man as much like Mr. Coleman as you can possibly find, and (2) concentration on the problem of packing your house.

With all kinds of co-operation from the labor unions and the press and with very strenuous work on the publicity side, we at

(Continued on Page 4.)



very recent past, for the awakening of the American people after the dark chapter of American slavery is one of the most thrilling episodes in history. As slavery is one of the black-

chapters, so the consecration of many of America's noblest sons and daughters in behalf of the slaves is one of the sublimest. To emancipate, educate and elevate a race that had been reduced almost to the level of brutes, there went forth an array of heroic men and women from your section of the country. When we think of the Herculean efforts which have been put forth in the colored man's behalf, it is natural that we should ask whether as a beneficiary the negro can muster today. View the colored man's endeavors in any field—as a student, in finance and trade so far as he has been able to go; behold proofs of his patriotism and good citizenship; and surely no honest person will say that the sacrifice and the money have been given in vain. For nearly fifty years the colored man has been endeavoring to make himself worthy of the race he so admires. Fifty years ago nearly all colored people were illiterate; now only 30 per cent. are so; and most of this intellectual progress has been made in the South. The most coveted prizes of your own Harvard have been carried off by colored boys. (The speaker then read statistics from The Crisis and elsewhere to show the high standard of colored people in scholarship and in the professions and trades.)

It would seem that the progress of the colored people would satisfy the most exacting demands. And among what circumstances was this progress gained? Along every line, the colored man has found huge obstacles in his path. In some sections the colored man is a victim of both lawlessness and law, and everywhere of prejudice. And where, pray, are the men and women who but a few years ago so courageously advocated the colored man's cause? Echo answers, where? The tide has set against the colored man. By an exaggeration of his vices and an obscuring of his progress, the colored man's enemies have almost succeeded in persuading the whole world that they are martyrs and the colored man a brute. The rapidity with which our foes

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

# UNCLE SAM AND THE SONS OF HAM\*

By MARY CHURCH TERRELL

have succeeded in alienating our friends as a splendid tribute to the power of these people, while it resembles nothing so much as a skillful trick of legerdemain. And so it happens that we have lost the interest of nearly all our former friends. Sometimes I think that interest is reaching the vanishing point just as fast as it can.

Do you say, "Enough has been done for the colored man; now let him shift for himself?" Do you remember that unhappy maid in "Titus Andronicus," who, when her tongue was cut out and her hands cut off, was bidden to tell the world of her woes? I sometimes think the condition of the colored man in this country is quite similar to hers. Has not race prejudice, forbidding him speech in the press, and keeping him from securing employment, deprived him of his tongue and his hands? There is a great similarity between the situation before the War and that today. And even today there are many who realize that injustice is being done, but there are very few who dare to attack it. A large part of the work of the Civil War has been undone. The constitutional amendments which gave the franchise to the colored people are today practically a dead letter in a large section of the United States; and yet we are scarcely allowed to mention the subject. And public wrath is no longer turned against the sinners, but against him who dares call the sinner to repentance. Every day we hear arguments to prove it was an egregious error to give the elective franchise to the negroes; but who is there who is urging us to obey the Constitution? It is inconceivable that any other law could be so broken without protest. (Applause.) I know many do honestly believe it was a mistake to confer citizenship on a race held in bondage for 300 years. But law-abiding people seem to forget that their individual opinions do not matter. The fact remains that the enfranchisement of the colored people has been incorporated in the Constitution of the United States. (Applause.) But the pulpit and the press are in the main silent on this burning question of human rights.

No one section of this country has any right to point the finger of scorn at any other in respect to the treatment of the colored people, except perhaps in the matter of getting justice in the courts of law. If this lawlessness resulted in nothing more than that thousands of colored people were deprived of their right to vote, the matter would not be so important as it is. But the violation of one

go forever unpunished. What has that to do with Uncle Sam and the Sons of Ham? Just this: Is it not true that the shameful record of the United States may be largely accounted for by the impunity with which colored men and women and children are murdered every day? (Applause.) And so rapidly has this crime of lynching spread that now it breaks out not in one section but all over the country. Few white men really know or understand this subject. Whenever a lynching occurs distinguished gentlemen tell us that if assaults on white women by colored men were stopped lynching would stop. Nothing could be farther from the truth than that that is the only cause of lynching. Eighty or 85 out of every 100 lynchings are for other causes. It is the most unusual of all the crimes for which colored men have been lynched. Moreover, often white men blacken their faces when they are about to commit crime so that colored men may get the blame. Remember that some people, in the United States at least, are born black, some achieve blackness, and some have blackness thrust upon them. (Laughter and Applause.)

It is difficult for a colored person to tell the truth about conditions today without being accused of bitterness; but one can be an optimist without closing his eyes to existing conditions. The task imposed upon the colored people is like that of Sisyphus. There are few spectacles more pathetic than the efforts made by colored fathers and mothers all over the country to raise their children properly, in the face of temptations particularly strong and alluring, and in the midst of the worst possible surroundings. And these very people are condemned for not accomplishing what it is not in the power of human beings to perform. Colored people are forced everywhere to live in surroundings which throttle their highest aspirations and kill the desire to improve. They are compelled to live in districts of protected vice, and rear their children there. (The speaker read extracts from the report of the Chicago Vice Commission proving this.) Thousands of colored boys and girls are being practically doomed to vice by the government of the cities in which they live. And yet we are continually hearing about the evil tendencies of colored youth. I am told they are innately vicious. But justice demands that side by side with their records of crime there should be placed the miserable hovels in which these children are obliged



ANY of you have seen the advertisement of a certain kind of ham, which declares it to be "the ham what am." Likewise, the Son of Ham is really the Ham what am. Not the Ham who is so often caricatured in the American press, or the Ham whose mental and moral capacity has so often been weighed in the balance and found wanting, but the real, genuine Ham. I want you to consider the relationship existing between this real Son of Ham and his Uncle

The situation is all the more strange when we think of the very recent past, for the awakening of the American people after the dark chapter of American slavery is one of the most thrilling episodes in history. As slavery is one



of the black chapters, so the consecration of many of America's noblest sons and daughters in behalf of the slaves is one of the sublimest. To emancipate, educate and elevate a race that had been reduced almost to the level of brutes, there went forth an army of heroic men and women from your section of the country.

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city. People do not go  
anything nowadays with  
attention called repeatedly  
ar duty or opportunity  
is honey-combed with organiza  
are holding free meetings  
ist of them are merely making  
ie they only get out a hand  
it is not worth the newspaper  
efore, to "cover" what  
natter how startling or how

ired people, on the other  
Ford Hall speakers each  
f the season. And many  
housand people get the gist  
there through the reports  
ewspapers next day. If our  
ur newspaper opportunities  
so. At the beginning it was  
aid secretary to get the hall  
er job today to keep it  
ask is, of course, consider  
it was. But it is not yet  
believe it will never be—  
n this particular. Our op  
ge usefulness at Ford Hall  
ortion, I believe, to the size  
ich we turn away each Sun-

desire to start a successful  
say, at once, therefore:  
mpremely important things:  
r your presiding officer a  
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ing your house.  
s of co-operation from the  
l the press and with very  
n the publicity side, we at  
ued on Page 4.)

no chapters, so the consecration of many  
of America's noblest sons and daughters  
in behalf of the slaves is one of the sub-  
limest. To emancipate, educate and elevate  
a race that had been reduced almost to  
the level of brutes, there went forth an  
army of heroic men and women from your  
section of the country.

