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### Ford Hall Forum Folks newsletter, vol. 1, no. 14, 03/30/1913

Ford Hall Forum

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# Ford Hall Folks

Vol. I. No. 14.

March 30, 1913.

Price Ten Cents.

## SPREADING OUR GOSPEL.

Having been absent from Ford Hall two successive Sunday evenings, I feel it incumbent upon me to demonstrate that I made good use of the time elsewhere in the interest of our work.

I found the Calvary Presbyterian Church in Buffalo (located in the down-town district) eager to learn all about how we do it at Ford Hall. The pastor, Rev. John W. Ross, had been trying for a year to get me to speak to his people about our work. I spent one whole evening with him and a group of his leading men and on Sunday evening occupied his pulpit. They decided at once to plan for a series of Ford Hall meetings in their church during all the Sunday evenings of April and if the meetings are successful, they will run them all next winter.

That same Sunday morning in Buffalo, I was called out of the congregation at the Delaware Avenue Baptist Church to talk to the Men's Bible Class about the Ford Hall meetings. Another surprise was to find that Mr. John Howie, the proprietor of the Hotel Touraine, whose guest I was, but had never met before, was an enthusiastic admirer of the Ford Hall meetings and the Sagamore Sociological Conference. It was through Mr. Howie that I had the privilege of meeting, in Cleveland, Mr. Peter Witt, the City Railroad Commissioner and friend and co-worker of the late Tom Johnson. Mr. Witt has a strong personality and is a most forceful speaker. I got his promise to speak for us next winter.

At Pittsfield, Mass., last Sunday afternoon, in the Y. M. C. A. building, six or seven hundred men, including the mayor of the city, an ardent Roman Catholic, listened for an hour with the most eager interest to the story of what we are doing at Ford Hall, and then they questioned me keenly just as we question our speakers. They wanted to know if a town the size of Pittsfield could maintain a meeting like ours and I told them not only that it could but that it ought to. The newspapers of the city were most

generous in the space they devoted to the meetings both in the editorial and news columns and both before and after the meeting.

On a week-day night in Glen Ridge, New Jersey, on my way home from Cleveland, I had a very attentive audience in the Congregational Church, and they expressed the wish that they might inaugurate a similar meeting in their town, which is made up almost entirely of families whose heads go to New York every day for business.

Suppose there were a chain of Ford Hall meetings running through a variety of cities. Stranger things might happen. Everywhere the story of our work is told, the response is immediate and intense. Already there are a number of meetings like ours. They may not use our name nor do everything just as we do it, but they are animated by the same purpose and that is the vital thing.

*Henry W. Coleman*

## NEXT SUNDAY'S PROGRAM.

In the first place, no meeting of the Ford Hall Folks as originally planned. That will come April 13 instead—in Kingsley Hall at 3.30 as usual.

But next Sunday evening, in Ford Hall, Dr. Colin A. Scott of the Boston Normal School will lead a Conference on Social Education, his own topic being "Training for Leadership." Nowhere would it be easier than at Ford Hall to demonstrate that in every community and in every social group there are individuals, many of them, whom Nature meant to be leaders. Prof. Barnes, you remember, declared that the Garfields and the Lincolns are not necessarily rare and he further pointed out that he always looks eagerly in a crowd of recent immigrants for those having the signs of leadership. Miss Lotta A. Clark, Director of the 1915 Pageant, and Miss Mary Mulry of South Framingham, will contribute, also, to the very interesting topic of the evening and tell us how we may all help to make our community life more beautiful and more co-operative.

*Congregationalist*

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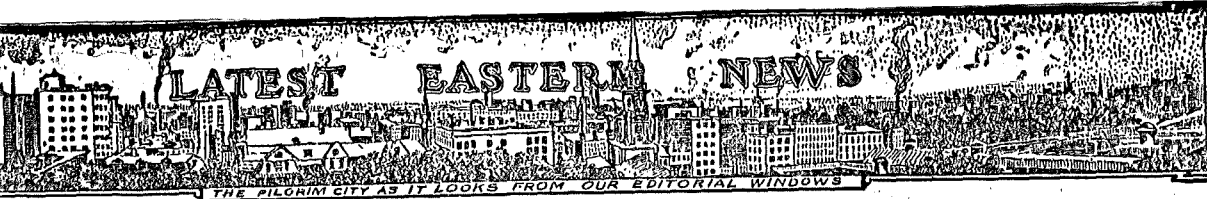
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## of a Public Forum

