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Ford Hall Forum Folks newsletter, vol. 1, no. 6, 02/02/1913

Ford Hall Forum

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Ford Hall Folks

VOL. I. No. 6.

February 2, 1913.

Price Ten Cents.

WHO ARE THE FOLKS?

The amazing thing to me about the Ford Hall meetings is the wide variety of people whom they deeply interest. They were established primarily for the benefit of people who do not go to church. It has proved almost impossible to keep the church people out altogether. Some of them will come in spite of all we can do and hundreds of others regret exceedingly that they cannot come.

In planning our programs, our first consideration is for the working class, so-called. But I find employer after employer who is delighted with the spirit and scope of our meetings. We keep constantly in mind the person of ordinary development in mind and character as we choose the subjects for discussion. But I find among our regular attendants and most enthusiastic friends, teachers and professors and professional people generally. Our meetings are, of course, intended for the layman but there is hardly a night when we do not have a half-dozen ministers in the audience and often many more. We were quite doubtful at first whether we could interest the Jews in our meetings. At least a third of the audience is made up of Jews every Sunday night and they contribute a larger proportion than that to the interest and enthusiasm of the meetings.

I doubt if more than a small fraction of our audience belong to the Socialist Party but they are so enthusiastic and have so many sympathizers who are willing to go part way with them that it sometimes seems as though the great majority were Socialists.

Shocking as it may seem to some good people who have never attended one of our meetings, we have in our audience every night a very considerable group of anarchists who take themselves just as seriously as any churchman I ever met. They even claim Jesus as their model man.

It would seem as if quite a large proportion of the Ford Hall folks were agnostics or atheists but it may be that they are like the Socialists in being more in evidence than their ortho-

dox neighbors. In the churches, the congregations are two-thirds women. At Ford Hall, the audience is never less than two-thirds men and frequently the proportion of men is still larger.

There are always negroes in our meetings and generally a Japanese or two while a fortnight ago we had, besides the speaker of the evening, Dr. Yamei Kin, three or four Chinese women and several Chinese men.

This conglomeration of humanity might make you think of the "happy family" at the circus but ours is really a happy family all the time, and we certainly enjoy going to the Ford Hall meetings quite as much as the small boy enjoys going to the circus.



NEXT SUNDAY'S SPEAKER.

On February 9, Edward A. Filene comes to us to discuss "The Growing Pains of Democracy." Mr. Filene is one of those rare souls who believes in doing rather than in talking (he is so averse to personal publicity that we cannot here show his photograph as is our custom), but no man who tries to do in these days can fail to be confronted by certain arresting facts. Some of these have so deeply impressed themselves upon Boston's most public-spirited merchant that he desires to call them to your attention. His will be a significant evening at Ford Hall.

PLANS FOR THE BIRTHDAY.

Things are coming along splendidly for our anniversary on February 23. Mrs. Lionel Marks (Josephine Preston Peabody) will be with us to read her poem, "The Singing Man," and that brilliant Baptist, Rev. O. P. Gifford, D. D., of Brookline, is to give the address of the evening, his topic being "The Social Value of Free Speech." Lots of other good things, too!

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FATHER RYAN, of the Catholic Seminary of St. Paul, Minn., speaking on labor questions in Ford Hall, says: "Injustice of employers begets injustice on the part of their employees—violence breeds violence." Evidently Father Reilly of Lawrence is not a graduate of the Catholic

THE PRAYER.

(Preceding Mr. Fels' Address.)

Our hearts are made glad, our Father, through the fellowship we have with men of fortune and with men of privilege who are spending and working to bring about changes in our every day life such as will make it impossible for some men to grow rich at the expense of others. We thank Thee for the men of large resources who give generously to relieve the sufferings of less fortunate brethren, but we pray Thee to give us more men of large accomplishment and ample resources who are determined to find the way by which more people will have justice and fewer people will need charity. We pray Thee to remove the scales from the eyes of those who are blinded by their own comfort and to give great blessing and deep satisfaction to those who in spite of wealth and privilege have not been unmindful of the heavenly vision which Thou hast vouchsafed to them. Amen.

"JUST TAXATION THE HOPE OF THE WORLD."

(Address of Joseph Fels at the Ford Hall Meetings, January 26, 1913.)