When we think of the Herculean efforts  
which have been put forth in the colored  
man's behalf, it is natural that we should  
ask whether as a beneficiary the negro can  
muster today. View the colored man's  
endeavors in any field—as a student, in  
science and trade so far as he has been  
able to go; behold proofs of his patriotism  
and good citizenship; and surely no honest  
person will say that the sacrifice and the  
money have been given in vain. For near-  
ly fifty years the colored man has been en-  
deavoring to make himself worthy of the  
race he so admires. Fifty years ago nearly  
all colored people were illiterate; now only  
30 per cent. are so; and most of this in-  
tellectual progress has been made in the  
South. The most coveted prizes of your  
own Harvard have been carried off by  
colored boys. (The speaker then read sta-  
tistics from *The Crisis* and elsewhere to  
show the high standard of colored people  
in scholarship and in the professions and  
trades.)

It would seem that the progress of the  
colored people would satisfy the most ex-  
acting demands. And among what circum-  
stances was this progress gained? Along  
every line, the colored man has found huge  
obstacles in his path. In some sections the  
colored man is a victim of both lawlessness  
and law, and everywhere of prejudice.  
And where, pray, are the men and women  
who but a few years ago so courageously  
advocated the colored man's cause? Echo  
answers, where? The tide has set against  
the colored man. By an exaggeration of his  
vices and an obscuring of his progress, the  
colored man's enemies have almost suc-  
ceeded in persuading the whole world that  
they are martyrs and the colored man a  
brute. The rapidity with which our foes

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

no longer turned against the sinner, but  
against him who dares call the sinner to  
repentance. Every day we hear arguments  
to prove it was an egregious error to give  
the elective franchise to the negroes; but  
who is there who is urging us to obey the  
Constitution? It is inconceivable that any  
other law could be so broken without protest.  
(Applause.) I know many do honestly  
believe it was a mistake to confer  
citizenship on a race held in bondage for  
300 years. But law-abiding people seem to  
forget that their individual opinions do not  
matter. The fact remains that the enfran-  
chisement of the colored people has been  
incorporated in the Constitution of the  
United States. (Applause.) But the pul-  
pit and the press are in the main silent  
on this burning question of human rights.

No one section of this country has any  
right to point the finger of scorn at any  
other in respect to the treatment of the  
colored people, except perhaps in the mat-  
ter of getting justice in the courts of law.  
If this lawlessness resulted in nothing more  
than that thousands of colored people were  
deprived of their right to vote, the matter  
would not be so important as it is. But  
the violation of one law always leads to  
the infraction of another. This country has  
more murders than any other in the civil-  
ized world. And many of these murders

### THE PRAYER

Almighty God, help us to under-  
stand that injustice to any one or to  
any class or race must inevitably re-  
turn upon the heads of those who  
countenance it. Make us determined  
to live by truth and not by lies, to  
found our common life on the eternal  
foundations of righteousness and love,  
and no longer to prop the tottering  
house of wrong by legalized cruelty  
and force. Help us make the welfare  
of all the supreme law of our land,  
that so our commonwealth may be  
built strong and secure on the love of  
all its citizens. Amen.

the colored people is like that of Sisyphus.  
There are few spectacles more pathetic  
than the efforts made by colored fathers  
and mothers all over the country to raise  
their children properly, in the face of temp-  
tations particularly strong and alluring, and  
in the midst of the worst possible sur-  
roundings. And these very people are con-  
demned for not accomplishing what it is  
not in the power of human beings to per-  
form. Colored people are forced every-  
where to live in surroundings which throttle  
their highest aspirations and kill the de-  
sire to improve. They are compelled to  
live in districts of protected vice, and rear  
their children there. (The speaker read  
extracts from the report of the Chicago  
Vice Commission proving this.) Thousands  
of colored boys and girls are being practi-  
cally doomed to vice by the government  
of the cities in which they live. And yet  
we are continually hearing about the evil  
tendencies of colored youth. I am told they  
are innately vicious. But justice demands  
that side by side with their records of  
crime there should be placed the miserable  
hovels in which these children are obliged  
to reside because of their race and color.

Next to debasing surroundings, that  
which is most responsible for the downfall  
of colored people is their inability to find  
employment. A gentleman tonight has said  
that hundreds of men today in Boston are  
looking in vain for work. I wonder how  
they would feel if they had to say to them-  
selves: "No matter how skillful or efficient  
I may be, I have the mark on my face which  
makes it impossible for me to receive em-  
ployment." Colored men either are not al-  
lowed to enter many unions or are discrim-  
inated against in favor of white people  
when they do join. We are told that people  
no longer employ negroes because they are  
not skillful or reliable. There is some  
truth in the charge, and we are trying to  
make our young people feel the need of  
gaining these qualities. But unfortunately  
the colored boys and girls are not deaf or  
blind; they can see for themselves many  
cases in which skill and reliability have  
availed colored people nothing. I myself

(Continued on Page 8.)

# FORD HALL FOLKS

## A PROMISE AND A PROPHECY.

By Thomas Dreier.

If I were not absolutely sure in my heart that the present Ford Hall Folks Magazine is but a seed from which will spring a greater publication, I would not spend a moment of time upon it. Never have I been able to keep alive for any length of time an interest in a person or thing that didn't promise to grow into something bigger and better. My own passion is to help make things grow—to plant a few handful of seed and reap a harvest.

New England needs a weekly newspaper that will interpret its industrial and social life. This weekly must be creative. It must tell the exact truth. People demand nourishing mental food. They will not entertain for long a person or paper that proclaims the doctrine of calamity. In industry there are always three partners: Capital, Labor and the Public. The first two must co-operate harmoniously and efficiently to serve the third.



THOMAS DREIER.

## THE STORY OF THE FORD HALL MEETINGS.

(Continued from Page 2.)

Ford Hall have not found it easy to build up a large attendance. We packed our house for the first time on the fourth night of the second season, when the topic announced was "Socialism as I See It," and the speakers four clergymen, three of whom were Socialists, while the fourth had been a miner and was deeply sympathetic with the workingman. The newspaper comment on that meeting occupied many columns in the various papers. For we had turned away several hundred people. Incidentally, mighty good things were said from the platform; Ford Hall was henceforth recognized as a source of "good copy."

Nothing succeeds like success. At last the seemingly impossible had been accomplished: A couple of thousand working people had been persuaded to climb Beacon Hill on a Sunday night in winter, for the sake of attending a meeting fathered by Baptists! They have been coming ever since. And just as it was a group of parsons who drew the first big crowd, distinguished preachers have been notably successful in attracting large audiences ever since: Dr. Lyman Abbott, Father Gasson, Reginald Campbell of London, Rabbi Wise, Alexander Irvine, Bishop Charles D. Williams, Shailer Mathews, John Haynes Holmes and Walter Rauschenbusch. Which shows that the unchurched are quite willing to listen to preachers when the preachers talk about things which interest them.

That birthday celebration brought out a great many friendly, enthusiastic tributes—some from the people and some from those who have spoken on our platform; the letters are all embalmed in a superb, big red leather scrapbook which was then presented to Mr. Coleman as a token of love and appreciation.

The plans for this celebration were carried out through the Ford Hall Folks, a little nucleus of people bound together by their devotion to the Ford Hall idea, who have been meeting and having supper together in Kingsley Hall at the Ford Building, once in three weeks for two seasons now. Any member of the big upstairs audience may join the smaller group and sometimes meet

now a feature of each of their meetings: lawyers, doctors and teachers, authors, book-peddlers and students, settlement workers, editors and shop-girls, stenographers, clerks and day-laborers all mingle happily in social intercourse under their hospitable auspices, each content to be for the time—just one of the Ford Hall Folks.

