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### Ford Hall Forum Folks newsletter, vol. 1, no. 12, 03/16/1913

Ford Hall Forum

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But I clearly recognize that while this may be my ideal for such a meeting, others will work out quite different conceptions. It matters little how it is done so long as you succeed in getting together fair representations of all those who have good will and who want to do something to make it count.

#### Widely Varying Views No Bar to Profitable Discussion

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# Ford Hall Folks

Vol. I. No. 12.

March 16, 1913.

Price Ten Cents

## SELF-MEASUREMENT.

The most difficult thing in the world is to get an accurate measure of yourself,—your own strength and capacity and sincerity. The easiest thing is to deceive yourself.

Nothing is more necessary, if you would accomplish the thing for which you were made, than to get that self-same accurate measure of yourself. And nothing is more dangerous than the habit of deceiving yourself.

Some fail because they take too large a measure of themselves and cannot live up to their own expectations. But the great majority, I think, in spite of the seeming prevalence of self-conceit, take too small a measure of themselves, which is none the less fatal, though it does not advertise its failure quite so conspicuously.

The truth of the matter is, you must retake your measure frequently and in many different ways; for you are a living, growing thing, and your powers are either waxing or waning all the time according to the way in which you are using them.

Learn to measure your own spirit from the analogies of your own body. Your physical measurements will tell you at the very start whether you can excel as a sprinter or a wrestler or whether you may be just an average man at either. But only daily experience and careful training and testing will give you the measure of how far you can go in the direction of your special bent.

Likewise in the things that are unseen a careful measurement of your evident capacities and powers will show at once your special gifts, your obvious lacks, or your average all-round qualities. Then daily practice, with careful and sincere watching, will tell you the rest.

But this difference must be borne in mind: there are limits beyond which we know the body cannot go, but the capacities of the mind and soul seem almost infinite.

And just there lies the danger of our playing the fool with ourselves. Because these powers seem limitless, it does not follow that they work by magic. They expand by the operation

of natural laws in process of time just the same as the powers of the body are developed—only they travel farther.

It is a pity to fall short of the full stature of one's manhood. And it is pathetic to be forever reaching out for the shining moon. It is the part of common sense to get a good measure of yourself.

*George W. Coleman*

## NEXT SUNDAY'S SPEAKER.

Rev. Nicholas Van der Pyl of Hav-  
erhill who, more than any other single individual, contributed to sane and sound public opinion at the time of the Lawrence strike, addresses us next Sunday, his subject being "Lessons from Recent Industrial Outbreaks." Mr. Van der Pyl is a keen and sympathetic student of every form of people's movement and came to know Et-  
tor and Giovanetti well during those months when they languished in jail. He can tell us much of value, therefore, about their cause and similar causes in other communities.

Rev. Henry C. Vedder, D.D.,  
Crozer Theological Seminary,  
Chester, Pennsylvania.

"The Ford Hall meetings are a unique institution. There have been attempts to establish similar meetings in other cities, some of which have been moderately successful for a time, but none have rivalled, not to say equalled, Ford Hall. This is because there is but one George W. Coleman. The combination of qualities demanded for the successful conduct of such meetings, year after year, is not common in a single personality. Wide knowledge of men, as well as thorough knowledge of human nature, unflagging enthusiasm tempered by hard sense, much experience in handling all sorts and conditions of men, a gift of humor and un-failing patience, perfect courtesy and a firm will,—all these in just the right proportions, joined to an un-feligned love of God and man, go to make up the conductor of such an enterprise. What wonder men of that type are rare!"



EDWIN D. MEAD.

Edwin D. Mead,  
The World Peace Foundation,  
Boston.

"The Ford Hall movement has lived with increasing vitality and power for five years, and will go on living, because it was a movement which was needed here in Boston, and similar movements are needed in every American city, because it has been informed and inspired from the beginning until now with the right spirit and because it has been conducted with great ability and common sense. It has taught the churches lessons and it has brought home to the whole public the necessity of bringing the real religious sentiment and ideal to bear directly upon the really vital and pressing issues of here and now."

Rev. Woodman Bradbury, D. D.,  
Old Cambridge Baptist Church.

