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Ford Hall Forum

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Ford Hall Folks

A MAGAZINE OF NEIGHBORLINESS

VOLUME II NUMBER 6

NOVEMBER 30, 1913

PRICE FIVE CENT

HOW TO SOCIALIZE A COMPETITIVE WORLD*

By PAUL MOORE STRAYER

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 men 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...

does not see what he has done, as the soldier does when he looks around the battlefield. To increase the price of oil or sugar seems very innocent, and it brings in the millions; and the man who does it never knows the suffering and hardship he has caused all along the line. (Applause.) William James says: "We need in our present-day life something that will produce the moral equivalent of war." Money does not do it. But just so long as we count a man's success on the basis of the money 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. (Applause.) You can't get rid of the game; and you don't want to. But you can change the rules of the game, and if you do that, then the game itself is changed. (Applause.)

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 fulfilment 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.

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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 soldier 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 generation the man who could control the surplus 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 lordship of gold. Any man can make money if he will pay the price, and these perfectly splendid fellows who want to be great have sought greatness by the easiest and cheapest 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 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 you, let him be your servant." The adoption of that simple rule would change the game, and life on earth would be more like the heavenly life. (Applause.) It is a revolutionary measure of success; but it has already been adopted in many quarters—by the physician, the teacher, the artist, the scientist, the minister, the welfare 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, was he? The hour has struck when this same measure of success must be applied 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. You and I and all of us are responsible 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 becoming very visionary, when I talk of Christianizing business. But our modern civilization means nothing if it doesn't apply to business, because most men today are spending

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. I used to pity men who had to deal with things instead of people or ideas, but I think now the business man has one of the greatest of opportunities 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. (Applause.) 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, almost 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 community in which they live. Once more, when you change the stake 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 inventiveness? The greatest inventiveness in

(Continued on Page 4.)

THE QUESTIONS

Q (Mr. Brown): In changing the rules of the game of life, shouldn't we change the individuals with them?

A: Of course, we do change the individual to get him to play by the new rules.

Q: Is it not a waste of time to apply 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 social life.

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 stands alone?"

A: I don't know why he said it, but it isn't true. The strongest man is he who stands against public opinion only when it is wrong.

Q: No matter what the standard of success is, there are always great men. How do you account for it?

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: 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: Is it a fair return to the community when a man who has accumulated much money leaves one-quarter to the public and three-quarters to his family?

A: It is not; and the income and inheritance taxes will some time remedy that.

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 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 (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 not the government 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 fulfil 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.

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Q: No matter what the standard of success is, there are always great men. How do you account for it?

A: I cannot account for it. All we can do is to see that the standard of the future is the standard of Jesus.

Q: How can you compare business and teaching when business requires an investment and teaching does not?

A: Money is stored up personal energy, and teachers must invest much personal energy.

Q (Mr. Sackmary): Is it not ironical to ask us to give our life and blood when we already do so, and the great capitalists do not?

A: I did not mean to be ironical. I say, you are doing it now, and I ask, for what? If we expect these men who must still be Christianized, to change their standards, we must change ours, too.

Q: Do you think that public opinion, especially as expressed in the press, is always right?

A: No. But we have each our little share in it, and we must see to it that our part of it is right.

Q: What do you think of the income tax?

A: I think very highly of it. I may not approve all its details, but I thoroughly believe in its principle, and that in a few years it will include all the surplus wealth of individuals.

Q: How can public opinion be changed unless someone first stands alone to start it?

A: Very few men today are right all alone. Even the pioneers are likely to have companions.

A: That is a purely hypothetical case! (Laughter.)

Q (Miss Rogolsky): Doesn't the law sometimes overrule public opinion when public opinion is right?

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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 (Mrs. Hoffman): Is the manufacturing of guns, liquor and patent medicines rendering service to society?

A: No, and in the future these businesses will be considered unlawful.

The Greater Problem

By Helen Keller.

"Deafness, like poverty, stunts and deadens its victims until they do not realize the wretchedness 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 miss everything in the world that makes life worth living, and yet 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 liberties. We who see, we who hear, we who understand, must help them, must give them the bread of knowledge, must teach them what their human inheritance is. Let every science do its part—medicine, surgery, otology, psychology, education, invention, economics, mechanics. And while you are working for the deaf child, do not forget that his problem 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 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?

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Q: How does the teaching of Jesus differ from that of Moses?

A: Just as He compared it, when He said: "I come to fulfil 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 as a Christian minister that the public can make that which is morally wrong, morally right?

A: Certainly not. But I do say that public opinion can make a man who is doing wrong do right.

Q: The saloon is recognized by the church and the home as a great evil. Why hasn't public opinion wiped it out?

A: That is one of the mysteries of our present-day life. But all of a sudden that very thing is going to happen. (Laughter and applause.)

Q: Will a man stand aside for public opinion if it stands between him and his bread and butter?

A: No, but it isn't true that a man will lose his bread and butter who conducts his business according to the rules of Jesus.

Q: Didn't Confucius and Buddha teach morals before Christ?

A: Certainly.

Q (Miss deFord): You believe in the income and the inheritance tax. Do you believe in the returning of the unearned increment of the land to the people, according to the principle of Henry George?

A: I am not quite sure. I am still waiting for light on that subject.

Q (Mr. Frazer): Do you believe the world is growing more or less moral?

A: It is climbing fast up the golden stairs!

Q: Did public opinion or the solidarity of the workers settle the Lawrence strike?

