

pay for one hour's labor as much as is paid for a whole day's labor. The misapprehension, to my mind, is in supposing that this teaching makes it true that it is right to pay one laborer for one hour's work, engaged in the same kind of work, other things being equal, as much as is paid the other laborers for the whole day—in other words, is it fair to pay no more to the latter than to the former?

You will note that the last verse of the previous chapter corresponds exactly with the last verse of this parable—"But many that are first shall be last, and the last shall be first, for the Kingdom of Heaven." Let us transfer ourselves back to the time and customs of the people to whom this parable was spoken. The day differed—it began at 5 o'clock. Now this householder is to represent a standard of universal righteousness; he is called "the good man." "He goeth out in the morning to the marketplace"—a sort of labor exchange. He evidently hired all he could find who came at that hour. He still had other work to be done, and he went out at 9 o'clock and found others and sent them to the vineyard, and so again at noon, 3 and even 5 o'clock. The only parties with whom he entered into a contract were those in the morning, who were to work the entire day, and he agreed with them for a penny. We must judge of this penny by its value in the time in which the parable was spoken. It was a Roman penny, worth about 15c, and perhaps a usual wage, as it is in Mexico today. These men were perfectly satisfied. If there had been no other laborers there would have been no complaint. With each of the others we have no agreement—only that that they were to receive what was right. And now, when the last came, he called them and gave to them for the one hour's service as much as he gave to those that had contracted for the entire day.

Wherefore, there must be some reason why these last should have been first. Here is the key to the whole parable—"Whatever is right, that shall ye receive." There are three suggestions underlying this. First, there is but one righteousness, in Heaven as on earth, throughout the universe, and

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

praise.) God does not make a thing true, but He speaks it because it is true, as true as Himself.

Things in this world are not right—not right in your circle or in mine. The poor are crushed by their environment, the rich yield to temptation. The law isn't right; it has to go through an evolution which will make it righteous. Often the good meet with misfortune and the wicked with good fortune. Do you propose to tell me that this is fair? I can find conditions in the Christian church that are not right, although I am not a critic or a cynic. I have always been a friend of the man who is called a laboring man, though I hope we are all laborers—I mean the laborer who has less chance and less opportunity and less compensation.

Somewhere, somehow and at some time the wrongs of this world must be made right. If this were the only world I were ever to know I could not certainly reverentially worship God and call him Father, much less loving. I should absolutely find an enigma in this life. I find instead in this life an inevitable argument for another life.

How shall this fairness be gained? In the first place the men in the parable should have kept their contract. But the last

THE PRAYER

As we launch out this week on a new undertaking, realizing its great promises of blessing and appreciating all its uncertainties, our hearts cry out to Thee, O Great Executive, for that guidance and protection which we so much need and which has been so graciously granted to us through those most trying and difficult days of the earlier part of our work.

May this mid-week gathering of the people for the study and practice of democracy be greatly blessed of Thee. Help us to put our very best into it. Show us whereby we may make it a great light in this community, pointing the way to genuine neighborliness in all the affairs and relationships of men. Amen.

now must be happy later. The contemptuous attitude of those who are high now, evinced for instance in race prejudice, must be rectified in the next world.

(The speaker then told of a man who had lost his wife and children in a railroad wreck and hunted in vain for work until a man employed him and paid him \$10 for one day's work.) You may call this compensation wage or charity, as you please, but do you think the other laborers had any right to complain?

I should be very sorry to feel that the whole of compensation comes to any man in this life. I say unto you: "Wait a little, and whatsoever is right, that shall ye receive."

ABOUT PURPLE HATS AND BLUE.

By Gerald Stanley Lee.

Here is part of an essay which was originally printed in "The Outlook," and which has since appeared in Mr. Lee's great book, "Crowds." It is an essay which should be read by every employer of labor and by every man and woman who desires to help folks grow more useful.

A BIG New England factory, not long ago, wanted to get nearer its raw material, and moved to Georgia.

