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### Ford Hall Forum Folks newsletter, vol. 2, no. 4, 11/16/1913

Ford Hall Forum

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FMF 4

# Ford Hall Folks

A MAGAZINE OF NEIGHBORLINESS

VOLUME II NUMBER 4

NOVEMBER 16, 1913

PRICE FIVE CENTS

## MODERN PUBLICITY\*

### ADVERTISING AND ECONOMICS

By George W. Hopkins.

SIX hundred and sixteen million dollars is spent every year in America in printed advertising. That amounts to about \$6.85 per person. To answer the charge that advertising creates the high cost of living we must figure whether that amount per capita will account for the rise in prices. There was a time when a manufacturer who spent money in advertising was buying a piece of blue sky, as far as certainty went. There was no way then of checking returns. The consumer did not believe in those days that the article and the price were honest. Publications were printing statements about goods that were—call it extreme exaggerations. The best evidence that those times are changed is the convention that was held at Baltimore last June, when, during the presidency of George Coleman, the motto of truth was adopted as the motto of the Associated Advertising Clubs of America, and a declaration of principles was passed that would do credit to any organization. They had to back this motto up, and their advertising shows that they are not afraid to make it known. Many publications today are establishing a censor, whose duty it is to eliminate exaggerated and otherwise objectionable advertisements. There is a cleaning-up process which means an approach of the manufacturer to putting an honest proposition before you in a truthful way.

But what you want to know is whether this is economical or not. Take a manufacturer. He has \$100,000 overhead expense a month—charges fixed on his plant regardless of the business he does. If he produces 100,000 units, he must add \$1 to the price of each for this expense. Advertising, by expanding his market and making his product better known, increases his output to 200,000 units, so that only 50¢ need be added to the price of each unit.

to persuade him to buy one of which he does not know. Advertising reduces the cost of retail selling and gives the retailers a quick turn-over. But you want to know where the consumer gets off and whether he pays the bills. Yes and no. Yes, because every manufacturer is in business for profit and not for love. (Applause.) But how do you know of the bargains in Boston except through advertising? How do you know where things can be bought? When you are out of a job where do you look for work but in the advertising columns? Take the pure food campaign conducted by the Good Housekeeping Magazine and by Collier's Weekly. Advertising has done more toward promoting the pure food movement than any other force. Advertising stimulates competition; it improves quality and creates a standard. (The speaker then mentioned advertised articles—Kellogg's Corn Flakes, Welch's Grape Juice, Gillette Safety Razor, Sunshine Biscuits, telephone service, advertised brands of oysters and dates—which, though costing as much or more now than when first advertised, were as cheap or cheaper; and an equal number of staple unadvertised products—meats, etc., which had risen enormously in price.) Advertising has not increased the cost of living.

The labor union labels are on the billboards—the churches are using the printed word and even billboard advertising. The advertising of trade-marked products makes your job and my job certain, by enabling the manufacturer to be sure of a steady demand and consequently steady work for his employees. Advertised products attract to the city whose name they bear more people, and then create a better city for those people. When you consider quality, advertising reduces the cost of manufacturing and retailing—and the cost to you.

### ADVERTISING AND DEMOCRACY

By George B. Collier

boy answered, "None." He knew sheep. (Laughter.) There is a sheep-like quality in men. A popular definition of advertising might be that it is to teach the first five men to jump over the fence so that the others will follow. But we have got to get before the five leaders an anticipatory statement, in simple form, of the thing we want them to do.

That is what advertising does; and it is why we are better fitted for democracy than have been the people of past civilizations. Most men—most business men at least—live too much in the present, with little idea of the future and little knowledge of the past. They do not realize the immense antiquity of civilization, and all the great peoples who have fallen. Those civilizations fell, in my judgment, because they didn't put their resources back to the common man—they didn't succeed in introducing democracy in any form. My private opinion is that the lack of advertising had much to do with it. The Egyptians, for instance, carved their only new items on stone obelisks—they had no means of spreading information about democracy. That, of course, was only one cause, but it was a real one. Our civilization, unfortunately, is not different in many respects from those ancient civilizations. We, too, have not learned as yet to put all our resources back of the common man. But we have some very wonderful tools to enable us to do this when we can come to an agreement as to the necessary things to be done. All the inventions of the past century are really revelations coming out of the unknown to enable us to socialize men thoroughly; and many of them are singularly fitted for being advertised. This tool, advertising, can now be put at the service of democracy.