Out of the Folks gathering grew, also, without fear lest the Meetings should become too "ritualistic," the choir which now numbers nearly fifty and helps valiantly in the singing of the social hymns. Some of these hymns—music as well as words—have been written by some of the Folks. This notwithstanding the fact that it was with a good deal of misgiving that Mr. Coleman gave out Ford Hall's first hymn not so very long ago! The hymn-singing like the attendance, had to be carefully worked up, but, under the direction of Mr. John Harris Gutterson, the people now render two social hymns each meeting with a good deal of spirit and feeling. Especially do they enjoy Sprague Smith's "March of Freedom," sung to militant strains of the "Marseillaise," and Ebenezer Elliott's "God Save the People," which, though written nearly four-score years ago, has a very modern sound as set to music composed especially for Ford Hall use.

It was during this third year of Ford Hall's history that volunteer concerts were developed. From the beginning there had been a half-hour concert at each meeting, but it had been paid for,—and was of varying artistic value. Russell B. Kingman, a young business man with a passion for music, advanced the idea that better music could be obtained from volunteers than being had for quite a considerable sum per night. And he proceeded to prove his contention. Since then the musicians, like the speakers, have come without money and without price.

If there had been any doubt as to the appeal which a purely religious topic might make to the heterogeneous Ford Hall audience, that doubt was answered when, during the fourth season, Dr. Lyman Abbott addressed the biggest crowd of that year on "Why I Believe in Immortality." Religion was, also, prominently to the fore when, a little later, Right Reverend William Lawrence, Episcopal Bishop of Massachusetts

1. The Ford legislative pow body within an Massachusetts. Town Meeting. priate to the b sidering the sa

2. No test of shall be a Mo Hall Town Mee and subscribing thereupon be r

3. I do sole advance the c wealth of Ford

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THOMAS DREIER.

Ideas of neighborliness must be sent into the minds of men who are creating the thoughts that will control the workers in the tomorrows. Ford Hall is now doing this work. But Ford Hall, great as is its influence, reaches but a handful of those who need its teachings. What Ford Hall represents must be made known to the people who cannot enter the building. The ideals of the Ford Hall leaders must be carried into the offices of the men and women who are influencing the thought of the community.

Philip Davis contends that the question which will receive the greatest attention in the immediate future is the question of Leisure. The new weekly, therefore, must have in it the elements that give color and strength to such weeklies as The St. Louis Mirror, The San Francisco Argonaut, and the Minneapolis Bellman. It must represent in its editorial columns, not the world of industrial strife, but the world of industrial peace. It must speak of the people, of the institutions, of the ideas that make for beauty and harmony and neighborliness.

Many of us feel sure that such a weekly will grow out of the little publication that is not yet two seasons old. Up to date we have been able to do little more than report the Sunday meetings. But such interest has been shown in the present publication, small as it is, that the publishers feel justified in thinking that the day is not

far distant when a better weekly will be published fifty-two weeks in the year. This may not come next year, or even the year after. But if the people who are interested in developing the neighborhood spirit will keep thinking of such a publication, the dream will surely come true.

We get what we desire and in just measure of desire. Men with a definite purpose and alive with a burning desire always find their way through, under, over, or around any obstacles that obstruct their path to their goal. Will you join with us in thinking into existence a weekly newspaper that will multiply a thousand fold the work now being done by the folks of Ford Hall?

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The plans for this celebration were carried out through the Ford Hall Folks, a little nucleus of people bound together by their devotion to the Ford Hall idea, who have been meeting and having supper together in Kingsley Hall at the Ford Building, once in three weeks for two seasons now. Any member of the big upstairs audience may join the smaller group and sometimes nearly one hundred persons are present. More than a hundred of these Folks and their friends enjoyed a dinner together to mark the close of the lectures in the spring of 1913. Our paper, *Ford Hall Folks*, now in its second successful season—it was issued first on December 29, 1912—was fathered by this group, and so fittingly bears their name. The recently inaugurated Ford Hall Town Meeting is an expression of the Folks' desire to study Civics together; and they intend, soon, to launch a Credit Union.

Yet of the Folks it may truly enough be said, as of beauty, that they are their "own excuse for being." After a short address by some well-known social worker, which is

the marselaise, and Ebenezer Elliot "God Save the People," which, though written nearly four-score years ago, is a very modern sound as set to music composed especially for Ford Hall use. \* It was during this third year of Ford Hall's history that volunteer concerts were developed. From the beginning there has been a half-hour concert at each meeting but it had been paid for,—and was of varying artistic value. Russell B. Kingman, a young business man with a passion for music, advanced the idea that better music could be obtained from volunteers than being had for quite a considerable sum per night. And he proceeded to prove his contention. Since then the musicians, like the speakers, have come without money and without price.

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It was during this fourth season of 1910-11 that the most paradoxical thing in all Ford Hall history happened: when Father Gasson, a Jesuit, spoke on a Baptist platform—Baptist, at least, in support—advocating anti-Socialism to a company of people including a great many ardent Socialists. And it was all done with the utmost good will! The numerical response to that meeting was unprecedented and has been only once since surpassed when Mary Antin gave her address in the fall of 1913, on "The American Citizen by Day." On January 1, 1911, Ford Hall celebrated its first anniversary by a meeting, at which four speakers told "What the Ford Hall Meetings Have Done for Boston." One minute testimonies from the audience were another feature of this occasion and many variations were presented of the statement: "Ford Hall stands for the rights of the other fellow."

As this richly-packed season came to a close with a lecture by Norman Hapgood on "The Social Function of the Press," Mr. Cole

(Continued on Page 7.)

The Moderator may appoint his duties of the chair for such period as he may elect. In case of a vacancy in the office of Moderator, or in case the Moderator or the clerk is absent at the hour to which the meeting stands adjourned, the clerk shall call the Town Meeting to order and shall pro- vide that the Moderator appear or a temporary Moderator be elected which shall be the business in order. The Moderator is ex-officio member of all committees.

Clerk.

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Sergeant at Arms.

- 5. 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 deems 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.

- 6. The following standing committees shall be elected by ballot from the citizens of the Town Meeting: A. A Committee on Rules, to consist of 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.



ments, if any, in their regular order, and then upon the main question.

#### Motion to Commit.

32. When a motion is made to commit, and different committees are proposed, the question shall be taken in the following order:  
a standing committee of the Town Meeting,  
a select committee of the Town Meeting,  
and a subject may be recommitted to the same committee or to another committee at the pleasure of the Town Meeting.

#### Motions to Amend.

33. A motion to amend an amendment may be received; but no amendment in the third degree shall be allowed.

#### Enacting Cause.

34. A motion to strike out the enacting clause of a bill shall only be received when the bill is before the Town Meeting for enactment.

#### Parliamentary Practice.

35. Cushing's Manual shall govern the Town Meeting in all cases to which they are applicable, and in which they are not inconsistent with these rules.

#### Debate on Motions for the Suspension of Rules.

36. Debate upon a motion for the suspension of any of the rules shall be limited to fifteen minutes, and no citizen shall occupy more than three minutes.

37. Unless otherwise stated a majority vote of those present shall decide any question.

#### Suspensions, Amendment and Repeal.

38. Nothing in these rules shall be dispensed with, altered or repealed, unless two-thirds of the citizens present consent thereto; but this rule and rule twenty-one shall not be suspended, unless by unanimous consent of the citizens present.

### CALENDAR.

Order No. 1, municipal lodging houses, referred to committee on city planning. In committee.

Order No. 4, municipal auditorium in West End, referred to committee on municipal affairs. Reported unfavorably. On order of day.

Bill No. 4, to give notice of unemployment, referred to committee on labor. In committee.

Bill No. 5, to investigate unemployment, referred to committee on labor. In committee.

