SOLVING THE RIDDLE OF DEMOCRACY

By GEORGE W. COLEMAN

HE Ford Hall meetings are six years old. They have now a wide reputation. A score or more of similar popular forums have been instituted in other cities and states by those who got their inspiration from Ford Hall. For more than five years, Ford Hall has not been large enough to accommodate the crowds who desire to attend. The most famous speakers in the country voluntarily give their services to Ford Hall, even though their regular charge for platform engagements is from fifty to a hundred dollars and expenses. Likewise some of the ablest musicians generously give their services for the good of the cause. The chairman and director of the meetings and the head usher and his assistants likewise give their services without compensation.

The Boston Baptist Social Union gives the first use of the hall, appropriates the money necessary for running expenses from the Ford funds, and makes itself responsible for the management of the meetings.

What are the results from all this sacrifice and devotion, and what is really worth in all this superficial evidence of success? The answer to that question can barely be outlined within these limits.

One of the greatest results of this six years' work is a totally unexpected one and illumination to the old saying, that it is more blessed to give than to receive. While the Ford Hall meetings have been inspired and maintained by a church agency without seeking the least advantage for itself, asking only for a chance to serve others, I wonder if the greatest effect on the speaker himself. Many a man and woman exerting a wide influence as a leader of our civilization has gotten a wonderful tonic from his or her contact with the Ford Hall audience.

Mr. James Schermerhorn, editor of the Detroit Times, and a speaker much in demand all over the country, has since his experience in addressing the Ford Hall audience carried the message of our work wherever he has gone. In a recent article in his paper he draws a word picture of the ideal city by gathering into one municipality the best things he had found in a score of our leading American cities. In making his selection from Boston's many attractions he picked the Boston Common, the Public Library, the Ford Hall Meetings, the Christian Science Monitor.

anarchists, agnostics and atheists. Nearly half of our people are Jews. Catholics and Protestants, loyal to their faith, are happy in our midst. Besides, large numbers of the working class will be found a due proportion of business and professional men and women. One would naturally suppose that such a combination of elements would furnish ideal material for a spiritual explosion and conflagration. How could you bring together elements more fiercely antagonistic?

Yet, in all my six years of presiding over that heterogeneous company, in the midst of the most exciting discussions and when the emotions were most profoundly stirred, there has never been a disturbance and there was never a moment when the chairman had to use a gavel nor when the audience has lost control of itself.

That is a truly remarkable accomplishment in the interest of our democratic life. I do not think its significance can be easily exaggerated. If a little cosmopolitan world of several thousand people in Boston can make a record like that, it can be repeated all over our country and on any scale you please. There is the answer to those who are filled with gloom over the growing polyglot nature of our population.

FORD HALL.

(A Dream and a Symbol.)

By Angela Morgan.

I dreamed I saw a wonder-ship, a ship of fire, a ship of light.
Bound for a far and splendid goal,
A barge of freedom for the soul,
Ablaze upon the night.
Crowded from deck to deck was she
With throngs that hungered to be free;
From rail to rail, and mast to mast,
A thousand hands were clinging fast
To truth and justice, found at last.

O. ship of light, O. ship of gold.
GEORGE W. COLEMAN.

The biggest thing by all odds that we have accomplished is the demonstration through a period of six years without a single failure or relapse that the most uncompromisingly antagnostic elements in our cosmopolitan American life can be brought together and kept together in peace and mutual respect while they thresh out with perfect frankness and freedom all the great problems that are a part of our common, every-day life. We have discussed great religious questions like immortality and personal responsibility, intimate personal problems, such as sex hygiene and eugenics, big social questions like poverty and disease, far-reaching economic platforms such as the single tax and Socialism, and new political issues such as the initiative and referendum. And we have discussed these issues pro and con. It is a matter of indifference to us largely which side of a question the speaker takes, for the audience invariably sees to it before he is through that he does not have things all his own way.

In our audience there are always present very considerable groups of Socialists, man has to man. Science Monitor has lost control of itself.

That is a truly remarkable accomplishment in the interest of our democratic life. I do not think its significance can be easily exaggerated. If a little cosmopolitan world of several thousand people in Boston can make a record like that, it can be repeated all over our country and on any scale you please. There is the answer to those who are filled with gloom over the growing polyglot nature of our population.

FORD HALL.

(A Dream and a Symbol.)

By Angela Morgan.

I dreamed I saw a wonder-ship, a ship of fire, a ship of light.

Bound for a far and splendid goal,

A ship of light, a ship of gold.

And I said, O ship of light, O ship of gold,

O, ship of light, O, ship of gold.

O, ship of human brotherhood,

What wealth of treasure in thy hold

And knowledge for the people's good!

What wealth of treasure in thy hold

Thou art the hope of humankind,

For those who cling to thee.

I dreamed I saw a wonder-ship, a ship of fire, a ship of light.

Thy mighty destiny!

Shall its sails be made of living fire,

Triumphed the torch of liberty.

Triumphed the torch of liberty.

To where the glory burned.

For those who cling to thee.

Yet love and love and the sky blazed ruddy

To truth and justice, found at last.

Shall its sails be made of living fire.

Bound for a far and splendid goal.

To where the glory burned.

And all the world and the sky blazed ruddy

Shall its sails be made of living fire.

For those who cling to thee.

And all the world and the sky blazed ruddy.

Where it came.

Who love and love and the sky blazed ruddy.

Who love and love and the sky blazed ruddy.

Where it came.

O ship of light, O ship of gold,

Shall its sails be made of living fire.

O, ship of light, O, ship of gold.

O, ship of light, O, ship of gold.

O ship of light, O ship of gold.

O, ship of light, O ship of gold.

O ship of light, O ship of gold.
FORD HALL FOLKS

The Youth's Companion, with the entire control of a magnificent building on Beacon Hill, in one portion of which is a hall admirably suited to forum purposes. More recently, there was at the disposal of the Union a considerable income which Mr. Ford had devised in his will to be used, as the Union should see fit, to "soften the inevitable conflagration" already clear to his keen sight between the opposed forces of capital and labor. The task to which Mr. Coleman immediately addressed himself, therefore, was the preparing of the way for the introduction in Boston, under the auspices of the Baptist Social Union, of meetings like the one he had just attended at the Cooper Union, New York.

