I am not going to make the kind of speech that you think I am going to make. In "The Fight," which all of your friends who need to be socialized should go to hear, the doctor says, "You do not say of a man, How kind is he? How good is he? You ask, How much is he worth?" What I want to talk about is the time that is coming when we shall ask, How good is he? I am going to start just as the individualist starts. This is an incurably competitive world. It is competition that gives zest to life, and adds something of play to work. How are we going to socialize this competitive world? The desire to excel above one's fellows still remains with us. A man's greatness still rests on his achievement. But on what basis will you reckon his achievement? What must one do in order to be accounted great and successful in this world? William Allen White says: "The race's progress may be read by the definition it has made of achievement." So it has been in all history—the answer to that question tells how far the race has progressed toward its sublime goal.

In prehistoric days the man with the strongest muscle was the greatest man. When society began to be organized, and so long as war was the chief business of life, the great man was the soldier. In the Middle Ages when the Church was the predominant government, the great man was the clergyman. The modern man says: "No, the great man is the Prophet." The term is changed, but the idea remains the same. The Prophet is an individual who has a message for the world, who wins the hearts of men by some simple, beautiful, and clear idea. A man is great because he is a Prophet.

In the world of commerce, the modern idea is that a man is great because he is a business man. A business man is great if he has the money that he has won, just so long it will be money that men compete for. This desire to be great is one of the best possessions of mankind; it is because of it that the race has made progress. The way to socialize this incurably competitive world is to set men to competing for something better than lordship and gold.

That isn't nearly so hard as it seems. Men are good, rather than bad. There are three forces that go to make up man's life—self-interest, conscience, and public opinion. Public opinion nowadays is the biggest factor in a man's life: the conscience of the community means more to a man than his own conscience or his self-interest. (The speaker illustrated this by telling how the Western Union Telegraph Company in New York lost $6,000,000 annually, gained by allowing gambling over their private wires, rather than have the names and photographs of the directors published in the papers.) There is no man who is unmoved by public opinion, and the bigger the man, the more he is amenable to it. We all live up to the rules of our class: what your set requires of you, that you will do. Jesus said: "He that would be first among most of their lives in business. Business began as a division of men who could make utensils, men who could use utensils, and men who could fetch and carry utensils; and that division still holds. Business in the beginning was simply a supplying of social needs. Business still is, and always must remain, the discovery and fulfillment of these needs. Most men are in business today for the money that is in it. The evil of business has grown out of the standard of success we have agreed to. The business man has a perfect right to ask a toll of the community, but because he is so anxious to be great he is under constant temptation to ask a larger toll than is his due.

This raises the question, What is reasonable return that the business man may expect for the service he renders? It has been accepted in business up to now that a thing is worth as much as it will bring. The law of supply and demand isn't adequate when it can be manipulated. From the social point of view, a thing is worth as much as it costs to make and sell it, plus a reasonable return to the maker and the seller. The reasonable return of the money-lender has been fixed by many States at 6 per cent. The manufacturer and the merchant are entitled to a larger rate. When we have arrived at a consensus of opinion as to this, then everything in excess of dividends must be given back to the community in the shape of a better and cheaper product and of more wage.

Apply the rule of Jesus to business, and you will have in business one of the finest expositions of the Christian idea. There is nothing intrinsically different between the business man and the teacher or the social worker. There is something in business which appeals to the imagination, if one brings imagination to it.
ast the Good Gray Poet
on our platform! The
be our friend, Prof.,
can scarcely wait for
erness are we to hear
'Talt Whitman, Prophet
years before we came
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man’s greatness still rests on his achieve-
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“The race’s progress may be read by the def-
nition it has made of achievement.” So it
has been in all history—the answer to that
question tells how far the race has pro-
gressed toward its sublime goal.