Mr. Chairman and Ladies and Gentlemen. I always put the ladies first because the women already rule us and are going to help us rule the world. (Applause and laughter.)

You have been good enough to invite me to come here and talk to you on "Just Taxation, the Hope of the World." I do not believe any five words could be much truer than these five, when we look around us and see the poverty, misery and brutishness that belong to the common people of America, of Canada, of Great Britain, of Germany, of France, and of every other country in the world, where there is riches. I have been caught in the meshes of this tremendous struggle for equal freedom; for equal opportunity among men and for special privilege to none (applause) and so I go about the world, perhaps today in Boston, perhaps three weeks hence in Argentine, I go about the world, I say, preaching this great doctrine of equal freedom among men. And I do it impelled, as have been many, many men before me, to stretch out my hand to those people who haven't even got a defense, as I have, against want—an unearned increment—and I have come to believe myself that I am a part and parcel of

the common people of the world and not of the special privileged class. (Applause.) To me it is entirely in keeping with good sound reason, that there are anarchists, I. W. W's, syndicatists and other malcontents everywhere. They take one name in one country and another name in another country but they all point to the same thing; they all point to the fact that there is special privilege for the few and that want for the many arises out of that special privilege.

Now I do not know as to whether I have ever given you an account of the way I look at it all or not; perhaps I have but it will bear repetition for the audiences change from week to week, month to month and year to year. So I will say that if you want to get rid of dogs in Boston, you tax dogs. You put a tax of say \$20 each on every four-footed dog that walks (laughter)—it is a great pity that you cannot put a tax of \$20 on some two-legged dogs. (Applause.) You place this tax upon dogs in Boston with the intention of wiping out the dogs—and dogs disappear. And so if we wanted to get rid of houses and furniture and income and the things that men and women use, we would lay a tax on them and they would disappear as houses do disappear or rather do not come to life—it amounts to the same thing.

I happened to be in the state of Missouri from the 18th of October until the day of election, November 5th. I went out there to fight what I called a forelorn hope at the time; I was fighting for the Single Tax. (Laughter.) While trying to find out where the weakkneed gentlemen were I dropped into Kansas City and into a large club there which bore close relation to the Board of Trade, consisting of 800 or 900 members, big, nice, smooth, oily looking chaps (laughter)—telephone people, and the railway people and the merchants and the big representatives of the mining interests and things of that kind. Six months before a taxation league had put it up before these chaps as to whether they were in favor or not of amending the constitution—a measure permitting Home Rule which would ultimately end in the Single Tax, and these gentlemen had appointed a committee promptly to consider this, intending to make a report to the gentlemen of the club by and by. The committee consisted of three large land owners, as I understood, and two gentlemen who worshipped the land owners, making five of a kind. And these gentlemen had

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been considering this amendment for five and one-half months when I came along and invited the Commercial Club to invite me to address them. (Laughter.) The secretary was good enough to get permission and so, two days after I got there, I stood before 350 of these nice, oily gentlemen and the very first thing I did after looking at them was to say: "There are between 300 and 400 men in this room and if there is any man amongst these 300 men that is not a liar, let him stand up." (Laughter.) No one stood.

I then hastened to say to them: "My friends, the reason I called every man in this room a liar is because, under the same circumstances, I would be a liar myself. When the tax collector—the man who is after the thing that belongs to you and does not belong to him, comes to you and asks you 'How much money have you got invested in your business?' you say to him 'It is not any of your business.' (Laughter.) The next question is 'What kind of business have you done since the first of last January' and then 'What are your gross profits?' All of which is none of their business. Naturally you lie in your answers." But if a simple question of finance about what belonged to them could make every one of those 350 men liars, what effect must such questions have on the men themselves and on their children who are to come after them?

I tell you the only thing that the government has any right at all to take for its support is everything that is created by all the people; and that everything is land value. You cannot make it any larger, you cannot make it any smaller, though I do know of instances where land owners tried to steal it. (Laughter.) As it cannot be made larger or smaller, I think you will acknowledge that every man, woman and child must have his or her feet squarely on the earth whether it be in the top story of the highest building in Boston or in the slum cellar in London.

