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The INTER-NATIONAL MIND and the INTER-RACIAL HEART

By Edward A. Steiner

The prophet presents the truth, the apostle disseminates it, the scholar analyses it, the people receive and approve it, and the statesman finally enforces it upon tablets of stone as the law of the land. Between prophet and statesman endless ages pass.

Somewhere back in the beginning a man saw God as one, above all and over all. Another man discovered the corollary truth, that man is not. Unfortunately, the man who saw this truth for the first time was swallowed by a whale, and kept there by a doubting generation. We have all doubted the lesser miracles. The real miracle isn't the mouth of the fish that swallowed Jonah, the big heart of the man. In that dim phrase, from mankind, believing in Jehovah his private deity, and himself as the one—that he should have a heart big enough to carry his message across the sea as the miracle. The initial miracle New Testament isn't that a star hung over Bethlehem, but that two thousand years of men of different races should gather and camp together under Messiah. Whether Jesus turned wine may be doubted or believed says: "The Terrible Meek" are entering into their inheritance, and it cannot be so far away when out of the mouths of babes and sucklings strength shall be ordained, and not out of the mouths of pistols and blunderbusses.

While the inter-national mind is being created, and we are beginning to learn how to live together on one globe amicably, there is a phase of the problem that has not passed the stage of the prophet. The question now is: "How can different races and nations live together amicably in one country?" The ethnic wedge has been driven deep into the consciousness of men, and the people who are ethnically separated seem to be wider apart than ever before. The white man must realize that at the present time all the race problems are of his own creation. The only way to solve them is for each race to remain in the environment in which its own race problems have developed. Then every white man would have to leave the United States, for this environment was created for the red man. (Laughter.)

I have studied American history rather carefully, and from the sources. I have not yet discovered a single document which says that any Indian sent an engraved invitation to Columbus to come over here. We created for the Indian race characteristics which he never possessed, and gave him new characteristics because of the environment we made for him. I like to impress upon my American friends that not so long ago their ancestors were savages. If the Romans had come among the British as we did among the Indians, with the three R's—reading, writing, and arithmetic, then the only good Britons would have been dead Britons. (Applause.)

We went to the black man's country and forcibly brought him here. The only immigrant who did not come of his own accord. He raised our cotton, sugar, indigo, and did savages recognize each other by their tattoo marks. I doubt if a fellowship which contains destroying our labels is to think of the world over, you will find the essentially alike everywhere—the human. (Applause.)

The other thing which we have to do besides destroying our labels is to think if we are not after all debtors to one another. We are all interrelated, and owe one to another practically everything we have. The only thing we can do to be absolutely socially and economically alike everywhere.
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We went to the black man's country and forcibly brought him here—the only immigrant who did not come of his own accord. He raised our cotton, sugar, indigo, and the Civil War. For what we have done we must pay, for no nation escapes the wages of sin. (Applause.) There is nothing so precious in God's sight as human endeavor, of sin. (Applause.) There is nothing so precious in God's sight as human endeavor, and its wages will have to be paid; if not now, then through the ages, with desperately big interest.

Then, when we could not consume all our own cotton, our passion for ethnic color sent us to the yellow man's country, and persuaded him with the aid of a few gun-boats to open his gates to us and trade with us. Again, when we needed our coal mined, the men of muscle of southern and eastern Europe were invited to come. Thus are we responsible for the race problem.

We are all interrelated, and owe one to another practically everything we have. The only thing we can do to be absolutely fair to ourselves and others is to acknowledge that indebtedness.

We always say the people who come to us are the scum of the earth. We forget that scum is never at the bottom, but always at the top. (Laughter.) We also forget that these people come from the very seat of civilization and culture; that if they do not bring it in their own minds and hearts, it is not because they have not been hungry for it, but because conditions have kept it from them. We must judge them as the farmers judge milk, by the cream. We do not want to be judged, ourselves, in politics by certain senators or governors or mayors, but, as we have a right to be judged, by the great men who have risen above the mountain tops of their own country, and have come to belong to the world. And so we must adjust ourselves if we possibly can, in relation to these people who come to us, to those who rise above their mountain tops, that we may be benefited by what they have given and are still giving us.