In prehistoric days the man with
the strongest muscle was the greatest man.
When society began to be organized, and so
long as war was the chief business of life,
the great man was the soldier. In the
Middle Ages, when the Church held the reins
of temporal power and controlled the means
of culture, the great man was the priest.
The discovery of gunpowder made the sol-
dier insignificant, and the invention of the
printing-press made the priest insignificant;
and then the man who wanted to be great
went into politics. But during the last gen-
eration the man who could control the sur-
plus earnings of his fellow-men was the
great man, and men who wanted to be great
entered the pursuit for gold. The struggle
for money which has characterized this past
generation, and which is still with us, is
nothing other than the man-old desire to be
great, to stand out above one’s fellows.
There are no misers today. A miser gets
money and hides it. Today a man gets
money and makes a show of it. Money
means power. The man who has money can
buy his way into most of the places he
wants to go, and do most of the things he
wants to do. The kind of lordship with
which this generation is familiar is the lord-
ship of gold. Any man can make money
if he will pay the price, and these perfect
splendid fellows who want to be great have
ought greatness by the easiest and cheap-
est route—just to get money and more
money.

The man who earns greatness by money

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

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That isn’t nearly so hard as it seems.
Men are good, rather than bad. There are
three forces that go to make up man’s life
—self-interest, conscience, and public opini-
on. Public opinion nowadays is the biggest
factor in a man’s life: the conscience of the
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own conscience or his self-interest. (The
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Western Union Telegraph Company in New
York lost $6,000,000 annually, gained by al-
lowing gambling over their private wires,
rather than have the names and photographs
of the directors published in the papers.)
There is no man who is unmoved by public
opinion, and the bigger the man, the more
he is amenable to it. We all live up to the
rules of our class: what your set requires of
you, that you will do.

Jesus said: “He that would be-first among
you, let him be your servant.” The adop-
tion of that simple rule would change the
game, and life on earth would be more like
the heavenly life. (Applause.) It is a rev-
olutionary measure of success: but it has
already been adopted in many quarters—
by the physician, the teacher, the artist,
the scientist, the minister, the wel-
fare worker. These men are great,
not because they have made money,
but because they have rendered some
service to the community. (The speaker
then told how Robert E. Lee refused $50,000
a year to lend his name as president of a
northern development company, and died as
president of Washington Academy, at $1,200
a year.) He was none the less great for
that, when the hour has struck when
this same measure of success must be ap-
p lied to business and politics! (Applause.)
The time has come when men who would
be great must go into business as a form
of social service. We have put business men
under pressure to get money, and more
money. We have put business men un-
dersirable for public opinion. We must put
them under just the same pressure to render
service to the community as we have put
them to get rich.

I suppose now you will think I am becom-
ing very visionary, when I talk of Christian-
izing business. But our modern civilization
means nothing if it doesn’t apply to busi-
ness, because most men today are spending
now that a thing is worth as much as it will bring. The law of supply
and demand isn’t adequate when it can be
manipulated. From the social point of
view, a thing is worth as much as it costs
to make and sell it, plus a reasonable return
to the maker and the seller. The reason-
able return of the money-lender has been
fixed by many States at 6 per cent. The
manufacturer and the merchant are entitled
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ing in excess of dividends must be given
back to the community in the shape of a
better and cheaper product and of more
wage.

Apply the rule of Jesus to business, and
you will have in business one of the finest
expositions of the Christian idea. There is
nothing intrinsically different between the
business man and the teacher or the social
worker. There is something in business
which appeals to the imagination, if one
brings imagination to it. I used to pity men
who had to deal with things instead of
people or ideas, but I think now the busi-
ness man has one of the greatest of opportuni-
ties of service to his fellow-men. He can say,
as Jesus did: “I am in the midst of you as
he that serveth.” What I am pleading for
is this—the business man must be tested
by the same measure of success as the
teacher and the minister and the welfare
worker. Then the greatest business in a
city will not be that which pays the biggest
dividends, but that which pays the biggest
wages, and renders the biggest service to
the community in which it is situated. (Ap-
plause.) We will continue to ask of a man,
How much is he worth? but the question
will mean, How much is he worth to the
community? (Applause.)

