Ford Hall Meetings

Anna Garlin Spencer of New was the speaker at the Ford meetings last Sunday evening, her topic being "Are The Public Schools Scoundrels?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be. One way is the realization that every human being is potential citizen. When this is grasped we shall not continue and stupidly to teach the old things in the same old way. What we shall have clearly in mind is that in education our aim in education will be the cultivation of power in the mass. When this is grasped we shall not continue and stupidly to teach the old things in the same old way. That we shall have clearly in mind is that the content of education is enlarged, with the result that elementary school a condition to be a "number jam" on a river prevails. Continually to insist the school year and continually to require children to absorb more and more material in a way will not well have any other. One help will come when we change our methods of teaching to correspond with the requirements of our subjects. But more than else, perhaps, do we need to change the form of admission to our educational plant. Fathers, mothers, professional folks and others, should all be represented on the school board.

Spencer further urged that the literary schools be shielded from the evil of specialization and that a cooperative spirit be encouraged in class. Professor Vida Scudder, of Vassar college, and her subject, "Moral Asset of The Class Struggle," was the special feature at the Ford Hall Meetings last Sunday evening.

IT CRIES FOR MORE.

This is written for the second issue of Ford Hall Folks before I have seen the first number. That is one of the exigencies of periodical publishing. I don't know whether our baby will be still-born or whether it will thrive lustily and cry out for nourishment more circulation. But I do know that there are several score or more of anxious and happy relatives and friends standing around ready to help in any way they can and eager and proud to see the youngster make a good impression at the very start.

As is often the case this baby is costing quite a bit more than we had counted upon. Good printing by reliable men done under proper conditions costs good money, more than we at first thought. As we have no advertising resources we are dependent entirely on sales and subscriptions. Here's the place for these proud and anxious relatives to take hold and help if they really want to see Ford Hall Folks thrive and prosper. We shall need to sell the whole edition every week in order to make both ends meet. Can we do it? There certainly are four hundred people who would like a permanent, authoritative record of our Sunday evening meetings. Can we find them? That is the question. It is not a question of production but of distribution. We shall get a practical illustration of the great commercial fact that it takes brains and energy to distribute merchandise as well as to produce it.

I cannot overemphasize the value of this publicity will have to the work we are doing if it is enthusiastically sustained. Its power will be more than doubled by the mere fact that you think enough of it to buy a copy each week. That insures its being read and kept and treasured. That is what gives a publication life. That is what makes it your publication. And remember your comments, suggestions and criticisms are most welcome.

HERE'S AN INVITATION!

The Ford Hall Folks meet, next Sunday afternoon at 3.30, in Kingsley Hall of the Ford Building. If you are not yet on the list of the "folks" but would like to be, send your name and address at once to Miss Crawford, Room 707, Ford Building. This will mean that you will lend your brain to the consideration of Meetings' business from 3.30 to 5.30 next Sunday and at the latter hour will join us in a little supper for which we each pay twenty-five cents. The "folks" meet in this way once in three weeks.

NEXT SUNDAY'S SPEAKER.

Prof. Vida Scudder of Wellesley College is to be our speaker next Sunday evening, her very interesting topic being, "The Moral Asset of the Class Struggle." Miss Scudder is one of the most inspiring personalities of our time and a woman of remarkable and compelling eloquence. You'll regret it if you do not hear this address—or read it in the Folks of January 19.
WHAT ABOUT THOSE LETTERS?

"It isn't the silence of hope unexpressed
That heartens and strengthens the weak;
To triumph through strife for the great
Things of life
It's the words of good cheer that we speak."

And write—speak and write. Mr. Coleman, of course, could scarcely be characterized as "weak," but he certainly will not be so strong as he ought to be in faith and hope for the future if you fail to "hearten" and "strengthen" him as you might by writing him an appreciative letter to use in that book we are planning for the birthday gift! You know what a very busy man he is, yet he finds time every week now to prepare the message which appear over his signature in this paper. About half that much time given by you just this one week in a letter would "hearten" him immensely. Do it now!