Now to what extent can we go in this tremendously civilized world of ours? To what extent can we go to prevent the few from swallowing the many? Well, I claim that the presence of people in Boston is the only thing that gives any value at all to the land in Boston. I claim, that being the case, that the land values of Boston are sufficient to pay all public expenses of Boston, no matter how heavy they may become. I also claim that the only thing Government has any

right to tamper with is that which has been created by all of us. Now, that being the case, we may well do without taxation on everything else except land values.

I got back, three weeks ago, from a town in Texas. The place is Houston. It is supposed to have at least a population of about 125,000 people who think highly of it. Other people, especially people living in Galveston, which is 60 miles away, think it has only about 80,000. (Laughter.) I think it has about 80,000. It is perhaps the most prosperous city in the United States. There is more real down-right business and industry in Houston than in any other city that I have ever been in in the United States. And all this has been largely caused by one man.

This man is a little taller than I am (laughter), almost as bald (laughter), and only half as wide. (Laughter.) He began his job some 18 years ago—having become a follower of the economic philosophy of Henry George—and 12 years ago he bought what is now four blocks of ground within the city limits of Houston and put up a sign, "This property cost \$390 per plot. It is for sale for \$5000 per plot and it will be held until such time as it realizes \$5000 per plot." That seemed very foolish, didn't it? He then proceeded to put up a log cabin—they built it with their own hands, back of this sign, and they used this log cabin every day until I came there, three weeks ago, for meetings of Single Tax men who believed in the economic philosophy of Henry George. I said during my recent visit, "Why don't you repair that sign? Why it can hardly be read, one corner of it has been blown away by the wind. It has passed its day of usefulness." He said, "I have had an offer for \$4500 on my last plot. The fellow is coming up by and by and will give me \$5000." He had already sold off four of the plots for \$20,000. About two years ago this same man, Joseph Pasteriza, invited the citizens of Houston to appoint him commissioner of taxes. Think of that. Then he proceeded to remove all the taxation from every bit of personal property in Houston. He took off all taxation from all banks, stocks, etc., and he furthermore removed 75 per cent. of taxes from all buildings in Houston and then he went and found a scientific lot of fellows who knew how to assess land, who could find out just exactly what land was worth whether it would be in Houston or in Paris or in Palestine. And then he got

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the value of every piece of land in Houston and the town was plotted out by those fellows that knew their business—every blessed one of whom was a Single Tax man. They mapped out Houston, putting down the name of the owner of every plot and what the land was worth as between the willing buyer and the willing seller. Then he proceeded—did Pasteriza—to assess all this land 100 cents on the dollar of what it was worth.

The grafters or land owners, I say grafters now because I am far away from Houston, fought so hard that they made Pasteriza tax it 70 per cent. of its value; so he proceeded to tax 70 per cent. of the value of the land in Houston. Well, there were some plots of ground in Houston discovered on which no taxes had been paid since the days of Mother Eve (laughter), and he found some land that had been taxed 30 per cent. and some 125 per cent. Why? because the land that was taxed 125 per cent. was underneath the little shanties of the poor, the houses that rented for about \$15 to \$18 per month. Pasteriza changed all that with the wave of his hand. He was appointed the first of January, 1911. During the first six months after he got his job finished, the citizens of the city of Houston put up 219 more buildings in six months than they did in the six months in 1910. Two hundred and nineteen more buildings, and these 219 buildings were worth three times what the buildings that had been put up in 1910 had cost! Which proves that if you remove all taxation from all personal property and all buildings a man will put in more money into building because he has got more money to put into it. He saves that from taxation. This change is giving Pasteriza all the money he had before for public purposes and they talk now of 500,000 inhabitants in Houston within 20 years; and they are going to have it because people are piling in there from every direction just as soon as they find out the different kind of taxation that there prevails. Galveston has gone to sleep and I will say that unless the other cities in Texas follow Houston, the people will move into Houston or they will have to shut up business. (Laughter.)

This is the experience in the north-western part of Canada, in the cities of Vancouver and Victoria and in more than 30 or 40 rural settlements that have a large measure of the Single Tax in operation. And in 1910, my friends, 141,000 Americans, members of

the Stars and Stripes, went over to these three provinces of Canada. And why did they do it? They went because they saw a taxation of the right kind in Canada and of a most damnable wrong kind in the United States. And so there is a fight on in Oregon and in Washington and beginning in Idaho for untaxing labor and taxing land values.

