OLIVER HALL, D. D., of New York, was an influential preacher who wrote on "The Right to Work," a topic very dear to the hearts and minds of Ford Hall people. He was a powerful preacher who contributed to the Church of the Divine Paternity, New England and probably the leading Universalist body of the country. Yet he is no less at home on the platform of Cooper Union than in his uptown pulpit because that is the kind of man sure to bring success here.

The Right to Work"

By LESLIE WILLIS SPRAGUE

TOLSTOY, THE MAN*

*The magazine is dedicated to the life and works of Leo Tolstoy, the Russian writer and moral philosopher. The article discusses various aspects of his life, his role in society, and his influence on the Russian and international cultural scene.

Tolstoy was a figure of immense importance in the 19th century, and his life and works continue to be studied and celebrated today. He was known for his unique message of individualism and selflessness, and his works, such as "War and Peace," "Anna Karenina," and "The Death of Ivan Ilyich," remain some of the most celebrated in world literature.

Despite his fame, Tolstoy lived a life of simplicity and dedication to his principles. He was deeply influenced by the Russian Orthodox Church, but he later broke away from it to form a new, more radical interpretation of Christianity. This new interpretation emphasized humility, selflessness, and the importance of the community over the individual.

Tolstoy was not afraid to challenge the status quo, and his ideas influenced many aspects of society, from politics to literature. His legacy continues to inspire and challenge people around the world, and his works remain a cornerstone of world literature.
The German comes with the spirit that broke in '48 and sent to our
such a noble army of those who had
failed in their own land to achieve the
ideals of liberty. The Frenchman comes
with the passion of humanity that Victor Hugo
illustrated and increased. (Applause.) The Russian comes with the
mighty heart-beat which, if you can hear,
nod in it the words, "Leo Tolstoi." (Ap
and, although I think I know the problems, the discouragements, the difficulties.
that confront America as she looks forward.
I am not all discouraged as to the outcome
of the ideal of life both for the individual
and society when I realize the place which
men are taking, not only in the hearts
of those who have come from these different
lands to become our newer Americans,
but in the hearts and thoughts of those of
who are descended from the Puritans.
Tolstoi is peculiarly worthy of our study
because of his Russian characteristics.
The very virtue of Tolstoi lies in the fact
that he was so essentially the Russian, and
that here in the Orient and Occident, the
movement of modern history and the
social development. At the be-
inning of the 18th century Russia was 200
years behind the other countries. Then
there was a mighty movement from above,
when the time shall have passed for the
trible became supreme over all the other
kingdoms. As soon as the Tsarism was
established, the people felt the need of a
new garment was needed.
Tolstoi did not move with his time in
Russia like the Protestant revolt, unless
perchance Tolstoi in his late day has ful-
filled somewhat the function of a Martin,
Luther. In the Middle Ages, when all the
other nations were making ready for the
mighty outbreak that came at the dawn of
modern history, Russia was held under the
iron hand of Oriental despotism in the
Mongol dynasty. Not until Ivan the Ter-
rible became supreme over all the other
noble princes was Russia able to throw off
that despotism, so that even to this day
the upper aristocracy is peculiarly an idle
class. The result was that by the time
Russia awakened, western Europe was far
behind in the march of modern history and in-
dustry and social development. At the be-
inning of the 19th century Russia was 200
years behind the other countries. Then
there was a mighty movement from above,
when the Czar attempted to push upon the
people the customs and civilization of
France, England and Germany. But what-
ever is foisted upon a people will some day
be resisted and thrown off. And so at the
opening of the 19th century, when Napoleon
been trained. He left the university and
went to his family estate at Yasna Poyanna
to change the condition of the serfs there.
He then entered the army as a non-com-
misioned officer, and just as he was about
to be commissioned he resigned, and
became the chief spirit of anti-militarism.
and a great name of Russian literature; and then, just as he had won the
laurel crown, he turned away to Yasna Poyanna—became weary of it all, and deter-
mined to get close to the hearts of the
moujiks. He was not satisfied with the new ber-
ing of the serfs, but went to live with them,
and tried to think their thoughts, because
he knew that mere legal liberty was not
life. He traveled over western Europe,
studied conditions, and then returned, to
start a school and develop a theory of edu-
cation entirely his own. He devoted him-
self to philanthropy, only to discover that it
was only a patch on a worn garment, where
a new garment was needed.
Tolstoi did not move with his time in
religion. For three years he turned to the
church for comfort, but he could not find
it. Then he went to the New Testament,
and then to the very words of the Master,
and here he alone, of all the thinkers of the
times, said, "Here is the authority: to this
I cling." Tolstoi the Russian, the inter-
preter of this great, national movement, was
yet a man apart, in the world, but not of it.
And he filled the worlds of literature with-
out this double background.
In the early years of Tolstoi's literary
life we have the picture of one who was
looking out at life as a very interesting
spectacle. He was restive under his own
freedom, and felt the need of constraint.
Really, he was yearning for conversion.
We shall not understand his writings without
this double background.