RECENTLY SAID HERE.

Walter Rauschenbusch.

Socialism is the necessary spiritual product of capitalism. It has been formulated by that class which has borne the sins of capitalism in its own body and knows them by heart. It stands for the holy determination of that wronged and embittered class to eliminate these sins forever from the social life of mankind. Thus socialism is the historical Nemesis of Capitalism and follows it like its shadow.

Stephen S. Wise.

"The church in the past has been altogether too supine in its attitude towards poverty. When Christ said 'the poor ye have always with you,' he was stating a fact, not making a prophecy and the church has been quite wrong in its acceptance of poverty as a thing of which God approves. There is no such thing, in my opinion, as 'God's poor,' when the poverty is involuntary; voluntary poverty, like Tolstoi's, is quite another matter.

THE PRAYER.

(Preceding Prof. Fagnani's Lecture.)

For the brotherhood of the race we thank Thee, Great Father of us all. Dimly as we sense it, our hearts leap with joy the more we realize it. Nothing thrills us so much as to feel the flame of universal love burning within. We thank Thee that we are capable of it. We rejoice in the experience and we pray most earnestly that we may never suffer the light to be snuffed out in our own lives. May this love of one another spread throughout the world until it covers all humanity as the water covers the sea.

Help us to see that brotherliness in personal relationships is democracy in government and that the same principles must be carried into all relations of life, industrial, commercial and social if we are to be thoroughgoing brothers in any phase of life. Do Thou grant us an unyielding hope, an unaltering courage, and an inexhaustible patience that we, each one of us, may contribute our share toward this great end. Amen.

GOD AND DEMOCRACY.

Address of Prof. Charles Prospero Fagnani at Ford Hall Meetings, December 29.

God and Democracy. That is the greatest subject in the world. I do not say subjects because God and Democracy are one. You cannot separate God and Democracy, that is the God of the Hebrew prophets and of Jesus of Nazareth. And you cannot separate Democracy from God. For if we believe in Democracy, we believe in God's ideal, and God.

If we say that that commits us to the world, I was that what I mean something special of Democracy the you about now. The party banner was the speak of the world, I was that what I mean something special of Democracy the you about now. Texas paper, write last election.

"Praise God from now on."

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FORD HALL FOLKS

believe in God's plan, God's purpose, God's ideal, and that is believing in God.

If we say that we believe in God that commits us to his program for the world. I want to say, of course, that what I mean by Democracy is something special. It is not the kind of Democracy that I am going to read you about now in a poem from a Texas paper, written shortly after the last election.

"Praise God from whom all blessings flow,
Bring forth the crops and let them grow.
The party banner raise on high
Let blessing hearts reach to the sky.
The one for whom we oft did pray
Has won, and now the jobs are ours.
We'll dwell henceforth in fairest bowers,
In custom houses we'll hold sway—
It surely is a time to pray!

This is one kind of democracy, but Democracy, when we conjoin God with it, is the thing that we ask for in the Lord's Prayer when we say "Thy will be done on earth as it is done in Heaven." It means the kingdom of God on earth. The kingdom of God is the Jewish term and the Christian term for democracy. I want if possible to carry you along with me in connection with some presuppositions:

I want to assume that you agree with me in regard to certain matters. The first of the three suppositions that I will assume is that you all believe in change. In progress, in perfection. Unfounded opposition to God, that is to say, the brakes are necessary to the chariot of progress. That all depends on which way the chariot is headed. If we believe in God, we believe that the chariot is going up hill, and not down. No man in his senses would apply the brakes in going up hill; and progress is always uphill.

So we sometimes hear that unbridled democracy is a bad thing. It is not difficult to understand what unbridled democracy is. It is democracy without a bridle and we presume that democracy without a bridle is a free democracy, one which may wander whither-so-ever it listeth. Is that a good thing or a bad thing? Was the American Revolution, for instance, a form of bridled or unbridled democracy. Now if democracy is going to wear the bridle, who is going to put it on and who is going to hold the reins?