Our readers have agreed with us in our estimate of the Sunday evening Ford Hall meetings for the last five years by the Baptists, Unitarians, socialists, single taxers, in Protestants, Jews and Catholics expressing public issues relating to social at. We wish that all who, like Dr. Mount Temple, have denounced these meetings, questioned their value privately, would which expression was given at the 23. That occasion furnished a chance on whose behalf these meetings were in the good received. These "Ford Hall" meetings, chose a committee to express in the movement. Here are some of possibly a little grandiloquently at most sincerity: "Through and by their splendid exposition of a true religious sectarian bias and affiliations, a radical inclusiveness that ignores all racial divisions and distinctions. . . . Nor could, instructed, inspired by the spirit of us from year to year! Indeed, a burning desire to live grandly for

## tion of Individual Attendants

The corporate expressions of gratitude of the "Ford Hall Folk" gave voice on their recent expressions on the part of many individuals well worth quoting. Let it not be forgotten that men and women with such significant names as Hoffman, Margolis, Rolsky, Sullivan, and others, are a suburbanite: "I am one of those who came into existence looked upon Sunday as the dreariest and gloomiest of days, but in having these meetings continued, I may now as the best day in the week. My surname indicates an Irish origin: "Where there seems to dissolve like surface shell and class inheritances that bind outside relations. Divested of these we are men and women, children of a common parent, human family." A woman declares: "The results in connection with the Ford Hall meetings away of racial prejudice, more and Gentile. The Gentile in the eye-opener with regard to his brotherhood. I have heard Harris, Wise, Schulman and Felt on the platform light begins to dawn upon us from the theological seminaries, where are they going to send out? Not here is the testimony of a Russian. We can hear from the same platform of a Jew, a school, a Jewish Rabbi, a Christian, a Chinese woman and a Jewish philosopher can understand. I feel that the time will recognize that we all have to live for are all brothers in spite of the fact of religions."

of any new movement along religion upon those it is designed to benefit as these, which might be multiplied, have the Ford Hall meetings have induced a friendly attitude toward the Church, toward the individual Christian,

## Prospective Ministers in Conference at Andover Seminary

Sixty undergraduates from eight of the New England universities and colleges attended, March 7, 8 and 9, the ninth au-

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## FORD HALL FOLKS



NORMAN HAPGOOD.

Norman Hapgood, New York.

"Perhaps the greatest problem of democracy is to bring into the lives of the working majority as fine a spiritual and intellectual element as can be had by what are now the more favored classes. Toward this great end your work at Ford Hall is contributing nobly."

MR. and MRS. COLEMAN are to be at home at 177 West Brookline street, Monday and Tuesday evenings, April 14 and 15, from 7 to 10, and will be very glad to welcome any of the Ford Hall friends who desire to have a look at the Birthday Book.

Edward A. Fillene,

"It seems to me that these meetings are filling a great need in our city—such a need as is met in New York by the Cooper Union. In a way this same need is met here in Boston by the City Club, but the influence of that organization is limited to the men who have time for club life, while the man who has only Sundays and a small wage is left to think his own way out of his difficulties.

"Here in Ford Hall on Sunday evenings there is the opportunity which the members of the City Club have found so valuable—the opportunity to meet the man who may disagree with you and talk things over in a friendly way. By such means I believe there will grow up in our city a feeling of good fellowship among our citizens which should do away with the distrust the fellow who has to make good often entertains toward the fellow who has made good; a feeling which should lead the fellow who has made good to a point of view from which he can see that it is only in the



REV. NICHOLAS VAN DER PYL.

company of his fellows that real progress is made.

"I wish the Ford Hall meetings continued success and that they should have the good fortune to retain your invaluable leadership for many years to come. I count them as not the least of the many ways in which you are doing valuable service for the city and the country."

## SOME LESSONS FROM RECENT INDUSTRIAL OUTBREAKS.

(Address of Rev. Nicholas Van Der Pyl of Haverhill at the Ford Hall Meeting, March 23, 1913.)