Now, then, as to other countries. In 1909-'10 Lloyd George put through Parliament his Budget, assessing all the land in Great Britain and laying a small tax on all land values amounting to over \$250 an acre and Lloyd George did this in the face of the utmost opposition. Every duke and every titled gentleman who ought to have been put to work (laughter) objected to this. They wanted to hang him. But, my friends, you can put this down fine; that as Great Britain fiddles today the world begins to dance tomorrow; and unless the United States gets in line with the Single Tax movement, which is fast coming in England, we shall all have to move over across the sea.

Now I am here in Boston and you Boston people should come to your senses; you should begin an agitation for untaxing labor in Boston, and untaxing business in Boston, and untaxing houses in Boston so that you can put a tax on unused land, such as you have got here by the mile, and get it into use to the end that people may live in homes instead of hovels. (Applause.)

There used to be a man in Cleveland whose name was Tom L. Johnson (applause) and I heard that man say in a speech, one day, that he expected to live to see the time when Cleveland should have a free street railway from one end to the other. When he died, in April of last year, he had a street car line throughout Cleveland and running into the country for 20 miles on which there was charged the rate of 3 cents with universal free transfer, and this street railway made so much money that they have paid 6 per cent. on every share of stock—and a good many shares of this stock were about as thin, or thinner, than water.

I believe that if Johnson had lived 20 years longer he would have had a free street railway because I can show you more than a thousand free railway lines that are run in Boston tonight. Every department store, every office, every building has a free railway running up and down all the time. And no charge is made for running

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that elevator and you may ride up and down as much as you chose. (Laughter.) But you are paying for it in increased taxation. Now, if a department store or if an office building can afford to maintain free transportation up and down all day, day in and day out, and make a 27th story equally accessible and as desirable as the first floor, why should you not run a street railway 10 miles into the country and make it just as possible to live at the other end of the 10 miles as it is at this end? (Applause.)

You see where your free street railway would come in and that it would come for exactly the same reason. This street railway is a public franchise and a land value. So the franchise of every steamship line that leaves a port of the United States should be conditioned on the Single Tax paid to the country where it docks for the benefit it gets from the country.

And so should every other franchise, the water, if it was rented by a private company, the gas and electric lights, and telephone system,—every privilege that is made up by the personal activities of the population should be paid for. And, my friends, you would not then have any starving people in Boston. You would not have any people in Boston out of work because you would tax the lot that was next door to a 25-story building as much as the land under the 25-story building.

Did you ever stop to think what happens when you build a house? When the landlord makes up his mind to build a house—he first digs the cellar—I don't mean he does it himself, because he does not dig cellars (laughter), but he hires people to dig the cellar and when these people have finished digging the cellar, they put up the foundation wall and then they have to have the stone mason. The stone mason comes and when he has finished, the brick man comes along or the concrete man, or the steel man; and then come the plasterer and the carpenters, the paper hangers and gas-fitters and plumbers, then the ornamenters and painters. All these men would go to work, and every blessed one of these men has a wife, and if he hasn't he ought to have (laughter), and every one of these wives have babies and if they don't they ought to have them (laughter), and all these babies have requirements for muslin and for stockings and for flannels and for knick-knacks and other various

things that go to make up babies. (Laughter.)

You would then have killed off that very dangerous "one man in 20." I mean the one man in 20 who has no job! You have nothing to fear from the I. W. W. or Socialism or Anarchism or anything else but from the man in 20 who has no job. Until you can kill him off by giving him a job, he will always be a threat to you and until you can wipe him out you will not have industrial peace in this country, nor do you deserve to have it.

But if we tax those things and those things only that are created by the people and leave to the private individual all things created by his labor, you will have peace in this country, you will have plenty in this country, and you will have as near to a perfect country as the world has ever seen. That great man, Tsin Yat Sun, in China, knows about the Single Tax and has already had the courage to establish colonies all through China having it in mind to keep for the people all the land values that the people create.

In Germany over 100 cities have a measure of the Single Tax already in operation.