I should like to define advertising as the scientific telling of truth about things best worth while for the greatest good of the greatest number. Advertising has in itself a spirit of democracy which needs to be



the price were honest. Publications were printing statements about goods that were—call it extreme exaggerations. The best evidence that those times are changed is the convention that was held at Baltimore last June, when, during the presidency of George Coleman, the motto of truth was adopted as the motto of the Associated Advertising Clubs of America, and a declaration of principles was passed that would do credit to any organization. They had to back this motto up, and their advertising shows that they are not afraid to make it known. Many publications today are establishing a censor, whose duty it is to eliminate exaggerated and otherwise objectionable advertisements. There is a cleaning-up process which means an approach of the manufacturer to putting an honest proposition before you in a truthful way.

But what you want to know is whether this is economical or not. Take a manufacturer. He has \$100,000 overhead expense a month—charges fixed on his plant regardless of the business he does. If he produces 100,000 units, he must add \$1 to the price of each for this expense. Advertising, by expanding his market and making his product better known, increases his output to 200,000 units, so that only 50c need be added to the price of each. Advertising, by increasing the volume of business, makes his raw material relatively cheaper and causes greater efficiency, because the labor can be performed more cheaply. The increased output may mean a by-product from what was formerly waste. A salesman costs \$150 to cover his territory, regardless of sales. Advertising increases his sales and at the same time makes them easier, without increasing his expense.

It is true that advertising is a tax on the manufacturer as well as on the consumer, and often means that the former must increase the price of his product to allow for the cost of the advertising. Is he not then in a bad position in comparison with Mr. Non-Advertiser? Well, can you refer to me any company—UNADVERTISED—that is doing more business than Ivory Soap, the Douglas Shoes, Wrigley's Gum, or Sunshine Biscuits? The retailer also benefits: it is easier to sell an advertised product which the customer asks for than

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

than any other force. Advertising brings late competition; it improves quality and creates a standard. (The speaker then mentioned advertised articles—Kellogg's Corn Flakes, Welch's Grape Juice, Gillette Safety Razor, Sunshine Biscuits, telephone service, advertised brands of oysters and dates—which, though costing as much or more now than when first advertised, were as cheap or cheaper; and an equal number of staple unadvertised products—meats, etc., which had risen enormously in price.) Advertising has not increased the cost of living.

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## ADVERTISING AND DEMOCRACY

By George B. Gallup.

\*A teacher once asked her class if there were fifty sheep and five jumped over a fence how many would be left? A little

### THE PRAYER

With one accord we lift up our hearts to Thee, Father of all men, beseeching that the hand of cruel persecution masked behind the law of Russia may be stayed in its desperate purpose to wreak vengeance on the innocent head of a poor, Jewish workingman. Only Thou dost know how many terrible slaughters may follow in the wake of such a fearful miscarriage of justice. May countless numbers of those who feel the tie of human brotherhood the world around be stirred to earnest prayer and united action to the end that this foul blot may not be added to the pages of twentieth century history. Amen.

the great peoples who have fallen. Those civilizations fell, in my judgment, because they didn't put their resources back to the common man—they didn't succeed in introducing democracy in any form. My private opinion is that the lack of advertising had much to do with it. The Egyptians, for instance, carved their only new items on stone obelisks—they had no means of spreading information about democracy. That, of course, was only one cause, but it was a real one. Our civilization, unfortunately, is not different in many respects from those ancient civilizations. We, too, have not learned as yet to put all our resources back of the common man. But we have some very wonderful tools to enable us to do this when we can come to an agreement as to the necessary things to be done. All the inventions of the past century are really revelations coming out of the unknown to enable us to socialize men thoroughly; and many of them are singularly fitted for being advertised. This tool, advertising, can now be put at the service of democracy.

I should like to define advertising as the scientific telling of truth about things best worth while for the greatest good of the greatest number. Advertising has in itself a spirit of democracy which needs to be appraised. We have not, of course, a really free press. It is difficult to get new social theory into the newspapers unless it has a real news value. In fact, we have no right to expect such a service free of charge. But advertising is a free man who pays his bill as he goes, and gets admission wherever he can buy. Advertising pays more than its share of the cost of publication—it is because of it that you can get newspapers and magazines at their present price. Ford Hall Folks, with practically no advertising, costs five cents for four small sheets; you can buy a twelve-sheet newspaper for one cent. Advertising of right spirit, properly prepared, can gain admission into any reputable publication in this country. Thus we can appeal to all groups. Advertising opens a way for democracy to express itself in simple terms.

How shall we apply advertising as a force for democracy? First, what is democracy? Democracy is the result of a group of people like this, working unselfishly for the greatest good of the greatest number, putting these ideas into practice. If we put ad-

(Continued on Page 4.)



## THE QUESTIONS

Q: Will you name a few well-known Socialists who meet the description you gave?

A (Mr. Shaw): I don't like to be so personal.