"In five short years the movement has overcome opposition, dissipated doubt, established its *raison d'être*, proved its usefulness, stimulated similar meetings in other centres, and sent out a great light from the ancient beacon on the hill. In short, it has grown from an experiment to an institution."

Dean George Hodges, D.D.,  
Episcopal Theological School,  
Cambridge, Mass.

"It is highly desirable that there should be a free platform for social and religious discussion under the auspices of the Christian religion. Moreover, it is a salutary thing for religion itself to hear the frank criticisms of those who are out of sympathy with its institutions. I hope your work will continue in the liberal spirit, the same fearlessness of free speech and with increasingly good results."



PROF. BARNES.

ROBERT OWEN: A SUCCESSFUL  
FAILURE.

(Address of Prof. Earl Barnes of Philadelphia at the Ford Hall Meeting, March 9, 1913.)

Mr. Chairman and fellow students: I am here tonight to tell you a story of a man's life. He was a man who started with nothing. He quickly achieved success. At 28 he was among the foremost manufacturers of England. At 56, in the full maturity of his powers he was rich, and one of the best beloved and most significant figures in the manufacturing world.

Then he dreamed a dream and he came to America to our western frontiers to spend the remaining years of his life in trying to realize this dream. He failed. He wandered into the world a discredited and broken old man. He died neglected and forgotten. But I wish to point out that this man's life was a marvelous success, and I bring this message to you for your individual aid and comfort. I have not the slightest interest in presenting for you tonight a historical biographical subject. I am here to meet men and women, my brothers and sisters. I want to bring a message which will take hold of the hearts of every man and woman here. For we, too, are successful failures. There is no person of adult years in this hall who has not at some time dreamed a dream of benefiting others possibly one or possibly a group. We have done our best. We have given them our time and our labor; of our hope and our endeavor. We have given of our money. We have given of our hearts and we have seen it all end in ignominious failure. When a man's life is finally appraised, however, I am confident that you and

I will find that these will be marked up as successes in all our lives this purpose of hope and good cheer that I tonight with this story.

I have for 20 years been interested in this man, my colleague. He died and I went down to his experiment had gathered material for a book a week there among that old colony. I was left in the way of a man relationship. I sold book store in London the first pages of this biography and I learned his first experiments saw what was left seen his descendants where I get the same same justification for.

Now, in order that stand, let me give you where the great experiment in Posey County, Indiana.

Owen in 1824 came nowhere. He tells us for days through the wilderness, guided only by suddenly came to a forests disappeared before him a magnifying glass says there were everywhere, fruit, wheat, and, in the considerable town. As this open plain he came with houses built of brick. In the midst of two large warehouses storing grain for the Indians. A mill, timber, another mill and as handsome as have found anywhere after a meal he went of the town where the wheat field two mill grown people of the work cutting the wheat and laying the grain the sun went down people turned and came town. The leader was them—and the church He lead them into mounted the platform pews. He addressed good cheer and encouragement hope for the morrow missed them to the was deeply impressed characters and good

without nor handed down but they must be evolved together work out their all this broad land where ever in friendly spirit our anything relating to the common we. It isn't enough that it should be simply a forum for the airing of views. It must be something more than a platform for the making of speeches. It must not be confined to the spiritual conventions of any religion, but it must be shot through and through with moral and spiritual purpose. To this end it must not be either a lyceum or a service.



BARNES.

## EARL BARNES: A SUCCESSFUL FAILURE.

Earl Barnes of Philadelphia at the Ford Hall Meeting, March 9, 1913.

and fellow students: I want to tell you a story of a man who was a failure. He quickly became a success. At 28 he was among the full maturity of the manufacturing world. He dreamed a dream and he went to our western frontiers to realize this dream. He wandered into the neglected and forgotten to point out that this was a marvelous success, a message to you for aid and comfort. I have the greatest interest in presenting tonight a historical biographical sketch of my brothers and sisters, bringing a message which is the hearts of every man here. For we, too, have failures. There is no time in this hall where we dreamed a dream, possibly one or possibly two. We have done our best, we have given them our time and our hope and our endeavor, and we have seen the ignominious failure. Life is finally appraised, and we are confident that you and

But I clearly recognize that while this may be my ideal for such a meeting, others will work out quite different conceptions. It matters little how it is done so long as you succeed in getting together fair representations of all those who have good will and who want to do something to make it count.