(Continued on Page 4.)
THE QUESTIONS

Q: What is your opinion of the doctrine of Anarchism which Tolstoy preached?
A: Tolstoy's theory was not unlike that of Jefferson, that the best governed is the least governed. His political theory was part of his religious message. He was not an accredited Christian. My own attitude is that that is the best government which elicits the best self-government from the man and the community. (Applause.)
Q: Should we not, in exalting Tolstoy, remind ourselves of the dying Gorky?
A: I should have mentioned Gorky as a later expression of the great realistic movement of social protest. But he represents much less than Tolstoy did.
Q: Would not Tolstoy have been a far greater man in a free country, or did Russian oppression make him what he was?
A: Tolstoy's was the greatness of the man who moves against the current. He would probably have been more rounded and more graceful in a different environment.
Q: Did not Tolstoy really consider the common people superior to the useless aristocracy?
A: In "The Russian Proprietor" and "The Power of Darkness" it seems to be shown that he did not consider the common people any better, but he found in them the way for his own self-abnegation and service.
Q: What do you think of a man who refused to read George Kennan's account of the Russian prison system, and said, "If they believe in violence they should suffer from it"?
A: I think he was a deliberate fool. (Laughter.)
Q: Was Tolstoy excommunicated from the Russian church before his death?
A: Yes, about a decade before.
Q: What was Tolstoy's religion? (Laughter.)
A: Tolstoy was without a label. Shall we call him a Christian? That depends entirely on whether our vocabulary is fixed or fluid.
Q: What do you think of Tolstoy's en
A: Tolstoy's attitude toward the family was limited and imperfect. His attitude toward women is not by any means the best thing about him. He became a recluse because his own sins against women in the past made him incapable of understanding them.
Q: Do you believe that it is within the power of the Czar to compel reforms that will do away with the persecution of the Jews?
A: That is a long ways from Tolstoy, and I am some distance from Russia. I hope it is within his power; some day it will be within the power of some Czar.
Q: Should we not attribute a good deal of Tolstoy's genius and religion to his madness?
A: If you will study Tolstoy, and read "What Is to Be Done?" I think you will feel, as I do, that Tolstoy was one of the sanest minds of the 19th century.
Q: Do you think Tolstoy's method of helping the common people was effective in his own country?
A: No, because you can't cure a social evil with a personal remedy.
Q: Did Tolstoy believe that private property was wrong? (Applause.)
A: Tolstoy was not a Socialist nor an organized Communist.
Q: Why did Tolstoy fail to see the greatness of Shakespeare, which we all see?
common people superior to the useless aristocracy.

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(Laughter.)

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Q: What was Tolstoy’s religion? (Laughter.)

A: Tolstoy was without a label. Shall we call him a Christian? That depends entirely on whether our vocabulary is fixed or fluid.

Q: What do you think of Tolstoy’s running away from his own home just before his death?

A: He had wanted to get away from all that bound him to his early life, and Yasna Polyana belonged to the Tolstoy family. His first step is to be interpreted only as a last protest.

Q: Should a boy 13 or 14 years old read Tolstoy? (Laughter.)

A: Yes, my son; begin with “Childhood, Boyhood and Youth,” and then read some sentences suggestive of the gutter. We bequeath to them the truth. But we see clearly that we do not add to the truth of what we say by accompanying our statements with sentences suggestive of the gutter.

Q: Did Tolstoy believe that private property was wrong? (Applause.)

A: Tolstoy was not a Socialist nor an organized Communist.

Q: What is your impression of Prince Polyana? Did Tolstoy fail to see the greatness of Shakespeare, which we all see?

A: Because he was looking from a very partial and limited point of view.