Q: If we stopped advertising for one year, would the people eat less food or wear fewer clothes? (Applause.)

A (Mr. Hopkins): Both, because advertising does create an appetite, makes a necessity of a luxury.

Q (Mr. Sackmary): Were conditions in the Associated Advertising Clubs much improved during the presidency of Mr. Coleman?

A (All three speakers): Yes!

Q: Isn't a poor inventor prevented from putting on the market a good invention because of the predominating power of advertised articles?

A (Mr. Hopkins): No, because any inventor can interest capital in promoting his invention if it is good.

Q: Does advertising lead to monopoly?

A (Mr. Hopkins): On the contrary. (Illustrated by Sunshine Biscuits.)

Q: Does any industry ever reach a stage where advertising is not necessary?

A (Mr. Hopkins): Pear's Soap stopped advertising for three years and it has never regained the supremacy in America it lost.

Q: Does not an advertiser running for office against a poor man who is not an advertiser have a right of way in the newspapers?

A (Mr. Hopkins): Unfortunately, the tendency is so to do.

Q: Isn't it better to pay five cents for a paper than to have the advertisers control it?

A (Mr. Gallup): Certainly, or ten or fifteen cents, if you want to pay it. But in our little paper no advertisement is admitted unless the managers agree it is accept-

Q: How can I practice Christianity when I am economically exploited and physically exhausted?

A (Mr. Shaw): You haven't a fair chance now, but then neither did the Master.

Q: What do you think of the justice and truth of advertising by retail stores, of staple lines, at or below cost, to make people believe that other things are sold at the same low figure?

A (Mr. Hopkins): That is the kind of advertising the vigilance committee is prosecuting.

Q: How much does the United States government pay for advertising the parcels post or the post office? (Applause.)

A (Mr. Hopkins): Nothing.

Q (Same): If the government owned the industries, wouldn't it wipe out the necessity of advertising?

A (Mr. Hopkins): Yes, or if I owned them, too.

Q: If advertising, which you say benefits the consumer, has grown so rapidly, how is it that the cost of living has gone up?

A (Mr. Hopkins): Advertising develops expensive tastes you didn't have before. The cost of high living has gone up, not the high cost of living.

Q: How much advertising would be necessary to bring down the price of staple articles to offset the tendency toward the high cost of living?

A (Mr. Hopkins): I didn't say the cost of those articles would go down. The cost would be lower than that of the same article unadvertised.

## THE IMMIGRANT'S PORTION

By Mr. Shaw

Q (Miss Rogolsky): Why don't the advertising people put religion in advertising by boycotting Russian goods until Russian law shows some religion?

A (Mr. Shaw): George Coleman applied some religion to Russia tonight, and others are doing the same thing.

Q: Would co-operative stores do away with the necessity of advertising?

A (Mr. Hopkins): No, the co-operative stores would have to advertise.

Q: Wouldn't it be better to say "honesty in advertising" instead of "religion," in view of the bad name religion has gained with some?

A (Mr. Shaw): I think it would be a good thing to redeem the name of religion, and understand that "honesty belongs with it.

Q: Why doesn't Rockefeller advertise?

A (Mr. Coleman): He does.

Q: Is it not true that the department store bargains are not reductions but additions to prices?

A (Mr. Hopkins): You are right, but stores are being prosecuted for that kind of thing.

Q: What percentage of the people in this country do you think use the modern improvements?

A (Mr. Hopkins): Not one of you but going home tonight will get the benefit of gas and electricity.

Q: The God of Christianity is the God of love. The God of capitalism is the God of profit. Why not drive out the capitalists as Christ drove the money-changers from the temple?

A (Mr. Shaw): We are doing it.

Q: Isn't it true that profits of the newspapers come from business concerns, and therefore they will be against the working men in any argument?

A (Mr. Gallup): The newspapers report Ford Hall fully. (Mr. Coleman): Ford Hall's life was saved in its early days by free newspaper publicity.

Q: Isn't it true that men make religion, and circumstances govern their conduct?

A (Mr. Shaw): We ought to have a

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A. (Mr. Gallup): Certainly, or ten or fifteen cents, if you want to pay it. But in our little paper no advertisement is admitted unless the managers agree it is acceptable, and that is now the attitude of all the leading publications of the country.

Q: How much truth and religion is there in patent medicine advertising?

A. (Mr. Shaw): I don't think there is any.

Q: Who has the benefit of advertising, —buyers, sellers, or makers?

A. (Mr. Hopkins): They all make money.

Q: Could unadvertised articles like meats be reduced in price to the consumer if they were advertised?

A. (Mr. Hopkins): Yes, because an advertised article carries with it a suggestion of price, which prevents the retailer from making an exorbitant profit.