And this change is taking place now, al-
most without notice. A new type of hero
is arising today. The old ideal was the
man who had begun poor and ended rich, no
matter how he earned his money. That type
is no longer played up in the magazines
and newspapers. The “Interesting People”
in the magazines today are the people who
have rendered some service to the com-
unity in which they live. Once more, when
you change the stakes for which men play,
the game will lose none of its thrill. Do
you say, You have got to have material
profit to induce individual initiative and in-
ventiveness? The greatest inventiveness

(Continued on Page 4.)
THE QUESTIONS

Q (Mr. Hogan): Can't the people be educated to change public opinion to the right?
A: Certainly; that is exactly what I am pleading for.
Q: What rule have you for changing public opinion other than educating the common people as to what their rights are and how to get them? (Applause.)
A: That is the best way, but that operates only for the common people. What we need is some way to get this same idea to those who do not regard themselves as the common people.
Q: Hasn't money been responsible for murder, war, prostitution, slavery and starvation?
A: Not money, but the love of money.
Q: Are there many big business men who run their businesses on the lines laid down by Jesus?
A: There are beginning to be. I know some fairly significant business men who are doing it.
Q: Why should money be allowed to apply these very principles collectively instead of our applying them individually?
A: The government does apply them, and will, more and more. Until now we have socialized the unprofitable activities; now we must socialize the profitable ones.
Q: What is the reason that divinity is being commercialized?
A: I am afraid my brother has never been a preacher, or he would know that we do not go into the profession for commercial reasons. But why not pay teachers of morals as well as teachers of other things?
Q: Since the greatest men are those who serve the people in a representative capacity, usually governmental, why not give these ideas directly to the government?
A: Because, though we would arrive more quickly, we would not go so far.
Q: How does the teaching of Jesus differ from that of Moses?
A: Just as He compared it, when He said: "I come to fulfill the law of Moses."
Q (Same): Can the policeman, the soldier and the executioner be Christianized as well as the business man, and what kind of policeman, soldier and executioner would they be? (Laughter.)
A: The first two can, any way, more easily than the business man.
Q: Do you mean to say that the moral persuasion to business when the object of business in the last analysis is greed;
A: I don't agree with you that it is. As I pointed out, business once was, and should be again, social service.
Q: How can you Christianize business except by governmentally socializing it, as we have done in the parcel post?
A: Just as other forms of activity have been socialized—teaching, for instance.
Q: As long as property rights have always preceded human rights, how are you going to change that order?
A: They have not, always; they have sometimes, because of the standard of success we have set up. We are getting back to the old estimate.
Q: What is the necessity of a middleman in the selling and using of coal, for instance?
A: There is no necessity. It is simply an inevitable convenience of a complex society.
Q: Since preaching hasn't done much good for two thousand years, why wouldn't it be better to enlighten the working man as to his rights instead of asking the business man to be good? (Applause.)
A: In "The Inside of the Cup," Winston Churchill says: "You will never get what you call Socialism until Socialism is no longer necessary."
Q: You have laid stress on public opinion. Why did Ibsen say: "The strongest man is he who
A: If I understand the question I do not agree with the inference made. Excessive rents cannot be sanctified by their use for public benefits.
Q: If a liquor dealer sells his commodity at cost is he rendering a social service?
A: That is a purely hypothetical case! (Laughter.)
Q (Miss Rogolsky): Doesn't the law sometimes overrule public opinion when public opinion is right?
A: Temporarily; but law is nothing but crystallized public opinion. You can have anything you want if you want it badly enough.
Q: Would co-operative societies socialize business?
A: I think they would very largely help to do so.
Q: Why should money be allowed to take precedence over life?
A: It shouldn't.
Q: (Sent up in writing by a deaf and dumb member of the audience): Isn't wealth acquired through an excessive rate of rent and employed for worthy and useful ends—hospitals, libraries—better employed than if it were scattered in the form of better wages between isolated and divergent wills?
A: If I understand the question I do not agree with the inference made. Excessive rents cannot be sanctified by their use for public benefits.
Q: Is it not true that the primary motive in our desire to get money is to get comforts and luxuries, and the respect of the community is secondary?
A: I have never heard but one man subscribe to that opinion. American men today do not love softness.
Q: (Mr. Coleman): But don't you think that's true of modest sums of money—of us here, for instance?
A: Certainly, because most of us here don't make enough to win any prestige! (Laughter.)
Q: Since the greatest men are those who serve the people in a representative capacity, usually governmental, why not give these ideas directly to the government?
A: Because, though we would arrive more quickly, we would not go so far.
Q: Why should money be allowed to take precedence over life?
A: It shouldn't.
The Greater Problem
By Helen Kelker.