All the machine considerations, better water power, cheaper labor, smaller freight bills, and new markets, had argued for moving to Georgia.

Long rows of new mills were built and thousands of negroes were moved in and thousands of shanties were put up, and the men and the women stood between the wheels. And the wheels turned.

There was not a thing that had not been thought of except the men and women that stood between the wheels.

The men and women that stood between the wheels were, for the most part, strong and hearty persons, and they never looked anxious or abused, and they did as they were told.

And when Saturday night came, crowds of them with their black faces, of the men and the women, of the boys and girls, might have been seen filing out of the works with their week's wages.

(Continued on Page 4)

THE QUESTIONS

Q: If God cannot change everything, will you give me a list of the things he can and cannot change, so that I can know what reforms to work for myself?

A: That is too long a list to catalogue tonight. What I said was, "God cannot make a wrong right."

Q: What do you consider the fundamental reason for willing laborers' inability to get employment?

A: The man himself, conditions, the community, the employers—all may be responsible. I should need a specific case to say certainly.

Q: (Mrs. Hoffman): What does the Christian church mean where the apostles and their followers divided what they had, and each man had enough?

A: We are a long ways off yet from the Lord's teaching and the practice of some of His disciples. If all the money of the world were distributed Saturday night there would be rich and poor by Monday morning.

Q: Why should we be judged for conditions over which we have no control?

A: The judgment in that case would be in your favor. I don't think a man will ever be held responsible for what he could not help.

Q: Would it not be better, since there is so much uncertainty about the next world, to learn more about Socialism and understand that it doesn't mean the division of this world's profits?

A: I am a Christian Socialist, but based upon the principles of the Gospel as I understand it.

Q: What do you think of Darwin's theory as opposed to the Bible story of creation?

A: Darwin himself is held responsible for much that belongs to his disciples. Evolution itself is still a matter for discussion.

Q: Why is the Bible so difficult that even the ministers misunderstand and misinterpret it?

A: If you are not looking for the

Q: If God is not just in this world, how can we expect Him to be just in another?

A: I don't hold God responsible for the work of bad men. So long as He allows free will he can't compel men to be good.

Q: Do you vote the Socialist ticket?

A: I do the Christian Socialist ticket—I vote as I pray.

Q: Are the trusts beneficial to the laboring communities?

A: In some communities they are, in some not.

Q (Mr. Sullivan): Aren't Christianity and Socialism two great ideals to be realized by education and the ballot box?

A: I think they are one ideal, but that is the way to realize it.

Q: What standard have we for determining truth and justice in the eyes of all?

A: We can't harmonize the views of all in this world anywhere.

Q: You say the last shall be first and the first last. Isn't that only a threat of revenge? Would it not be better to say last and first shall be equal?

A: I don't see that I did not do that.

Q (Mr. Ballou): Since God is so patient with us, why should we criticize Him, as in the hymn, "God Save the People"?

A: We hardly know enough to criticize each other, and much less God. We should blame on men what we often blame on God.

Q: Do you think the struggle for existence will ever be eliminated?

A: I said somewhere, somehow and at some time. I am not a pessimist. I think the world is getting better every day.

Q: Do you think Jesus had in mind when He gave that parable the possibility of a death-bed repentance?

A: I certainly can't tell what was in the mind of Jesus.

Q: Do you believe that Christianity should heal diseases, as Christ did?

A: I think it does. I know if people would be thoroughly Christian they would get rid of a great many diseases that you

have found me with Julia Ward Howe and Mary Livermore pleading for school suffrage, and I want a lot more suffrage before I get through.

Q: Should we not try to make people equal in this world, just because the last shall be first and the first last in the next world?

A: That very fact should be a ministry to us to do everything we could to get ready for that life.

A PARABLE.

Said Christ our Lord, "I will go and see how the men, my brethren, believe in me. He passed not again through the gate of birth, But made Himself known to the children of earth.