The other thing we need is to look at one another with a tremendous lot of sympathy. Whether we have ascended from the monkey or descended from Adam, we all need it. We have learned in Iowa that we can't (Continued on Page 4.)
THE QUESTIONS

Q: Why do the immigrants, particularly those from Russia and Italy, crowd into the cities instead of, as in South America, being sent to the farms?
A: Why don't I come East and "take up a farm," That would be easier than for the immigrant to go West and "take up a farm." The land is in the hands of speculators all over the country.

Q: How can you expect the development of the inter-racial heart when the economic strife sets races against each other?
A: While the economic struggle does help to intensify race problems, the race strife is most intense where the economic struggle does not exist.

Q: (Mr. Sackmary) Isn't woman suffrage, where all women meet in friendly intercourse, a splendid entering wedge for brotherly love among races?
A: I should say that all movements which are tending toward democracy are such wedges.

Q: (Mr. Greene) Have you any scheme for distributing these brothers who come to us?
A: I have lots of schemes, but no takers. (Laughter.)

Q: Hasn't the economic situation a good deal to do with it all?
A: Yes, but it doesn't matter what nation takes a job from another; the thing has nothing to do with the real race problem.

Q: What right have you to say our forefathers were savages when the foundation of our civilization comes from them?
A: The only right I have is that I have studied the history of primitive man.

Q: What is the fundamental motive behind the present immigration bill?
A: There is a common feeling in the United States, expressed by the labor unions and by the people who think the immigrant undesirable, that the country is overcrowded. These are the people who are trying to have this bill passed.

Q: Are you opposed to the literacy test, and if so, why?
A: If by it they mean to restrict immigration, I am opposed. If by it they mean to restrict in any group which trades upon its nationality, I'm for it.

Q: (Mr. London) Should we not put our sympathy into operation by sending it to Mr. Gullerson, who is ill?
A: (Mr. Coleman) If the meeting so wills, Miss Crawford will convey our sympathy to him. (The matter was then put to vote and carried.)

Q: (Miss Rogolsky) How can we kill race prejudice when a college professor approves of the massacres of the Jews in Russia?
A: I should like to see that professor and tell him what I think of him.

Q: (Mrs. Blanchard) Is it possible to legislate against the steamship companies which induce the peasants to come here by misrepresenting conditions?
A: That can be done only on the other side. In Italy and Hungary there are strict laws against it.

Q: Speaking of the other side, I have been taught that there is a country on the other side of death. Do you think the people over there call us immigrants, and hate us?
A: I am not a spiritualist.

Q: We had our greatest immigration into this country the years of our greatest panics. Is there any connection?
A: The fact isn't true.

Q: Would it advance the development of the inter-racial heart freely to admit Chinese and Hindus?
A: We don't admit anyone freely. The difficulty with the Orient is that so many would come that we could not assimilate them, and they would most likely assimilate us.

Q: Have you read Professor Ross's articles in The Century, and what do you think of the last one especially?
A: Professor Ross went out to find a definite thing, and so of course he found it.

Q: Do you think these immigrants degrade labor on the Pacific Coast?
A: No one can degrade labor. They have not lowered the wage, if that is what you mean. They are not liked because they do stand up for their rights.

Q: What do you think of the American party. He should also refuse to take part in any group which trades upon its nationality. (Applause.)
Q: (Mr. Fraser) What do you think of the present industrial situation of the negroes in the South?
A: That is the most pathetic thing we have to deal with in the race problem. But in the South the younger people are beginning to think with the inter-racial mind.

Q: How is it possible to have an inter-racial heart when there are so many conflicting religions?
A: There are no conflicting religions. The religion we all believe in America is based on God-consciousness and a brotherly relationship between mankind. The religion we care of a general basis is the one we all attend.

Q: Why don't you recognize that labels you spoke of are marks of hate, racial pride? The labels we put upon other people wouldn't pass the Pure Food Law. We have got to put on the right label and stick to it. You can't be a superior man and hate any other man.

Q: Wouldn't the international language Esperanto, help develop the inter-racial heart?
A: Of course. But until we all learn Esperanto, we have one glorious language here. Let's all speak good English first.

Q: They say that "he who is hungry has a different conception of prejudice?"
A: I don't believe economics has anything to do fundamentally with race prejudice. But there is a greater hatred toward two races coming into economic conflict than toward another.