"Deafness, like poverty, snares and deadens its victims until they do not reason as the wrongfulness of their condition. They are incapable of desiring improvement. God help them! They grope, they stumble with their eyes wide open, they are indifferent. They do not realize their own bondage. We must not wait for the deaf to ask for speech, or for the submerged of humanity to rise up and demand their rights. We who see, who hear, who understand, must help them, must give them the bread of knowledge, must teach them what their human inheritance is. Let every science, every art, every branch of knowledge, every invention, every discovery, every teaching, every act of psychology, education, invention, economics, mechanics, and while you are working for the deaf child, do not forget that this is only part of a greater problem, the problem of bettering the condition of all mankind."

Q: Why should not the government apply these very principles collectively instead of our applying them individually?
A: The government does apply them, and we, more and more. Until now we have socialized the unprofitable activities; now we must socialize the profitable ones.

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Q: Since the greatest men are those who serve the people in a representative capacity, usually governmental, why not give these ideas directly to the government?
A: Because, though we would arrive more quickly, we would not go so far.

Q: How does the teaching of Jesus differ from that of Moses?
A: Just as he compared it, when he said: "I came to fulfill the law of Moses."

Q: (Miss deFord): You believe in the returning of the unearned inheritance. Is it not ironical to give these ideas directly to the government? A: Because, though we would arrive more quickly, we would not go so far.

Q: (Mr. Coleman): But don't you think that's true of modest sums of money—of policeman, soldier and executioner would be Christianized as well as the business man, and what kind of police officer, soldier and executioner would they be?

A: Temporarily; but law is nothing but the opinion of the people, of the community is secondary?

Q: (Mrs. Hoffman): Is the manufacturing of guns, liquor and patent medicines rendered service to society?
A: No, and in the future these businesses will be considered unlawful.

Q: What do you think of the income tax?
A: I think the income tax is a purely hypothetical case.

Laughter.

Q (Miss deFord): Do you think that public opinion, especially as expressed in the press, is right? A: Certainly not. But I do say that publicly our public opinion can make a man who is doing wrong do right.

Q: (Mr. Frazer): Do you believe the law is growing more or less moral?
A: I am not quite sure. I am still waiting for the deaf to ask for speech, or for the submerged of humanity to rise up and demand their rights. We who see, who hear, who understand, must help them, must give them the bread of knowledge, must teach them what their human inheritance is. Let every science, every art, every branch of knowledge, every invention, every teaching, every act of psychology, education, invention, economics, mechanics, and while you are working for the deaf child, do not forget that this is only part of a greater problem, the problem of bettering the condition of all mankind."
FORD HALL FOLKS

AS IT LOOKS TO ME
By George W. Coleman, Director of the Ford Hall Meetings

Last Sunday was banner night at Ford Hall in two particulars. We had the largest attendance yet at the "Folks" meeting in the afternoon, seventy in number, and young London and his assistants sold enough copies of this magazine to push the circulation for the first time up to the thousand mark. I really did not think we would hit it so soon. Slightly over eight hundred copies were sold that night as against less than four hundred the night before. That is a tribute both to Henry Wiese and to our own Sam Sickmayer, whose thumbnail biographical sketch so cleverly done by Miss Crawford met with widespread approval.

In one discussion we had Sunday afternoon in the F. H. F. meeting Mr. Victorson made an exceedingly thoughtful remark. After pointing out the unfair fact that the crowds we are obliged to turn away from our doors Sunday nights are the best possible advertisement our meetings could have, he said that he greatly enjoyed standing in the line outside with the crowd waiting for the doors to open because of the remarkable spontaneous discussions that take place in the gathering. "I have," he said, "the greatest interest in the psychology of the thing, and that often the truth is greater than what he got from it than greater than he got from the Ford Hall meetings themselves."

And that gives me the chance to say that I, too, enjoy being with the people in the line outside, and that is the reason I have from the beginning walked up and down the line on both sides of the building talking with the people whom I knew every Sunday night. I like to talk personally with the Ford Hall people, and I like to have them talk to me. That is about the only chance I get to chat with the most of them. Let me right now invite any one of you to open up a conversation with me any time you see me passing by the line, and you feel so disposed.