Then said the chief priests and rulers and kings, "Behold, now, the Giver of all good things: Go to, let us welcome with pomp and state Him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace-chambers lofty and rare
They lodged him, and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment hall,
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation stones,
The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

By GEORGE

I was glad to let the correspondents Victorson have me with the latter in was limiting my subject of a more between employers a profits and losses takes in the whole sion. Most disagree fact that the dispute the same thing.

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Q: Why is the Bible so difficult that even the ministers misunderstand and misinterpret it?

A: If you are not looking for difficulties you will find it one of the plainest books written.

Q: Doesn't the difficulty of matrimony put women in the industrial world and keep men from getting work?

A: Not in my family! (Laughter.)

Q (Mr. Sackmary): Would not that day toward which we are all working come much sooner if the churches would throw aside their ritualism and dogma and practise the Gospel as we do in Ford Hall?

A: If that is your creed, if you will come into the church you will help bring that about. (Applause.)

Q: How old is the world, according to the Bible?

A: The question of the chronology of the Bible is not yet settled in the minds of theologians.

Q: What brand of Christianity do you want to annex to Socialism?

A: A good one to begin with is the Golden Rule.

Q (Mr. Jordan): How do you expect harmony in this world today when we crucify the working man for profit?

A: Tomorrow will have to have a share and tomorrow after tomorrow.

Q (Mr. Bodfish): May not wrong be wrong simply because of our restricted vision, and in the great scheme of creation may it not be right?

A: I don't mean to say that things so absolutely wrong as for us to be sure of them do not have to be corrected.

And in palace-chambers lofty and rare
They lodged him, and served him with
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Q: Do you believe that Christianity should heal diseases, as Christ did?

A: I think it does. I know if people would be thoroughly Christian they would get rid of a great many diseases that you and I know of. (Applause.)

Q: Were the preachers wrong who taught us predestination, or have we evolved into a brighter light?

A: I am certain that they were wrong.

Q (Miss deFord): Since we are to be compensated for all our wrongs in another world, why strive for any reform in this? Why not consider the worst treated man the most fortunate?

A: I think Heaven is to begin here. I do not preach so much to get people ready for Heaven yonder as for Heaven here.

Q: Why is the church as a church so opposed to the principles of Socialism, when they have so much in common with the doctrines of Christ?

A: That presumption does not apply to all the church or to all churches.

Q: Mr. Foster said last week he did not believe in predestination. You say you do. How about that?

A: I do? You ought to sit nearer. (Laughter.)

Q: When we pass away, if we don't leave our spirit behind us, where does it go?

A: Where does a light go when it goes out? There are some things that are hard to answer, and that is one of them. I myself think the next world will be very much like this.

Q (Mr. Frazier): Do you believe in woman suffrage? (Applause.)

A: If you had been in Boston 30 to 35 years ago, and had known of the original organization committee of 100, you would

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On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the
poor?"

"With gates of silver and bars of gold
Ye have fenced my sheep from the
Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years

"O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land

"Our task is hard,—with sword and flail
To hold thy earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep."

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A low-browed, stunted, haggard man,
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AS IT LOOKS TO ME

By GEORGE W. COLEMAN, Director of the Ford Hall Meetings

I was glad to give way last week and let the correspondent from Panama and Mr. Victorson have my space. I quite agree with the latter in his main contention. I was limiting my comment chiefly to the subject of a more complete confidence between employers and their employees as to profits and losses, while Mr. Victorson takes in the whole field of economic discussion. Most disagreements come from the fact that the disputants are not discussing the same thing.

You will agree with me now, if you did not before, that my friend Allyn Foster, who talked to us on religion and science a fortnight ago, is a "hummer" even if he is a minister. How easy it is to become pharasaical and think that all the "live ones" are in our class—the laity! In many ways I think Dr. Foster gave us the greatest night we ever had at Ford Hall, and I was as proud of the audience as I was of him. He succeeded in setting forth in the frankest and most convincing manner the very fundamentals that have been at the bottom of all our success at Ford Hall. For the last six years we have been patiently working out these ideas; he gathered them up and set them before us under the spot-light of his illuminating personality. And he had never seen us before.