Bill No. 6, individual license act, referred to committee on liquor laws. In committee.

Bill No. 7, to give effect to Declaration of Independence, referred to committee on judiciary. In committee.

Bill No. 8, lights in tenement houses, referred to committee on housing. In committee.

Order No. 5, municipal bath-house in Ward 8, referred to committee on municipal affairs. Reported unfavorably. On order of day.

Bill No. 10, occupancy of cellars and basements, referred to committee on housing. In committee.

Bill No. 14, reduction of license fees, referred to committee on liquor laws. Reported favorably. On order of day.

Bill No. 15, transportation and delivery of liquors, referred to committee on liquor laws. Reported favorably. On order of day.

Bill No. 16, sale of liquors by druggists and apothecaries, referred to committee on liquor laws. Reported favorably. On order of day.

Bill No. 18, removal of hats by ladies, referred to committees on rules and courtesies jointly. In committee.

Bill No. 19, "tin plate law," introduced by committee on publicity. Recommitted.

Bill No. 20, injunction law, introduced by committee on publicity. On order of day.

Order No. 6, condemning Ward 8 municipal building, referred to committee on municipal affairs. In committee.

Bill No. 21, publication of weekly by Massachusetts towns, referred to committee on judiciary. Reported unfavorably. Recommitted.

is not even a form of state. It is not a matter of majorities or minorities, it is not a question of schools or churches, of palaces or cottages. It is that intangible something which may permeate the most complex international affairs, dominate a single city ward, or inspire a group of any kind to work for the common good. It is the kindly spirit which holds all men as brothers—it is applied brotherhood. You cannot measure it or weigh it or see it; you can only feel it. What is it? It is equal opportunity for self-expression. That self-expression must be of one's best, but everyone born into the world has the right to demand his opportunity.

This does not mean that men are equal—they are not. It does not say that one man has the right to as much as every other man—he may or he may not have the right. It does not say to Rockefeller: "You must divide your wealth with your neighbors," but it does say to Rockefeller: "All your wealth shall not deprive your neighbor of his opportunity." It says to creeds: "Put brotherhoods in your crucibles and test your product by its alchemy." It says to every man: "Test your right to live and to enjoy by your desire to assist every other man to live and to enjoy." This is democracy, and while its spirit has been manifest at the Ford Hall meetings on Sunday nights, it is manifest in equal power in the Town Meeting, the Ford Hall mid-week activity.

The work of the Town Meeting is developing the latent powers of its citizens. As they seek their best self-expression—not only that best in form and style, but that best in thought and substance—they find, sometimes to their amazement, that they have things to express of which they were never conscious before. It is no figure of speech to say that their pent-up emotions, once released, reveal new ideas, new conceptions, new thoughts, as hidden even to themselves, as are the submerged logs in some timber-jam just before the dam is broken and the pressure is withdrawn.

Moreover, our citizens are finding themselves not simply in a readiness for debate, in thinking on their feet, but in the more constructive activities of committee work. I have in mind recent reports of a committee whose young chairman, untrained as he was, brought to his work an open-mindedness and earnestness which would have been creditable to a veteran legislator.

The Town Meeting is bringing to the discussion of most civic questions a new point of view. There is large humanness in our sociology. The personal equation is prominent. The questions are viewed from the inside; they are not investigated, laboratory fashion, from the outside. Many of our citizens are living, every day, the problems others are reading about. They know the West End and the North End at first hand. Many of them have lived through

### THE FORD HALL TOWN MEETING'S ACHIEVEMENT UP TO DATE.

By Miram Allen de Ford.

On the sixth birthday of our mother, the Ford Hall Meetings, even so young a child as this Town Meeting of ours has a right to cast a glance backward and see what is the tendency and what has been the accomplishment of the first three months of its existence.

The biggest thing in which we have been concerned is, perhaps, the soup kitchen now being conducted for the benefit of the unemployed men of Boston by our Mr. and Mrs. T. M. Moderator, and made possible by our co-operation with the School of Social Science and the Fabian Club. That is the first concrete evidence we have had of our influence on the world outside; though it was foreshadowed by the inclusion of our courtesies committee in the work being done by the Consumers' League and the Women's Municipal League to clean up the bakeries of the West End. Before long, also, we hope to see practical results from our memorializing of the City of Boston as to closing Hull street to traffic to make it a playground for the children.

In self-educative work we have already done much, learning many new aspects of public questions, many new bits of insight into each other's minds and lives, and many new details of parliamentary rule and the practice of debate. This last under the particular guidance of Mr. Allen. Such discussions as those over the municipal lodging house order, Mr. Victorson's immigration bill, Mr. Greene's marriage certificate bill, and the present one over the "Oregon tin-plate" bill, are of inestimable value.

Our history is so short that any review of it must needs be short also, but not so short that it cannot pay brief tribute to the splendid work of our committees, and to the co-operation of such Town Meeting citizens as Mrs. Hoffman, Mr. Gallup, Mr. Ewing, Mr. McKenna, Miss Rogolsky, Mr. and Mrs. Sullivan, Mr. Victorson and many others—including "our own" Miss Crawford and Mr. Coleman. While the 200 Town Meeting citizens are of this calibre we cannot but succeed.

### LAST WEEK'S TOWN MEETING.

We missed "Mrs. T. M. Moderator" at our meeting last week, but we were glad to give her up for the sake of the great work she is helping to do at the soup kitchen on Avery street. That same soup kitchen and the work it is doing thinned our ranks somewhat—but what valuable citizens they will be when they return, with their first-hand knowledge of some of the social conditions with which we are all concerned!

It is remarkable—and yet not remarkable

the Town Meeting 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.

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  - 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.
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- A Committee on Municipal Affairs, to consist of five members.

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, 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.

and shall then be open to discussion 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 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 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.

D. Prepare and cause to be listed on one sheet a list of matters lying on the table.

### Sergeant at Arms.

8. 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 custody of the clerk.

### Committees.

9. The following standing committees shall be elected by ballot from the citizens of the Town Meeting:

A. A Committee on Rules to consist of six

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.

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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

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,  
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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.

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

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- A. 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.
- 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 five 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.

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OTHER FORUMS.

By George W. Coleman.

The Sunday evening meeting of the People's Institute in Cooper Union, New York, undoubtedly the oldest of the people's forums. It had been in operation seven or eight years when I first made my acquaintance with it. It was the inspiration that I received there that led to the establishment of the Ford Hall Meetings. "The People's Sunday Evening" in Rochester, N. Y., was started just about the same time that we started in Boston. The Sunday Evening Club in Chicago came into existence the same year too, I think. Thus when the Ford Hall Meetings were founded by the Boston Baptist Social Union in February, 1903, there were three other large popular Sunday evening forums of somewhat similar character already under way in three other northern and eastern cities.

Now, six years later, there are eighteen similar enterprises in operation of which I have personal knowledge. Fourteen of them originated among church people and at least ten of them are held in church buildings. The Young Men's Christian Association has fathered two or three of them. Ten of them are in Massachusetts, two are in New Hampshire, two in New York State, one in New Jersey, one in Michigan, one in Virginia, and one in Lausanne, Switzerland. This latter organization was promoted by non-church men exclusively and became so popular in a very short time that it was forced by the need of accommodations to move from the City Council Chamber to the largest church in the city.

The Open Forum at Manchester, N. H., is one of the youngest and most successful of these new forums. The Young Men's Christian Association is responsible for it. The meeting place is a theatre that will hold five people, and it is not large enough to accommodate the crowds who seek admittance. This Manchester organization in every feature is almost identical with that of the Ford Hall Meetings.