Now, I will assume that you believe in progress, in perfection. Unfortunately, not everyone does, and I am paying you a big compliment. Men have been taught to be afraid of change, to oppose it on principle. We constantly hear people say, "What has been good enough for our forefathers ought to be good enough for us." And that is the people's sentiment in many quarters. Why, I have even heard it applied to Hail. I know of a Presbyterian who said, "For my part, I'll believe in an old fashioned hell, a hell that was good enough for my father is good enough for me." Now the fact is, that something that was good enough for our father, is not good
HALLS OFF FOR DEB SCHOOL

The prospects of a pair of Miss Frances G. Curtis and Celia Goodwin candidates for Head Master Thomas of high school is a violation enough for us. Our fathers, if alive today, would want better than they had in their time and would reproach us for our idleness for their own-worn and antiquated institutions and con-
stitutions and everything else.

Do you suppose that if George Washington was in Boston tomorrow, and he was to go to New York, (as he probably would) that he would prefer the stage coach to the Bay State Limited? Not much, I can speak for George.

I believe that you take the helpful view and the divine view and that you are not afraid of progress.

Now, my second presumption is this, I will take for granted that you believe with me in the essential dignity and worth of goodness, of human nature; that you do not believe in total depravity; at least not as much as you used to; that you agree with me that what human nature needs is nurture and education.

Hummunity has never had a fair chance yet. To believe in God is to believe in men. We may take Jesus of Nazareth for an example in this matter. The supreme believer in God was the supreme believer in his fellow men. I will assume that you share the confidence of Jesus in human nature, that you believe that man would rather be decent than not; that woman would rather be decent than not; that, in short, that you prefer the approbation of their fellow's to their scorn, that men would be infinitely better if they had more help and fewer handicaps. I know, however, that many cherish the doctrine of total depravity, like the old lady who said, "If you take away my total depravity, I won't have any religion left."

My third supposition is this: that you believe in freedom, in liberty. This follows necessarily. If man is inherently trustworthy, you are not afraid to "lose him and let him go." I will assume that you agree with me that men were made for freedom and not for bondage, that men flourish best when most free, that all the wars of humanity throughout history can be traced back to some form of oppression, of coercion of man by man.

Let me trace with you the historical connection between religion and democracy. I would like to take you on an aeroplane trip across the mountain peaks of the Bible. The dawn of democracy goes back to Moses, about 1200 years before Christ, more than 3000 years ago. Moses was a labor agitator who headed a successful strike, the result of which was a permanent new-organized union of a number of Hebrew slaves who held down their toil and marched out of Egypt never to go back again. Moses is the great type of class conscious emancipator. You see, Moses had the choice of continuing to be the favorite of the Egyptian King as the adopted son of Pharaoh's daughter, but he preferred to make common cause with his own people.

The Jews became the custodians of the world. We must understand the story of their development. There are few Jews that know the story themselves. The Jews are not a pure race, more any other race is pure.

They are a mixed race. Their religion has been a compromise between two distinct elements that may be described as Jewishistic and Babelistic, the religion of the Amurites with which it was assimilated. Now Judaism is the story of the mixture of these two elements; and Christianity, which absorbed the essence of Judaism, also absorbed those two strains. You find two different ideals fighting for the mastery, the brotherly love of the nomads and the ritualistic religion of the city civilization. You find two different ideas of God. The Hebrew idea of God, that put the emphasis on justice, and the Canaanite idea put the stress on sacrifice and ritualism. You find two different ideas of Society, one in which brotherhood is the ideal, the other marked by class distinction. Now, these two diverging lines have come down to us of the present day, the religion of the priests and the religion of the prophets, the religion of the priestly type which puts the emphasis on the things to be done to God, and the other which cares about the things that we are to do for our brother man. The Hebrew priests were tribunes of the people—the dauntless and fearless arraigners of Kings, and Princes and Governments. The Hebrew priests, had the idea that God needed to be placated by gifts and sacrifices and even by human sacrifices. The prophets held on to the idea of the Church or in the State. Their entire zeal was not for the services of the
Ford Hall Meetings

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...social relations of men through justice and brotherliness.