In the last political campaign we had struggles in Oregon, in the state of Missouri and in the state of California, all with a view to having Single Tax put into operation; and the little state of Rhode Island, which is about big enough to hold together (laughter) has been struggling for the Single Tax to my certain knowledge for 20 years, but they haven't given up the ship. It is not success that we are after; it is education of the people that we are after, and until the people can become sufficiently educated to take on this great moral reform; this great economic reform, the people ought not to adopt it. My friends, to me, this reform in taxation is a moral question, as deep and as broad as any moral question that has ever been brought to the notice of the world. To me it is a religion; I am a fanatic about it. But there must be fanatics, for fanatics, like cranks, make things turn.

A FEW OF THE QUESTIONS:

Q. Would you approve of the inheritance tax as did Thomas L. Johnson of Cleveland?

A. Certainly not. Mr. Johnson was as apt to make mistakes as any one else.

Q. Would you exempt land occupied by churches?

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A. Certainly not (Applause). Nor
would I exempt Masonic Temples. I
would not exempt from taxation any-
thing in the shape of land.

Q. If the single tax was established,
would not the present system of ex-
ploitation still continue?

A. I don't see how it could, my
friend. Will you please tell me how
it could?

Q. Well, by private ownership of
the mines.

A. But if I have got all the value
that attaches to the land—all monop-
lies, or special privilege that come out
of the land, how can you have posses-
sion of anything?

Q. Is a patent a specie of monopoly?
A. Yes.

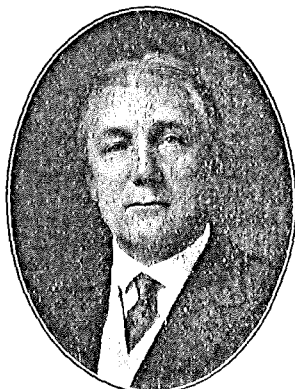
Q. What are you going to do with
it?

A. I think I should be in favor of al-
lowing a man a certain percentage on
the results of his patent for a certain
number of years and then wipe it out;
but it would have to be specific and
not speculative as it is at present.

Q. Wouldn't taxation on land so
increase its value that it would be dif-
ficult for poor people to buy land?

A. Is it possible for the poor to buy
land now? Taxation would bring the
land into use—force the land into use
and the man who holds land out of
use would have to pay to the commu-
nity that which the community is de-
prived of now.

MASSACHUSETTS ON TRIAL: MASSACHUSETTS ACQUITTED.



By Charles Zueblin.

The high-ceiled court-room with its
ample windows on either side;
The spectators buzzing expectantly
along three walls;
The judge's empty bench; the empty

desks and chairs of the lawyers and
reporters;

The cage, standing gaunt and un-
friendly vis-a-vis the judge's chair;
The clock over the door proclaiming
the ending of the court's recess;

The measured tread of the feet of the
jurors, coming along the corridor;
The entrance of the twelve "peers" of
the prisoners, conscious of grave re-
sponsibility;

The reporters and the lawyers filing
into place; the judge gravely facing
the room;

The click of the handcuffs stirring
curiosity, interest, anxiety;

The march of officers and prisoners
to the cage;

"Hear ye, hear ye, hear ye!"

The call of roll of the jury,—one, two,
three, four, five, six, seven, eight,
nine, ten, eleven, twelve;

The call and silent rising of the pris-
oners, "Joseph J. Ettor," "Arturo M.
Giovannitti," "Joseph Caruso!"

* * * *

The prosecution is closing its case;
the State's Attorney is completing
his charge;

The officer of the State, the guardian of
law and order, the defender of the
oppressed, the servant of the elec-
torate, is building an argument—

An argument founded on suspicion,
class hatred, race pride.

He flatters the jury; he conjures up
patriotic visions from the past;

He portrays the history of the com-
monwealth and its heroes, with sin-
ister intent;

He warns of the menace of the for-
eigner, of the foreigner's philosophy,
of the foreigner's inflammability;

His commercial mind pictures the de-
sire for the dues of the comrades as
the motive of these agitators;

"Our holy traditions are at stake; our
venerable institutions are at stake;
yea, our sacred property is at stake!"

Will the jury surrender law and order,
will they condone anarchy?

The State's Attorney has addressed the
twelve men of Massachusetts.

* * * *

What is the case that demands this
patriotic peroration?

An Italian woman has been killed, a
compatriot of two of these men, a
fellow worker, comrade, sister, of all
of them.

Where is the murderer? The State's
Attorney does not know; no one
knows.