Two prayerful, careful years were now spent in laying the foundations of his project. Though young, Mr. Coleman is not precipitate; though enthusiastic, he is not rash. He observed, indeed, the movement, the spirit, the kindled enthusiasm of Mr. Coleman, when the latter came to him, aglow with his plans and asked for suggestions and cooperation. It was while seated in the Pullman of a Southern express, steaming towards New York, that the Cooper Union meetings were first brought agreeably to Mr. Coleman's attention. With the man who had been attending a religious convention in his company he was talking of the various religious movements of our time, when the Preacher observed, "If only the church, now, could get the people, as the Cooper Union does on Sunday evenings! Ever been one to their meetings?" Mr. Coleman replied that he had never been. But, after a moment of reflection, he added, "I'd greatly like to, though, and I think I will stay over in New York tomorrow for the sake of going."

That resolution was the beginning of the Ford Hall Meetings. For upon the warm and sympathetic nature of the Boston man, Prof. Charles Prospero Fagnani's address, at the Cooper Union, that next night, and the unique audience there gathered to listen and ask questions after the lecture, made a profound and an indelible impression. At the Cooper Union the Russian Jew, still quivering from recent persecutions in his fatherland, was made widely advertised by window-cards, by paid ad in Boston newspapers, by circulars in Italian, and by paid ad in the Boston Social Union; and when, on February 23, 1908, the night were fair and they felt like it, many of the labor men would very likely come.

The night was not fair. It was, in fact, cold and disagreeable,—that first night of the Ford Hall Meetings, February 23, 1908,—and, although the meeting had been widely advertised by window-cards, by paid ad in Boston newspapers, by "write-ups," and by circulars in Italian, English, and Yiddish, the place was not all that needed to be done. The fact is, however, that we live in an age of publicity. People do not go where or do anything nowadays without having had their attention called respectfully to the particular duty or opportunity involved. Boston is honey-combed with organizations which are holding free meetings Sunday; but most of them are merely buzzing because they are buzzing.
Finally, he persuaded the Social Union's Committee on Christian Work to grant him a few hundred dollars and the use of Ford Hall on six successive Sunday evenings, early in 1908, in order that he might try out his idea. The enormous difficulties which he had to overcome, not only with his committee, but with the suspicious outside public, can only be hinted at here. With what tact and courage these difficulties were combated, how attentively, when they had been overcome, in particular, how attentively, they probably cared much less for the scheme as it looked to them, than for the earnest, clear-eyed man who was urging on their numbers. In his number of November, Henry Abrahams, was to speak at the first meeting, and it is customary in Boston labor circles to "rally round Henry." If the right were fair and they felt like it, many of the labor men would very likely come.

The night was not fair. It was, in fact, cold and disagreeable,—that first night of the Ford Hall Meetings, February 25, 1908,—and, although the meeting had been very widely advertised by window-cards, by paid display space in the newspapers, by "write-ups," and by circulars in Italian, English, and Yiddish, there were only one hundred and fifty people present.

I felt myself a great deal of a pioneer when I climbed Beacon Hill the second night of the series, to see what kind of things the President was doing. It was now under Baptist auspices. Sprague Smith of the Cooper Union was the advertised speaker that night and the topic announced was "The Brotherhood of Man." Two hundred and seventy people were present by actual count. But I think every person of that two hundred and seventy must have resolved, as did the present writer, not to miss a single other meeting in that splendid course of six. Never shall I forget the grandeur of that evening's address, its impassioned appeal to all that is most idealistic in human nature and its exquisitely heroic form! Its tone was as exalted as that of Browning's "Saul," and I shall always count myself fortunate in being so introduced to the man. The audience was not a paid one, nor its interest so great as to avoid frequent interruptions. In addition to the usual applause, there was an occasional burst of applause.

Mr. Coleman was at that time president of the splendid body of laymen known as the Boston Baptist Social Union, and this body had been endowed by the will of the late Daniel Sharp Ford, publisher of the Boston Journal. He was tending a religious convention in his com-
UNCLE SAM AND THE SONS OF HAM

By Mary Church Terrell

Any of you have seen the advertisement of a certain kind of ham, which declares it to be "the ham what am." Likewise, this is really the Ham what am not the Ham who is so often caricatured in the American press, or the Ham whose mental and moral capacity has so often been used in the balance and found wanting, but the real, genuine Ham, I want to consider the relationship existing between this real Son of Ham and his Uncle Sam.

The situation is all the more strange when we think of the very recent past, for the awakening of the American people after the dark chapter of American slavery is one of the most thrilling episodes in history. Slavery is one of the blackest chapters, so the consecration of many Americans have been induced by the thought of the tremendous sacrifice which has been made in the struggle for freedom.

To emancipate, educate and elevate what had been reduced almost to a level of brutes, there went forth an army of heroic men and women from every section of the country.

The work of the Herculean efforts have been put forth in the colored man's behalf, it is natural and we grieve that as a beneficiary the negro can not today view the colored man's in any field—be it natural and we grieve that in the future.

View the colored man's in any field—be it natural and we grieve that in the future.

View the colored man's in any field—be it natural and we grieve that in the future.

Without the benefit of a proper education, our efforts are as a skillful trick of legerdemain. And so it happens that we have lost the interest of nearly all our former friends. Sometimes I think that interest is reaching the vanishing point, not, as such. Their names are without any handle whatever in the printed matter; what was said of them has been frequently welcomed by the great Sunday Evening Working Meetings in Cooper Union.

Yet, even with these very words, there with all that wide and tactful advertising and publicity, we have been too300 years. But law-abiding people seem to think of the condition of the colored people as that of a sinner to call the sinner to repentance. Every day we hear arguments about the work of the Civil War, and yet we are scarcely allowed to mention the subject. And public wrath is directed against the negroes. (Applause.) But the pulpit and the press are in the main silent on this subject. Thousands of colored men and women have been incorporated in the Constitution of the United States. (Applause.) But the pulpits and the press are in the main silent on this subject.

No section of this country has any right to point the finger of scorn at any other in respect to the treatment of the colored man in their meeting; it can matter of getting justice in the courts of law.

If this lawlessness resulted in nothing more than that thousands of colored people were deprived of their right to vote, the matter would not be so important as it is. But go forever unpunished. What has that to do with Uncle Sam and the Sons of Ham? The record of the United States may be eagerly accounted for by the impunity which colored men and women are murdered every day. (Applause.) But the pulpit and the press are in the main silent on this subject.