The Sunday Commons in Boston, now in its third or fourth season, has gained a wide reputation, though it has suffered a slight loss from inadequate financial support.

The Boston School of Social Science has been increasingly successful through several seasons. One forum that prospered for three years in a Boston suburb was given up last year or two others that were begun last year but beyond their first season.

The principles and methods on which the Ford Hall Meetings are based have been



This is William Horton Foster, "Mr. T. M. Moderator," to whom and "Mrs. T. M." Ford Hall owes so much in so many ways. Mr. Foster, besides being Moderator of the Town Meeting, has been the friend and advisor of every one of the Ford Hall Folks who has had troubles to lighten or problems to solve.

FORD HALL FROM THE STANDPOINT OF THE PRESS.

By A. J. Philpott, of the Boston Globe.

As a newspaperman, the Ford Hall meetings appeal to me because they don't profess more than they perform. It is usually the other way. And the people who attend the meetings regularly are without bias and are intelligent enough to look on both sides of any question with candor and fairness. They play no favorites. They are not afraid either to listen to or discuss any decent subject, and they do both with the kind of intelligent consideration and respect that marks true politeness.

The meetings seem to me wholly in line with the true ideals of American Democracy—justice and fairness toward all. And they are in direct line with the educational progress of the age. The meetings prove that there is a strong desire in the people for accurate knowledge, or for light, on the vital questions of the day; and it is fortunate that the meetings have not been dominated by any group or class that would regard themselves as the chosen people or the otherwise elect.

Besides all this, however, I am deeply conscious of the fact that the success of the Ford Hall meetings is largely due to the man and woman in whom the qualities

FORD HALL.

By Miriam Allen de Ford.

You have gathered us, O mother, under your embrace,  
And suddenly the world is grown a consecrated place.

\* \* \* \* \*

I am the Jew, who has faced death for God for twenty hundred years;

I am the Negro, dragging chains, whose clanking still the spirit hears;

I, the Slav, inarticulate, the master's heel-mark on my throat;

I, the Italian, ardent-souled, my heart tuned to a music-note;

I am the Puritan, whose God sent stern-purposed 'cross the sea;

I am the beauty-dowered Greek, newly athirst for liberty;

I am the German, patiently probing the here and the hereafter;

I, Irish, with the Celtic grace of spirit and the Celtic laughter;

I am the Frenchman, cherishing my memories republican;

I, English, from whose race you draw what most makes you American.

And I am brother to each one of these who come to call you mother,

Learning their fellowship from you, their kinship unto one another.

\* \* \* \* \*

You have gathered us, O mother, under your embrace,

And suddenly the world has grown a consecrated place.

ANOTHER COOPER UNION MAN NEXT WEEK.

Frank Oliver Hall, who discusses "The Right to Work" next Sunday night for us, is a New England man who has made a great name for himself in New York as a preacher of principle and power. He is one of Cooper Union's favorite speakers, and on the very timely topic which he announces for our platform will be sure to have a crowded house.

THE SURVEY

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NEW ENGLAND BUREAU

WARREN DUNHAM FOSTER

WILLIAM HORTON FOSTER

TOWN MEETING'S NOT UP TO DATE.

Allen de Ford.  
The birthday of our mother, the day, even so young a child as we are, has a right to be remembered and what has been the accomplishment of the first three months of its

existence in which we have been blessed with the soup kitchen for the benefit of the poor of Boston by our Mr. and Mrs. Foster, and made possible through the School of Social Science and the Fabian Club. That the evidence we have had on the world outside; overshadowed by the inclusion of the Consumers' League and the Municipal League to the series of the West End. We have hope to see practical memorializing of the City of Boston by Hull street to traffic ground for the children. The work we have already done in many new aspects of our new bits of insight into the minds and lives, and the of parliamentary rule and debate. This last under the leadership of Mr. Allen. Such is the over the municipal government; Mr. Victorson's immigration; Greene's marriage ceremony present one over the hill, are of inestimable

short that any review of the short also, but not so brief tribute to the committees, and to such Town Meeting men, Mr. Gallup, Mr. Miss Rogolsky, Mr. Victorson and many others. Miss Crawford while the 200 Town Meeting of this calibre we

TOWN MEETING.

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The Boston School of Social Science has been increasingly successful through several seasons. One forum that prospered for three years in a Boston suburb was given up and one or two others that were begun did not last beyond their first season.

The principles and methods on which the Ford Hall Meetings are based have been expounded before representative gatherings of citizens in places as far west as Minneapolis, Colorado Springs, and Dallas, Texas, and in cities as far south as Richmond and New Orleans, as well as in New York, Philadelphia, and Baltimore, and in many smaller cities in New England, New York, and Pennsylvania. Literature describing the work done at Ford Hall has gone all over the country through the newspapers and leading magazines, and requests for information and assistance are coming in every day from many directions.

The work of establishing public forums after the manner of our own successful enterprise could well take all the time and strength of a very capable man, but there is no one who is free to take up the burden except as a few of us do what we can in that direction as occasion permits.

## 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.

ings appeal to me because they don't profess more than they perform. It is usually the other way. And the people who attend the meetings regularly are without bias and are intelligent enough to look on both sides of any question with candor and fairness. They play no favorites. They are not afraid either to listen to or discuss any decent subject, and they do both with the kind of intelligent consideration and respect that marks true politeness.

The meetings seem to me wholly in line with the true ideals of American Democracy—justice and fairness toward all. And they are in direct line with the educational progress of the age. The meetings prove that there is a strong desire in the people for accurate knowledge, or for light, on the vital questions of the day; and it is fortunate that the meetings have not been dominated by any group or class that would regard themselves as the chosen people or the otherwise elect.

Besides all this, however, I am deeply conscious of the fact that the success of the Ford Hall meetings is largely due to the man and woman in whom the qualities I like best in meetings, find such adequate personal expression—George W. Coleman and Mary C. Crawford.

And finally, the Ford Hall meetings prove to me that Boston is not wholly an East-wind state of mind, and that at least the residents of Boston who attend Ford Hall Sunday evenings have a good deal of feeling and regard—for others. The term "brotherhood" is not a meaningless metaphor with them.

\* \* \* \* \*  
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And suddenly the world has grown a consecrated place.

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NEW ENGLAND BUREAU  
WARREN DUNHAM FOSTER      WILLIAM HORTON FOSTER  
41 HUNTINGTON AVENUE, BOSTON

TEL. E. BOSTON 1043 M.

**MRS. N. M. ATWOOD**  
90 MARION STREET, EAST BOSTON, MASS.

Wishes to announce that she will take orders for fresh cut flowers for all occasions and deliver them promptly.

One of our own Ford Hall Folks

## 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 Smyth of New York City, who is the official head of the New Church in the United States and Canada.

SEATS FREE.

NO COLLECTION.

## THE QUESTIONS

Q: Will you give illustrations proving the statement that there is more prejudice and less opportunity for the colored man today than 25 years ago?

A: When I went to Washington I could go to any theatre and sit anywhere in it, and now that is impossible. Twenty-five years ago there were no Jim Crow car laws; now I should be arrested for riding in a white man's car. Colored children used to be able to take part in the social life of the public schools; now in many places they cannot.

Q: What do you think of Chief Sam, who has just organized a movement to take colored people back to Africa?

A: I don't think my opinion is valuable enough to express. I don't think very much of him.

Q: Do you believe if political equality were actually given to every colored citizen that the race problem would be settled for all time, and do you believe the result would be amalgamation?

A: I do not think that any one human thing will solve the race problem for all time. The only thing that will is a change of heart on the part of the people in power. But I do believe in political equality.

Q: Will you tell us why you called the colored people the Sons of Ham? (Laughter.)