Q: Aren't there different conceptions of the deity, separating men into sects, a barrier to the inter-racial heart?
A: There are no different conceptions of the deity in the civilized world. There are a few men now who couldn't say the Lord's Prayer. If people want to keep honest, let them; but I don't want to be there.

Q: (Mr. Bodfish) Wouldn't it be better to restrict immigration until we have a distribution, since foreigners set themselves, and thus cause racial prejudice?
A: Perhaps that is so.

Q: How can we make our churches
A: Yes, but it doesn't matter what nation takes a job from another; the thing has nothing to do with the real race problem.

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Q: Are you opposed to the literacy test, and if so, why?

A: If by it they mean to restrict immigration in numbers, and that is essential to the well-being of those already here, then it should be applied. But it is not a fair test.

Q: If we seek for the truth shall we find it?

A: I have always found truth when I was really truthfully seeking truth.

Q: Do you consider the hatred exhibited by many a natural instinct, or can it be wiped out by evolution?

A: I don't believe it is natural, because children of different races live together more happily. I have tested this in my own classes, and found that the most race prejudice comes from something he had read.

Q: Are not our broadening religious sympathies, our public schools, and institutions like the Boy Scouts, a help in the direction of the inter-racial heart?

A: Yes, of course. On any high plane we become supra-racial. That is true here in this class.

Q: What is the policy of the National Association of Manufacturers toward immigration?

A: They have not taken me into their confidence.

Q: If all races should be one, what do you think of mixed marriages between Jew and Gentile?

A: Love is supra-racial. But such marriages to be happy must be on some higher spiritual basis than a narrow racial creed.

Q: They say that "he who is human belongs to the whole universe." Is there any connection?

A: The fact isn't true.

Q: Would you advance the development of the inter-racial heart freely to admit Chinese and Hindus?

A: We don't admit anyone freely. The difficulty with the Orient is that so many would come that we could not assimilate them, and they would most likely assimilate us.

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Q: Don't Japanese immigrants degrade labor on the Pacific coast?

A: No one can degrade labor. They have not lowered the wage, if that is what you mean. They are not liked because they stand up for their rights.

Q: What do you think of the American Federation of Labor, which is against immigration, and is made up of immigrants?

A: Let us be charitable. They honestly think they must defend themselves.

Q: Is it because of racial prejudice that residential neighborhoods in our cities change, or is there a good, valid cause?

A: Of course race, or, rather, class prejudice is a valid reason, and has economic consequences.

Q: (Mr. Meltzer) How can you say that the Boy Scout movement brings about the inter-racial heart when it fosters war?

(Applause.)

A: My boy is a Scout, and he hasn't wanted to kill anybody yet. All he has learned is good.

Q: What is your religion?

A: I am a Christian. I have a broad religion which includes mankind.

Q: What do you think the Almighty's definition of a foreigner is?

A: I haven't seen the dictionary which is published up there.

Q: Wouldn't the following of the principles of Jesus be a complete solution of the race problem?

A: I haven't the slightest doubt of it.

Q: What political party should a naturalized immigrant belong to?

A: He is then, an American citizen, and he must use his own judgment. He ought to be above everything else an American and vote for the man rather than for the party.

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He should also refuse to take part in any group which trades upon its name.

(An applause.)

(Mr. Fraser) What do you think of the present industrial situation of the workers in the South?

That is the most pathetic thing to deal with in the race problem in the South. The younger people are the ones most ready to think with the inter-nationalists.

How is it possible to have an interest in the heart when there are so many conflicting religions?

There are no conflicting religions, Mr. Bodfish, and at heart they are all based on the same religion we all believe in America—on God-consciousness and a vitality between mankind.

(crowd)

Why don't you recognize that when you spoke of are marks of health I pride?

The labels we put upon other people—let us not pass the Pure Food Law. We got to put on the right label and have it. You can't be a superior man any longer.

(Wouldn't the international language, ranto, help develop the inter-nationism)

Of course. But until we all learn into ranto, we have one glorious language.

They say that "he who is honest will be known even to his dog." Is that one of the causes of public indifference?

I don't believe economics has got to do fundamentally with race conflict.

But there is a greater hatred as races come into economic conflict.