There are few spectacles more pathetic than the efforts made by colored fathers and mothers all over the country to raise their children properly, in the face of temptations particularly strong and alluring, and in the midst of the worst possible surroundings. And these very people are conscious that they are not in the power of human beings to perform. Colored people are forced everywhere to live in surroundings which thwart their aspirations. They are compelled to live in districts of protected vice, and rear their children there. (The speaker read extracts from a letter of the Chicago Citizen proving that the chances of colored boys and girls are being practically doomed to vice by the government of the cities in which they live. And yet they are compelled to rear their children there."

Thirteen hundred people, on the Ford Hall speakers' night of last season, heard nineteen thousand people get the what goes on there through the reports in the newspapers next day. And thousands fell off our newspaper opponents old fall off also. At the head of it from The Crisis and elsewhere.
THE PRAYER

Almighty God, help us to understand that injustice to any one or to any class or race must inevitably return upon the hearts of those who countenance it. Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us make the welfare of all the supreme law of our land, that our commonwealth may be built strong and secure on the love of all its citizens. Amen.

(Continued on Page 8.)
A PROMISE AND A PROPHECY.

By Thomas Dreier.

If I were not absolutely sure in my heart that the present Ford Hall Folks Magazine is but a seed from which will spring a greater publication, I would not spend a moment of time upon it. Never have I been able to keep alive for any length of time an interest in a person or thing that didn't promise to grow into something bigger and better. My own passion is to help make things grow—to plant a few handfuls of seed and reap a harvest.

New England needs a weekly newspaper that will interpret its industrial and social life. This weekly must be creative. It must tell the exact truth. People demand nourishing mental food. They will not entertain for long a person or paper that proclaims the doctrine of calamity. In industry there are always three partners: Capital, Labor and the Public. The first two must co-operate harmoniously and efficiently to serve the third.

FORD HALL FOLKS

THE STORY OF THE FORD HALL MEETINGS.

(Continued from Page 2.)

Ford Hall have not found it easy to build up a large attendance. We packed our house for the first time on the fourth night of the second season. When the topic announced was "Socialism as I See It," and the speakers four clergymen, three of whom were Socialists, while the fourth had been brought to us as a representative of Capital, Labor and the Public, we had been persuaded to climb Beacon Hill on a Sunday night in winter, for the sake of attending a meeting fathered by Baptists! They have been coming ever since. And just as it was a group of persons who drew the first big crowd, distinguished preachers have been notably successful in attracting large audiences ever since: Dr. Lyman Abbott, Father Gasson, Reginald Campbell of London, Rabbi Wise, Alexander Irvine, Bishop Charles D. W. S. Seward, Shailer Mathews, John Haynes Holmes and Walter Rauschenbusch. Which shows that the unchurched are quite willing to listen to preachers when the preachers enjoy Sprague Smith's "Leaves of Freedom," sung to militant strains _"God Save the People," which, written nearly four-score years ago, are a very modern sound as set to music composed especially for Ford Hall use.

It was during this third year of Hall's history that volunteer concerts were developed. From the beginning there had been a half-hour concert at each meeting, but it had been paid for—and was of no artistic value. Russell B. Kingsmill, a young business man with a passion for music, advanced the idea that better concerts should be obtained from volunteers than being had for quite a considerable sum. Since then the musicians, like the speakers, have come without money without price.

If there had been any doubt as to the appeal which a purely religious topic can make to the heterogeneous Ford Hall once, that doubt was answered when, during the fourth season, Dr. Lyman Abbott addressed the biggest crowd of that year. "Why I Believe in Immortality," was, also, prominently to the fore about a little later. Right Reverend William Pope, Bishop of Massachusetts, was the speaker.

Out of the Folks gathering grew also a without fear lest the Meetings should become too "ritualistic," the choir which now numbers nearly fifty and helps valiantly the singing of the social hymns. Some of these hymns—music as well as words—have been written by some of the Fords. This notwithstanding the fact that it with a good deal of misgiving that Mr. Coleman gave out Ford Hall's first hymn not so very long ago! The hymn—like the attendance, had to be carefully worked up, but, under the direction of John Harris Gutterton, the people now under two social hymns each meeting a good deal of spirit and feeling. Especially do they enjoy Sprague Smith's "Leaves of Freedom" sung to militant strains "God Save the People," which, written nearly four-score years ago, are a very modern sound as set to music composed especially for Ford Hall use.

Out of the Folks gathering grew, also, the Folks gathering grew, also—some from the people and some from those who have spoken on our platform: the letters are all embalmed in a superb, big red leather scrapbook which was then presented to Mr. Coleman as a token of love and appreciation.

The plans for this celebration were carried out through the Ford Hall Folks, a little band of people brought together by their devotion to the Ford Hall idea, who have been meeting and having supper together in Kinsley Hall at the Ford Building, once in three weeks for three seasons now. Any member of the big upstairs audience may join to the smaller group and sometimes now a feature of each of their meetings, lawyers, doctors and teachers, authors, book-peddlars and students, settlers, workers, editors and shop-girls, stenographers, clerks and day-laborers all mingle happily in social intercourse under their hospitable auspices, each content to be for some time, just one of the Ford Hall Folks.
Ideas of neighborliness must be sent into the minds of men who are creating the thought that will control the workers in the future. Ford Hall is now doing this work. But Ford Hall, great as is its influence, reaches but a handful of those who cannot enter the building. The ideals are influencing the thought of the community.

Many of us feel sure that such a weekly will grow out of the little publication that is not yet two seasons old. Up to date we have been able to do little more than report the Sunday concerts. But such interest has been shown in the present publication, small as it is, that the publishers feel justified in thinking that the day is not far distant when a better weekly will be published fifty-two weeks in the year. This may not come next year, or even the year after. But if the people who are interested keep thinking of such a publication, in developing the neighborhood spirit will surely come true.

The following standing committees shall consist of seven members: A Committee on Rules, to consist of seven members and the Moderator of the Meeting, who shall be ex-officio chair of the committee. B. A Committee on Education, to consist of seven members. C. A Committee on Housing, to consist of seven members. D. A Committee on Health, to consist of seven members. E. A Committee on Play and Recreational Meetings, to consist of five members. F. A Committee on Labor, to consist of seven members. G. A Committee on Judicature, to consist of seven members. H. A Committee on Transportation, to consist of five members. I. A Committee on Mercantile Affairs, to consist of five members. J. A Committee on Courtesies, to consist of five members. K. A Committee on Liquor Laws, to consist of five members. L. A Committee on Budget and Appropriations, to consist of seven members. M. A Committee on Municipal Affairs, to consist of five members.