A: Public opinion. Strikes have never been won without public opinion back of them.

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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 Dr. Wise and to our own Sam Sackmary, whose thumb-nail 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 obvious 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 there. He said the psychology of the thing was immensely interesting, and that often he got values from it greater than those 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 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 guid-

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."

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,

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 so heterogeneous an 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. Gutterson 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 boll-weevil—upon everything under the sun except ourselves. To those who complained of 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, "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings."

Other Meetings

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

Public Library, Thursday, Dec. 4, at 8 P. M., Raphael, the Decorator, by Mary Augusta Mullikin. Sunday, Dec. 7, at 3 P. M., The Ides of March and Pompey's Theatre, by S. Richard Fuller.

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School Voters' League, at Ford Hall, Saturday, Dec. 6, at 10.45 A. M., Some Aspects of the Feminist Movement, by Norman Hapgood. 50c.

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 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 once 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 I. 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.

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."

* * *
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.

Ford Hall Folks

Edited by Thomas Dreier.

PUBLISHED 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. 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.

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Other Meetings

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Lowell Institute, at Huntington Hall, Wednesday, Dec. 3, at 5 P. M., Some Types of English Poetry, by Prof. G. H. Palmer. Monday, Dec. 1, and Thursday, Dec. 4, at 8 P. M., The Sea in English Poetry, by Alfred Noyes. Tuesday, Dec. 2, and Friday, Dec. 5, at 8 P. M., The Influence of the Bible on Civilization, by Prof. Ernst von Dobschütz.

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

Telephone Fort Hill 3456

MISS S. A. SMITH

294 Washington St.—BOSTON—217 Old South Bldg.

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FAIRNESS SATISFIES.

By George W. Coleman.

Why not face the facts clear-eyed—employer and employee alike? If the employer 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. If 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 which are both unpurchased and unprejudiced. Norman Hapgood is conspicuously of their number. This winter, in his work on *Harper's Weekly*, Mr. Hapgood is himself covering 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.

AS 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, 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 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 Forum movements in other cities."

For, without being a religionist, 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 take first rank in that way among the women that I

the world is that of the explorer, the scientist for Socialism through any channel that opens.

Which brings me to say that Miss Grout is the Socialist member of Ford Hall's committee of citizens, and never fails to respond with alacrity to any call made upon her for counsel or service. Moreover, she is always a charming and genial person, thus refuting the common notion that Socialists are necessarily contentious and unamiable.

HOW TO SOCIALIZE A COMPETITIVE WORLD.

(Continued from Page 1.)

tist, 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 broke 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."

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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 had mastered them, wouldn't it do away at once with a good deal of this moonshine about the employee being robbed by the employer? And wouldn't it also tend to reduce exaggerated profits wherever they exist and thus benefit the public as well as the employee?

The time is fast coming, if it is not already here, when there is to be a democracy of interest in regard to big business affairs. When eight thousand manual workers join hands with eighty brain workers to make a given product in competition with all other workers the only sound and stable basis for such a gigantic piece of co-operative enterprise is a partnership wherein each group of workers is permitted to know what are the fruits of all their toil, who gets them, and why they are entitled to them. An organization welded together on that principle would be simply invincible. Instead of spending any energy trying to get the best of each other they would then strain every nerve 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, had I been you, I would have taken the sword of Frederick the Great and I would have worn it." And Napoleon answered as one would answer the prattle of a questioning child, "I had my own."

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This school, maintained by small contributions and by ten-cent admission fees, has been made self-supporting by dint of much hard work on the part of Miss Grout and her associates, and offers an inspiring object lesson of what might be done for social advance in almost any large city—if there were a Miss Grout to do it. This year it gives two courses, one on efficiency in daily life, whose lecturers are all non-Socialists; and another, after Christmas, when Socialists of different types will talk on subjects which reflect various phases of the Vision. The organizing brain behind all this is Miss Grout, who, for all that she is strongly a party member, believes that the coming of the Co-operative Commonwealth can be most effectively advanced by permeating public opinion with the principles of Socialism and by work-

money into the community, as something to extract from it everything one can. That game is social—it is Christian.

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Jan. 4—Dr. Stanton Coit of London, "The Ethics of Marriage and Divorce."

Jan. 11—*Symposium*, "What Is the Matter With Our Public Schools?" Miss Margaret Slattery of Fitchburg and others to be announced.

Jan. 18—Bishop Charles Williams of Michigan, "Why I Work for the Single Tax."

Jan. 25—Dr. Albion Woodbury Small of Chicago University.

Feb. 1—Alexander Irvine of New York.

Feb. 8—Prof. Edward A. Steiner, "The Inter-National Mind and the Inter-Racial Heart."

Feb. 15—*Symposium*, "Breeding Men." Speakers to be announced.

Feb. 22—Charles Brandon Booth, "The Case for the Prisoner."

March 1—Leslie Willis Sprague of Chicago.

March 8—*Symposium*, on "Journalism." A. J. Philpott of the *Boston Globe* and others to be announced.

March 15—Rev. Harry Ward, "The Challenge of Socialism to Christianity."

March 22—Rev. Frank O. Hall of New York, "The Moral Law."

March 29—John Cowper Powys of England, "The Economic Aspects of Woman Suffrage."

April 5—Mary Church Terrell, "Uncle Sam and the Sons of Ham."

April 12—Dr. Thomas C. Hall of New York.

April 19—Prof. Walter Rauschenbusch.