A: I am going to let Mr. Coleman answer that; he is more up on Bible history than I. (Mr. Coleman): My Bible history is in my wife's name. (Mrs. Coleman): Noah had three sons, Shem, Ham and Japhet. The Jews are supposed to be descended from Shem, the white people from Japhet, and the negroes from Ham.

Q: Would not the giving of political equality to the colored people in the South bring back the days of carpet-bagging?

A: I think the carpet-bagging situation has been much exaggerated. But I am sure the white people of the North would not again flock to the South in the same way, and so there would be no opportunity for a renewal of what they tell us the conditions

A: If there were some change they would be better off.

Q. (Mr. Margolis): Why is it that so few people of the colored race belong to the Socialist party?

A: You do not know how many colored people are interested in Socialism. (Applause.) I really believe it is better for Socialism just now not to have some people believe that colored people are interested in it.

Q: Do you approve of the methods of Booker T. Washington?

A: Most heartily. But I have always said that I would never discuss Booker T. Washington unless people could go down there and see how he has made the wilderness blossom like a rose.

Q: Is not race prejudice increased by the burlesque of the negro on the stage?

A: Undoubtedly. I believe something should be done to stop this caricaturing of all races. (Applause.)

Q (Mr. Page): Do you think the prejudice against the colored people will ever end?

A: When the heart of mankind is changed.

Q (Miss Corwin): Are not the better class of white people in the South becoming more favorable toward the colored people?

A: I am quite sure of that. I never think the South is any worse than any other part of the country.

Q: Are the protests made against the alleged discrimination against colored people by the present national administration justified?

A: I can't answer that, because I have not lived in Washington for six months.

Q: Do you think slavery, involving the transportation of the Ethiopians from Africa, was an upward step in their development?

A: Undoubtedly slavery was instrumental of much good, as any evil thing can be.

Q: As long as the mad greed for wealth and power continues, is there hope for any race? (Applause.)

A (Mr. Coleman): Only for those that win the race. (Laughter.)

Q: Aren't the white people in the South more illiterate than the colored people?

A: That is an impossible dream. It could not be done.

Q (Miss Rogolsky): What do you think of Jack Johnson and the attitude of the American public toward him?

A: I think the attitude of the people toward Jack Johnson is the most disgraceful thing the American public has been guilty of for many years. The man himself I do not admire at all.

Q: Can you give statistics to show that the education of the colored people tends to reduce the proportion of criminal assault among them?

A: I have been all through the South, and have heard president after president of the colored colleges say that no graduate of his institution has ever been accused of assault. I have never heard of such an accusation against a colored graduate of a college or high school.

Q: What is your opinion in regard to the probable feeling of the Southern people toward the colored people if there had been some restriction in regard to their voting?

A: That could only be a conjecture. The feeling they did have was very natural, but the vote was given to the colored man to protect him.

Q: How does the low white trash of the South compare with the ignorant black man?

A: I object to the term "low white trash" as much as I do the word "nigger." I can't compare the two.

Q (Mrs. Whitechurch): If the women had the ballot, would it be any better for the colored people?

A: I think so. (Applause.) But many colored men do not believe so, because they think the white women would be more prejudiced against them than are the white men.

Q (Miss White): Isn't the future of the colored people of the South better than that of the poor white people in the mills?

A: The colored mothers of the South are compelled to stay away from their children just as much as are the poor white mothers.

Q: Why is it that the negro is allowed to enlist in the navy, is segregated in the army, and is discriminated against in the marine corps?

A: It is safe to say that...



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Q (Mr. Victorson): If the colored people developed their own peculiar characteristics instead of seeking to imitate the whites, would they not win greater respect?

A: If we did not imitate the white people we should be very stupid. They have had hundreds of years of advantage of us, and we should not be worth saving if we did not imitate the best.

Q: Will the education of the negro help solve this question, or does it depend largely upon the attitude of the white people?

A: That is the crux of the question. If it came to a question of whether the white or the colored people should be educated, I should give my vote for the white people, because it is not possible for the colored people to rise in a community where the whites are uneducated.

Q: What name do you apply to the colored people?

A: I think I showed my preference in my talk tonight. I prefer "colored people" because our friends call us that, and because not many colored people in this country are of pure African race.

Q (Mr. Jordan): If the economic system were changed, would the colored people get more out of that changed system?

A: When the heart of mankind is changed.

Q (Miss Corwin): Are not the better class of white people in the South becoming more favorable toward the colored people?

A: I am quite sure of that. I never think the South is any worse than any other part of the country.

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Q: Aren't the white people in the South more illiterate than the colored people?

A: I haven't the statistics, but I hardly think it is true.

Q: Didn't the Quakers in the past exercise the greatest tolerance toward the colored people, and doesn't the Salvation Army do the same today?

A: The Quakers undoubtedly did the most, but all the churches did something.

Q: What do you think of intermarriage between whites and colored people?

A: My attitude on that subject is the same as on any other; that each and every individual should live up to the life that he has, and exercise his freedom of judgment in marriage as in everything else.

Q: Aren't the church and the lawmakers responsible for the way we treat the colored people?

A: I don't think the church is responsible, but both it and the lawmakers could do a great deal more than they do.

Q (Miss Satran): I should like to ask Mrs. Coleman if she doesn't think the Jews are white people, when she says all the white people were descended from Japhet?

A (Mrs. Coleman): Of course the Jews are white. The descendants of Japhet are the Aryans.

Q: If the colored people are so oppressed, would it not be well for them to have a nation of their own, operated by themselves, and giving all their own people employment?

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A: The colored mothers of the South are compelled to stay away from their children just as much as are the poor white mothers.

Q: Why is it that the negro is allowed to enlist in the navy, is segregated in the army, and is discriminated against in the marine corps?

A: It is safe to say that negroes are discriminated against more or less everywhere in the United States. At Newport News the colored sailors told me they were very happy.

Q: Aren't the colored government employees in Washington discriminated against?

A: I think I have answered that.

Q: Since three-quarters of the people of the world are of other than white race, what has caused the supremacy of the whites?

A: Sometimes in a family one child is precocious and another backward; but sometimes the backward child gets ahead in the end.

Q: Is not race prejudice due in the last analysis to a misunderstanding on the part of the white race?

A: I am quite sure that is true, and that is why I regret that the colored and white children are being separated in the schools and elsewhere.

Q: Isn't a good deal of the trouble due to the fact that the white man thinks God made the black man his inferior?

A: Yes, I think that is the prevailing opinion, although it gets some rude shocks now and then.

Q: Are not the colored people descended from Cain, and therefore do they not bear his mark?

A: I never heard that before; it is very interesting. It is a new burden for us to carry.

(Continued on Page 8.)

at Ford lectures and questions answered with one hundred per cent. service. This work Miss de Ford has done.

## THE STORY OF THE FORD HALL MEETINGS.

(Continued from Page 4.)  
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Ford Hall's sixth season is a matter of great record, but it is worth while to recall that Clifford Roe on "The Un-Social Evolution," Judge Lindsey, Baroness von Suttner, Yamael Kin and the greatly lamented Joseph Pels were a few of those who made up the winter's program. And it was last winter





Here is Miriam, Allen de Ford, who, more perhaps, than any other individual is responsible for the present excellence of *Ford Hall Folks*. If it were not for her it would be quite impossible for us to offer to our readers such well rounded reports of the lectures.

Miss de Ford's life should offer much inspiration to Ford Hall Neighbors. For years she combined earning her living with fighting for an education. Only a woman with a knowledge of the work being done by big men and women in many fields of human endeavor could report the Ford Hall lectures and questions and answers with one hundred per cent. service. This work Miss de Ford has done.