Q. (Miss Crawford): Why does the American Woolen Co. advertise daily a kind of cloth most men cannot use?

A. (Mr. Hopkins): Most manufacturers thus establish a quality reputation, inferring that they make the same good quality all the way down the line.

Q: Do you think the advertising of intoxicating liquors in papers is religion?

A. (Mr. Shaw): No, anything that drags people down cannot be religion.

Q. (Mr. Hogan): You say Socialists should live Socialism: why have not Christians lived Christianity? Do you want to rub the wrinkles out of religion to fit the System, or out of the System to fit religion?

A. (Mr. Shaw): I do not want religion to fit anything. I want the whole man, every day in the week, to be religious. We have had too much theology in religion, just as we have had too much System in Socialism.

Q. (Mr. Coleman): How does the vigilance committee is prosecuting.

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## THE IMMIGRANT'S PORTION

By Mary Antin

OFF toward Harvard Bridge was one of my favorite palaces, a low, wide-spreading building with a dignified granite front, flanked on all sides by noble old churches, museums, and schoolhouses, harmoniously disposed around a spacious triangle called Copley Square.

It was my habit to go very slowly up the low, broad steps to the palace entrance, pleasing my eyes with the majestic lines of the building, and lingering to read again the carved inscriptions: Public Library—Built by the People—Free to All.

And I loved to stand in the midst of all this, and remind myself that I was there, that I had a right to be there, that I was at home there. All these eager children, all these high-browed women, all these scholars going home to write learned books—I and they had this glorious thing in common, this noble treasure-house of learning. It was wonderful to say, This is mine; it was thrilling to say, This is ours.

That I who was brought up to my teens almost without a book should be set down in the midst of all the books that ever were written, was a miracle as great as any on record. That an outcast should become a privileged citizen, that a beggar should dwell in a palace—this was a romance more thrilling than poet ever sung.

Q: Why doesn't Rockefeller advertise?

A. (Mr. Coleman): He does.

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A. (Mr. Hopkins): You are right, but stores are being prosecuted for that kind of thing.

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A. (Mr. Hopkins): Not one of you but going home tonight will get the benefit of gas and electricity.

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A. (Mr. Gallup): The newspapers report Ford Hall fully. (Mr. Coleman): Ford Hall's life was saved in its early days by free newspaper publicity.

Q: Isn't it true that men make religion, and circumstances govern their conduct?

A. (Mr. Shaw): We ought to have a standard inside to govern our conduct.

Q: Hasn't advertising created an enormous market for a lot of useless articles?

A. (Mr. Hopkins): Yes, but you are not obliged to buy them.

Q: Haven't some advertising products, such as the Douglas shoes, gone up in price?

A. (Mr. Hopkins): Yes, but take that in comparison with shoes that are not advertised and with the price of raw material.

Q: Is the movement in favor of clean advertising general or only in Massachusetts?

A. (Mr. Hopkins): It is all over the country. There is a national vigilance committee, of which Harry Robbins is chairman.

## THE DEVIL OF UNCERTAINTY

"It is right and necessary that all men should have work to do, work worth doing, work of itself pleasant to do, work done under such conditions that it is neither overwearisome nor overanxious," wrote William Morris. And that is all such labor experts as Miner Chipman and Robert Valentine preach. A workman must have the right task, work that fits him and for which he is fitted, and right conditions must surround him. We must not forget what I heard George W. Perkins say, that the greatest evil in the world of business is *uncertainty*. A wise worker would rather have \$3 a day and be sure of a job year after year, than have \$10 a day coupled with no certainty. It is the exceptional man, the individualist, who will take the gambler's chance.

you will be reading this Stewart Anderson in Spr group of advertising men evening and telling the Sunday afternoon under the Y. M. C. A. \* \*

Rev. John Ross of the terian Church, Buffalo, h: enthusiastic account of t on the Ford Hall idea. speaker Paul Moore Str: ing to us on the twenty-th They had 350 in attenda took to the question water. The meetings in l begin on the twenty-thir ham Brooks is to give t dress that he gave us on of the season. \* \*

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Mr. Hogan very often with his questions. He is est that he is very apt to with equal rights are v turn. He ought to have speaker all by himself. \* \*

You seldom see three platform fitting their m better than did Messrs and Shaw last Sunday nig notice how they came i order? Miss de Ford will compact all that materia essary space. It seems to her work wonderfully w think you must agree with heard a single complaint. \* \*

Do you know Mr. Chan on School street, who is s devoted attendant at our especially active in prom of this magazine. It isn asks a question and always and modest,—but he coun \* \*