Q: Mr. Sackmary: Are there any public utterances of Tolstoy in reference to the Jewish question in Russia?

A: I don’t know of any.

Q: Do you know as much about the life of Abraham Lincoln as you do about Tolstoy? (Laughter.)

A: I think I should have to speak for an hour to answer that question.

Q: Was it not a fact that Tolstoy was against government in writing “The Slavery of Our Time?”

A: Yes, Tolstoy was a Tolstoyan Anarchist.

Q: What is your impression of Prince Kropotchkin?

A: I don’t know him as well as I do Tolstoy.

Q: What would be the situation in the United States government if Tolstoy were President? (Laughter.)

A: It would certainly be a policy of watching. (Laughter.)

Q: What was the original incentive for Tolstoy’s realism, considering the fact that he was born a nobleman?

A: I can only say that there was a movement that arose in the upper circles of Russia against things French and for things Russian, and Tolstoy represents that.

Q: If Tolstoy’s writings were put in the finishing school, what would be the result?

A: They would do away with the persecution of the Jews.

Q: What is that a long ways from Tolstoy, and I am some distance from Russia. I hope it is within his power: some day it will be within the power of some Czar.

A: Yes, I think it would be a policy of-...
hands of church people and the army, we judge it not result very soon in a great desertion of church and army, and a great advancement of the Kingdom of Heaven?
A: It might result the other way, for it is not kindle within the church at least to a new type of Christianity.
Q: Is Tolstoy's son a follower of his father?
A: Emotionally no.
Q: Wasn't Tolstoy an infidel, according to the Greek and Roman Catholic church?
A: Well, his infidelity is my doxy, as heterodoxy is your doxy, you know.
Q: What place will the future accord Tolstoy in fiction?
A: I think Tolstoy will be the one great name from Russian yards by the grace of France—Victor Hugo.
Q: Do you think Tolstoy could have gone still further if he had not been stopped and hindered by religion?
A: I don't see how he could have been stopped and hindered by religion. He was going a long road from a life of selfishness to one of sacrifice.
Q (Mr. Victorson): Is not "Anna Karenina" answered by Ibsen's "A Doll's House"?
A: That would be true if "A Doll's House" were itself the negation. Let us turn to Browning for a good authority?
Q: Is Tolstoy's son a follower of his father?
A: Nathan Haskell Dole's biography of Tolstoy.
Q: Do you think Tolstoy could have gone still further if he had not been stopped and hindered by religion?
A: Emphatically no.
Q: Is Tolstoy's son a follower of his father?
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A: Emphatically no.
Did Tolstoy mean that Christ was the ultimate flower?—Jobn.

In speaking of what we see clearly the truth of what we say with ourselves, we hope to encourage thought and better America. We cannot understand bad form, ungentlemen. We see clearly that the political campaign shall be conducted in the gutter. We believe that a candidate of what we see is clear. We wish to do is the absolute faith.

**Municipal Affairs**

- Mr. George B. Gallup, 728 Commonwealth Avenue, Boston, Chairman.
- Miss Freda Rogolsky, 337 Charles St., Boston, Chairman.
- Mrs. E. D. Foster, 41 Huntington Ave. (Special)
- Miss Freda Rogolsky, 337 Charles St.
- Mr. Henry S. Victorson, 15 Court Sq.
- Mr. D. F. Ladd, No. 617, Y. M. C. A.
- Mrs. L. B. Noyes, 146 Massachusetts Avenue, Boston.
- Mr. R. G. McKerrall, 41 Marie Avenue, Everett.

**Immigration**

- Mr. Henry S. Victorson, 15 Court Sq., Boston, Chairman.
- Mr. Lee Meltzer, 13 Williams Street, Chelsea.
- Mr. Maurice Casper, 39 No. Russell St.
- Mr. Julius J. Shapiro, 115 Salem Street.
- Miss Ida Goldberg, 19 Auburn Street.
- Mrs. George E. Rower, Jr., 451 Walnut Avenue, Roxbury.

**Education**

- Mr. Henry T. Schnittkind, 9 Allen St., Boston, Chairman.
- Miss Miriam Allen deFord, 38 Tyler St.
- Mr. Isaac Isaacs, 36 Allen Street.
- Miss Helen Vasey, 28 Shafter Street.
- Mr. Louis Simon, 144 Union Street, Everett.
- Miss H. L. Greene, 104 Belvidere Street.