...going to make

...to read to you some passages

...from the Hebrew prophets. Listen to

...the words of Amon which he spoke

...about the year 750 B. C. in the Hebrew

...shrine at Bethel. I will next read to

...you from the prophet named Ezekiel,

...who lived some centuries or more later. I wish I had the time to read the

...chapter of Ezekiel. I want you when you go home to take, buy, borrow or steal a Bible, find the 34th chapter of Ezekiel, and see if you
can't see more than any you can find in the Globe tomorrow morning.

...Now, whatever else Jesus of Nazare

...was, he was the successor of the prophets and the greatest of them. All the

...stress of his tremendous personality

...was put on loving men. I want

...to hear some of the words of Jesus as recorded by tradition and you will

...see why he is to rank among the

...prophets of the early times. He is reported as having begun his ministry by

...claiming happiness for poor people especially. "Happy are the poor for

...yours is the kingdom of God." It does not

...mean that they were happy then but that they were going to be happy when the

...kingdom of God came. "Happy are ye that hunger for the kingdom of God is

...coming and you shall eat. Happy

...are ye that weep." Whereas in connection with that was, "Woe unto you

...that are rich, woe unto you that are

...full now and have all that you need, for ye shall hunger for the things that

...kingdom gives." In the Lord's Prayer we find, "Give us this day our daily bread": that includes chips, steak, bread and butter. Some people have the idea that Jesus was too high

...toned to have anything to do with the things necessary to us, and they interpret "bread" as spiritual food. Jesus

...did not mean anything of the kind. He meant substantial bread, bread made out of flour, whole flour.

...Now, I am going to tell you something

...that none of you know, absolutely none. I am going to read you from the revised version, and then I am going to tell you what Jesus really said and the way it should be translated:

..."When he saw the multitude he was

...moved with compassion for them, be

...cause they were distressed and scattered as sheep not having a shepherd."

...I am going to tell you the way that it is in the Greek, the way it should be put:

..."When he saw the multitude, he was filled with compassion for them because they were skinned, shod bare."

...It was indeed distress, but we translate it better when we understand that it means skinned, and that the word "skinned" means to throw to the ground, bleeding, with their hide off, and left to shift for themselves.

...Jesus did not believe in benefac

...tions or benefactors, nor in paternalism. He did not believe in a state of Society in which some people would accumulate so much money that they would not know what to do with it. We must have no benefactors because we must be in a position to do our benefactions for ourselves. And now the last passage:

..."Call no man your father upon earth."

...If this is not a solar-plexus blow to paternalism!

..."Neither be ye called masters, for one is your master."

...You all see how Jesus feels about

...this matter. But listen to what an eminent representative of the churches has said in regard to paternalism:

..."A fatherly interest and sympathetic relation between employer and employed would solve the entire difference between labor and capital."

...The Christianity of Jesus is democracy; it is the kingdom of Heaven. It is the social order in which human groups are organized as brothers to manage their own affairs for the highest welfare of all the members of the group.

...Democracy is fraternity or

...brotherhood as we go against paternalism. It is reciprocity as over against benefactions and charities. It is cooperation versus competition. Democracy is going to go along with the stratification of society into classes. Listen to what is said by another representative of the church: 'The churches need to be Christianized, the churches need to be fraternized.' And I can say it with all the better grace, because I belong to the church.

...Did you read that pitiful story of the young Greek, aged seventeen, who saved enough money to bring his
sister to this country, but who will probably have to be deported? He starved himself into insanity. He got $1.25 a day and lived on twenty-five cents a day. He paid $1.00 a week for a room and bought no food but lived on the scraps his fellow countrymen gave him. Yet out of his wages he had saved $20 to bring his sister here! That is the sort of feeling that the people of the old country have with regard to America. What a responsibility that puts upon us.

When shall we have more democracy in this country? Whenever we want it earnestly and intelligently enough. Whenever we shall be determined to have God's will done in the United States as it is done in Heaven. God is on the side of the people. Who can be against us? In that day patriotism will be a bigger thing than love of country. It will mean love of one's countrymen.