## Widely Varying Views No Bar to Profitable Discussion

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necessary to the with it altogether. But we do not have the keenest joy. The sisters of the high thinking fellowship of the I would rather evening church evening during fellowship with

## FORD HALL FOLKS

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I will find that these failures of ours will be marked up as the greatest successes in all our lives and it is for this purpose of hopeful encouragement and good cheer that I come before you tonight with this story.

I have for 20 years been doubly interested in this man. His son was my colleague. He died through an accident and I went down where his father's experiment had been tried, to gather material for a Memorial. I spent a week there among the remnants of that old colony. I think I saw all that was left in the way of record and human relationship. Subsequently in an old book store in London I ran across the first pages of this man's autobiography and I learned where he tried his first experiments and I went and saw what was left of them. I have seen his descendants, too, and everywhere I get the same impression, the same justification for my title.

Now, in order that you may understand, let me give you first the place, where the great experiment was tried in Posey County, Indiana.

Owen in 1824 came to this land of nowhere. He tells us that, after riding for days through the trackless wilderness, guided only by blazed trails he suddenly came to a place where the forests disappeared and there opened before him a magnificent view. He says there were crops growing everywhere, fruit trees, grain and wheat, and, in the distance, a considerable town. As he rode through this open plain he came into the village with houses built of timber and brick. In the midst was a big church. Two large warehouses were there for storing grain for two years against the Indians. A mill for sawing the timber, another mill for making wine and as handsome an inn as he could have found anywhere in England. And after a meal he went out to the edge of the town where there was a great wheat field two miles long. All the grown people of the village were at work cutting the wheat with scythes and laying the grain in bundles. When the sun went down this long line of people turned and came back into the town. The leader walked in front of them—and the church doors were open. He led them into the church and mounted the platform. They filled the pews. He addressed a few words of good cheer and encouragement and hope for the morrow and then dismissed them to their homes. Owen was deeply impressed with the sterling characters and good sense of this at-

tentive but rather humble audience.

Now, who were these people? For, in 1824, the major part of Indiana was still a wilderness. They were German refugees. They were known as Rappites, later as Economites. I have to bring before you tonight three socialistic settlements, three socialistic or communistic settlements and I want to point out why two of them succeeded and the third failed.

When the French dreamed their great dream of liberation, terminating in the Revolution, after 1789, they changed all conditions in France and then were beset by a great dream which changed all Europe. You must remember that the French Revolution was a world revolution. They soon conquered the Rhinelands, Switzerland, Italy and Spain. And that same revolution spread over this land and changed the whole civilization of Mexico, of Central America and of all the South American states. A transformation from monarchical institutions to republican institutions in all Latin America was part of the movement of the French revolution.

The reaction which followed when Napoleon's brother was taken from his seat in Spain spread all through the Rhinelands and the French were driven out. The little German princelings came back and tried to re-establish the old regime. But though they could re-establish the old regime politically; they could not re-establish the old conditions religiously. The consequence was that hundreds of thousands of people fled from the Rhinelands. One group led by Rapp, a strong figure, a very great personality, crossed the ocean and landed in Philadelphia. How they made their way from Philadelphia to the waters of the Ohio, I do not know. Tonight if you leave Philadelphia at this time, you would ride all night on a flying express and arrive at Pittsburg only in time for breakfast. It is 350 miles across forests and over mountains but in some manner they transported themselves there. They built a flat boat and sailed down the Ohio and up the Wabash and stopped on this patch of land of 30,000 acres of forests. They built their village, planted their fields, made a garden. This is among the marked experiments in successful socialism.

Now why did they succeed? For this reason. They were absolutely united. They were absolutely united. First. They were of one birth and had the same blood in their veins. They had eaten the same kind of food; had the

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same kind of customs and costumes. They celebrated same kinds of rites for birth, marriage and death. They were of the same thought; they sang the same songs. More than this, they were bound together by the two things that unite men above all other things in this world. First they had undergone persecution; they had left their homes, given up their property, deserted their fathers and landed on a strange continent, cut down the vast forest and built themselves a new home. Such an experience drives men together, makes them forget slight differences, forces them back to the practical things they have in common and makes for brotherhood everywhere. In the second place, they were bound together by the great leader. Rapp was a man of singular power, square and intelligent. He knew what he wanted. He had the domineering will. He forced his personality upon the people, establishing his desires.