The prisoners preached brotherhood,
vehemently, passionately.

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The State's Attorney is preaching
vengeance sophistically intemper-
ately.

The three men sit in the cage, two pro-
testing mutely; the third ignorant of
the language, staring mystified; on
trial for his life he sits for hours
understanding no word of his ac-
cusers.

They have been deprived of freedom
for months they have been exam-
ined, have testified, have been cross-
questioned, have heard witnesses;
but who is on trial today?

Is it not the Commonwealth of Massa-
chusetts?

The State's Attorney has finished.
There remains only the charge of the
judge.

"According to the precedent of Massa-
chusetts' law a prisoner may be
heard in his own behalf before the
judge charges the jury. Does one of
these prisoners desire to speak?"

The counsel of the prisoners urge them
to let the case rest, but they cannot
be silent.

Joseph Ettor rises, rotund, genial, but
at this moment not smiling.

The room is now full; the doors are
choked with spectators; the air is
thick, but pulses beat as on moun-
tain tops; even the weary jury is
roused.

Ettor penetrates the sophistry of the
State's Attorney with one keen
thrust.

The prisoners are not being tried for
their acts, but for their philosophy.
No acts have been proved and the
philosophy has been misrepresented.
He is not there to apologize. If he is
responsible for the death of a wom-
an, he should sit in the electric
chair.

No palliation; no compromise; no con-
demnation of the prisoner's philoso-
phy and pity for the prisoner.

Though it invite the severest penalty
he must still stand there and pro-
claim the right of all men to the
full product of their labor.

He came to Massachusetts as Koscius-
co and Pulaski had come; he is
ready to give his life for others if
necessary.

He is not a foreigner, but he and his
Italian-born comrades are the citi-
zens and prophets of the common-
wealth of the world.

Their death will not delay the coming
of this commonwealth.

On the day that they die half a million
prophets will rise.

In a hushed voice the court officer, he
in the blue, with brass buttons, says
sotto voice, "Didn't Joe do well?"

Who but the prosecution could doubt
that Massachusetts is on trial?

* * * *

"Does one of the other prisoners wish
to speak?" asks the judge.

Yes. Giovannitti will also be heard.
It is well.

He wins at once attention and sym-
pathy. He is still more intense, and
speaks with some difficulty—his first
speech in English.

Ettor commanded by logic, vigor and
sincerity. Giovannitti appeals by his
delicate profile, his gentle voice, his
exaltation.

What are the sacred traditions of
Massachusetts that are being upheld
in this trial?

Are they the traditions of witch-burn-
ing Salem, or those of the Boston
tea-party that overthrew tyrants?

Are they the traditions of the respect-
able mob that dragged Garrison
around by a noose, or those of the
triumphant abolitionists?

He also is not there to plead for mercy,
but to protest against punishment
for holding the philosophy that
unites the class-conscious workers of
the world.

He, too, will have no compromise. All
or nothing.

He can face death for his faith, as
Socrates did, as Jesus did, as the
mediaeval martyrs did; but he is no
martyr.

He and Ettor are responsible for their
proved words; but Caruso, his poor
comrade Caruso, cannot speak Eng-
lish; he has a wife, he is ignorant,
surely he cannot be held responsible.
(Even the experienced court officer and
the sophisticated reporter blink
hard).

On his mother's knee he had learned of
the oppressors of Rome and Italy.
He had come to the Republic to find
freedom, and found—Lawrence.

If this proved to be his last speech it
would be one of prophecy, of that
fraternity of the future for which he
would still work if he were set free.

Ettor and Giovannitti have addressed
the twelve men of Massachusetts;
but all must have seen, a they saw,
a listening world, a world of super-
ficial prejudices and misunderstand-
ings, but a world of latent sympa-
thy and humanity.

* * * *

The next day the judge delivers his

Falls to See Justice.

"As to the restriction of the number of apprentices I never could see that it was justified. The argument in favor of this is that without it the trade will become overcrowded and wages lowered. It seems to me that this is a far more normal condition than of men, with wages for cially. Also, if a trade that many wish to enter that they be allowed to do lower wage, than not, lose in wages will presumably be compensated for by the of their tasks.