**Housing**

- Mr. William C. Terry, P. O. Box 3347, Boston, Chairman.
- Mrs. Carrie G. Barr, 15 Joy Street.
- Mrs. Eva Hoffman, 125 Leverett St.
- Mrs. E. D. Foster, 41 Huntington Ave.

**Transportation**

- Mr. Clarence Marble, 197 Vine Street, Everett, Chairman.
- Miss D. F. Ladd, No. 617, Y. M. C. A.
- Mrs. H. L. Greene, 104 Belvidere Ave.
- Mr. Samuel P. Levenberg, 23 Browning Avenue, Dorchester.
- Mr. J. S. Ballou, 53 State Street.

**Investigate Credit Unions**

- Mr. Leonard Martin, Chairman, Anti-Saloon League, 344 Tremont Bldg.
- Mr. Leo B. Kagan, 24 Traverse Street.
- Mr. K. F. M. Linblad, 67 Sudbury St.

**Ways and Means**

- Mr. James P. Roberts, 141 Milk Street.
- Mr. J. S. Ballou, 53 State Street.
- Mr. Leo B. Kagan, 24 Traverse Street.
- Mr. George B. Gallup, 728 Commonwealth Avenue, Boston.
- Mr. D. F. Ladd, No. 617, Y. M. C. A.
- Mr. Samuel P. Levenberg, 23 Browning Avenue, Dorchester.
- Dr. Jacob T. Pollock, 212 Chestnut St., Chelsea.

**Publicity**

- Mrs. George B. Gallup, 728 Commonwealth Avenue, Boston, Chairman.
- Mr. George E. Power, Jr., 451 Walnut Avenue, Roxbury.
- Mr. Clarence Marble, 197 Vine Street, Everett.
- Mr. G. G. Mills, P. O. Box 53, Watertown.
- Mr. J. J. Sullivan, Weld Street, West Roxbury.
- Mr. J. S. London, Y. M. C. A., Boston.

**Order No. 5**

- Mr. Herbert P. Ware, care of Adams & Glyn, 30 Court Street, Boston, Chairman.
- Mr. J. J. Freeman, 106 Union Park Street, Boston.
- Miss Bessie Kiesloff, care of B. U. Law School, 11 Ashburton Place, Boston.
- Mr. Irving L. Hoffman, care of B. U. Law School, 11 Ashburton Place, Boston.
- Mr. Louis Chandler, 28 School Street.

**Judiciary**

- Mrs. L. B. Noyes, 146 Massachusetts Avenue, Boston.
- Mrs. E. D. Foster, 41 Huntington Ave.
- Mr. W. C. Ewing, 957 Washington St.
- Mr. M. T. Rush, 3 Bowdoin Street.
- Mr. John H. Gutterson, P. O. Box 134.

The persistence with which people hold to the belief that under Socialism, Single Tax, Woman Suffrage, Anarchism, and a score of other things, life would be ideal, reminds one of what Thomas Huxley said about it. "Life," he said, "is like walking along a crowded street; there always seem to be fewer obstacles to getting along on the opposite pavement; and yet if one crosses over, matters are rarely mended."
FORD HALL TOWN MEETING RECORD

[Everyone in the Ford Hall Town Meeting knows who its First Citizen is. Here is what our First Citizen thinks of us.]

THE POSSIBILITIES OF OUR TOWN MEETING.

By George W. Coleman.

There would seem to be a virile propagating power in the idea that is behind the Ford Hall Meetings. Not only has this force been felt abroad in the establishment of at least a score of similar forums but it has also manifested itself at home by suggesting and bringing to fulfillment new ideas for the extension of the work in Ford Hall.

The latest of these inventions is a school for the study and practice of democracy known as the Ford Hall Town Meeting. It has been a surprising success from the start. This immediate success is no doubt due in large part to the training we have had during the last few years in thinking together.

The Town Meeting held every Thursday night in the Ford Building is a little world in itself. It includes all sorts of people, young and old, men and women, radicals and conservatives, believers and unbelievers in all the well known religions, political and economic creeds. Among its citizens are people of culture and privilege and of little education and scanty resources, those of native stock and those foreign born, but all are eager, alert, earnest and sincere in their desire to make the best use of their own lives in promoting the general welfare.