Then a strange thing happened. Rapp determined to desert this village and lead his people once more into the wilderness. I do not know why. There seems to be no good reason why he determined to give up this settlement. Possibly he found them under a condition of prosperity; the people were developing individual initiative and individual will which made it difficult for him to dominate them. Anyway he led the people into Pennsylvania. One word in conclusion about this. These people came to own over \$10,000,000 worth of property but they had very few children and the order gradually died out and not many years ago, about six, the order was dissolved and their property divided among those remaining in the settlement.

My place is ready now for my man. He was born in North Wales. His people were poor. He had nothing. He says his education was completed at 7 years old. He could read and write and figure a little. At 10 years he started for London to make his fortune. It is thought that Garfield and Lincoln are exceptional men who climbed to the top. No, I say. All over the world where children are born, boys and girls, often very early in life, start out on their great career. I never see any immigrants from the old lands without feeling that here among these children we have plenty of Garfields and Lincolns, great spirited boys and capable-spirited girls who might give to the world magnificent leaders.

Owen starts for London and trudges most of the way to the great metropolis. There he finds employment first in a linen store which is half a haberdashery. This is important. For here, as assistant in this small dry goods store he became acquainted with fabrics, he came to know the woolens and cotton and silk and derived a kind of sense of what they were and what they represented. After four or five years here, he migrated north to Manchester. In Manchester he found a man who was making wire frames connected with the spinning industry. He identified himself with this man and subsequently took as part payment, when the business was dissolved three of these frames.

The cotton business at that time was divided and the cotton passed into five or six different factories. Before it finally came forth as finished cloth. At 19 years of age Owen had three hands working for him and in a single year he acquired \$1,500.

Then he secured another position as superintendent in a factory, whose owner he persuaded to pay him a salary equal to what he had earned independently.

He built up the business and at the end of a year it was in a prosperous condition. At this time he made journeys to the north buying rough thread and selling fine thread. He went to Glasgow and on one of these trips he was introduced by a lady whom he had known in Manchester to a young lady by the name of Dale. He formed an admiration for the girl at once. One of the great forces of his life was coming to play on him. Afterwards he went there every six months—to Glasgow—for two years and on each trip he saw Miss Dale. Miss Dale's father was a very prominent man in Scotland. He had helped to establish one of the great banks in Glasgow. He was an influential man in the Chamber of Commerce. He was the owner of a great factory in New Lanark. Owen did not aspire so high as Miss Dale. She belonged to a different world from his. But her friend in Manchester told him one day that Miss Dale was not only very fond of him but that her heart was disengaged. After that he sought this friend in Manchester repeatedly to hear similar things. (Laughter.) These things were repeated often enough until, Owen says of himself, "My courage arose against all possibility. I dared to dream sometime of marrying her." Subsequently he went north with a letter from Miss

Dale and saw ark. He was sibilities. He ners with wh Manchester, fo as a partner, mills up north with him to Owen then sat to buy your w Drinkwater ha are too young have no capital tlemen are my they have abu are their creden them and was fi said, "Mr. Dale, worth?" Dale l he did not know turling business velop and no s set for it. But willing to leave —to Owen who partners in buy said, "Well, I an 60,000 pounds a fair price. If w of 3,000 pounds would be paid that would be right," said Mr. He was 28 years have some quali to do a thing of had not yet be great wealth of t Owen set the pri buy his mill.

Subsequently l marry him. He fearful that he v account of relig who was an ext he did not conc Dale came back cannot marry y my father's per will get it; I h else I want up to too."