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that that glorious birthday party occurred (February 23, 1913), and that *Ford Hall Folks* began to be issued each week.

The meetings are now in their seventh season, and the appearance of Mary Antin served again to break the record in the matter of attendance. Symposium addresses, held on an average of once a month, are a recently-introduced feature, perhaps the most significant given thus far being that of February 15, 1914, when "Breeding Men" was the topic, and two physicians and a clergyman talked in the plainest of English about the right of every child to be well-born. Several important speakers are still to come, among them John Cowper Powys, the Welshman from Cambridge University, England, who created a veritable sensation when heard on this platform last season; Dr. Thomas C. Hall, a favorite at Cooper Union; and the ever-popular Rauschenbusch, who is scheduled to close the series of 1913-14 on April 19 next. \* \* \*

There is, of course, in the audiences, a rather large proportion of those who have lost touch with every form of organized religion. Through the intimate talks which the Secretary has had this winter with a number of the leading figures in the audience it has, however, been brought out that in not a few cases those who had become estranged from their churches are now ready to be active church workers again. As one man put it, "After five years at Ford Hall, I am more sure than ever before that man is incurably religious."

The splendid Christian character of Ford Hall's director, however, and the noble unselfishness of the clergymen and laymen who here talk *as men* on various topics of social import undoubtedly exercise an immense influence for religious uplift. Nor should it be forgotten that we pray very wonderful prayers at Ford Hall,—prayers in which the topic of the day is inspiringly associated with petitions for divine grace. If it be true, as the poet tells us, that

"Prayer is the soul's sincere desire  
Uttered or unexpressed"

every Ford Hall Meeting is a prayer meeting. For the people who make up this audience all care and *care tremendously* that the Kingdom of Heaven shall speedily come on earth.

A CHURCHMAN'S VIEW OF FORD HALL.

By Rolfe Cobleigh.

I regard the Ford Hall Meetings as among the most powerful local agencies for good

it brings the dissolution of prejudice, the birth of desire to co-operate in the fight against wrong and injustice and in behalf of the common good; it inspires a constant striving upward for the realization of high ideals.

Out of it all must come action. I believe that Ford Hall Folks put into practice personally real brotherhood and real democracy and will do so more and more as time goes on.

As long as I see our country and our fellow citizens suffering from man's inhumanity to man, from industrial and political injustice and social corruption,—as long as I believe, as I do believe, in America as God's appointed Melting Pot of the Nations and in the universal brotherhood of man, I shall want to see the Ford Hall Meetings continue. I hope to see George Coleman keep on conducting them just as he conducts them now, and I wish to be counted among the most grateful and loyal of his Ford Hall Folks.

THE YOUNG MEN'S HEBREW ASSOCIATION.

Dear Ford Hallites of the Christian faith:—Do you remember in what admiration the typical orthodox Jew of a few years ago was held by even a prejudiced world? To you who were familiar with the Jewish home, can you ever obliterate from your memory the beautiful home ties that existed therein? Was not the child's devotion to its parent the comment of their gentile neighbor? Was not the honor and virtue of the Jewish maiden held to be spotless and above reproach, and will you ever again behold such divine humility and forbearance as did their fathers display when missiles and vile epithets were hurled at them? Such was the Jew as God intended him to be, and as he himself wished to remain.

But sad to relate, ignorance and persecution on the part of so called Christians have caused this type to become well nigh extinct. What a painful loss and calamity to the religious world this would mean, if it were not for the divine truth that the God of Israel still lives. For behold! as has happened a hundred times before in Israel's history, a miracle is happening before our very eyes.

Listen, my Christian friends, and take courage. For the past few years have arisen all over the country bands of young Jewish men, firmly resolved to forsake the beaten path and hark back to their ancient faith. These organized bodies

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I regard the Ford Hall Meetings as among the most powerful local agencies for good in the United States. They stand for the highest ideals in our national life and they are actually helping to solve some of our most serious problems.

When we have enough Ford Halls to cover the country, "government of the people by the people and for the people" will be nearer than ever before. The brotherhood of man will be realized as it never has been realized, and a big advance will have been made in upbuilding the Kingdom of Righteousness. I am glad to learn that already several other forums modeled on the Ford Hall plan have been established successfully in church, and state and industry.

I am thrilled as I see the rush of eager Ford Hall Folks when the doors are flung open each Sunday evening. I feel the earnest seeking after truth within the hearts of those who constitute that throng. I feel their insistent demand for justice and opportunity, and the ever-growing realization of human brotherhood. The Ford Hall spirit has helped us all to feel, that, while we differ in race and outward appearance and in opinions on creeds and political platforms, we are all brothers in God's great family.

That spirit brings good will, tolerance, willingness to listen to the honest opinions of others, to acknowledge our own mistakes;

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Listen, my Christian friends, and take courage. For the past few years have arisen all over the country bands of young Jewish men, firmly resolved to forsake the beaten path and hark back to their ancient faith. These organized bodies are known as the Young Men's Hebrew Associations. They are filled with an enthusiasm and a vision as were the prophets of old. None of their kin have fallen so low that they are not willing to reclaim men as their own. Be he prince or pauper, a Y. M. H. A. member stands on perfect equality and the right hand of friendship is ever extended in fraternal greeting. To rekindle in the child's heart a yearning for love, justice and eternal truth is with them a passion.

Thrice fortunate indeed is the West End of our city, in the fact that it has established a Y. M. H. A., whose members desire to consecrate their lives to Jewish ideals, virtue and love of home and family, all tending to splendid American manhood. Although but recently formed, it numbers already some seven hundred odd members, and is now in quest of a permanent building that it may carry on its noble work.

Therefore, on behalf of its members, of which I have the honor of being one, we ask of you good people of Ford Hall to offer your heartfelt prayer to our Common Father that He may so guide us in our efforts as to tend our helping to make this world a better and a happier one for all His children.

Your Friend,  
SAMUEL SACKMARY.

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### FORD HALL FOLKS

#### UNCLE SAM AND THE SONS OF HAM.

(Continued from Page 3.)

am personally acquainted with young colored men and women whose race is not apparent, who were dismissed from posts they filled very well, when their colored blood was discovered. Of course this does not always happen; all the just, generous white people are not dead yet. (Applause.) But these things happen much more frequently than the white people know. (The speaker told of a case in a Washington department store.) These things make me think of the hunter who crawled into a hollow log for shelter from the rain, which contracted the wood so that he was unable to escape. He resigned himself to die, and started thinking of all the evil deeds of his life. At last he remembered a colored man he had discharged simply for his color, and then he felt so small he crawled out of the hole again! (Laughter.)

When I taught in a high school in Washington I used to urge my pupils to get as good an education as they could, so as to be able to advance themselves in life. More than once a girl or boy would say: "Why are you urging us to get a thorough education? We cannot all be ministers or lawyers or doctors, and besides that there are only a few menial positions that colored people can get." This lack of incentive to effort has such a depressing effect on thousands and thousands of colored boys and girls in this country as it is impossible for the average white American to understand. "Leave hope behind, all ye that enter here" is printed on the hearts of many colored men and women. The outlook for colored men is bad enough, but for colored women this cruel, unreasonable prejudice means in many instances misery and despair. Many a well-intentioned, virtue-loving colored girl has been led, from her point of view, to live a life of shame, because it was impossible for her to secure employment. With the exception of teaching, where the supply far exceeds the demand, and cooking, sewing and nursing, there is practically nothing a colored girl can get to do. Colored girls are often sent as servants to houses of ill fame where they would not dare send white girls. Surely the mothers and fathers of the dominant



This is "Jack" London, who has done so much actually to bring Ford Hall Folks to its readers, and who has all the cares and responsibilities of being its business manager.

existing conditions in the United States! (Applause.) A white mother knows that if it is in her baby to be great all the exterior conditions are his without the asking. From his birth he is a king in his own right, and is no suppliant for justice. But how great the contrast with the colored mother! Before her baby the colored mother sees the thorny path of race prejudice which his little feet must tread. So rough does the way of her infant appear to many a poor colored mother that she trembles with apprehension and despair.