Do you recall that I said Dr. Foster of Worcester is very clever with his pen? The newspapers are glad to print all they can get from him, and he is wise enough to know that there is more than one way to preach. Here is a pithy paragraph right out of the midst of one of his editorials in the Worcester Gazette:

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come the complaint that we are religious. Let us be content with the fact that we are helping men and women to be more human and better neighbors to each other.

Rev. Nicholas Van der Pyl of Haverhill, Mr. Stewart Anderson of Springfield, Dr. Allyn K. Foster of Worcester and Mr. Miner Chipman of Boston, all warm friends of ours, have been engaged to speak at the Open Forum in Manchester, N. H. On all their programs there they continue to give most generous credit to Ford Hall as the source of their inspiration. Their printed program in fact looks so much like ours you would hardly notice the difference.

They are after me to go to Gloucester, Mass., and help them establish a forum there. Rev. Levi M. Powers, one of our former speakers, is active in the matter.

The forum for young men Sunday afternoons at the Y. M. C. A. Building is gaining fast. Sunday a week ago there were 185 present. The room was overflowed. If it keeps on growing they will soon have to move into their big hall, which will seat 500.

Put down now in your calendar the date for the next gathering of the Ford Hall Folks, January 25th. We often have sixty to seventy in attendance now, but expect to see it at one hundred.

Miss Crawford has not recovered from the heavy bronchial cold as quickly as was hoped. While she has been confined to the house for more than a week (at the time of this writing) she has had the devotion and grit to attend to our work through the use of the mails and the telephone. In all her five years of connection with the work I do not think she has before missed two Sundays at Ford Hall.

Do the work you are fitted to do. If you are a pumpkin-vine do not try to become a morning-glory.

We get what our natures demand: the pig

A BISHOP WHO WORKS FOR THE SINGLE TAX.

Those critics of the church and churchmen who think that professing Christians care little or nothing for social reform must experience decided chagrin when they first encounter Bishop Charles Williams of Michigan. For devoted as Williams is to the work of the church body, whose high official he has been called to be, he is scarcely less devoted to spreading the doctrines of Henry George. At any time he will cheerfully surrender the quiet of a well-earned evening at home for a gathering before which he can present these doctrines in a helpful and persuasive manner. No speaker who comes to us makes more friends for the church—by virtue of his simple manliness—than Bishop Williams; no Single Taxer is able to present more effectively this appealing economic doctrine.

Fools are the rungs in the ladder upon which the wise man climbs upward.

Unselfishness: An intense desire to permit others to do what you wish them to do.

Other Meetings

School of Social Science, Lorimer Hall, Monday, Jan. 12, 7.30 P. M., "Bernard Shaw as a Social Symptom," by Dr. Stanton Coit, 10 cents.

Wells Memorial Institute, 987 Washington street, Tuesday, Jan. 13, 8 P. M., "The Rights of the Public in Labor Disputes," by James A. McKibben.

Sunday Commons, Huntington Chambers Hall, Sunday, Jan. 18, 3.30 P. M., Dr. Chas. Fleischer, leader.

Public Library, Monday, Jan. 12, 8 P. M., "The Canadian Rockies, the Pacific Coast and the Santa Fé Country," by Guy Richardson. Thursday, Jan. 15, 8 P. M., "How the Masters Drew," by Wilbur Dean Hamilton. Sunday, Jan. 18, 3.30 P. M., "How to Enjoy Pictures in Art and Nature," by Henry Warren Poor.

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Boston Equal Suffrage Association for Good Government. Statesmen's Meeting. Tremont Temple. Saturday, January 24, 8 P. M.

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Ford Hall Folks

Edited by Thomas Dreier.