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Dale and saw the works in New Lanark. He was impressed by their possibilities. He went back to the partners with whom he was working in Manchester, for he had been taken in as a partner, interested them in the mills up north and soon they went with him to look over those works. Owen then said to Mr. Dale, "I want to buy your works." Dale smiled as Drinkwater had smiled and said, "You are too young and inexperienced and have no capital." He said, "These gentlemen are my business partners and they have abundant capital and here are their credentials." Dale examined them and was fairly satisfied. Then he said, "Mr. Dale, what is your business worth?" Dale hesitatingly replied that he did not know. The cotton manufacturing business was beginning to develop and no standard price could be set for it. But he said he would be willing to leave the price to Mr. Owen—to Owen who was to be one of the partners in buying the works! Owen said, "Well, I am inclined to think that 60,000 pounds (\$300,000) would be a fair price. If we paid it in instalments of 3,000 pounds a year (\$15,000) it would be paid in 20 years. I think that would be a fair price." "All right," said Mr. Dale, "I will accept." He was 28 years old then. A man must have some quality of integrity in him to do a thing of that nature. But life had not yet been disturbed by the great wealth of the modern period. So Owen set the price at which he was to buy his mill.

Subsequently he asked Miss Dale to marry him. He was himself already fearful that he would have trouble on account of religion and from Mr. Dale, who was an extremely religious man, he did not conceal his doubts. Miss Dale came back to him and said, "I cannot marry you unless you can get my father's permission." He said, "I will get it; I have gotten everything else I want up to now and I'll get you, too."

In a year he had won Miss Dale. She was a tower of strength to him. Whatever failures he may have made were largely offset by his intelligent marriage. His wife brought him splendid children, courage, faith, hope and constancy across all the years of their long life together. At 28, this man, rich, married to a superior woman, living in a handsome house, looked about him to see what he should do with his life. His conscience set to work and asked him: What is my life work? If only during this coming week, every

man and woman in this hall would say to himself, how many days have I to live, how many years, what shall I do to make my life significant!

Before going on to describe Owen's work in New Lanark I must say that, until 120 years ago, England was a great agricultural land. It was a land of wheat fields, grain fields and small farms. A good deal of manufacturing went on, but always in private homes. There were no factories. The 18th century saw two inventions which changed the nature of the civilization of England. These were the invention of the stationary engine and the cotton gin for separating the seed from the cotton fibres. England was successfully placed to take advantage of these two inventions. She had only to dig down into the earth and there was plenty of iron; she hoisted the iron and made it into stationary engines. Just outside of the iron was almost inexhaustible coal. She stood the engine outside the beds of coal and hoisted the coal and fed the engines and had power to drive the wheels in industry. All that she needed was hands. Then began the great exodus from the farms which still goes on today. Representatives of the mills went out on the hillsides and through the valleys to bid people come to work in the mills. They offered them splendid wages—what seemed to them like splendid wages. So they left their little holdings and came down to spin and make cotton cloth for the ships to carry all over Christendom.

There was no type of factory in existence; the factory town was yet to be. Suppose I handed you—each one of you here tonight a sheet of paper and said to you, "Draw me a plan of a terminal station for an airship route. It will not be long before we shall have airships all over the United States with regular routes of call. They will have terminal stations. Draw me the architectural plan—outline a sketch of the way a terminal station will look for an airship." You would be embarrassed for there is no such thing in the public mind today. That was the state of mind concerning factories when Robert Owen took hold of the measure. The factories used were old barns to which the people came down from their cottages and farms. They lived in old shanties, like a summer encampment just starting, with no sanitary conveniences. These people were habituated to individual bargaining in terms of agriculture and they could not combine. They could not stand

Boston, of which the fifth anniversary has just been celebrated, are the most that city, bringing into sympathetic fellowship a more comprehensive representation than meets together elsewhere in the New England metropolis. And which leads and really governs those gatherings. And as here, clearly conceive

together. There were no laws for their production and there was a firm conviction that there ought to be no laws; that every man should stand alone.

Owen set himself to right these wrongs, meanwhile turning over his capital twice a year. Now any man who can make 200% on his capital ought to be satisfied. A man ought to be satisfied but it never works that way. The more a man has the more he wants and the passion for making more and more money had the English employers firmly in its grip.