That educational plan we are working on is growing steadily, although we are not yet ready to render a decision or go into details. It is quite evident, however, that there is a group who would like, under legislation, what we wish.

The next Ford Hall Folks meeting comes Dec. 14, at 3:30 o'clock. Everyone who is interested is welcome. Just drop a line to Miss Crawford a few days ahead telling her that you are coming.

The Manchester, N. H., Open Forum started last Sunday night. I am hoping to hear very good things from it.

The Master of the South Dakota Grange and his wife were with us last Sunday night on the platform. They had heard about us while they were attending the meeting of the National Grange in New Hampshire and came down especially to study our work on their own account. They went away highly pleased.

It is delightful to notice how some good people are finding out that we are neither bigoted nor crazy at Ford Hall,—only dead in earnest and trying to be fair to everybody, that is all.

We were all glad to have one Sunday night when it didn't rain. It will be good to have Norman Hapgood on our platform again next Sunday night. I count him one of the most virile forces for good in America. He will give Harper's Weekly, before he is through with it, something of the prestige it had in the old days. It is great fun to watch it grow every week under his guiding genius.

If Peter Clark MacFarlane shows us that he can talk anywhere near as well as he can write, we will be in danger of making him "a little tin god on wheels." It will be good to have Norman Hapgood on our platform again next Sunday night. I count him one of the most virile forces for good in America. He will give Harper's Weekly, before he is through with it, something of the prestige it had in the old days. It is great fun to watch it grow every week under his guiding genius.

Do you know it isn't an easy thing for anybody to devote himself to the welfare of others? We think sometimes that the rich men ought to do that kind of a stunt. Most of us appear rich to someone, and he doubtless thinks we might easily do a good deal more for others than we do. Did you ever try to keep at doing for others day in and day out the year around? Some rich men do that, and many poor men do it. Do we who are neither rich nor poor?

So Brother Strayer thinks we can't sing as well as his folks do in Rochester? I am glad he told us so, for that will make us try harder to do better. But I think there is a very good reason for it. From what I've heard, I don't believe they have such a well-organized audience as we do. It makes a great difference whether people have ever been used to singing together before. I think we do wonderfully well and believe at the same time that Mr. Guterson can help us to do much better. The chorus is growing in healthy fashion. As it gets stronger, we will get more and more help from it.

How easy it is for us to lay the blame for our failure upon our employer, upon this political party or that, upon the tariff, the chiggers, the boojee-keel—upon everything under the sun except ourselves. To those who complained at the heavy taxes Poor Richard replied, "We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly." And Shakespeare said, as you will remember, "This fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

Other Meetings

Wells Memorial Institute, 937 Washington Street, Tuesday, Dec. 2, at 8 P. M. Better House of Working People, by George B. Gallup.


The Sunday Commons, at Huntington Hall, Sunday, Dec. 14, at 3:30 P. M., Dr. Charles Fleischer, leader.

School Voters' League, at Ford Hall, Saturday, Dec. 6, at 10:45 A. M., Some Aspects of the Feminist Movement, by Norman Hapgood. 90c.
And that gives me the chance to say that I, too, enjoy being with the people in the line outside, and that is the reason I have from the beginning walked up and down the lines on both sides of the building talking with the people whom I knew every Sunday night. I like to talk personally with the Ford Hall people, and I like to have them talk to me. That is about the only chance I get to chat with the most of them. Let me right now invite any one of you open up a conversation with me any time you see me passing by the line, and you feel so disposed.

That educational plan we are working on is growing steadily, although we are not yet ready to render a decision or go into details. It is quite evident, however, that there is a group who would like, under inspiring guidance, to gain a closer knowledge of the practical every-day details of local government. The committee appointed to study the matter made through its chairman, Mr. Foster, a very comprehensive and interesting report. After an hour's discussion, the matter was recommitted to them for still further condensation with instructions to report as soon as they could. If you think you might be interested in such a class meeting in the evening one a week, for which the charge would be only nominal, send your name and address to Miss M. C. Crawford, Ford Building, Boston.