Our friend, Dr. S. C. L mond, Va., who once spo race question, has inaug on the Ford Hall principl Southern city. It is carr auspices of the Railroad Y are some of the topics the "Have women and unborn to be protected in marr the church under suspicio man?" "Is poverty a "Whose business is it to tion of law?" And they period, too, just as we do ize when we began this that our so-called radical be copied away down S are as conservative as fo



**AS IT LOOKS TO ME**  
By GEORGE W. COLEMAN, Director of the Ford Hall Meetings

The storm raged fiercely in Pawtucket, R. I., last Sunday afternoon, but three hundred men turned out nevertheless to hear the story of the work at Ford Hall which I was privileged to present to them. I have accepted invitations for similar addresses from Springfield, Mass., New York City, Woonsocket, R. I., and Lancaster, Penna. I am getting two or three calls every day for this kind of work. On the Sunday that you will be reading this I shall be with Stewart Anderson in Springfield, meeting a group of advertising men on the previous evening and telling the story of Ford Hall Sunday afternoon under the auspices of the Y. M. C. A. \* \* \*

Rev. John Ross of the Calvary Presbyterian Church, Buffalo, has sent me a very enthusiastic account of their first meeting on the Ford Hall idea. They had for a speaker Paul Moore Strayer, who is coming to us on the twenty-third of this month. They had 350 in attendance and the people took to the questioning like ducks to water. The meetings in Manchester, N. H., begin on the twenty-third, and John Graham Brooks is to give them the same address that he gave us on our opening night of the season. \* \* \*

Nathan Goodman, our tactful platform usher, although out to the meeting last Sunday, was very much under the weather owing to a recent severe nasal operation which has greatly curtailed his strength. \* \* \*

Mr. Hogan very often has a hard time with his questions. He is so much in earnest that he is very apt to forget that others with equal rights are waiting for their turn. He ought to have an hour with the speaker all by himself. \* \* \*

You seldom see three speakers on one platform fitting their messages together better than did Messrs. Hopkins, Gallup and Shaw last Sunday night. And did you notice how they came in just the right

I wonder what has become of our friend Urbansky, who, according to last reports, was back in Boston street-preaching again, but this time contradicting everything that he used to set forth so eloquently. I thought of a certainty that he would turn up at Ford Hall some Sunday night. \* \* \*

Evidently it was too wet last Sunday night for Mrs. Sonderman, the policeman's wife, to take her usual place at the head of the line; neither was she in her accustomed seat in the front row of the left-hand balcony as you face the platform. And that reminds me that in the opposite gallery and generally in the front row you can be almost sure to find every week the keenly interested countenance of Mr. Brown, the colored man, who always asks most discriminating questions. \* \* \*

The following brief article, written by one of our company, who styles himself "A lover of Ford Hall," tells in still a different way what this thing is in our meetings that grips us all so vitally. It is strange how the opinion still prevails in some quarters that Ford Hall is a proselyting agency. The notion is held only by those who have never been to a single meeting. I like immensely Mr. Sagerman's reply to that criticism when he retorted, "Ford Hall will make a man out of me." \* \* \*

**WHICH IS RIGHT?**

For eighteen years I was reared in a Christian country, namely, Russia, where they call themselves "Prava Slavo," meaning the true-religion.

Their good (?) deeds have caused me to form an opinion of Christianity as practiced by them.

Since coming to Ford Hall I have learned Christianity from an opposite angle to that of Russia. Now I wonder which is right.

From October till April I feel in the same mood. Commencing with the opening of

Ford Hall. I give them a program and tell them of the non-sectarian character of the meetings, the musical program, the "Ford Hall Folks" and "Our Chairman."

Some of them tell me that if I attend Ford Hall much longer I will soon become a Christian. But I tell them that Ford Hall will make a man out of me.

Each evening I count on my fingers (to be more accurate) the number of nights before Sunday evening. When the week progresses to Thursday, I ask myself whether it is two or three days to Sunday. I try very hard to convince myself that it is only two.

But when Sunday evening arrives, ah! we of the Ford Hall audience congregate again to receive an enjoyment and inspiration from the music and lecture by someone interested in social welfare.

Thus the weeks pass from October to April. Samuel Sagerman.

**FORD HALL FOLKS MEETING**

The Ford Hall Folks meet next Sunday at 3.30, in Kingsley Hall, Ford Building. Beginning with this meeting, there will be a short talk each time on some interesting subject by a speaker of reputation. Mrs. Jessie B. Hodder, of the Reformatory for Women at Sherborn, formerly associated with Dr. Richard Cabot in his social service work at the Massachusetts General Hospital, will talk at quarter to five on "Being a Neighbor in the West End." Supper, 25c. All interested are invited, but if they intend the stay to supper will please notify Miss Crawford, at 707 Ford Building, before Friday.