THOMAS DREIER

God also, the People, when, as they did, the "Marseillaise," and Ebenezer Elliott, "The Poet," delivered their addresses in the hall, the rising of the audience was announced as one of the most grander spectacles ever witnessed.

The other speakers, many of them, were of such a nature that they could not be mentioned in the paper, but the effort to give such an account of the Meeting so far as the paper was concerned was made.

The meeting wasadjourned at 10:30, at which time the Clerk, Mr. H. D. Sigel, read the report of the proceedings of the Town Meeting.

The Sergeant at Arms was present and set out the Journal of the meeting, and the Clerk read it to the Secretary, who was present and the latter recorded the proceedings for the day.

The next meeting of the Town Meeting was adjourned until Tuesday, January 16.

Mr. S. F. Bell, of the Minneapolis Bellman, spoke. He was a native of Minneapolis, and had been a resident of that city for many years. He had been a member of the Board of Education for several years, and was well known for his work in that capacity.

He spoke of the progress of Minneapolis, and the growth of the city. He said that the city had grown from a small village to a great metropolis, and that it was now the third largest city in the United States.

He also spoke of the growth of the newspaper business, and of the need for trained and well-educated men to carry on the work.

He said that the Minneapolis Bellman had been a leader in the work of education, and that it was now in a position to carry on the work more effectively than ever before.

He said that the newspaper was now in a position to take a leading part in the work of education, and that it would do so, and would do its best to make the city a great educational center.

He said that the newspaper was now in a position to carry on the work of education, and that it would do so, and would do its best to make the city a great educational center.

The meeting adjourned at 10:30, at which time the Clerk, Mr. H. D. Sigel, read the report of the proceedings of the Town Meeting.

The next meeting of the Town Meeting was adjourned until Tuesday, January 16.
ments, if any, in their regular order, and then upon the main question.

Motion to Commit.
22. When a motion is made to commit, and different committees are proposed, the question shall be taken in the following order: a standing committee of the Town Meeting; a select committee of the Town Meeting; and a subject may be recommitted to the same committees or to other committees at the pleasure of the Town Meeting.

Motions to Amend.
23. A motion to amend an amendment may be moved; but no amendment in the third degree shall be allowed.

Enacting Cause.
24. A motion to strike out the enacting clause of a bill shall only be received when the bill is before the Town Meeting for enactment.

Parliamentary Practice.
25. Cushing’s Manual shall govern the Town Meeting in all cases to which they are applicable, and in which they are not inconsistent with these rules.

Debate on Motions for the Suspension of Rules.
26. Debate upon a motion for the suspension of any of the rules shall be limited to fifteen minutes, and no citizen shall occupy share more than three minutes.

27. Unless otherwise stated a majority vote of those present shall decide any question.

Suspensions, Amendment and Repeat.
28. Nothing in these rules shall be dispensed with, altered or repealed, unless two-thirds of the citizens present concur thereto; but if the rule and rule twenty-one shall not be suspended, nullified by unanimous consent of the citizens present.

CALENDAR.
Order No. 1, municipal lodging houses, referred to committee on property planning. In committee.
Order No. 4, municipal auditorium in West End, referred to committee on municipal affairs. Referred unfavorably. On order of day.
Bill No. 4, to give notice of unemployment, referred to committee on labor. In committee.
Bill No. 5, to investigate unemployment, referred to committee on labor. In committee.
Bill No. 6, individual license act, referred to committee on liquor laws. In committee.
Bill No. 7, to give effect to Declaration of Independence, referred to committee on judiciary. In committee.
Bill No. 8, lights in tenement houses, referred to committee on housing. In committee.
Order No. 5, municipal bath-house in Ward 8, referred to committee on municipal affairs. Referred favorably. On order of day.
Bill No. 10, occur readiness to houses and basements, referred to committee on housing. In committee.
Bill No. 11, reduction of license fees, referred to committee on liquor laws. Referred favorably. On order of day.
Bill No. 15, transportation and delivery of liquor, referred to committee on liquor laws. Referred favorably. On order of day.
Bill No. 18, sale of liquors by clergymen and physicians, referred to committee on liquor laws. Referred favorably. On order of day.
Bill No. 19, renewal of lots by inducement to committees on rules and committees jointly. In committee.
Bill No. 20, “tin plate law,” introduced by committee on publicity. Recommended.
Bill No. 21, incineration law, introduced by committee on publicity. On order of day.
Bill No. 26, condemning Ward 8 municipal building, referred to committee on municipal affairs. In committee.
Bill No. 28, publication of weekly by Massachusetts towns, referred to committee on judiciary.

is not even a form of state. It is not a matter of majorities or minorities, it is not a question or schools or churches, of palaces or cottages. It is that intangible something which may permeate the most complex international affairs, dominate a small city ward, or inspire a group of any kind to work for the common good. It is the kindly spirit which holds all men as brothers—it is applied brotherhood. You cannot measure it or weigh it or see it; you can only feel it. What is it? It is equal opportunity for self expression. That self-expression must be one’s best, but everyone born into the world has the right to demand his opportunity.

This does not mean that men are equal—they are not. It does not say that one man has the right to as much as every other man—he may or he may not have the right. It does not say to Rockefeller: “You must divide your wealth with your neighbors,” but it does say to Rockefeller: “All your wealth shall not deprive your neighbor of his opportunity.” It says to creeds: “Put brotherhoods in your crucibles and test your product by its alchemy.” It says to every man: “Test your right to life and to enjoy by your desire to assist every other man to live and to enjoy.” This is democracy, and while its spirit has been manifest at the Ford Hall meetings; on Sunday nights, it is manifest in equal power in the Town Meeting, the Ford Hall mid-week activity.

The work of the Town Meeting is developing the latent powers of its members. As they seek their best self-expression—not only that best in form and style, but that best in thought and substance—they find, sometimes to their amazement, that they have things to express of which they were never conscious before. It is now figure of speech to say that their pent-up emotions, once released, reveal new ideas, new conceptions, new thoughts, hidden even to themselves, as are the submerged logs in some timber-jam just before the dam is broken and the pressure is withdrawn.

Moreover, our citizens are finding themselves not simply to enjoy hy your desire to assist every other man, to cast a glance backward and see what is the best in thought and substance—they find, sometimes to their amazement, that they seek their best self-expression—not only that best in form and style, but that best in thought and substance.
regular court of proceedings.

Petitions, etc., and reports of committees.