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distribute ideas that will help
men and institutions grow more
helpful in serving society, and which
will promote "peace on earth, good
will toward men." It is the official
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ings, which are held, under the direc-
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Good Government. Statesmen's Meeting,
Tremont Temple, Saturday, January 24, at
8 P. M. Speakers: Senator Clapp of Minne-
sota, Senator Kenyon of Iowa, Senator
Thomas of Colorado, Mrs. Oliver H. P. Bel-
mont. Reserved seats 25 cents to \$1. Tick-
ets on sale at 585 Boylston street.

Temple Adath Israel, Thursday, January
15, at 8 o'clock. Public conference on Im-
migration. Speakers: Miss Grace Abbott,
Executive Secretary, Massachusetts Immi-
gration Commission; Dr. George W. Tupper,
State Secretary Y. M. C. A.; Chairman,
Philip Davis.

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Building, Boston, Mass.

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Revised

FORD HALL FOLKS

THE STORY OF JOHN D. W. BODFISH.

By Mary C. Crawford.

I have long contended that nearly everybody who attends the Folks Meetings has a story; the degree of interest that story may attain depends on the ability of the interviewer to dig it out and reproduce it in words. Sometimes the story is amazingly "good stuff" and easy to get withal. Such is the story of John D. W. Bodfish, who spoke to us last Sunday on "Massachusetts' Work for the Blind." Though severely handicapped himself, this man is leading his class of seeing brothers in the Boston University Law School. Though without money or the backing of any organization he recently polled an unexpectedly large vote as Senatorial candidate for the Progressives of the Cape District. And in an age when it seems pretty difficult to some of us to make a comfortable living for one he has become so successful as a farmer and breeder of poultry that he is able to support himself, his wife and his young baby as well as pay all his Law School expenses. Some man, John Bodfish!

Bodfish's cheerfulness is the quality that always impresses me most, however. The first time he sought me out in my office high up in the Ford Building it seemed to me that here at last I had come upon an absolutely happy man. He then had his wife with him, but this year, when she is staying at home in West Barnstable looking after little Miss Bodfish, he is usually accompanied by a fellow student—also handicapped; this constant companion of Bodfish's has lost an arm. He, too, is cheery. Evidently it is not what a man has *not* but what he *has* that determines his calibre, whether the thing he lacks be the sight of his eyes or the service of his strong right arm.

Bodfish started out in life as a teacher, and it was while travelling back and forth in the train from his home to the Hyannis Normal School and trying to utilize for study the hours thus at his disposal that he overstrained his eyes and so became blind. As soon as he realized his predicament he set himself with characteristic energy to make the best of a bad matter. From one of the

ABOUT PURPLE HATS AND BLUE.

(Continued from Page 1)

Monday morning a few of them dribbled back. There were enough who would come to run three mills. All the others in the long row of mills were silent. Tuesday morning Number Four started up, Wednesday Number Five. By Thursday noon they were all going.

The same thing happened the week after, and the week after and the week after that. The management tried everything they could think of with their people—scolding, discharging, making their work harder, making their work easier, paying them less, paying them more, two Baptist ministers and even a little Roman Catholic church.

As long as the negroes saw enough to eat for three days, they would not work.

It began to look as if the mills would have to move back to Massachusetts, where people looked anxious and where people felt poor, got up at 5 A. M. Mondays, and worked.

Suddenly one day the son of one of the owners, a very new-looking young man who had never seen a business college and who had run through Harvard almost without looking at a book, and who really did not seem to know or to care anything about anything—except folks—appeared on the scene with orders from his father that he be set to work.

The manager could not imagine what to do with him at first, but finally, being a boy who made people like him more than they ought to, he found himself placed in charge of the company store. The company owned the village, and the company store, which had been treated as a mere necessity in the lonely village, had been located, or rather dumped, at the time, into a building with rows of little house-windows in it, a kind of extra storehouse on the premises.

The great problem of modern charity, the one with which society is largely occupied today, is, "What is there that we can possibly do for our millionaires?"