The children in these manufacturing centres were roaming around the streets. There was no education in England then; state schools did not exist in England until 1870 and at this time no provisions whatever for the education of these children were made. At first the wages seemed immense to the workers because they had not been used to having much money. The few things they wanted to buy they had bought by barter largely and they lived on the products of the farm. The wages had seemed immense but here outside the factory where everything was to be bought and paid for the wages proved inadequate. There was no way to force these wages up and so pressure came upon the family. One day the woman said, "I can attend to some of those spindles" and so she went across with her husband to the place where he worked and said to the overseer, "Put me to work. I will work for less than John." Her name was added to the payroll. Soon the dividends increased and they sent the men home. Then one day the woman said to the overseer, "My boy Jim, who is ten years old, can attend to some of the spindles. He can do something. He is better off here than on the street, put him to work and pay him whatever you will." So Jim went on the payroll and at the end of the month the overseer found that a larger income could be derived from children's work than from the women's work.

When Owen came to New Lanark he found almost all the women and children of the town working and literally hundreds of men idle and wasting their time. They were at a shop where liquor was being sold and they were drinking gin. You see it was inevitable that it should come to that from the first. It is inevitable that it should go on that way now.

This man, 28 years old, rich, is a man to right these wrongs. First he tore down the shanties which were there and put up cottages and im-

proved the building of the factory. His were the most remarkable buildings in the world at that time, his the ideal factory town of the age. He put streets between the houses. He put in lamps to light the night. The little shops supplying gin to everyone and selling all the products at big prices, he closed up. Two new shops were established and their profits put into improving the village.

Then came the war of 1812 and the Embargo Act. For nine months England could get no cotton and for nine months Robert Owen paid every one of his employees full wages. The people knew by now who their friend was. He went further. He said, "These houses are badly kept." Overseers were appointed to look after the social conditions of the village. A man would come to the door and say, "Madam, you clean up your house, sweep this out; fix this room up." He went further still—here is his philosophy. He said: A man's life is determined by circumstances. You take two children—I do not care where they are born and put one under good conditions and he will make a good man; put the other under bad conditions and he will make a bad man. I know that is not true; you know that is not true. We all know today that there is a good deal in heredity and that when the parents suffer from disease it is pretty sure to affect their offspring. But his philosophy is the best in the world because, while a reformer cannot change the inherited spirit of man very much he can change his circumstances. His philosophy said "change the circumstances and you will make all men good." To emphasize the fact that he believed he could shape a man's life by his environment he organized a school. Then he looked for a schoolmaster and found in the works a man by the name of James Buchanan. Wherever this man went there were to be seen children on his shoulders. So, though he could barely read and write Owen said, "You shall be the schoolmaster." Then he took three young girls and put them in there to help Buchanan. He said, "First make these children happy, if I come here and find a child unhappy you have failed. Every child must be happy. In the second place. Make these children love each other and work together sympathetically and harmoniously." That is a splendid educational policy. "In the third place, teach them to love the things around them, plants, trees and so on. In the fourth place,—if you ever get to that

teach them something (Laughter.) Good education. It soon became John Stuart Mill visited borrowed Buchanan a London and started a this developed the school British Isles.

Now, again you have communism which is Because the people together by every kind same descendants, live villages, intermarried, toms and same costume and same ceremonies riage and death; same life. They were all too, by the fact that gone a great transformation culture to industrialism ferred the same private they were bound together man. Robert Owen put will over them. Almost the conditions of the R he succeeded.

Then he dreamed a this should extend all He went down to London studied conditions there like Ford Hall, and a to come. He mounted experienced speaker and spoke straight to heart. The hall was seen men who were meeting. They all tell This man stood before "Men and brothers, you crush each other. Every est is, every other man every one of you, if climb, must climb by le others. You can never backs of others to any cant happiness and something worth while climb with others, hold the hand. It sounds have heard it on this number of times. But years ago. Then, this of his journeys to Paris he had friends and the standing committee ulate child labor.

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anything relating to the common life. It isn't enough that it should be simply a forum for the airing of views. It must be something more than a platform for the making of speeches. It must not be confined to the spiritual conventions of any religion, but it must be shot through and through with moral and spiritual purpose. To this end it must not be either a lyceum or a service.