The Town Meeting is shot through and through with the ideals of a pure democracy. It was insisted at the very first election of officers that the choices should be made through the use of the preferential ballot, something that many of the citizens had until then never heard about. Every one clearly understands that there is no guiding hand behind the scenes directing the course of affairs and that the Town Meeting is wholly subject to the will of its citizens.

Then will be strongly felt throughout the city. Their action on matters affecting the welfare of the community will have a vital bearing on municipal affairs.

Our Sunday evening meeting will remain the spiritual power house where we generate ideals, and our Thursday evening organization will be the place where we will develop methods for translating those ideals into every day practical results. When our Town Meeting is six years old, as our Sunday evening Forum is, we may be as much surprised with the results then achieved as we would have been in 1908 if any one had told us what the Ford Hall Meetings would be in 1914.

LAST WEEK'S TOWN MEETING.

We are very proud of our new baby, this two-page insert, though we know it is not nearly so good as it will be later on. If any citizen has ideas about what he or she would like to see in these pages, the Moderator and the Clerk would be glad to consider them.

Some of the biggest things that are happening in Ford Hall today—the Town Meeting itself among them—came originally from people in the audience. Bring your suggestions to us. They will all be welcomed even if we can't promise that they will all be used.

One of the finest things about our Town Meeting—a thing which Mr. Coleman has noticed also in the question hour Sunday night—is the perfectly frank way in which we can discuss the most delicate subjects arising in connection with some bills. As our Moderator says, our discussion is always "pure and sweet," and it is our earnestness and high ideals that have made this possible. I think everyone of us hopes and intends that this condition will always continue.

Boston will be a mighty fine city when we get through with it. We are getting ready to do everything, from feeding the unemployed to cleaning the streets, and from establishing evening school centres to closing a street as a playground for children.

"Some time ago, when I was feeding pigeons, I threw a piece of bread upon the dirty sidewalk of Huntington avenue," began Mrs. William Horton Foster, in opening her account of the proposal to open a free lunch for unemployed. "Along came an old man; before he had straightened up my mind that I would pay more attention to conditions and less to money."

Mrs. Foster interested Miss Louise Grost, and together they canvassed seven bakeries and restaurants with the result that thirty gallons of soup were promissed each day for four weeks. Their investigation led them to the conclusion that rolls and coffee—and probably a place to serve them—would become available, in case the Town Meeting wished to place its approval upon the undertaking.

Hardly had Mrs. Foster completed her part when the fine work began.

Citizen William C. Ewing touched off first sky rockets. "Those who are at fault should pay for the result of their folly ignorance," was his first epigram. "Some cause unemployment; society should pay the bills."

Thereupon the suggestion was made that the city's home at 30 Hawkins street does much good work, and should like to see in these pages, the Moderator and the Clerk would be glad to consider them.

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ORDER OF THE DAY.

March 12th.

1. Bill No. 19—tin plate law.

FORD HALL FOLKS
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Boston will be a mighty fine city when we get through with it. We are getting ready to do everything, from feeding the unemployed to cleaning the streets, and from establishing evening school centers to closing a street as a playground for children. Whether all our laws at first have any effect on the world outside or not—and many of them have already had such effect—sooner or later our opinion will have such effect on the persons or organizations concerned.

So far we have not a committee room, and meeting at chairmen’s homes and before the Town Meeting in Kingsley Hall. Our committee of one, the deputee Sergeant-at-Arms, is desirous to interest the trustees of the building in this urgent need of the Town Meeting committees.

Let every Town Meeting citizen remember that next week is our sixth anniversary number, and that we shall all want extra copies to send to our friends.

THE MEETING SOUP KITCHEN.

By Warren Dunham Foster.

The Ford Hall Town Meeting will operate a soup kitchen. At the meeting Thursday evening, after a spirited discussion, the citizens voted to establish a committee of five to cooperate with other agencies in relieving the temporary distress caused by the present acute condition of unemployment within the Commonwealth.

ORDER OF THE DAY.

March 12th.

1. Bill No. 19—tin plate law.
2. Bill No. 20—incorporation law.
3. Bill No. 27—State farm.
4. Resolution of sympathy with Association for Prevention of Infant Mortality.