I consider this invitation to speak to the men and women who assemble every Sunday night at Ford Hall as one of the most honorable opportunities which has been offered to me. I have been here on a number of occasions and I was naturally impressed, as everybody is impressed who comes into this hall on Sunday night, at hearing the freedom of utterance and the frankness of the questioning. To note how the problems of our modern life are being faced here in Ford Hall is one of the most refreshing experiences that one may have. With most bodies of people, whether it be the labor union or the manufacturers' association, one feels a certain limitation, one feels that he is up against a shut mind. And shut minds are never responsive minds. I think one of the great difficulties of today is the shut mind. For that reason I looked with a great deal of hopefulness at the announcement of the address which is to close this series of meetings, the address to be given by Dr. Gifford on "The Social Value of Free Speech."

The outbreak at Lawrence has be-

have special power by virtue of being the premier of the cabinet: The President indicates his purpose to recognize

come ancient history, but that strike undoubtedly marks an epoch so far as industrialism is concerned here in New England. It was the first invasion by the syndicalists' movement as expressed by the industrial workers of the world here in the East; we in New England had been sleeping while in Idaho, in Colorado, in Pennsylvania and on the Pacific coast they had been struggling with the great aggressive force which had grown up in France.

Many of you have probably thought that we in the United States were having all the difficulties and that they were not having any difficulties anywhere else. As a matter of fact, though, wherever industrialism has gained a foothold, wherever aggressive industrialism exists, there you find exactly the same difficulties which have been pressing here. But the significant fact of the outbreaks in all these countries in Europe and here in the United States is that they are most serious among the unskilled laborers who have been receiving the lowest wage. So, in order to state a solution of this great problem we must begin with that great mass of unskilled labor, with that great mass of people who are receiving low wages.

There lies the cause of the trouble at least for the present, and all measures looking toward its solution must attack first of all this problem of low wages. Some of you have seen the report of the Lawrence strike made by the investigating committee which was conducted under the supervision of Charles P. Neill, our commissioner of Labor. I found that report exceedingly difficult to get and I could not quite understand why at first. When I wrote to the Department they wrote back immediately that the Senate had confined the number of copies to be printed to just a sufficient number to meet the demands of the Senators and if I would apply to the Senator from my State I would undoubtedly receive a copy. The Senators of this state have been unusually alert in answering all previous communications that I have ever sent to them, but I found them exceedingly derelict in their duty when I wanted a report of the Lawrence strike. (Only after writing repeatedly and waiting some eight weeks in all was Mr. Van Der Pyl able to get a copy of the report.)

According to this report the 23 odd thousand mill workers in the city of Lawrence who worked a full week in November, 1911, earned an average of \$8.76 per week. That is from the in-

vestigation of the government; \$8.76 per week, an average wage for 23 odd thousand workers. Thirty-three per cent. of that 23 odd thousand received, according to this report, less than \$7.00 per week and only 17 per cent. of that 23,000 workers received more than \$12.00 per week. And only about 6 per cent. of that 100 per cent. of workers were minors. This will give you an idea as to the wages officially tabulated by the investigators of the United States Government. That, too, was for a full week's work. When I was in Lawrence, two weeks ago, I found that there were 10,000 people out of work at the present time. At various times during the year they are compelled, through slackness of business, to be out of work. One mill man told me that it was their policy to have two men for every job in the city of Lawrence!

While I was in Lawrence myself at the time of the strike, I made a little investigation on my own hook aside from the government. I think that it is just as reliable only it is not quite so comprehensive. I want to give you the facts which I gathered at that time.

Here was a family living at 194 Lawrence street in the city of Lawrence, composed of a father and a mother and 14 children. Only one of the children is of sufficient age to be permitted to work. According to the statement which they made to me, and I believe them, the father is a wet finisher in one of the mills and received a wage of \$7.50 per week. The oldest boy, 16 years of age, worked also and he received \$5.00—a total of \$12.50 income for that family of 16 people; \$2.50 of that was paid each week for the rent of three rooms—16 people in three rooms, leaving \$10.00 to shoe and clothe and feed 16 souls. Something has got to give when that sort of a wage strikes that kind of a family—as everyone appreciates who has a few children of his own.

Here is another family which lives at 28 Allen street. The man was a weaver. He had a wife and four children, the oldest one 12 years of age and the youngest one 8 weeks. The wage of the father was \$6.70 per week when he worked a full week. That is for six human beings—\$6.70.