12. Petitions, memorials, remonstrances, and papers of a like nature, and reports of committees shall be presented before the Town Meeting proceeds to the consideration of the Order of the Day, and the Moderator shall call for such papers.

Papers addressed to the Town Meeting.

Petitions.

Papers addressed to the Town Meeting, other than petitions, memorials, and remonstrances, may be presented by the Moderator, or by a citizen in his own name, unless specifically ordered that the reading be dispensed with.

14. No bill shall be acted upon by the Town Meeting until it has been reported by the committee to which it has been referred; provided, however, that the Moderator may call upon any committee to report a bill before it, if in his judgment said report is unduly delayed. No bill shall be put to a final vote without having been read three times.

Orders of the Day.

15. Bills favorably reported to the Town Meeting by committees shall be placed in the Orders of the Day for the next session, and, if they have been read once, shall go to a second reading without question. Bills reported in the Town Meeting by committees shall, after they are read, be placed in the Orders of the Day for the next session.

Reports of committees not by bill or resolution shall be placed in the Orders of the next session after that they are made to the Town Meeting; provided, that the report of a committee of five shall not be considered, and shall be immediately considered.

17. Bills ordered to a third reading shall be placed in the Orders of the next session for such reading.

and shall thereon or spoken to. In like manner, when, under the operation of the previous question, or otherwise, an amendment is made in any proposition of such a nature as to change its character, as from a bill to an order, or the like, the proposition as amended shall be placed in the Orders of the next session after that on which the amendment was made.

Reconsideration.

22. When a motion for reconsideration is decided, that decision shall not be reconsidered, and judgment thereby affirmed; nor shall any vote be reconsidered upon either of the following motions: to adjourn, to lay on the table, to take from the table; or, for the previous question.

23. Debate or motions to reconsider shall be limited to twenty minutes, and no citizen shall occupy more than five minutes; but on a motion to reconsider a vote upon any subsidiary or incidental question, debate shall be limited to ten minutes, and no citizen shall occupy more than three minutes.

Rules of Debate.

24. No citizen shall speak more than once to the prevention of those who have not spoken and desire to speak on the same question.

25. No citizen shall speak more than five minutes upon any one proposition.

26. The proponent of any measure may speak for ten minutes.

27. Upon unanimous consent of all voting citizens present, any speaker may have the privilege of such further time as the said voting citizens present may designate.

28. Every motion shall be reduced to writing, if the Moderator so directs.

29. When a question is before the Town Meeting, until it is disposed of, the Moderator shall consider all proposals that do not relate to the same, except the motion to adjourn, or some other motion that has precedence either by express rule of the Town Meeting or because it is privileged in its nature; and he shall receive no motion relating to the same, except, to lay on the table, for the previous question, to close the debate at a specified time, to postpone the taking of question, to commit (or recommnit), to amend, which several motions shall have precedence in the order in which they are arranged in this rule.

Previous question.

30. All questions of order arising after a committee is made for the previous question shall be decided without debate, excepting on appeal; and on such appeal, no citizen shall speak except the appellant and the Moderator.

31. The adoption of the previous question shall be placed on all debate and bring the Town Meeting to a direct vote upon pending amend-
N. A Committee on City Planning, to consist of seven members.
O. A Committee on Immigration and Naturalization, to consist of seven members.

All of said committees shall be nominated by a committee consisting of seven citizens chosen by ballot from the Town Meeting. The Moderator shall appoint a committee consisting of seven citizens to act as a committee of the Town Meeting to designate one member of each of said committees to act as chairman thereof.

10. The Moderator shall appoint a committee of five to be known as the Committee on Ways and Means, who shall prepare for the consideration of the Town Meeting such reports, estimates, and appropriations as shall be necessary to appropriate the funds of the Town for the current season. When such estimates have been received and considered by the committee, the Town Meeting shall be referred thereto for approval or disapproval. The Moderator shall cause such reports, estimates, and appropriations to be published in the Town Meeting in order that the citizens of the Town may see the same in order and regular fashion.

11. Before said Committee on Ways and Means shall be referred any papers to the Town Meeting for consideration, and such papers shall be adopted unless approved by a vote of two-thirds of the members present at a regular Town Meeting.

12. All measures intended for presentation by any citizen shall be presented to the Clerk on a form furnished by him in accordance with the rules of the Town Meeting, which shall be given to the Clerk. The Clerk shall cause such measures to be entered in the order of the Town Meeting and referred to the Committee on Ways and Means, to be considered by the committee, and if necessary by the town officers. After being referred to the committee, the Clerk shall place the same in the order of the next day's business in the order of the Town Meeting.

13. The Clerk shall enter in the order of the next day's business in the order of the Town Meeting, and the Town Meeting shall be open to further consideration of such measures as may be referred to the committee.

14. The Town Meeting shall be open to further consideration of such measures as may be referred to the committee.

15. The Town Meeting shall be open to further consideration of such measures as may be referred to the committee.

16. The Town Meeting shall be open to further consideration of such measures as may be referred to the committee.

17. The Town Meeting shall be open to further consideration of such measures as may be referred to the committee.

18. After entering upon the consideration of the Orders of the Day, the Town Meeting shall proceed with them in regular course as follows: Matters not giving rise to a motion or debate shall be disposed of in the order in which they have been acted upon, and the order of the Town Meeting shall be considered as the order of the Town Meeting of the next session.

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The Sergeant at Arms shall be responsible for the preservation of order and decorum of the Town Meeting. He may select such assistants as he may deem necessary. He shall have the custody of the property of the Town Meeting and shall be entitled to receive no motion that does not relate to the business in hand. When a question is before the Town Meeting, until it has been reported by the committee to which it has been referred: provided, however, that the Moderator may call upon any member of the committee to report a bill before it, if in his judgment a report is in order. No bill shall be put to a final vote until after thirty minutes have been devoted to its consideration, unless three separate motions for the purpose be made and seconded. No bill shall be put to a final vote without having been read at least three times.

Orders of the Day.

Bills favorably reported to the Town Meeting by a majority of the committee or bills the question of the rejection of which is negative, shall be placed in the Orders of the next session, and, if they have not been passed by the committee, shall be referred to another committee, after which they shall be placed in the Orders of the next session after that on which they are referred. The report of a committee asking to be discharged from the further consideration of a bill shall be referred to another committee, after which they shall be placed in the Orders of the next session after that on which they are referred.