Question: Does the speaker believe that Jesus Christ was a labor agitator, and that the Jews crucified him?

Answer: He was an agitator and was prosecuted by the Roman Government at the instigation of the Jewish authorities.

Question: Does not the speaker consider it worth while to mention other religions than the doctrines of the Hebrews?

Answer: I spoke one hour and seven minutes and did the best I could.

Q. Has the Jewish race fulfilled its mission in this world?
A. It has, it is and it is going to.

Q. What does the speaker think of the interpretation of the word "charity"?
A. There is distinct advantage in the Revised version of I. Cor., the word love taking the place of the word charity in the King James version.

Q. How is it that the ruling classes do not have the idea of democracy which God has and if the common people were raised up would they not have the same ideas that the ruling classes have now?

A. There is a question of putting the "outs" in and the "ins" out, taking down those above and putting up those below. It is in the believing in brotherhood. The majority of the ruling class who would be glad to see democracy come as individuals and many of them are helping to bring it along. We are all pretty decent on the whole and if there can be such a feeling against classes we must be careful not to speak against individual members of the classes. We are all human and there is good and bad in all of us.

Q. What is your personal opinion of the political parties of America and which one stands for greater progress?
A. If you will promise not to tell any one, my private opinion is that the party which has the highest ideals and which is going to do the most of all the parties that exist at the present time is the Socialist party.

Q. If the Christians would interpret Jesus as a great liberator of men as the Jews do Moses would not that prevent a good deal of misunderstanding between them and the Jews?
A. I think it would.

Q. Give us your reasons for believing in God?
A. Why simply the reason that Voltaire gave: if there was not such a God, we would have to invent Him. We have got to assume God, and until you can get some better hypothesis that will have to hold.

Q. If we have democracy won't it be just to have an industrial democracy as well as a political?
A. When we have democracy that will of course include industries. We have a little democracy in this make-believe parcels just beginning to start on Wednesday.

Q. What is the message of the resurrection concerning democracy?
A. The message of hope, in spite of death, hell and everything.

Q. If democracy means so much why don't they teach it to children in the schools and thoroughly imbue them with it?
A. Because we are not yet democratic enough to teach it in our public schools.

Q. Is preaching alone sufficient or is it not?
A. Nothing alone is sufficient. We must have as many different ways to get at it as we can think of.

Q. Where does George Moore get his authority that Jesus was not crucified but was put to death in some other way?
A. I do not know. There are a great many fanciful notions regarding this.

Patients, J. A. B., S. P. W., Miss Pyke, J. W., M. H. B., C. B. F., and J. C. were seen.

Y. W. C. A. CONVENTION

May 24, 1917.

Socialism in College:

Reports Which Show W. W. Grover, President
The Movement Is!

(From The New York Times)

Judging from reports I heard from graduate delegates to the annual convention of the Socialist Society, which was held in Chicago, it is certain to become the most popular college...
Yori, was the speaker at the Ford hall meetings last Sunday evening, her subject being "Are The Public Schools Democratic?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be helped to be. One way is the...

**FORD HALL FOLKS**

Q. Why then, in view of the statement of the Professor, is there so much prejudice against the Jews today?

A. Because the Christians have abused the Jews and we are always prejudiced against people that we injure.

Q. In view of Jesus' teaching in the Sermon on the Mount against violence and force how can a Christian-spirited government be based on force?

A. No government is thoroughly Christian and most governments are very far from it. It is our task to Christianize the Government.

Q. What is your opinion of the Hebrew prophets as relating to the Messiah?

A. It cannot be summed up in a sentence; there were many varieties of Messianic hope among the Jews. One that he would come to establish the Kingdom of God. Another that he would not come until after it was established. The Messianic hope of the Jews in its essence was that a good time is coming.

Q. Are not human beings created equal? Why, then, are they not born equal mentally?

A. They are, practically: I think they are more nearly equal than is generally believed and that differences are due to education and environment. CONCLUSION.