Aren't there different conceptions of sex, separating men into sects, a barrier to the inter-racial heart?

There are no different conceptions of sex in the civilized world. There are men now who couldn't say the Lord's Prayer. If people want to keep their sex, let them; but I don't want to hear about it.

(Q, Mr. Bodfish) Wouldn't it be disastrous to the race to have free immigration until we have solved the problem of racial prejudice?

Perhaps that is so.

(Q) How can we make our church a practical way to contribute more to the social movements?

The whole musical program was immensely pleasing and her understanding and appreciation of what we are working toward was most aptly expressed. Madame Morey has oratorical as well as musical abilities of an exceptional character. Not one man in a thousand nor one woman in twenty thousand could have stood up before that audience and expressed themselves as forcibly.

Our Town Meeting Moderator and Mrs. T. M. Moderator are together, a god-send to our Ford Hall work. They supply the missing link that was so much needed at just this stage of our development. Mr. and Mrs. W. H. Foster, to call them by their real names, are in a position to help our Ford Hall folks in many personal ways that would be utterly impossible for me. Only last week their kindly offices were invoked to help straighten out a little marital difficulty which might have been left to develop into a very unfortunate situation. It is a good thing to know where you can go when you are in genuine need of a wise, trustworthy counselor.

WHAT MADAME MOREY THINKS OF FORD HALL.

It is worth while perpetuating some of the kind things that Mme. Beale Morey, who led the splendid singing at last week's meeting, said to us in her introduction of the last number.

"I have known these Ford Hall meetings for only the past three months," said Mme. Morey, in part, "but so far as I know there is neither in this country nor in any other a meeting like this one. You are willing to conserve the old where it is good, but you have your faces toward the rising sun."

ONE OF THE FAMOUS BOOTH FAMILY TO SPEAK HERE.

There have been two famous Booth families in our time, the actors and the social workers. A member of the latter class is to come to us next Sunday to speak on "The Case For the Prisoners," a subject in which he has had a lifetime's training through the redeemable work for men who are down.
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"Ring Out, Wild Bells."

THE AMERICAN MONTHLY.

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FORD HALL FOLKS

LITTLE LETTERS FROM THE PEOPLE

A WELL DESERVED REBUKE TO THE "MOVIES."

Editor Ford Hall Folks:

As a representative of the general public, I appeal to your columns to remedy, if possible, an evil so outrageous that it has now become absolutely unbearable. I refer to the increased price of admission inflicted upon a helpless public at several of the prominent moving picture houses on holidays, when the program at best is identical with the same as the usual one, if not inferior. You can readily see the injustice of it all. But when a new theater in the vicinity of Scollay Square, with a seating capacity far greater than any other in Boston, daily playing to standing room only,—thus making for themselves a fortune monthly,—resorts to the same tactics, it is indeed high time that this legalized form of robbery were attended to immediately. When will the public wake up to the fact that in municipally owned play-houses, the highest form of refined vaudeville and photo-plays could be presented at a profit on an admission of but five or ten cents?

M. KATHERINE BENNETT.
Englewood, N. J.

OUR FRIEND, MR. EWING.

It was almost impossible to get C. E. Ewing of China to express himself about our meetings when we asked him last Sunday night what he thought of Professor Steiner and his audience. "I am not an impartial witness," he said, "I am prejudiced in your favor. I have heard so much about you, that I knew before I came in that your meetings were fine. But tonight's experience has proved that the reality is far ahead of anything I could imagine."

Mr. Ewing is a brother of our W. C. Ewing, of the Town Meeting Committee on Municipal Affairs, and just appointed on the new City Planning Board of Boston. The brother from China is home on a furlough—"he is a missionary there. Incidentally he is typical of the kind of men who are carrying the strong virile message Christianity is sending to the Orient, a message of brotherhood. That clean cut, upstanding sort of men are interpreting the West, the East. They are responsible more for any other force for the present marvel in China, a spectacle such as the world has never seen before.

LITTLE LETTERS FROM THE PEOPLE

A HOMESTEADING SUGGESTION.