"Most of the variety which labor unionism is removed. The injunction is a relic of former combinations of working considered conspiracies, punishable by law. If judges they would grant injunction strikes as well as against closed shops. The reason do this is that strikes that judges have come that the ultimate benefit and not the injury to their object.

"Strikes should be resorted to when all other methods have failed, when the end to be attained is one, and only when there is a reasonable hope of success.

"Violence is never justified. Use of violence is a violation of social order.

"There is a parallel between the dynamiters and the railroads for many years. Automatic coupling applied to the cars. Many were killed each year, yet the railroads, though knowing this, followed on this matter. These men were as guilty as the dynamiters.

FATHER RYAN, of the Catholic Seminary of St. Paul, Minn., speaking on labor questions in Ford Hall, says: "Injustice of employers begets injustice on the part of their employees—violence breeds violence." Evidently

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FORD HALL FOLKS

charge, precise, exhaustive, discriminating, dispassionate.

The day after, the jury returns its verdict. The twelve men of Massachusetts have acquitted the commonwealth of Massachusetts.

"Hear ye, hear ye!"
"God bless the Commonwealth of Massachusetts!"

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Copies of the above poem at five cents each may be had upon application to Miss Louise Grout, 154 Newbury St., Boston.

FROM OUR MAIL BOX.

"Please send me three sets of *Ford Hall Folks* for which find enclosed \$1.50. Usually, I shall buy the paper at the meetings but, on account of illness in the family, I have not been able to attend for a month now. The paper will help make this up to me."

"I received *Ford Hall Folks*. Fine. I enclose my check herewith for \$5, for which please send me five (5) copies of *Ford Hall Folks* for ten weeks, and at the expiration of that date, please send *Ford Hall Folks* just the same, with bill. This little journal should have the support of every thinking man. A little later I hope to be able to increase my subscription."

January 17, 1913.

My Dear Jack London:

I love to go to Ford Hall because I learn there—and there only—what the late William James meant when he wrote his great chapter on the Common Folks. I have lived in Boston for three years and the Ford Hall meetings are the only ones in Boston with power enough to draw me away from my own very comfortable home on Sunday nights. I love Ford Hall because I find preached in it the great Gospel of Neighborliness—the philosophy of love. And, if you must have the whole truth, I love to go there because its people are close to the earth, and contact with them makes me understand what is meant by the old mythological tale of the man whose strength was renewed every time he touched the ground.

But I started to tell you about William James and his tribute to the real heroes of the world—the men and women who are doing their daily work

in a neighborly, helpful way. "On freight trains, on the decks of vessels, in cattle yards and mines," says James—"on lumber rafts, among the firemen and the policemen, the demand for courage is incessant. There, every day of the year, somewhere, is human nature in extremis for you. And wherever a scythe, an axe, a pick, or a shovel is wielded you have it sweating and aching and with its powers of patient endurance racked to the utmost under the length of hours of the strain."

What I have found at Ford Hall may be found in this next paragraph: "As I awoke to all this unidealized heroic life around me," continues Prof. James, "the scales seemed to fall from my eyes; and a wave of sympathy greater than anything I had ever before felt with the common life of common men began to fill my soul. It began to seem as if virtue with horny hands and dirty skin were the only virtue genuine and vital enough to take account of. Every other virtue poses; none is absolutely unconscious and simple, and unexpectant of decoration or recognition, like this. These are our soldiers, thought I, these our sustainers, these the very parents of our life."

I have lived on a dollar a week, slept in a drygoods box, spent a winter in the north country in a room through the walls of which filtered the snow, worn paper in my shoes because I couldn't afford new soles, worn patch-covered clothes—well, I've managed to live on five dollars a week in a strange town, and, although I've fought my way to a better income, I cannot quite escape from the feeling that nowhere in Boston is there a spiritual home for me that is more mine than Ford Hall. To learn the art of seeing the world through the eyes of others is to know often the joy that must have been in the heart of Columbus when he discovered our land. Ford Hall gives us opportunities to experience this joy—and will continue to do so while that great neighbor, George W. Coleman, conducts the meetings.

THOMAS DREIER.

The first "woman movement" was Eve's gesture when she reached for the fruit of the Tree of Knowledge—a movement symbolic of the entire subsequent woman's movement of the world. For the will to pass beyond established bounds has constantly been the motive of her conscious as well as of her subconscious quest—Ellen Key.