**OTHER MEETINGS**

Wells Memorial Institute, 987 Washington Street, Tuesday, Nov. 18, at 8 o'clock, Organization by Trades vs. Organization by Industries, by A. J. Portenar and Daniel J. McDonald.

Public Library, Thursday, Nov. 20, at 8 P. M., New Brunswick, by A. T. Kempton. Sunday, Nov. 23, at 3 P. M., Democrats in Literature, by Anna Johnson.

School Voters' League, at Ford Hall, Saturday, Nov. 22, at 10.45 A. M., The Wage Earning Woman and the State, by Helen M. Todd, 50c.

Sunday Commons, at Huntington Hall, Sunday, Nov. 23, at 3.30 P. M., Dr. Charles



water. The meetings in Manchester, N. H., begin on the twenty-third, and John Graham Brooks is to give them the same address that he gave us on our opening night of the season.

Nathan Goodman, our tactful platform usher, although out to the meeting last Sunday, was very much under the weather owing to a recent severe nasal operation which has greatly curtailed his strength.

Mr. Hogan very often has a hard time with his questions. He is so much in earnest that he is very apt to forget that others with equal rights are waiting for their turn. He ought to have an hour with the speaker all by himself.

You seldom see three speakers on one platform fitting their messages together better than did Messrs. Hopkins, Gallup and Shaw last Sunday night. And did you notice how they came in just the right order? Miss de Ford will not find it easy to compact all that material within the necessary space. It seems to me she is doing her work wonderfully well and I rather think you must agree with me for I haven't heard a single complaint.

Do you know Mr. Chandler, the lawyer on School street, who is such a regular and devoted attendant at our meetings? He is especially active in promoting the welfare of this magazine. It isn't often that he asks a question and always he is very quiet and modest,—but he counts.

Our friend, Dr. S. C. Mitchell, of Richmond, Va., who once spoke for us on the race question, has inaugurated a meeting on the Ford Hall principle in that fine old Southern city. It is carried on under the auspices of the Railroad Y. M. C. A. Here are some of the topics they are taking up: "Have women and unborn children a right to be protected in marriage?" "Why is the church under suspicion by the working-man?" "Is poverty a necessary evil?" "Whose business is it to report the violation of law?" And they have a question period, too, just as we do. We didn't realize when we began this work in Boston that our so-called radical methods would be copied away down South, where they are as conservative as folks can well be.

"A Letter to Ford Hall," tells in still a different way what this thing is in our meetings that grips us all so vitally. It is strange how the opinion still prevails in some quarters that Ford Hall is a proselyting agency. The notion is held only by those who have never been to a single meeting. I like immensely Mr. Sagerman's reply to that criticism when he retorted, "Ford Hall will make a man out of me."

### WHICH IS RIGHT?

For eighteen years I was reared in a Christian country, namely, Russia, where they call themselves "Prava Slavo," meaning the true religion.

Their good (?) deeds have caused me to form an opinion of Christianity as practised by them.

Since coming to Ford Hall I have learned Christianity from an opposite angle to that of Russia. Now I wonder which is right.

From October till April I feel in the same mood. Commencing with the opening of Ford Hall until the conclusion of what appears to be a more and more successful season, I feel the same way.

Monday morning, at my place of business, I tell my patrons and visitors about

### Ford Hall Folks

Edited by Thomas Dreier.

**P**UBLISHED weekly by the Ford Hall Associates, whose work is to create, assemble, and distribute ideas that will help men and institutions grow more helpful in serving society, and which will promote "peace on earth, good will toward men." It is the official publication of the Ford Hall Meetings, which are held, under the direction of George W. Coleman, every Sunday evening during the months of October to May, in Ford Hall, Ashburton Place, Boston, Massachusetts.

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with Dr. Richard Cabot in his social service work at the Massachusetts General Hospital, will talk at quarter to five on "Being a Neighbor in the West End." Supper, 25c. All interested are invited, but if they intend the stay to supper will please notify Miss Crawford, at 707 Ford Building, before Friday.

### OTHER MEETINGS

Wells Memorial Institute, 987 Washington Street, Tuesday, Nov. 18, at 8 o'clock, Organization by Trades vs. Organization by Industries, by A. J. Portenar and Daniel J. McDonald.

Public Library, Thursday, Nov. 20, at 8 P. M., New Brunswick, by A. T. Kempton. Sunday, Nov. 23, at 3 P. M., Democrats in Literature, by Anna Johnson.

School Voters' League, at Ford Hall, Saturday, Nov. 22, at 10.45 A. M., The Wage Earning Woman and the State, by Helen M. Todd. 50c.