Our F. H. F. meetings every third Sunday afternoon are growing fast in interest and in importance. We inaugurated a new idea last Sunday by having a specially invited speaker for the last fifteen minutes of the meeting. Mrs. Jessie J. Hodder, the superintendent of the Woman's Reformatory at Sherburn, gave us a very intimate talk about her neighborly work in the West End when she was at the head of the Social Service Department of the Massachusetts General Hospital. Then nearly seventy of us had a buffet supper together, each one paying twenty-five cents. For an hour or so we ate together and indulged in delightful social intercourse.

If Peter Clark Macfarlane shows us that he can talk anywhere near as well as he can write, we will be in danger of making him "a little tin god on wheels."

Do you know Miss Bessie Polsky, who generally sits pretty near the centre of the central section of seats on the floor? Quite frequently she propounds a question and it is always a thoughtful one. She keeps books all through the week, but Sunday night in Ford Hall she is as keenly sensitive to everything that goes on as if that were her chief business in life. It is just because we have so many men and women, who, like Miss Polsky, are all absorbed in the evening's program, that we have such a remarkable audience, a fact well attested by scores of speakers.

Published weekly by the Ford Hall Associates, whose work is to create, assemble, and distribute ideas that will help men and women, organizations 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. All business communications should be sent to Miss Mary C. Crawford, Treasurer, Ford Building, Boston, and all communications intended for the editor to The Thomas Dreier Service, University Press, Cambridge, Mass. Subscription Price: $1.50 for 26 numbers.

Wells Memorial Institute, 987 Washington Street, Tuesday, Dec. 2, at 8 P. M., Better Houses for Working People, by George B. Gallup.


The Sunday Commons, at Huntington Hall, Sunday, Dec. 7, at 2:30 P. M., Dr. Charles Fleischer, leader.

School Voters' League, at Ford Hall, Saturday, Dec. 6, at 16:45 A. M., Some Aspects of the Feminist Movement, by Norman Hapgood. 50c.


School of Social Science, at Lorimer Hall, Monday, Dec. 1, at 8 P. M., Efficiency in Legislation—Senate Scenes, by Mrs. Emily Montague Bishop; and Keeping Tabs on Congress, by Lynn Haines. 10c.

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FORD HALL FOLKS

FAIRNESS SATISFIES.
By George W. Coleman.

Why not face the facts clear-eyed—employ­er and employee alike? If the men don’t won’t tell what his profits are, it is because he is ashamed of them or because he is afraid some one will get them away from him. The employee doesn’t know what the profits of the business are, he is sure to exaggerate them and wonder why he gets so little.

Here is a concern doing an annual busi­ness that runs into a score of millions of dollars. The profit each year is about three and a half per cent. There are eight thousand employees, among the best paid in general industry. If all the profits were given to the employees they would each of them get about a ten per cent. increase in wages or salary, as the case might be. There are some I. W. W.’s and Socialists among those employees who probably think they are being robbed of the fruits of their toil. There are labor union men among them who undoubtedly believe that a raise of ten per cent. in wages all around would still leave the concern a big rake-off. But probably there isn’t one of them who would be willing, if he were running a business, to pay his men so much that he himself could make only a three per cent. profit on the business done. In fact, it couldn’t be done by any one except the most able and hard-working men with long experience and on the scale of millions. Now those are the hard, stubborn facts in regard to that one industry. Over against them is the widely prevailing notion among the workers and among social reformers that a fair division of the products of labor would give every workingman from two thousand to twenty-five hundred dollars a year instead of the pitiable five hundred he is now receiving. The truth of the matter is, I am told, that if all the profits in all lines of business were divided up among all the employees, share and share alike, each one would get an increase of only about two hundred dollars a year. Now if these facts were known in the large and as to each industry, if they were explained and elucidated until every one

NEXT SUNDAY’S SPEAKER.

There are still some journalists in America whose opinions are worth respecting for the reason that these men are endowed with a high order of intelligence—and wield pens both unprejudiced and unju­diced. Norman Hapgood is conspicuously of their number. This winter, in his work on Harper’s Weekly, Mr. Hapgood is himself one of the department of the drama. His equipment for this is exceptional. For not only is he a critical reviewer of many years’ standing, but he also possesses the social spirit so important to any correct judgment of work in our own time. It should be very informing to hear him discuss on our platform, next Sunday, “The Modern Drama As A Social Force.”