Editor Ford Hall Folks:

Can the Ford Hall idea go further into the field by becoming a real economic aid to some of its adherents who are standing still, unable to start because of economic pressure? Wage-earners—heads of families—who are regular attendants at these meetings, may be in accord with the true democracy there taught. But, though they be filled spiritually, they are empty economically. Is the key to the problem of continuing good work well begun to be found in this suggestion? Two thousand dollars pays the expense of 26 meetings. Ten thousand dollars would put 25 grown families in suburban homes and give them a start in a new life that would prove a re-lease to the broken and blessing to the child.

A WELL DESERVED REBUKE TO THE "MOVIES."

Editor Ford Hall Folks:

I wish I could adequately express the pleasure I felt in the evening I spent at Ford Hall. It was too great to be compressed into a brief note.

Ve, sincerely yours,

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A MEETING

Those of us who are "surplus incomes" are getting ready for the new income tax which is likely to be levied on us in the near future. As the tax is only from five cents to a quarter weekly, even citizens who are bloated bondholders will make no attempt to evade the law! There is plenty of variety in our meetings. At this session we discussed playgrounds, moving picture shows, liquor licenses, unemployment, and other subjects. Whatever der hate and more hate, unless they have the sympathetic approach. (Applause.) Look at the black man, for instance; the clanking of the chains for three dreed years, and how can you hate that half brute though he be, when you remeber what he has passed through, and he led him through the fires and through deep waters? When you see the Jew, say have painted him on the stage, shamed, along, with his old derby hat, and his saddle on his shoulder, pathetic in the extreme, how can you hate him, when you remem ber that bundle represents two thousand years of agony he carries upon his shoulder—agony which you have caused and which nothing can help or heal but sympathy. I never see a Russian mobik laugh on the streets of Moscow without seeing in him my little brother, who has suffered as no other Slav has suffered. Nothing can help him today but the sympathy of Russia for the thing it has crushed and undone.

And we are to make out of our conception of races and nations one people. Zangwill's "Melting Pot" seems to many of us a chafing-dish with an alcohol lamp on it. It is nothing of the kind—a big, burning cauldron, into which we are all thrown together. Here is a picture of it in Ford Hall—the Newlander, the Jew, the Slav, the German, the Italian, the Englishman, all thrown together, saying how can we live together unless we born within us, by a new birth, if you this inter-racial heart?

I know many of the emotions of the human heart is capable. But more wderful than all, is to be capable of standing in Ford Hall, if you please, or any crowded thoroughfare, and saying, 'we all human together.' May God grant a human, inter-racial heart may be born us tonight.

THE QUESTIONS.

(Continued from Page 1.)

A: I can't quite catch that, but don't think that profit must mean hate.

Q. What do you think of Zangwill's article "The Melting Pot" and the movement for Zionism?

A: The two things are entirely related. "The Melting Pot" is the States: there is none in Russia. However, the idea of the Russian Jew being able to live with the Gentile is one of the most wonderful things that has come about in recent times.
A HOMESTEADING SUGGESTION.

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What is the key to the problem of continuing good work well begun to be found in this suggestion? Two thousand dollars pays the expense of 26 meetings. Ten thousand dollars would put 25 grown families in suburban homes and give them a start in a new life that would prove a relief to the "heads" and blessings to the children. What is the answer to this suggestion? Is it entirely out of the province of the Baptist Social Union to go ahead with a substantial missionary work on the home town's economic field by pulling real thoroughbreds out of plebian environments, thereby making for true Americanism?

ALFRED J. WILLIAMS.

WHAT ONE OF THE PROMINENT WOMEN OF THE PRESBYTERIAN CHURCH THINKS OF FORD HALL.

My Dear Mr. Coleman:—

The long-expected visit to Ford Hall had in it an inspirational quality far in excess of my expectations. There is an "atmosphere" that one feels—"the claim of that cosmopolitan group on Ford Hall, their demand to meet their mental and spiritual cravings, and above all their acute pride in and appropriation of Ford Hall as a place and as an idea.

Perhaps no one thing came to me personally with more appeal than the youth of the audience—so many young men and women, serious of purpose, demanding of life something worth while, something big—and so many of them evidently eager to serve when aroused.

As the "Ford Hall Idea" spreads to other cities there cannot but be the subtle influence of its trend of thought, as well as the copying of its physical forms; may this tremendous opportunity and responsibility...

E. L. Grimes Company, Printers, 122 Pearl Street, Boston, Mass.