17. Bills ordered to a third reading shall be placed in the Orders of the next session for such reading.

Adopted unless approved by a vote of two-thirds of the members present at a regular Town Meeting.
OTHER FORUMS.

By George W. Coleman.

The Sunday evening meeting of the People's Institute in Cooper Union, New York, undoubtedly the oldest of the people's forums, had been in operation seven years when I first made my acquaintance with it. It was the inspiration that I received there that led to the establishment of the Ford Hall Meetings. "The people's Sunday Evening" in Rochester, N. Y., was started just about the same time that we started in Boston. The Sunday Evening Club in Chicago came into existence the same year too, I think. Thus when the Ford Hall Meetings were founded by the Boston Baptist Social Union in February, 1896, there were three other large popular Sunday evening forums of somewhat similar character already under way in three other northern and eastern cities.

Now, six years later, there are eighteen similar enterprises in operation of which I have personal knowledge. Fourteen of them originated among church people and at least ten of them are held in church buildings. The Young Men's Christian Associations were fathered two or three of them. Two of them are in Massachusetts, two are in New Hampshire, two in New York State, one in New Jersey, one in Michigan, one in Indiana, and one in Pennsylvania. The Boston Forum was organized by two men exclusively and became so popular that it was for a time the only voluntary organ of the city. Ford Hall was the result of efforts toward common good. You need it. It is the record of social advance, of the latest and greatest effort toward common good. You need it. It is a New England man who has made a great name for himself in New York as a preacher of principle and power. He is one of Cooper Union's favorite speakers, and on the very timely topic which he announces for our platform will be sure to have a crowded house.

THE SURVEY

is the record of social advance, of the latest efforts toward common good. You need it.

$3.00 per year.

NEW ENGLAND BUREAU

WARREN DUNHAM FOSTER

WILLIAM HORTON FOSTER

41 HUNTINGTON AVENUE, BOSTON

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As a newspaperman, the meetings appeal to me because they don't profess more than they perform. It is usually the other way. And the people who attend the meetings regularly are without bias and are intelligent enough to look on both sides of any question with candor and fairness. They play no favorites. They are not afraid of being asked to decide or discuss any decent subject, and they both do with the kind of intelligent consideration and respect that marks true politeness.

The meetings seem to me wholly in line with the true ideals of American Democracy—justice and fairness toward all. And they are in direct line with the educational progress of the age. The meetings prove that there is a strong desire in the people for accurate knowledge, or for light, on the vital questions of the day; and it is fortunate that the meetings have not been dominated by any group or class that would regard themselves as the chosen people or the otherwise elect.

Besides all this, however, I am deeply conscious of the fact that the success of the Ford Hall meetings is largely due to the man and woman in whom the qualities I like best in meetings, find such adequate personal expression—George W. Coleman and Mary C. Crawford.

And finally, the Ford Hall meetings prove to me that Boston is not wholly an Eastwind state of mind, and that at least the residents of Boston who attend Ford Hall Sunday evenings have a good deal of feeling and regard—for others. The term "brotherhood" is not a meaningless metaphor with them.

NEW CHURCH LECTURES

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.

You have gathered us, O mother, under your embrace. And suddenly the world has grown a consecrated place.

ANOTHER COOPER UNION MAN NEXT WEEK.

Frank Oliver Hall, who discusses "The Right to Work" next Sunday night for us, is a New England man who has made a great name for himself in New York as a preacher of principle and power. He is one of Cooper Union's favorite speakers, and on the very timely topic which he announces for our platform will be sure to have a crowded house.

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TEL. E. BOSTON 1043 M.

MRS. N. M. ATWOOD
90 MARION STREET, EAST BOSTON, MASS.

Wishes to announce that she will take orders for fresh cut flowers for all occasions and deliver them promptly.

One of our own Ford Hall Folks
**FORD HALL FOLKS**

**THE QUESTIONS**

Q: Will you give illustrations proving the statement that there is more prejudice and less opportunity for the colored man today than 25 years ago?

A: When I went to Washington I could go to any theatre and sit anywhere in it, and now that is impossible. Twenty-five years ago there were no Jim Crow car laws; now in many places they cannot.

Q: What do you think of Chief Sam, who has just organized a movement to take colored people back to Africa?

A: I don't think my opinion is valuable enough to express. I don't think very much of him.

Q: Do you believe if political equality were actually given to every colored citizen that the race problem would be settled for all time, and do you believe the result would be amalgamation?

A: I do not think that any one human thing will solve the race problem for all time. The only thing that will is a change of heart on the part of the people in power. But I do believe in political equality.

Q: Will you tell us why you called the colored people the Sons of Ham?

A: I am going to let Mr. Coleman answer that; he is more up on Bible history than I. (Mr. Coleman: My Bible history is in my wife's name. (Mrs. Coleman): Noah had three sons, Shem, Ham and Japhet. The Jews are supposed to be descended from Shem, the white people from Japhet, and the negroes from Ham.

Q: Would not the giving of political equality to the colored people in the South bring back the days of carpet-bagging?

A: I think the carpet-bagging situation has been much exaggerated. But I am sure the white people of the North would not again flock to the South in the same way, and so there would be no opportunity for a renewal of what they tell us the conditions were.

A: If there were some change they would be better off.

Q: (Mr. Margolis): Why is it that so few people of the colored race belong to the Socialist party?

A: You do not know how many colored people are interested in Socialism. (Applause.) I really believe it is better for Socialism just now not to have some people who believe colored people are interested in it.

Q: Do you approve of the methods of Booker T. Washington?

A: Most heartily. But I have always said that I would never discuss Booker T. Washington unless people could go down there and see how he has made the wilderness blossom like a rose.

Q: Is not race prejudice increased by the burlesque of the negro on the stage?

A: Undoubtedly. I believe something should be done to stop this caricaturing of all races. (Applause.)

Q (Mr. Page): Do you think the prejudice against the colored people will ever end?

A: When the heart of mankind is changed.

Q (Miss Corwin): Are not the better class of white people in the South becoming more favorable toward the colored people?

A: I am quite sure of that. I never think the South is any worse than any other part of the country.

Q: Are the protests made against the alleged discrimination against colored people by the present national administration justified?

A: I can't answer that, because I have not lived in Washington for six months.

Q: Do you think slavery, involving the transportation of the Ethiopians from Africa, was an upward step in their development?

A: Undoubtedly slavery was instrumental of much good, as any evil thing can be.

Q: As long as the mad greed for wealth and power continues, is there hope for any race? (Applause)

A (Mr. Coleman): Only for those that win the race. (Laughter.)