“When once you have learned that it is as sure a sign of wisdom to say you do not know as to say you do know, when you have learned that it is pretense and not ignorance that is shaming, when you want to be at ease in any company, everybody will serve to savant will enjoy you and, as said to Robert Burns, you will be equal in the society of farm laborers and the polite world. Genuineness and modesty are the keys of friendship.” —Frank Crane.
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Thereupon the suggestion was made that the city's home at 30 Hawkins street and other charitable institutions and organizations, public and private, were well able to care for all the destitution that may arise.

The mention of 30 Hawkins street led citizens to question whether or not the out-of-work men of Boston there received a square deal and to more than question sanitary conditions there prevailing. Moreover, insisted Mrs. Hoffman, the men get only four days of work a month, with no payment in groceries, no matter how great his need.

ORDER OF THE DAY.

March 12th.

"Out on these squanderers of leisure! A really live man, working sixteen hours a day, a variety of tasks, gets more joy from a day's work than they get from a year's leisure."

—Frank Crane.

"Our labor unions," says J. Laurence Laughlin, "are going to accomplish the good they aim at, not by an abuse of power, but by a sense of responsibility, and by square and honest dealings with those whose interests are intricately bound up with their own. Labor and capital must work together. Labor must choose wise leaders and capital must co-operate with them in bettering the conditions which make for the good of all."

—J. Laurence Laughlin.

You are cordially invited to attend a course of three free lectures in FORD HALL

Thursday evenings, March 12th, 19th, and 26th, at 8 o'clock, when the following questions will be answered from the standpoint of the New Church:

I. Could God Write a Book? (March 12.)
II. Could God Become Man? (March 19.)
III. Can Man Discover Immortality? (March 26.)

The lecturer will be the Rev. Julian Kennedy Smyth of New York City, who is the official head of the New Church in the United States and Canada.

SEATS FREE. NO COLLECTION.

Sunday Afternoon Conversations

COME!

Commencing March 1st at 4 P.M., in the lecture room, 136 Bowdoin St., and continuing through the month, to discuss the disclosures of Emanuel Swedenborg in Science and Religion. Free—No Collection.

ADVERTISING

A space of this size—one inch high and two and one-half inches wide—can be had for advertising purposes for one dollar per issue. For information regarding advertising apply to Jacob London, Room 707, Ford Building, Boston, Mass.

"The chief advantage that would result from the establishment of Socialism," says Oscar Wilde, "is undoubtedly the fact that Socialism would relieve us from the sordid necessity of living for others which, in the present condition of things, presses so hardly upon everybody."
THE STORY OF MR. COSGROVE.

By Mary C. Crawford.

Several times this winter interesting questions about Mexico and the Mexican situation have been asked at our meetings by a gentle-voiced, light-haired young man who sits in the right-hand gallery. This man is totally blind—although that fact is not immediately obvious—and he lost his sight as a result of a plot against Americans made by Mexican mine workers. A very sad and terrible story his. Yet he tells it without bitterness and adds that his sympathies always go out to the Mexicans even though they are responsible for his irreparable loss. The Americans down there are usually overbearing and insolent, he says, and while they bear away wealth with them, the natives remain to suffer every kind of poverty and want. Moreover, the plot which cost him his sight was not aimed at him personally; and it grew out of the deep superstition in which these people have been plunged since time immemorial.

Born in Massachusetts, young Cosgrove heeded the call of the West, and after spending five years in the gold and silver mines of California, went to Arizona, and then in 1870 to Mexico to prepare himself for a position of importance in the copper mining district. The town in which he settled down there was called Navidad (Spanish for Christmas), and he found it the very place, I believe, in which the present insurrection had its birth. The Mexicans are "religiously insane every day of the year," according to many reports. But the fourth of May, Cross Day—when a new Cross is set up in every Mexican mine—is of all days of the year to them most sacred. The exigencies of work in Mr. Cosgrove's mine made it necessary for him and an English comrade to collect some samples of ore on this most sacred day, however, and so the two made their way in a cage to a point several hundred feet below the surface of the mines to do their assaying. They had their drilling tools with them, but chanceing to find a hole already drilled, made use of it. As a result the Englishman was killed and Cosgrove blinded. The hole, it appears, had been filled with dynamite and topped with high pressure caps, so that only a few light strokes of a hammer were necessary to make it immediately death-dealing.

drag us through great chapters of economic and sociology; and I call that purely heart. Here, in this book, two dead in six are raised again through love and sacrifice of self.