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But I clearly recognize that while this may be my ideal for such a meeting, others will work out quite different conceptions. It matters little how it is done so long as you succeed in getting together fair representations of all those who have good will and who want to do something to make it count.

### Widely Varying Views No Bar to Profitable Discussion

There is another very helpful way in which this interest in the common life may be nurtured and promoted. I have found from six years' experience with an ever-increasing group of guests at my summer home at Sagamore Beach each season that it is possible

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## FORD HALL FOLKS

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teach them something out of books." (Laughter.) Good education, good policy. It soon became so famous that John Stuart Mill visited the place and borrowed Buchanan and took him to London and started a school. Out of this developed the schools all over the British Isles.

Now, again you have a type of social communism which succeeds. Why? Because the people were bound together by every kind of bond; of the same descendants, lived in the same villages, intermarried, of the same customs and same costumes, food, habits and same ceremonies of birth, marriage and death; same attitude toward life. They were all bound together, too, by the fact that they had undergone a great transformation from agriculture to industrialism and had suffered the same privations. Moreover, they were bound together by a great man. Robert Owen put his own good will over them. Almost identical with the conditions of the Rappites. And so he succeeded.

Then he dreamed a dream. He said this should extend all over the world. He went down to London on a visit; studied conditions there, hired a hall, like Ford Hall, and asked the people to come. He mounted the platform, in experienced speaker though he was, and spoke straight to them from his heart. The hall was packed. I have seen men who were present at this meeting. They all tell the same story. This man stood before them. He said, "Men and brothers, you ought not to crush each other. Every man's interest is every other man's interest and every one of you, if you wish to climb, must climb by lending a hand to others. You can never climb on the backs of others to any point of significant happiness and you will reach something worth while only when you climb with others, holding them by the hand. It sounds very good. You have heard it on this platform a number of times. But it was new 100 years ago. Then, this man went on one of his journeys to Parliament where he had friends and he introduced to the standing committee a bill to regulate child labor.

The measure was taken up by the committee. It was brought to the first reading and then went no further. They said, what was Parliament formed for anyway—that it should interfere with the right of contract? And so Parliament closed the door of opportunity to any child who would rise.

One day he called together thousands of men. He said, "Men and brothers, I have come into his hall today probably the best-loved man in the British Isles. I shall go out of this hall the worst hated man in the British Isles. But it is my duty to tell you what I firmly and devoutly believe. I have been urging you for years to lend a hand and help your brothers but we have failed because you will not act, you will not co-operate; you will not believe. You have no faith. And why? Because you are bound in your minds and hearts by religion. The priests have held you down until no man dares to call his soul his own. (Applause.) You never will be men until you dare stand up and look each other in the face and see what may be accomplished."

They rose and hissed him and he was rescued from the hall by the police with very great difficulty and taken back to his lodgings. From that day his usefulness in England was passed. Now ladies and gentlemen, I have not the slightest desire to back these sentiments. As a student of history I am convinced that no institution in the world has done so much for the uplifting of humanity as Christianity. But the Christian church has made many mistakes, time and time and time again. The teachings of that greatest of all leaders, Jesus of Nazareth, have been misapplied repeatedly, as you know. This man was willing to bank his credit and his life and his standing upon that truth as he saw it; all glory to him for his courageous utterance. Of course every door of opportunity closed to him; he was a marked man. It would be difficult for a man holding these views today to keep on in any ago.

He came to America and bought out that tract of land of which we spoke a while ago. The success of the Rappites convinced him that he could succeed so he bought the place and paid for it.

Now the man is ready and the place is ready for such an experiment as he wished to make. I will make its story brief. It was brief. It lasted only two years. First he needed a colony. He went out through surrounding settlements and preached his doctrine of fellowship and good will. He had houses already made, the land cleared and ware-houses filled with food for a year. Backed by this and his general reputation, the people came flocking. In six weeks he had 1,000 people—the flotsam and jetsam of the frontier, made up of all nationalities and all



anything relating to the common life. It isn't enough that it should be simply a forum for the airing of views. It must be something more than a platform for the making of speeches. It must not be confined to the spiritual conventions of any religion, but it must be shot through and through with moral and spiritual purpose. To this end it must not be either a lyceum or a service.