Q: Aren't the white people in the South more illiterate than the colored people?

A: That is an impossible dream. It could not be done.

Q (Miss Rogalsky): What do you think of Jack Johnson and the attitude of the American public toward him?

A: I think the attitude of the people toward Jack Johnson is the most disgraceful thing the American public has been guilty of for many years. The man himself I do not admire at all.

Q: Can you give illustrations to show that the education of the colored people tends to reduce the proportion of criminal assault among them?

A: I have been all through the South, and have heard president after president of the colored colleges say that no graduate of his institution has ever been accused of assault. I have never heard of such an accusation against a colored graduate of a college or high school.

Q: What is your opinion in regard to the probable feeling of the Southern people toward the colored people if there had been some restriction in regard to their voting?

A: That could only be a conjecture. The feeling they did have was very natural, but the vote was given to the colored man to protect him.

Q: How does the low white trash of the South compare with the ignorant black man?

A: I object to the term "low white trash" as much as I do the word "nigger." I can't compare the two.

Q (Mrs. Whitechurch): If the women had the ballot, would it be any better for the colored people?

A: I think so. (Applause.) But many colored men do not believe so, because they think the white women would be more prejudiced against them than are the white men.

Q (Miss White): Isn't the future of the colored people of the South better than that of the poor white people in the mills?

A: The colored mothers of the South are compelled to stay away from their children just as much as are the poor white mothers.

Q: Why is it that the negro is allowed to enlist in the navy, is segregated in the army, and is discriminated against in the marine corps?

A: It is safe to say that.
Q: Do you believe if political equality were actually given to every colored citizen that the race problem would be settled for all time, and do you believe the result would be amalgamation?
A: I do not think that any one human thing will solve the race problem for all time. The only thing that will is a change of heart on the part of the people in power.

Q: Would the giving of political equality to the colored people in the South bring back the days of carpet-bagging?
A: I think the carpet-bagging situation has been much exaggerated. But I am sure the white people of the North would not again flock to the South in the same way, and so there would be no opportunity for a renewal of what they tell us the conditions were.

Q (Mr. Victorson): If the colored people developed their peculiar characteristics instead of seeking to imitate the white people, would they not win greater respect?
A: If we did not imitate the white people, we should be very stupid. They have had hundreds of years of advantage of us, and we should not be worth saving if we did not imitate the best.

Q: Will the education of the negro help solve this question, or does it depend largely upon the attitude of the white people?
A: That is the crux of the question. If it came to a question of whether the white or the colored people should be educated, I should give my vote for the white people, because it is not possible for the colored people to rise in a community where the whites are uneducated.

Q: What name do you apply to the colored people?
A: I think I showed my preference in my talk tonight. I prefer "colored people" because our friends call us that, and because not many colored people in this country are of pure African race.

Q (Mr. Jordan): If the economic system were changed, would the colored people get more out of that changed system?
Here is Miriam Allen de Ford, who, more perhaps than any other individual, is responsible for the present excellence of Ford Hall Folks. If it were not for her, it would be quite impossible for us to offer to our readers such well rounded reports of the lectures.

Miss de Ford's life should offer much inspiration to Ford Hall Neighbors. For years she combined earning her living with fighting for an education. Only a woman with a knowledge of the work being done by big men and women in many fields of human endeavor could report the Ford Hall lectures and questions and answers with one hundred per cent. service. This work Miss de Ford has done.

THE STORY OF THE FORD HALL MEETINGS.

(Continued from Page 4.)

man drew attention, in an open letter addressed to "the folks at Ford Hall," to the fact that opposition to the movement had now broken out aresh, more strongly than heretofore—and that while he hoped to be permitted to take up the work again in the fall he could give no assurance that such would be the case. "Should it prove, the doctor said in closing, "that we are never again permitted to make meetings like these, we will still retain with joy what this literature was meant to us, notwithstanding the bitterness of our disappointment."

Yet once again—and this time by a stronger majority than ever before—the committee voted to let the word go on, and Ford Hall's fifth season began October 15, 1911, with a discussion of "What Is the Matter With the Church?" by Dean Hodges of Episcopal Theological School in Cambridge, followed by a consideration of "What Is the Matter With the People Outside the Church" by Morrison I. Swift, champion of that that glorious birthday party occurred (February 23, 1913), and that Ford Hall Folks began to be issued each week.

The meetings are now in their seventh season, and the appearance of Mary Antin served again to break the record in the matter of attendance. Symposium addresses, held on an average of once a month, are a recently-introduced feature, and the most significant given thus far being that of February 15, 1914, when "Breeding Man" was the topic, and two physicians and a clergyman talked in the plainest of English about the right of every child to be well-born. Several important speakers are still to come, among them John Cowper Powys, the Welshman from Cambridge University, England, who created a veritable sensation when heard on this platform last season; Dr. Thomas C. Hall, a favorite at Cooper Union; and the ever-popular Rauschenbusch, who is scheduled to close the series of 1913-14 on April 19 next. * * *

There is, of course, in the audiences, a rather large proportion of those who have lost touch with every form of organized religion. Through the intimate talks which the Secretary has had this winter with a number of the leading figures in the audience it has, however, been brought out that in not a few cases those who had become estranged from their churches are now ready to be active church workers again. As one man put it, "After five years at Ford Hall, I am more sure than ever before that man is incurably religious."

The splendid Christian character of Ford Hall's director, however, and the noble unselfishness of the clergymen and laymen who here talk as men on various topical social issues undoubtedly exercise an immense influence for religious uplift. Nor should it be forgotten that we pray very wonderful prayers at Ford Hall—prayers in which the topic of the day is inspiring and associated with petitions for divine grace. If it be true, as the poet tells us, that "Prayer is the soul's sincere desire Uttered or unexpressed" every Ford Hall Meeting is a prayer meeting. For the people who make up this audience all care and care tremendously that the Kingdom of Heaven shall speedily come on earth.

A CHURCHMAN'S VIEW OF FORD HALL.

By Rolfe Cobeigh.

I regard the Ford Hall Meetings as among the most powerful local agencies for good it brings the dissolution of prejudice, the birth of desire to cooperate in the fight against wrong and injustice and in behalf of the common good; it inspires a constant striving upward for the realization of high ideals.

Out of it all must come action. I believe that Ford Hall Folks put into practice personally real brotherhood and real democracy and will do more and more as time goes on.