Another case. Family lived at 108 Arlington street, which was composed of a father and a mother and five children. The oldest child was 28 years and the youngest 14. The father happened to be out of the country for his

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evening Ford Hall meeting at five years by the Baptist a place where, under specialists, single taxers, Jews and Catholics express issues relating to social that all who, like Dr. e, have denounced these their value privately, would session was given at the occasion furnished a chance these meetings were inaugurated. These "Ford Hall" a committee to express ment. Here are some of little grandiloquently at : "Through and by their position of a true religious bias and affiliations, a radical that ignores all racial distinctions. . . . Nor could, inspired by the spirit year to year! Indeed, desire to live grandly for

#### Individual Attendants

expressions of gratitude have voice on their recent in the part of many individuals. Let it not be for women with such significant argolis, Rolsky, Sullivan, amite: "I am one of those existence looked upon Sunday and gloomiest of days, but these meetings continued, the best day in the week. ates an Irish origin: "Who dissolve like surface shadows inheritances that blind ons. Divested of these we children of a common parently." A woman declares: connection with the Ford y of racial prejudice, more. The Gentle in the with regard to his brother is. Wise, Schulman and El light begins to dawn upon e theological seminaries, v e going to send out? Not the testimony of a Russian r from the same platform Jewish Rabbi, a Christian woman and a Jewish philosopher. I feel that the truth that we all have to live for others in spite of the fact

y movement along religious it is designed to benefit which might be multiple all meetings have induced a friendly arch, toward the individual Christian, eral, in hearts of those who, five years dated and bitter?

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#### FORD HALL FOLKS

country's sake as well as his own. The mother kept house and the children worked—all of them are over age but one. The total wage for that whole family was a little less than \$33.00.

Here is another family at 101 Amesbury street. Father, mother and two children. Everybody works in that family including father. (Laughter.) The father received \$8.06; the mother received \$7.00. Annie, the oldest, received \$5.00. Thomas, the boy, received \$5.40—a little less than \$25.00 for the whole family.

Moreover, at 167 Elm street, in Lawrence, there were, in January, 1912, 74 people, divided into 14 families, among whom there were 22 wage-earners; and the average wage of the wage-earners of that whole house was \$6.66. Again, here was an interesting family that came under my observation—a father and mother and 19 children; the oldest one was 40 years of age and the youngest was 6 weeks and all of the same father and mother. (Laughter.) Now, of course, you say immediately: what in the world do these people have so many children for? (Laughter.) That has been said thousands and thousands of times to me—if these people will bring so many children into the world then let them suffer. But how about the poor children who never asked to be born? What shall we say about them? Have they no rights which the community is bound to respect? Are we not, as citizens and as human beings, under some obligation to the children who have been brought into this world? It has been figured that it requires at least \$9.00 per week for a husband and wife to live on a basis of economic efficiency, and that a man ought to have at least \$3.00 per week for every minor child depending upon him. So you can see what would be the necessary wages of a father and mother and 13 children. A man will never earn it in one of the Lawrence mills. On the basis of an efficient economic existence a father and mother and four children would need at least \$21.00 per week, where many of them get a great deal less than half that amount. Now, the only way to reduce the birth rate is to raise people in the economic scale. Over a century ago Adam Smith, the first of the scientific political economists, recognized that the birth rate always increased as people lived in squalor, in poverty and in misery. And, according as you lift

them up in the economic scale, the birth rate decreases. We have ample evidence of that here. It is the poor who have all the children. Then, gradually, you get less and less until you come to what is known as the American Trinity—father, mother and one little kid. Unfortunately, in a great many families, even that one little kid is being eliminated and the father and mother are going it alone.

Now the consequence of such a condition of affairs as I found in Lawrence is inevitable. In the first place, you are going to have a great deal of juvenile delinquency. A week ago last Monday, or two weeks tomorrow, I spent a night at the Lyman School for Boys out here in Westboro. There were in the vicinity of 425 boys. I asked each boy, as he came into the hall or as I met him, "Where did you come from?" He said: "I came from Lawrence." "Where do you come from?" "I came from New Bedford." "Where do you come from?" "I came from Fall River." A couple came from Haverhill, one or two even from Boston. But I did not strike a single boy, mark you, that came from a country town in Massachusetts. Not more than 5 per cent. of the boys there come from the country. In a study of the juvenile delinquency of the Cook County Juvenile Court in Chicago, for a period of nine years and covering 18,000 cases, it was shown that almost every single case was the result of the breaking down of the home due to industrial conditions. Either the father or mother were immigrants and could not easily adapt themselves to the changed situation or the father had died and the mother was compelled to be the wage-earner for the family and vice had entered into the home. Every case, without any exception hardly, resulted from the breakdown of the home due to social conditions.