I want to say in closing that I am greatly indebted to you, my friends, and to your wonderful leader here, Mr. Coleman, for the privilege of addressing you tonight. Nothing would tempt me away from New York in the winter time but just the opportunity of meeting this wonderful gathering in Ford Hall, and I hope you will continue to thrive and prosper.

**SOCIALISM IN COLLEGES.**


(From the New York Sun.)

Judging from reports by the undergraduates delegates to the fourth annual convention of the Intercollegiate Socialist Society, which began its sessions yesterday in Miss Helen Phelps Stokes' studio, 30 Grove street, Socialism is certain to become one of the most popular college sports. They were very earnest young men and women who met in Miss Stokes' pleasant, picture-hung room, but it was evident that they found keen enjoyment in faculty and Philistine undergraduate opposition to their chapters, as the individual organizations are called.

The delegate from Yale who, like several of his brother delegates, spoke with a noticeable foreign accent, told how opposition, largely from the student body in this case, had built up the New Haven chapter until it was the largest and most active in the society. There had been, he reported, an attempt to destroy the society, or at least to sever its connection with the parent body, on the ground that it was "contrary to the democratic spirit and traditions of dear old Yale." An attempt was made, he declared, to make the chapter over into "a sort of Sunday school affair" and re-name it the Society for the Study of Social Problems.

When this move had been defeated, it was found that the University authorities had trebled the rent for the use of a college building for the chapter's meetings. But Professor Emory, for the privilege of addressing the students, came forward with a good word for Socialism, the economic department subscribed generously to the fund, and, with the intercollegiate trouble-makers ousted from the organization, but still enough trouble left to be stimulating, things were going nicely at Yale.

J. G. Phelps Stokes, president of the Intercollegiate Socialist Society, who presided over the convention, said that as a Yale man he could understand the difficulty of running a Socialist society in so conservative a place. Incidentally his brother, Anson Phelps Stokes, is treasurer of Yale University. Amherst reported that its chapter was getting action by debating Socialism with the Civics Club and expects to stimulate the mental growth of the members of the Civics Club noticeably. At Williams, Socialists are looked upon as "queer specimens," according to the cheerful representative of that chapter.

Delegate Humphreys of the Springfield Y. M. C. A. Training School raised a laugh when he told a story that showed it seemed to him a surprising thing that the Socialist chapter "stands well with the faculty and has its cooperation." The Connecticut...
Ford Hall Meetings
Mrs. Anna Garlin Spencer of New York was the speaker at the Ford hall meetings last Sunday evening, her subject being "Are The Public Schools Democratic?" Mostly, she concluded, they are not, and she forthwith pointed out five ways in which they may be helped to be. One way is the re-proved of the chapter, believing it harmless, and its meetings a safer outlet for undergraduate enthusiasm than the college inn. And she complained that the undergraduates approved too, saying: "Fine work! Keep it up, old man. We're all Socialists in theory, you know. We'll keep the world going and you do your best for Socialism."

Next year, said Mr. Alexander, the Princeton Socialists are going to drop "the chloroform bottle and butterfly net, and resort to the hammer." Debs was coming down to help them, he added.

Delegate McDonald of the Methodist Theological School said that eight out of the entering class of ten this year had joined the chapter, and that eight members of twenty-four were carrying the "red card", showing them to be members of the national Socialist party. He was applauded when he asked the I. S. S. to protest against college men engaging in scabbing and strike-breaking. The young woman delegate from the George Washington University chapter said that the strong, liberal, and conservative feeling among the faculty and undergraduates made it hard for the chapter to gain in membership.

Harry W. Laidler of Wesleyan, organizer for the I. S. S., reported that the chapters had increased from thirty-eight to fifty-nine since the previous convention, and that there are now nearly 1500 members of the undergraduate chapters, but not all of them are Socialists.

SUBSCRIPTION BLANK

Name ..................................................
Address ..............................................
Amount Enclosed ....................................

[Remit to J. S. London, Room 707, Ford Building, Boston.]