THE STORY OF LOUISE ADAMS GROUT.
By Mary C. Crawford.

A S the Adams in the middle of Miss Grout’s name would seem to indicate, this member of the Ford Hall group is of old New England line­age. She calls herself laughingly “a Yankee of the Yankees”—yet sees no incongruity in having transferred her ener­gies from the ancestor worship of the D. A. R.’s to the service of the Socialist party, whose executive committee she is a member.

“Knowledge of Socialism and of Ford Hall came to me about the same time,” says Miss Grout, “through Alexander Irvine. Socialism seemed to me a method of solving all social problems, so I at once affiliated myself with the Party. Ford Hall, on the other hand, seemed to offer a splendid opportunity of getting in close touch with all kinds of men and women. And that, too, I value greatly, not only as a Socialist, but as an individual. I am also glad that Ford Hall has the definite, though unobtrusive, religious background which differentiates it from many Porum move­ments in other cities.”

For, without being a religiousist, Miss Grout believes in religion. She offers as an example of an unprejudiced Christian of our own day as I have ever met. “Indeed, I think she would take first rank in that way among the women that I

HOW TO SOCIALIZE A COMPETITIVE WORLD.

(Continued from Page 1.)

ist, the missionary. It is just as exciting to invent some new social machinery to enable people to get along together better as it is to invent some new kind of locomotive or aeroplane—to invent something to put back money into the community as something to extract from it everything one can. That game is social—it is Christian.

We have to say every day, as Jesus did, “This is my body, which is broken for you; this is my blood, which is shed for you.” It is pitiful to see how our bodies are broken and our blood shed today, until at last the waste becomes greater than the repair, and we die. But for what is your body broken and your blood shed? What account have you to give of your life? This new measure of success must be applied all along the line. We must ask of ourselves that same stand­ard. What is the measure of your life—to serve or to get? It isn’t true that “the world owes you a living; YOU owe the world a life. How have you spent and how are you going to spend it?”

Friends Who Are Coming

Dec. 7—Norman Hapgood, “The Modern Drama As A Social Force.”
Dec. 11—Miss Mary P. Follett of Boston, "The Social Centre and the Democratic Ideal." Dr. John Lovelhor Elliott of New York, "The Social Centre and Direct Action.”
Dec. 21—Prof. Charles Zueblin, "Walt Whitman, Prophet and Democrat.”

The New York Times Union of
The Adams in the middle of Miss Grout's name seems to indicate, this member of the Ford Hall group is of old New England lineage. She calls herself laughingly "a Yankee of the Yankees"—yet sees in incongruity in having transferred her energies from the ancestor-worship of the D. A.'s to the service of the Socialist party, of whose executive committee she is a member.

"Knowledge of Socialism and of Ford Hall came to me about the same time," says Miss Grout, "through Alexander Irving. Socialism seemed to me a method of solving all social problems, so I at once affiliated myself with the Party. Ford Hall, on the other hand, seemed to offer a splendid opportunity of getting in close touch with all kinds of men and women. And that, too, I value greatly, not only as a Socialist, but as an individual. I am also glad that Ford Hall has the definite, though unspoken, religious background which differentiates it from many Forum movements in other cities."

For, without being a religiousist, Miss Grout believes in religion. She offers about as fine an example of the social-minded Christian of our own day as I have ever met. Indeed, I think she would have taken first rank in that way among the women that I know. With an income which would enable her to enjoy almost every luxury—excluding an annual trip to Europe—she puts all her time and a very great deal of her money into the advancement of men and women. Her home on Newbury Street is lined with books which pertain to the days when the affairs of the Browning Society were a paramount passion with her. But her desk is as high with pamphlets, reports and circulars, by means of which she organizes the popular educational lectures given in Tremont Temple Monday evenings throughout the winter under the auspices of the Boston School for Social Science.

This school, maintained by small contributions and by ten-cent admission fees, has been described by Benjamin Mays as a "went every time to get the best possible results for the concern, knowing that their just share was certain to come to them."

At St. Helena, Las Casas said to Napoleon: "Sire, at Potsdam, I believe you, I would have taken the sword of Frederick the Great, and would have worn it."

Napoleon answered as one would answer the prattle of a questioning child, "I had my own."