As long as I see our country and our fellow citizens suffering from man's inhumanity to man, from industrial and political injustice and social corruption—as long as I believe, as I do believe, in America as God's appointed Melting Pot of the Nations and in the universal brotherhood of man, I shall want to see the Ford Hall Meetings continue. I hope to see George Coleman keep on conducting them just as he conducts them now, and I wish to be counted among the most grateful and loyal of his Ford Hall Folks.

THE YOUNG MEN'S HEBREW ASSOCIATION.

Dear Ford Hallites of the Christian faith:

—Do you remember in what admiration the typical orthodox Jew of a few years ago was held by every Gentile in the world? To you who were familiar with the Jewish home, can you ever obliterate from your memory the beautiful home ties that existed therein? Was not the child's devotion to its parent the comment of their gentle neighbor? Was not the honor and virtue of the Jewish maiden held to be spotless and above reproach, and will you ever again behold such divine humility and forbearance as did their fathers display when missiles and vile epithets were hurled at them? Such was the Jew in his devotion to his parent and to his country. Yet did he not become the symbol of humanity to man, from industrial and political injustice and social corruption,—as long as I believe, in America as God's appointed Melting Pot of the Nations and in the universal brotherhood of man, I shall want to see the Ford Hall Meetings continue. I hope to see George Coleman keep on conducting them just as he conducts them now, and I wish to be counted among the most grateful and loyal of his Ford Hall Folks.

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A CHURCHMAN'S VIEW OF FORD HALL. By Rolfe Cobleigh.
I regard the Ford Hall Meetings as among the most powerful local agencies for good in the United States. They stand for the highest ideals in our national life and they are actually helping to solve some of our most serious problems.

When we have enough Ford Halls to cover the country, "government of the people by the people and for the people" will be nearer than ever before. The brotherhood of man will be realized as it never has been realized, and a big advance will have been made in upbuilding the Kingdom of Righteousness. I am glad to learn that already several other forums modeled on the Ford Hall plan have been established successfully.

Ford Hall's sixth season is a matter of recent record, but it is worth while to recall that Clifford Roe on "The On-Social Evil," Judge Lindsey, Baroness von Suter, Dr. Yamei Kin and the greatly lamented Joseph Pils were a few of those who made up last winter's program. And it was last winter

SAMUEL SACKMARY.
FORD HALL FOLKS

This is "Jack" London, who has done so much actually to bring Ford Hall Folks to its readers, and who has all the cares and responsibilities of being its business manager.

A: I did not come here to answer questions.
Q: Would you kindly tell us how colored people regard the Japanese in this country?
A: I have never sounded more than very few on the subject, but personally have the greatest admiration for them, wish for their success. (Applause.)
Q: Would it not be better for all races to band together and stand in union?
A: What do you mean—the Irish and Hebrews and the colored men? If the suit would not be like the Kilkenny it would be very fine. (Laughter.)
Q: Are the Jews any better off than colored people?
A: Even the Jews in Russia are not as badly off as the colored people in America.
Q: If the cause of this prejudice is ignorance, why don't more colored people take advantage of an opportunity for proving like this at Ford Hall?
A: There are comparatively few colored people in Boston, and they have church affiliations, which are like a shield to them. I suppose that is the reason, that it does not excuse them.
Q: Do you think the colored people of the North are contented with their position?
A: By no means. Why should they not? Their only advantage over the colored people of the South is the possibility of being just in the courts of law.
Q: Is not the only hope of the black man to merge with the white race, and does the desire of educated colored men to do so?
A: It is not their desire as a whole.
Q (Mr. Bodfish): What is being done in the South to teach the colored people at till the soil and own their own land?—a means of disarming prejudice?
A: A great deal, but the colored man who has had that training is often who is discriminated against the colored man is emancipated, is it not left for the white man to march toward the Millennium?
A: I think so.
Q: Will you mention one trade that is closed to colored men?
A: In Washington there are many
little feet must tread. No racial way of her infant appear to many a poor colored mother that she trembles with apprehension and despair.

This picture is not a whit overdrawn or exaggerated. But we are not sitting supinely by. God has blessed us with a cheerful spirit, and more than you think, we are doing. Whenever we get such a splendid chance as I have tonight we are appealing to our large-hearted, broadminded brothers and sisters of the dominant race to observe and serve, the principles of justice and liberty, and above all, equality of opportunity, upon which this country was founded. We are asking them to teach the children to observe, the principles of justice and liberty, and that if they prevent their colored brethren from earning an honest living the Father of all men will hold them responsible for the human wrenches they will make. In the name of American childhood—black as well as white—we implore you to make the future of our boys and girls as bright as should be that of every child in a country which owes its existence to the love of liberty in the human heart. (Applause.)

In the race problem there is much that is complicated and vexatious; but I believe the American people will break these bonds of slavery and afford the colored man the opportunity of reaching the highest point it is possible for him to attain. The feelings of the Son of Ham toward this country may be expressed by the words of the old song, “With all her faults, I love her still.” The colored American is no ingrate. He knows he is a debtor to the American nation for favors past and present, and the majority of colored people if offered the opportunity to leave this land would indignantly spurn it. Uncle Sam is still being trusted and loyally served by the faithful, trusting, grateful Sons of Ham.

THE QUESTIONS.

(Continued from Page 6.)

Q: Isn’t the race prejudice nowadays due to the fact that the colored man is competitive and the white man, as he is now, did not immediately after his emancipation?

A: That is undoubtedly true, to a large extent.

Q: What is the attitude of ex-President Roosevelt toward the colored people?

A: I think I know one—the Social Gospel. (Applause.)

Q: Will you mention one trade that is closed to colored men?

A: In Washington there are many.

Q: What is the religion of the negro?

A: I have never been in Africa but I have his religion, and he is a very good man—he never learned immorality or exaggerated. But we are not sitting supinely by. God has blessed us with a cheerful spirit, and more than you think, we are doing. Whenever we get such a splendid chance as I have tonight, we are appealing to our large-hearted, broadminded brothers and sisters of the dominant race to observe and serve, the principles of justice and liberty, and above all, equality of opportunity, upon which this country was founded. We are asking them to teach the children to observe, the principles of justice and liberty, and that if they prevent their colored brethren from earning an honest living the Father of all men will hold them responsible for the human wrenches they will make. In the name of American childhood—black as well as white—we implore you to make the future of our boys and girls as bright as should be that of every child in a country which owes its existence to the love of liberty in the human heart. (Applause.)

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