Sunday Commons, at Huntington Hall, Sunday, Nov. 23, at 3.30 P. M., Dr. Charles Fleischer, leader.

Lowell Institute, at Huntington Hall, Wednesday, Nov. 19, at 5 P. M., Some Types of English Poetry, by Prof. G. H. Palmer. Monday, Nov. 17, and Thursday, Nov. 20, at 8 P. M., The Sea in English Poetry, by Alfred Noyes. Tuesday, Nov. 18, and Friday, Nov. 21, at 8 P. M., The Influence of the Bible on Civilization, by Dr. Ernst von Dobschütz.

School of Social Science, at Lorimer Hall, Monday, Nov. 17, at 7.30 P. M., Efficiency in Industry, by Prof. Hugo Münsterberg. 10c.

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## GATHERED ALONG THE TRAIL

By Thomas Dreier

### THE BLIND NAG.

"Why do you work your men so hard?" I asked an employer recently. "They aren't working hard," he answered. "Besides," he added, when he caught a smile, "they aren't like us. This 'Man With the Hoe' business of Edwin Markham's is all rot. These fellows don't know that they are of a lower order."

"What you say about these men," I said to him as we walked away, "reminds me of what Tim Conners said to a modern Good Samaritan who had reproached him for running his horse up a steep hill.

"Up hill, is it?" said Tim. "Oh, begorra, what's the difference? The nag's blind and he can't see it."

### BULLETS THAT DRUG.

What is known as the "narcotic bullet" is now being experimented with. A minute particle of morphia is used, and the drug is carried in tiny wells in the steel jacket of the regular army bullet. The inventor claims that it in no way interferes with the effectiveness of the missile. The slight indentation in the steel jacket causes no splintering when it comes in contact with the bone, and no evil effect will follow the unique administration of the drug. The soldier who receives a slight flesh wound goes to sleep. The seriously wounded become insensible to pain.

Our sentences enter the minds of our readers and hearers as bullets enter the bodies of men. In constructing them we should be as humane as the maker of the narcotic bullets. Sometimes a single word will save a reader or hearer from pain, and yet will in no way impair the value of the sentence by preventing it from carrying our idea to its desired destination. It is oftentimes necessary to send bullet-like sentences into the brains of people. When we are forced to shoot them, let us use a narcotic word or

gar majority. For the feeling that a man is inferior because he has had a different training, eats different food in a different way, speaks a strange tongue or has different features or complexion is vulgar because provincial and founded on false distinctions. The real gentility is to treat men with kindly sympathy, recognizing the actual distinctions of character and culture; but treating each as a child of the royal household treats his brother.

### OUR CIVIC PROBLEMS

By Carrie G. Barr.

Ford Hall Folks have been listening to much interesting discussion upon many vital topics, for a number of years, and it now remains to be seen if this discussion can be put into practice in our immediate vicinity. We are all aware of the self-evident fact that it should be our duty to study the problems of our neighborhood and come in touch with the human necessities which surround us. If the Ford Hall Meetings are to react upon us in a truly beneficent manner, they must be applied to affairs close at hand, else the teachings received can be said to have only a cultural influence.

A cultural influence, while highly desired, must be considered secondary in importance when we consider the unhealthy atmosphere in which so many of our city people live, and the lack of necessities which are the very breath of life to them.

While Boston is truly a centre of so many educational and cultural activities, there is a deplorable absence of opportunity in which to study our vital relation to municipal problems, so I trust that in the near future there may be more interest manifested in those subjects.

### PRAISING THE BOSS

By William H. Pihlcrantz

We employees, I notice, are generally a mighty selfish lot. We welcome very much a word of praise or commendation now and then from the boss. If we put the best there

### MODERN PUBLICITY

(Continued from Page 1.)

vertising at your disposal you must have more than a theory. If you can begin manufacturing a simple and easily understood kind of democracy, which will give us clean streets, sanitary homes, better educational facilities and greater use of the school-houses, we will put advertising to work to help you. But your democracy must be of tomorrow, not of next century—something which can be lived at once. I want to leave in your minds this thought:—advertising in a certain broad sense is telling the truth scientifically and irresistibly; and democracy is living a life of truth, and when you have brought these two forces together you have made a new world which will be well worth while living in.

### ADVERTISING AND RELIGION

By William Shaw.