It seems to me that the industries of Massachusetts that pay low wages are simply courting revolution. A writer in an English review has said that a nation that connives at a wage insufficient for a decent economic existence is courting revolution. *A nation which connives at a wage which in insufficient for a decent economic existence is courting revolution.* People have got to live in one way or another and if they cannot live by earning sufficient money they are going to steal. They are going to break out in strikes like that of Lawrence and Little Falls

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have special power by virtue of being the premier of the cabinet: The President indicates his purpose to recognize merit above mere partisanship and to uphold the civil service system now in force.



and Colorado and Pennsylvania, and we shall have a great deal of industrial inefficiency. We have heard again and again that these people up in Lawrence were not worth a living wage, and tragically true it is. Many of them are not worth a living wage. But who is to blame for the situation? The doors of opportunity have been slammed in their faces in their own land and they have come here crushed and trodden down without any mental capacity whatever, and without any profitable way of using their strong heavy hands.

Many of you have followed the accounts of the investigation of the Illinois vice commission which has recognized that a great deal of white slave traffic and its consequences are a result of the low wages that are being paid to girls. I wonder if some of you have read O. Henry's "Unfinished Story." According to that story a department store girl there was, and she was receiving a low wage. She had an ideal and it was Lord Kitchener. And one night, Piggie, a fellow who worked in the same place, asked her to go out with him. Just as she was about to go out she saw the face of Lord Kitchener looking at her and she made up her mind she would not go with Piggie. But what might happen on another night, when Lord Kitchener was not looking and Piggie called?

Another complication is the presence in this country of a great mass of unskilled workers who cannot speak our language, who know very little about our customs and who come to us with the traditions and superstitions of their lands. Some of you have read Zangwill's play, *The Melting Pot* and you remember that scene where David, the young Jew fresh from the blood-stained pavement of Kishineff first met the social worker Vera. And Vera says to David: "Were you happy when you came to America?" "Ah," he says, "it was very heaven for me because you must remember, Vera, that I have been dreaming about America all my life. The first game that I played at as a child was to sell my furniture and set it up in America. All my life America had been beaming and beckoning as the land where all tears should be wiped from the eyes. And then, when I came into New York Harbor and saw your Statue of Liberty with its hands upraised, it seemed to me to be saying 'Come unto Me all ye that la-

bor' and are heavily laden and I will give you rest.' When I went to Ellis Island today and saw the people, the latest arrivals. I said: There you stand, my young folks, in your 50 groups with your 50 languages but you won't be that way long. You won't be that long. These are the fires of God that you have come to. A fig for your feuds. Jew and Russians, Englishmen and Irishmen, Frenchmen and Germans, into the Melting Pot with you all because God is making a new America." That is the spirit with which these people come, we must believe. They are belated but they are not inferior peoples. If you draw a line from the top of society to the bottom you will meet exactly the same kind of people all along the way. In the city in which I live, in the aristocratic section called the Highlands, we have a bunch of men who are called the Dirty Dozen. (Laughter.) Everybody knows who they are. You have the dirty dozen at the top of society and you have the dirty dozen all along the way; and I am quite sure you have a dirty dozen at the bottom of society.

Over 2,000 years ago Aristotle, a great philosopher, speaking of the ancestors of many of us Teutons, said that they were so barbaric and so stupid that probably they never would be able to count beyond the fingers of their two hands. Most of the people on the platform here belong to that race of people whom Aristotle, the great philosopher, thus characterized. And the race, since his time, has produced a Shakespeare, a Kant and a Newton, and is practically overrunning the world, including the Philippines and Cuba and South America with its commercial ideals. We have no such thing as inferior peoples. We have belated peoples but the moment the door of opportunity is opened these so-called inferior people crowd in—and crowd out almost every single American who is trying to go that way. It is a very suggestive thing that a few years ago, the boy that won the prize in the Boston Latin School for scholarship was named Schnitkin. His father never came over in the Mayflower. (Laughter.) But, as Mr. Dooley says, his father came over in a later boat. (Laughter.) So what seems to be the complication with reference to our industrial outbreaks is not at all the complication; for they have had exactly the same scenes in England where their population is purely native. To blame it on the foreigner is