This picture is not a whit overdrawn or exaggerated. But we are not sitting supinely by. God has blessed us with a cheerful spirit, and more than you think are up and doing. Whenever we get such a splendid chance as I have tonight, we are appealing to our large-hearted, broadminded brothers and sisters of the dominant race to observe themselves, and teach their children to observe, the principles of justice and liberty, and above all, equality of opportunity, upon which this country was founded. We are asking them to teach their children to judge people by their intrinsic merit rather than by the adventitious circumstances of race or color, and that if they prevent their colored brothers from earning an honest living the Father of all men will hold them responsible for it.

A: I did not come here to answer  
Q: Will you kindly tell us how colored people regard the Japanese in the country?

A: I have never sounded more than very few on the subject, but personally have the greatest admiration for them, and wish for their success. (Applause.)

Q: Would it not be better for all persecuted races to band together and live in unison?

A: What do you mean—the Irish and Hebrews and the colored men? If the result would not be like the Kilkenny case it would be very fine. (Laughter.)

Q: Are the Jews any better off than the colored people?

A: Even the Jews in Russia are not badly off as the colored people in America.

Q: If the cause of this prejudice is ignorance, why don't more colored people take advantage of an opportunity for progress like this at Ford Hall?

A: There are comparatively few colored people in Boston, and they have the church affiliations, which are like a chain around them. I suppose that is the reason, that it does not excuse them.

Q: Do you think the colored people of the North are contented with their condition?

A: By no means. Why should they? Their only advantage over the colored people of the South is the possibility of securing justice in the courts of law.

Q: Is not the only hope of the black race to merge with the white race, and is that the desire of educated colored people?

A: It is not their desire as a whole.  
Q (Mr. Bodfish): What is being done in the South to teach the colored people to till the soil and own their own homes—a means of disarming prejudice?

A: A great deal, but the colored people who has had that training is often the one who is discriminated against the most.

A (Mr. Meltzer): After the white man is enlightened and the colored race emancipated, is it not left for the white man and the white man to march together toward the Millennium?

A: I think so.

Q: Will you mention one trade that is closed to colored men?

A: In Washington there are many trades that are closed to colored men.

people can get." This lack of incentive to effort has such a depressing effect on thousands and thousands of colored boys and girls in this country as it is impossible for the average white American to understand. "Leave hope behind, all ye that enter here" is printed on the hearts of many colored men and women. The outlook for colored men is bad enough, but for colored women this cruel, unreasonable prejudice means in many instances misery and despair. Many a well-intentioned, virtue-loving colored girl has been led, from her point of view, to live a life of shame, because it was impossible for her to secure employment. With the exception of teaching, where the supply far exceeds the demand, and cooking, sewing and nursing, there is practically nothing a colored girl can get to do. Colored girls are often sent as servants to houses of ill fame where they would not dare send white girls. Surely the mothers and fathers of the dominant race, no matter how much personally they may dislike colored people, are willing to agree that colored girls should receive the same protection as white girls! Therefore those of you who are really interested in the moral welfare of colored people cannot consistently ignore this boycott which so seriously hampers the colored girl in her desperate struggle for existence, and so often leads to her moral ruin. The thing to do is to create a wholesome public opinion which will open trades and occupations to colored girls. So long as the womanhood of any race is sacrificed with impunity on the altar of lust, so long is the womanhood of no race absolutely secure. (Applause.)

But in spite of these untoward conditions to which I have referred, remember that statistics show that immorality among colored women in the United States is not so great as among women similarly situated in at least five foreign countries. And one of the most encouraging and hopeful signs of colored American progress is the high moral standard in which those of the race who have had the advantages of education and moral training religiously believe, and to which they rigidly adhere. We are doing everything in our power as colored people to work out our own salvation. We are trying to impress upon our children the necessity of cultivating their minds and being honest and energetic and industrious. But how difficult it is for a colored mother to inspire her children with hope under the undrums. (Laughter.)

little feet must tread. So rough a way of her infant appear to many a poor colored mother that she trembles with apprehension and despair.

This picture is not a whit overdrawn or exaggerated. But we are not sitting supinely by. God has blessed us with a cheerful spirit, and more than you think are up and doing. Whenever we get such a splendid chance as I have tonight, we are appealing to our large-hearted, broadminded brothers and sisters of the dominant race to observe themselves, and teach their children to observe, the principles of justice and liberty, and above all, equality of opportunity, upon which this country was founded. We are asking them to teach their children to judge people by their intrinsic merit rather than by the adventitious circumstances of race or color, and that if they prevent their colored brothers from earning an honest living the Father of all men will hold them responsible for the human wrecks they will make. In the name of American childhood—black as well as white—we implore you to make the future of our boys and girls as bright as should be that of every child in a country which owes its existence to the love of liberty in the human heart. (Applause.)

In the race problem there is much that is complicated and vexatious; but I believe the American people will break these bonds as they did those of slavery, and afford the colored man the opportunity of reaching the highest point it is possible for him to attain. The feelings of the Son of Ham toward this country may be expressed by the words of the old song, "With all her faults, I love her still." The colored American is no ingrate. He knows he is a debtor to the American nation for favors past and present, and the majority of colored people if offered the opportunity to leave this land would indignantly spurn it. Uncle Sam is still being trusted and loyally served by the faithful, trusting, grateful Sons of Ham.

#### THE QUESTIONS.

(Continued from Page 6.)

Q: Isn't the race prejudice nowadays due to the fact that the colored man is competing economically with the white man, as he did not immediately after his emancipation?

A: That is undoubtedly true, to a large extent.

Q: What is the attitude of ex-President Roosevelt toward the colored people?

ple of the South is the possibility of doing justice in the courts of law.

Q: Is not the only hope of the black to merge with the white race, and that the desire of educated colored people?

A: It is not their desire as a whole.

Q (Mr. Bodfish): What is being done in the South to teach the colored people till the soil and own their own homes—a means of disarming prejudice?

A: A great deal, but the colored man who has had that training is often the one who is discriminated against the most.

A (Mr. Meltzer): After the white man is enlightened and the colored race emancipated, is it not left for the white man and the white man to march together toward the Millennium?

A: I think so.

Q: Will you mention one trade or occupation that is closed to colored men?

A: In Washington there are many.

Q: What is the religion of the African negro?

A: I have never been in Africa myself, but he has a religion, and he is a very religious man—he never learned immorality until he came here.

Q (Mr. Cosgrove): Did any form of civilization manifest itself among the colored people in Africa before they came to this country?

A: I have read that there were some universities in Africa before there were any in England.

Q: Can you point out some class or order that stands for equality for the colored race?

A: I think I know one—the Socialist Party. (Applause.)

Q (A boy): Is there still a grudge between the North and South in regard to slavery?

A: None whatever, son. (Laughter.)

Q (Mr. Harbour): Do you think equality possible between the black and white?

A: I can see it all over the country. Have it here tonight, in a way.

Q (Mr. Fraser): How does the attitude of the people in the West Indies compare with that here?

A: The relations there are most comfortable. There is practically no friction.

Q: How would you suggest uniting the friends of the colored people?

A: They would be united if they recognized the conditions; so I should say, by educating them.