This was the lesson Tolstoy had learned and the lesson he taught. And that is the only point or meaning of this world or of the world to come.

LITTLE LETTERS FROM THE PEOPLE.

Evidently He Wins.

Feb. 24, 1914.

As a constant attendant of the Ford Hall meetings, and also as a member of the U. S. military service, I should like to offer a little clearing up statement, since the Army and Navy are so often the objects of hostile criticisms. For specifications I shall confine myself to a question appearing in the Magazine on Feb. 22, 1914, as follows:

Q: "Don't they keep the army in ignorance so that they will be willing to kill their fellow-beings, and isn't it this same ignorance which causes them to contract venereal diseases?"

A (Mr. Cummings): "You have put your finger on a real fact. The question is a fair one."

I am a marine stationed at the Naval Prison, Navy Yard, and if the parties to this interrogatory will come over I will show them the marines' library and reading room, containing hundreds of volumes of all varieties, from Jack London's "Iron Heel" to Dr. Eliot's six-foot shelf of Harvard classics. Then I'll take them down to the prison library and show them over hundreds of volumes which are read by the prisoners. There they will find the "Jungle" by Upton Sinclair. And if that is too tame I'll hand them a copy of "War, What Is It?" by Mr. Kirkpatrick. And if they will come on Friday morning I will show them hanging in the mail rack, with my name written on the yellow label, in plain sight of everybody, the "Appeal to Reason" and the "Boston Leader." Does this look like the military is trying to suppress information? In addition to this I hold a card on the public library with far more leisure time to read than the average workingman.

As a Magazine of Neighborliness, I hope...
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For so much of our friend's troubles we may blame the ignorant superstition of insanely-wrong-headed natives. But immediate medical assistance would have alleviated, if not cured, his particular case. And so the two made their way to Arizona, and thence to California, where Cosgrove, traveling with infinite pain and in the company of some distant connection with a native worker, almost his eyes, the hole, it appears, had been drilled, made use of it. As a result the Englishman was killed and Cosgrove blinded. The hole, it appears, had been filled with dynamite and topped with high pressure caps, so that only a few light strokes of a hammer were necessary to make it immediately death-dealing.

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MARCH 22.—REV. FRANK OLIVER HALL, D. D., of New York, will speak on "The Right to Work," a topic which ought to be near the hearts and minds of Ford Hall people just now. Dr. Hall belongs to that impressive group of powerful preachers which New England has contributed to New York. He was born in Connecticut and served a parish in Cambridge for a number of years before going to his present charge, the Church of the Divine Paternity, New York, probably the leading Universalist body in this country. Yet he is no less at home on the platform of Cooper Union than in his uptown pulpit, which means that he is the kind of man sure to score a big success here.

MARCH 29.—JOHN COWPER POWYS of England comes to us again, his topic this time being "The Economic Aspects of Woman Suffrage." Mr. Powys is in many ways the most remarkable speaker who has ever appeared on this platform. It was a very bad night when he came to us last year and he was utterly unknown in Boston; so he had only a fairly-filled house to greet his talk on "The Social Message of Modern English Writers." But every person who was there has been sounding this man's praises ever since and there will be a record-breaking crowd on hand to welcome him on this occasion. Mr. Powys is fresh from England and will doubtless have some light to throw on the situation there among the militants. But this will not be a stereotyped suffrage lecture by any means. There is nothing stereotyped about this man. He is as unique as he is dynamic.

APRIL 5.—A. J. PHILPOTT of the Boston Globe will lead our Symposium on Journalism. Mr. Philpott knows the newspaper business from the ground up, having served on the Globe alone for more than twenty years. He has been a reporter in New York, Philadelphia and Chicago, and has travelled, in the course of his work, from Canada to Mexico and Guatemala, meeting on the way practically all the people of importance in the country. Few men have done a greater variety of journalistic work than he or understand the newspaper business more thoroughly from both the writer's and the printer's point of view. We shall all be more intelligent concerning the powers of the press after we have heard him speak. The editorial end of the subject will be covered by GEORGE PERRY MORRIS, now of the Christian Science Monitor, and formerly on the editorial staff of the New York Mail and Express. Practically all of Mr. Morris' work has been as an editorial writer, just as nearly all of Mr. Philpott's has been at the news end. Together they should be able to give us a well-rounded understanding of the newspaper as a social instrument.