## TEACHERS NEWS

### REFERENCE ON SOCIAL

ary C. Crawford

aching school is already ing of that there must which arithmetic in the ce on solid things that been has to be at tim of the an obedient perso ch Dr. told. Simply bec k and considerable port hgham reason why, at o , how- same institution, t able reversed. Why i e that submissive, alway ng va a follower, why i papers become a leader what to do, getti low him in his ide may be, in a way well-rounded cha necessary for the the American citi

How this admir practical in any so quarters of an ho grade and extendi the school program entertainingly dev of work in this way being done. Miss idea has been appl ham, to the pu arithmatic—by rel. dertaken by her p the community's station,—and Miss developed her the history may and s mate relation with about us today.

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a libel against the foreigner and it is a libel against humanity. They are exactly the same kind of people that we are, everyone of us who are here. I shall never forget the time that Jane Addams spoke in the town of Milford. After she had finished her splendid address the president of the club, who happened to be a relative of a gentleman who was once Governor in this Commonwealth said, "Miss Addams, we have a great many Italians here in our town and we would like very much to do something for them. Can you tell us what to do?"

I shall never forget Miss Addams' answer. She said, "Now if you go there and feel that you can teach them everything and they cannot teach you anything, that you are a sort of superior creature to them you had better stay away; but if you go among these people and look upon them as human beings like yourself, who are cooled by the same winter and warmed by the same summer, who bleed when they are pricked, who love their children, just as you love yours, and who have aspirations and dreams for them just as you may have, yourself, all you need to do is to go among them and common sense will teach you what to do."

There is the solution. (Applause.) I am not afraid of the foreigners. I have been one. I have graduated from them. And I have now been serving Puritan churches for 20 years. The people in the parishes I have served are not afraid of me but they are afraid, very much afraid, of the Italians and the Jews and the Pollacks and all the rest of them. Yet, when "foreigners" are caught young they amount to something.

Another great difficulty in this whole question is the stupendous incapacity on the part of one class to understand the other class. This is particularly true with reference, not only to the native and the foreigner, but with reference to the capitalist and the worker and the worker and the capitalist. In talking with Ettor, with whom I became very well acquainted during the Lawrence situation and afterward, he said to me one day, "Doctor, you are the only decent minister that I have met in my life." (Laughter and Applause.) I said to him, "Joe, have you met a great many ministers?" And, with that bland smile upon his face,—it is always there because he is a fellow absolutely without temper, though you would not think so to read

some of his speeches,—he answered, "Yes, lots of them."

"Joe," I challenged, "could you give me the names of some of the ministers with whom you have spoken?" And he could not give the name of one! (Laughter.) His judgment was just as bad about ministers and about people on the other side as the judgment of some people on the other side was of Mr. Ettor and of Giovanitti. I realize how difficult it is for people to understand. I have been writing more or less and I have tried to be fair and one reason which makes me to believe that I am fair is that I have been scored by all sides. The Socialists have drawn up resolutions and called me a Judas and I have been sharply called down by the other side; but I realize that they are not bad fellows on either side if they could come together. (Applause.) Let me read you a letter. I think it is a splendid letter. If it had been written to me by the superintendent of my Sunday school I would have thought he was indeed a Christian. (Laughter and Applause.) It was written from Essex County Jail by Giovanitti and written to a lady here in Boston for whom we all have high respect. A couple of books—I think they were Lincoln's speeches—had been sent him and here is his reply.

[Then followed a beautiful letter of thanks for the books and expressive of courageous willingness to meet whatever might come as a result of devotion to the principles of liberty.]

Now, let me read another letter. I have been writing a series of articles, as Mr. Coleman has stated, for one of our religious papers and I have received a great many letters, many of them most appreciative. But here is one of another kind. (Laughter.)