The next thing society is going to do, perhaps, is to design and set up purple hats with blue feathers for millionaires.

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if it is necessary to use purple hats an
blue feathers to start people thinking
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Bodfish started out in life as a teacher, and it was while travelling back and forth in the train from his home to the Hyannis Normal School and trying to utilize for study the hours thus at his disposal that he overstrained his eyes and so became blind. As soon as he realized his predicament he set himself with characteristic energy to make the best of a bad matter. From one of the itinerant teachers sent out by the Perkins Institution he learned all that he could at home, and then he entered the school in South Boston, and worked on with such success that he was soon sent by Superintendent Allen to organize the work for the blind in Delaware. From that task he came straight to Boston University and entered the Law School. When asked his purpose in taking up the study of law, Mr. Bodfish said: "I have long been interested in public affairs and I realized my need of legal training if I was to take part in public affairs. Ever since entering Normal School I have been interested in economics and industrial development. It seems to me that industrial development is to be the most important thing in the future, and to understand this I must have a knowledge of the law. You ask me as to whether or not I intend to practice? This I cannot say at present. I believe that there is a good field for me in Barnstable and the surrounding country and I may practice here, but my real reason for coming to law school is to enter 'public life.'"

Of course such a man is keen over the opportunities for development offered by the Ford Hall Meetings. His questions are among the most penetrating ever asked here.

Men judge your quality by the quality of your associates. Eagles fly only with eagles. Sheep flock together. Pigs grunt together in the sty.

The manager could not imagine what to do with him at first, but finally, being a boy who made people like him more than they ought to, he found himself placed in charge of the company store. The company owned the village, and the company store, which had been treated as a mere necessity in the lonely village, had been located, or rather dumped, at the time, into a building with rows of little house-windows in it, a kind of extra storehouse on the premises.

The great problem of modern charity, the one with which society is largely occupied today, is, "What is there that we can possibly do for our millionaires?"

The next thing society is going to do, perhaps, is to design and set up purple hats with blue feathers for millionaires.

The moment our millionaires have placed before them something to live for, a few real, live, satisfying ideals, or splendid lasting things they can do, things that everybody else would want to do and that everybody else would envy them for doing, it will bore them to run a great business merely to make money. They will find it more interesting, harder, and calling for greater genius, to be great and capable employers. And when our millionaires once begin to enter into competition with one another in being the greatest and most successful employers of labor on earth our industrial troubles will cease.

Millionaires who get as much work out of their employees as they dare and pay them as little as they can, and who give the public as small values as they dare and take as much money as they can, do such stupid, humdrum, conventional things only because they are bored, because they cannot really think of anything to live for.

Laborers whose daily, hourly occupation consists in seeing how much less work a day than they ought to do they can do, and how much more money they can get out of their employers than they earn, do such things only because they are tired or bored and discouraged, and because they cannot think of anything that is truly big and fine and worth working for.

The first thing the young man did was to stave four holes in the building, all along the front and around the corners on the two sides, and put in four big plate-glass windows. The store was mysteriously closed up in front for a few days to do this, and

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The industrial question is not an economic question. It is a question of supplying a nation with ideals. It is a problem which only an American National Ideal Supply Company could hope to handle. The very first moment three or four purple hats with blue feathers for millionaires and laborers have been found and set up in the great show window of this century, the industrial unrest of this century begins to end.

When one employee is getting money does not earn another employee is earning money he does not get.

Friends Who Are Coming

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

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

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

Feb. 1—Alexander Irvine of New York
Feb. 8—Prof. Edward A. Steiner, "International Mind and the Inter-Racial Heart."

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

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

March 1—Leslie Willis Sprague of Chicago.

March 8—*Symposium*, on "Journalism." A. J. Philpott of the *Boston Globe* and others to be announced.

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

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

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

April 5—Mary Church Terrell, "The South and the Sons of Ham."

April 12—Dr. Thomas C. Hall of New York.

April 19—Prof. Walter Rauschenbusch