You are all interested in economics, because it touches your pocketbooks; and you are interested in democracy, because you are it. Now I come to you with the other world thing. I have, not the most interesting, but the most important topic, because any system of economics and any scheme of democracy that isn't founded on religion is a house built on the sand. (Applause.) I might speak tonight of advertising religion, but I want to speak rather of religion in advertising. (The speaker here drew a distinction between religion and theology.) Advertising is the art of interesting other people in and making them want something that you want to sell. (The speaker then gave several Biblical definitions of religion.) The prophet Micah told us to "Deal justly, love mercy, and walk humbly before God." Wouldn't those all be fine things for advertising men to do? Paul said, "Let this mind be in you which was also in Christ Jesus." The day is coming when we are going to get what belongs to us, here and over there. Christ said, "I was hungry and ye gave me meat, athirst and ye gave me drink, naked and ye clothed me, sick and in prison ye visited



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#### THE NEIGHBOR RACES.

In Ford Hall it matters not at all what a man's nationality is. If he confesses his need of the meetings by attending them, he is made to feel that he is welcome. "Feed my lambs, feed my sheep," was the command sent forth in an older time, and at Ford Hall the wish of the leaders is to feed those who are mentally and spiritually hungry. Here the races mingle freely. There is no color line.

"The world has grown so small in these days of travel," says the writer of Saturday Night Thoughts in *The Boston Transcript*, "that every race has become our neighbor." It is good to see in that rich, old, aristocratic paper such a thought as that. Continuing, the same writer says:

We may not find these neighbors congenial, or wish to admit them to our intimacies of home or social meetings, but the law holds for all of us which says: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for he maketh his sun rise on the evil and the good, and sendeth rain on the just and the unjust." Cherished contempt and hatred in the soul will reduce the most refined and elegant of "gentlefolk" to the ranks of the vul-

ner; they must be applied to affairs close at hand, else the teachings received can be said to have only a cultural influence.

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We employees, I notice, are generally a mighty selfish lot. We welcome very much a word of praise or commendation now and then from the boss. If we put the best there is in us into a piece of work and turn out what is considered a good job, we like to have the boss "sit up and take notice." Even if our job is one we are paid to do well, I think there are very few of us who do not appreciate it when the boss pats us on the shoulder and says, "Well done."

*But how many of us ever think of patting the boss on the shoulder and telling him that we enjoy working for him?*

I am afraid that generally the workman feels that he is not being paid any more than he is worth and has nothing to thank his employer for. Perhaps this is sometimes the case; but I have always thought that it made my employer feel good to know that I was "with him," that I was willing to work overtime, if necessary, not because I felt it my duty, or for the sake of overtime pay, but simply because I was more than glad to help him in any way that I could.

It will, perhaps, occur to some that if they did this the boss would feel he was paying them more than they were worth, and would not increase their pay as quickly as he might otherwise. When he gives them a word of praise or pats them on the shoulder, does it swell their heads so that they think they are the whole show and the only pebble on the beach? If that's the effect it has on them, I should not recommend their ever saying anything to the boss, because he is likely to feel the same way and that would do more harm than good. But it doesn't act that way with them, and I know it won't with him.

other world thing. I have, not the most interesting, but the most important topic, because any system of economics and any scheme of democracy that isn't founded on religion is a house built on the sand. (Applause.) I might speak tonight of advertising religion, but I want to speak rather of religion in advertising. (The speaker here drew a distinction between religion and theology.) Advertising is the art of interesting other people in and making them want something that you want to sell. (The speaker then gave several Biblical definitions of religion.) The prophet Micah told us to "Deal justly, love mercy, and walk humbly before God." Wouldn't those all be fine things for advertising men to do? Paul said, "Let this mind be in you which was also in Christ Jesus." The day is coming when we are going to get what belongs to us, here and over there. Christ said, "I was hungry and ye gave me meat, athirst and ye gave me drink, naked and ye clothed me, sick and in prison ye visited me." That spirit is what I call religion in advertising.

Who put religion—for truth is religion—into advertising? George Coleman gave advertising a religious, a social, consciousness. (Applause.)

But religion in advertising is not like gold in nuggets or diamonds in clay; it is like sap in the tree or oxygen in the air. If religion is to be in anything it must be in everything. Religion in advertising permeates and affects the whole. I remember how uncomfortable my father was in his Sunday clothes. When we can get a comfortable religion, that will fit us, it will be a great, new day for the world in which we live. (Applause.) It is the same way with Socialism. I want to see a few men live Socialism, not just talk it. (Applause.) Religion is getting into advertising by coming into the hearts of men and being manifested in the things they buy, the things they sell, and their daily affairs. Advertising today is supposed to tell the truth, for manufacturers depend on renewal orders. You can be a liar once, but when people find it out your business is done for. (Applause.) (The speaker then mentioned the force of religion today in politics and the great force that Mr. Coleman would be in the Boston Council. [Great applause.]

And when the day comes that we have these things in all our life, social, political and religious, the day of righteousness and justice and brotherhood will have come, and God's will will be done on earth as it is in heaven.