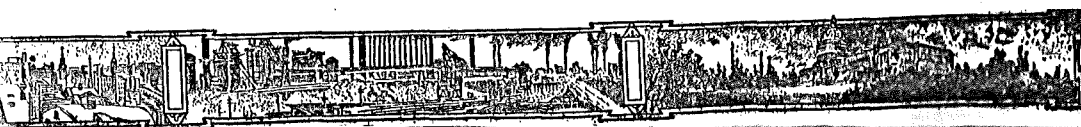
This manufacturer says ministers are so used to preaching twice a Sunday to a lot of people who are unable to answer back that they get into a slipshod way when writing for publication. "Take your letter of the 10th. You say 'One of my children is at Wellesley College and the boy goes to Harvard next year. Whether in Poland or in America, we are all God's children and no man who has a heart in his bosom can enjoy what you and I enjoy of security and comfort without wishing at least that every man should have enough to bring up his own children as you and I do ours.' I think that is empty sentiment. For if that means anything, it means that you

think this is whom we have been able to see and his son and his children I do not believe common sense or would preach in your church mental nonsense great deal better.)

But, as Car refuted an error a man is wrong Giovanitti of error does not why they go mild. The men. And who is able extremes of boy you who have to the Jury say that it is live speeches to in my life told me, I heard anything room. You of people. Y people in L have been of the error or kill men by (Prolonged)

Now just Every body solution. S hand. I re conditions a pistol. The train of circle It did not b going to end no scheme, even if it church is shouting dis tention at the is going to v tomorrow mo Nor is it fo these difficu the city of wealth had t on top of tl with the big that could l try, they c more influer to send him plause.) I until I met day after th

have special power by virtue of being the premier of the cabinet: The President indicates his purpose to recognize merit above mere partisanship and to uphold the civil service system now in force.



his speeches,—he answered,  
s of them."

I challenged, "could you give names of some of the minis-  
h whom you have spoken?"  
could not give the name of  
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(Applause.) Let me read you  
I think it is a splendid let-  
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would have thought he was in-  
Christian. (Laughter and Ap-  
It was written from Essex  
ail by Giovanitti and written  
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## FORD HALL FOLKS

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think this ignorant Polish laborer, to whom we have been referring, should be able to send his girl to Wellesley and his son to Harvard and not have his children work and help the father. I do not believe that this is either common sense or Christianity and if you would preach a high protective tariff in your church instead of that sentimental nonsense you would be doing a great deal better service." (Laugh-  
ter.)

But, as Carlyle observed, you haven't refuted an error when you find out that a man is wrong. Convicting Ettor and Giovanitti of being wrong and in error does nothing until you find out why they got that error into their mind. The same way with these other men. And the big man is the man who is able to see possibilities in extremes of both sides. I think most of you who have read Giovanitti's address to the Jury will believe me when I say that it is one of the most impressive speeches that I have ever listened to in my life. The judge of the court told me, personally, that he never heard anything like it in a court-room. You can electrocute that kind of people. You can club them as those people in Little Falls are reported to have been clubbed but you will not kill the error or kill the ideas. *You can kill men but you cannot kill ideas.* (Prolonged applause.)

Now just a word about the solution. Every body has a programme for the solution. So I am going to try my hand. I recognize that the present conditions are not like a shot out of a pistol. They are the result of a long train of circumstances and conditions. It did not begin yesterday and is not going to end today or tomorrow. And no scheme, no matter how fine it is, even if it be as fine as the one the church is preaching comes within shouting distance of an adequate solution at the present time. No scheme is going to usher in the millennium tomorrow morning at 7 o'clock sharp. Nor is it force that is going to solve these difficulties. If the authorities of the city of Lawrence or the Commonwealth had taken Ettor and placed him on top of the Bunker Hill Monument with the biggest kind of a megaphone that could be heard all over the country, they could not have given him more influence than they did by trying to send him to the electric chair. (Applause.) I never heard of Joe Ettor until I met him in Lawrence the Monday after the Sunday he arrived. Now

nobody in this country or in Canada is ignorant of the existence of Ettor and Giovanitti. Who did it? Who did it? Force is not going to solve this difficulty. Whether it is the force of the Industrial Workers of the World or the force of the authorities. I recognize the value of shock movements in the progress of the world. I recognize that though John Brown was rash and crazy in trying to overturn the government of the United States what he did had its place in the struggle which was to wipe out slavery. And all these movements perhaps, have value in this way. But fundamentally I believe that this is a human problem and not an economic problem at all.

I may not agree with the philosophy of men like Ettor but I can and do have high respect for any man who is willing to throw his life in the balance. There are immense altruistic forces at work in the world today and I find that they are in all these social movements. I am sure I should be untrue to myself as a minister of the church if I did not say that the church, also, is ministering to that great end. You may not think so, some of you, but it is true just the same. The platform of the Baptist denomination under whose auspices I am here—and I am not a Baptist—is one of the finest platforms that I know anything about. The church is conservative and she moves slowly and people are not all agreed and there are people in it, I regret to say, like that man from whose letter I read an extract. But there is a great company of men and women in the church who believe in a high doctrine of brotherhood and are ready as individuals to advocate any scheme that will bring to an end the unhappy conditions which exist in the industrial world today. If there is any programme that is in existence today that will heal the hearts of the industrial world, I am sure that I and thousands of others in the churches are ready to go ahead with it.

## SOME OF THE QUESTIONS.

Q. If the government should purchase one of the mills in Lawrence how long would it be able to pay wages of \$9.00 per week?

A. I do not suppose the government could run one of those mills with any greater profit than it is being run at the present time. I perhaps should have said that in all these low wage difficulties the blame should be upon our present competitive system rather





## Prospective Ministers in Conference at Andover Seminary

Sixty undergraduates from eight of the New England universities attended March 7, 8 and 9, the ninth au-

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### FORD HALL FOLKS

than upon the manufacturers. I think any attitude which condemns the capitalist is altogether unjust.

Q. Why is it that the strikers do not get even-handed justice in the court?

A. Well, it depends upon the court. (Laughter.) I think the court in Lawrence was extreme but I think that Judge Mahoney acted from the most honest motives and thought locking men up was the way to cure them. But he made a mighty big mistake. He filled up the jail and then he could not do any more. (Laughter.)

Q. What does the speaker think is a reasonable profit for a capitalist?

A. That depends upon who is the capitalist, I suppose. (Laughter.) I would not want to say more than that an exorbitant income from capital is unjust. The Adams Express Company declared a secret dividend of 200% a few years ago which made it possible for a friend of mine, who is a strong believer in Socialism, to go to Europe and have a fine trip. He is ready to take money although he condemns the system.

Q. Supposing you were a working man in Lawrence working for \$8.30 a week which ticket would you vote?

A. The Progressive ticket. (Applause.)

Q. In your opinion what does the red flag constitute?

A. I got into trouble answering that question once. (Laughter.) I know what it means theoretically. I know what it leads to sometimes practically. I am not afraid of the red flag; some people are. I think perhaps if it causes an offence better not use it when something else will do just as well.

Q. Does the speaker think that one strike teaches the lesson of preventing another?

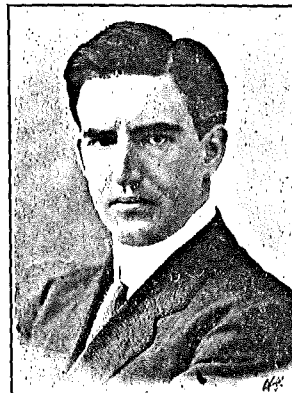
A. I think so.

Q. Do you think a revision of the tariff will improve conditions in this country?

A. Well, I am not expecting a great deal in that direction. (Applause.)

Q. Would a minimum wage of \$2.00 a day increase or decrease the army of the unemployed?

A. I think the matter of a minimum wage, generally adopted, has a great many complications. I do not know just how it would work out.



ALFRED McCANN.

### THE TRUTH ABOUT FOODS.

"I'll tell the truth about foods if I die for it," is the brave text upon which Alfred McCann has preached a most arresting sermon in his just-published book, "Starving America." Some of the topics here covered are: "Why 15,000,000 children in America are physically defective"; "Why Americans are rapidly becoming a nation of dyspeptics"; "Why we have no appetite for wholesome foods but crave highly seasoned and degenerate foods." The book is written in the same impassioned style that made so profound an impression when McCann appeared on our platform early in the season. And, of course, being a book, it can develop much that, in a talk, could only be thrown out as a suggestion. Particularly valuable are the weekly dietaries given for children of various ages. A thing which ought to be made possible at once, by legislation, is the "legally standardized loaf of whole wheat bread made of certified whole wheat meal," for which the author eloquently calls. Already, we learn, some official attention has been given to this demand and only recently Mr. McCann was personally interviewed by Governor Sulzer, of New York State. When the facts here presented are known to the masses, there is bound to be a great change in child culture. And that the principles embodied in the book will be incorporated in future courses of medical training there is good reason to hope. The price of the volume is \$1.50, and it is published by F. M. Barton, Cleveland, Ohio.