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Ford Hall Meetings program, 12/7-12/21/1913

Ford Hall Forum

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Ford Hall Meetings

Conducted by THE BOSTON BAPTIST SOCIAL UNION

SEVENTH SEASON — 1913-1914

EVERY SUNDAY EVENING AT 7.30

PROGRAM FOR NOVEMBER 30

ROSS H. MAYNARD, Tenor
FRANK J. ADAMS, Accompanist

1. { a. "Prayer" Beethoven
b. Recitative, "Let But That Spirit"
c. "Thus When the Sun," from "Samson" } Händel
d. Recitative, "And God Created Man" Haydn
e. Air, "In Native Worth" Haydn

POEM, "Must She Pay with Her Life?"

—Read by the Author, Miss Angela Morgan

2. { a. "Inquietude" Maynard
b. Love Song Brahms
c. "Good-bye" Tosti

ADDRESS, "The Courage to Attack"—Peter Clark Macfarlane of New York

HYMN, "The March of Freedom"

QUESTIONS FROM THE FLOOR

PROGRAM FOR DECEMBER 7

MISS HELEN TUFTS, Violinist
JOHN HARRIS GUTTERSON, Accompanist

1. Andante from the Second Concerto Vieuxtemps
2. Liebesfreud Kreisler

HYMN, "God Save the People"

3. Menuett Beethoven
4. Deutscher Tanz Dittersdorf

ADDRESS, "The Modern Drama as a Social Force"

—Norman Hapgood of New York

HYMN, "O God of Earth and Altar"

QUESTIONS FROM THE FLOOR

PROGRAM FOR DECEMBER 14

LOUIS SCHALK, Baritone
MRS. LOUIS SCHALK, Accompanist

1. { a. "Requiem" Homer
b. "Invictus" Huhn
c. "A Banjo Song" Homer

HYMN, "God Save the People"

2. { a. "Until" Sanderson
b. "Mother o' Mine" Tours
c. "Mavourneen" Lang

ADDRESSES, "The Social Centre and the Democratic Ideal"

—Miss Mary P. Follett of Boston

"The Social Centre and Direct Action"

—Dr. John Lovejoy Elliott of New York

HYMN, "Human Brotherhood"

QUESTIONS FROM THE FLOOR

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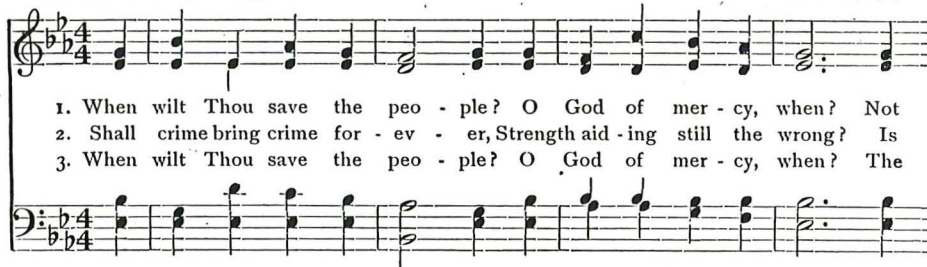
man can make money money. pressure to get money, and more
You and I and all

God Save the People

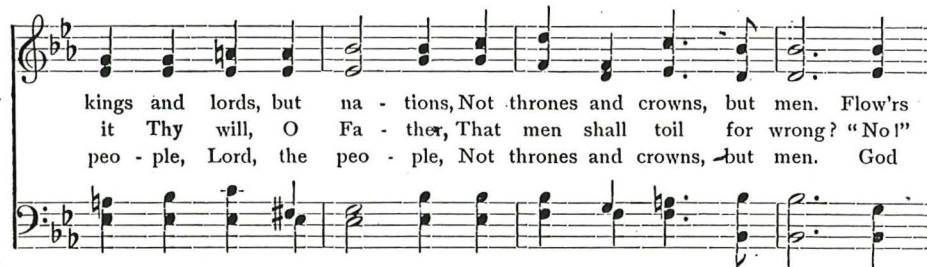
Music composed for the Ford Hall Meetings
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Ebenezer Elliott (1781-1849)

Charles S. Brown, 1913



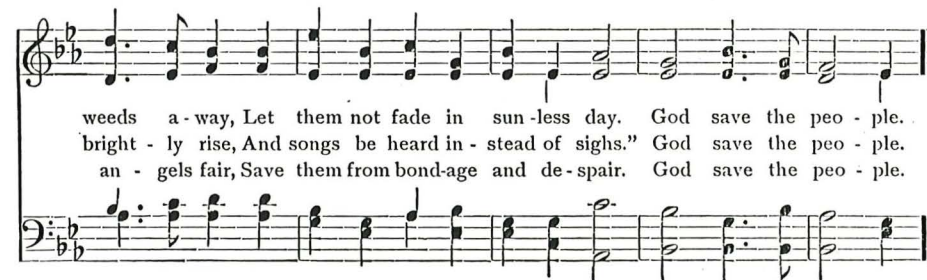
1. When wilt Thou save the peo - ple? O God of mer - cy, when? Not
2. Shall crime bring crime for - ev - er, Strength aid - ing still the wrong? Is
3. When wilt Thou save the peo - ple? O God of mer - cy, when? The



kings and lords, but na - tions, Not thrones and crowns, but men. Flow'rs
it Thy will, O Fa - ther, That men shall toil for wrong? "No!"
peo - ple, Lord, the peo - ple, Not thrones and crowns, but men. God



of Thy heart, O God, are they, Let them not pass like
say the moun - tains; "No!" the skies; "Man's cloud - ed sun shall
save the peo - ple, Thine they are; Thy chil - dren, as Thy



weeds a - way, Let them not fade in sun-less day. God save the peo - ple.
bright - ly rise, And songs be heard in - stead of sighs." God save the peo - ple.
an - gels fair, Save them from bond-age and de-spair. God save the peo - ple.

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Where pity
To worship ri
Each smile
Follow with r
Of all whos
So shall the
Each loving
Then shall a
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O God of earth and altar
Bow down and hear our
Our earthly rulers falter,
Our people drift and die
The walls of gold entomb
The swords of scorn di
Take not Thy thunder fro
But take away our prid

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Hark, hark, the peal of clarions
A host unnumbered marching
O'er serried ranks the pennons
|| The hills give back the battl

Whence come ye, hero warriors
What land, what ages, gave
What crave ye still of bleedin
What laurel-wreaths that shall

To arms the clarions call,
To deeds the doing worth;
March on, march on, till freed
And justice rule the earth!

If he will pay the price, and these
splendid fellows who want to be

HUMAN BROTHERHOOD

O brother man, fold to thy heart thy brother!
Where pity dwells, the soul of good is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a pray'r.

Follow with rev'rent steps the great example
Of all whose holy work was doing good;
So shall the wide earth seem a human temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangour
Of wild war-music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

—Whittier.

O GOD OF EARTH AND ALTAR

(To the music of "Webb")

O God of earth and altar
Bow down and hear our cry,
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide,
Take not Thy thunder from us,
But take away our pride.

From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honor and the sword,
From sleep and from damnation,
Deliver us, good Lord.

Tie in a living tether
The priest and prince and thrall,
Bind all our lives together,
Smite us and save us all;
In ire and exultation
Aflame with faith, and free,
Lift up a living nation,
A single sword to Thee.

—G. K. Chesterton.

THE MARCH OF FREEDOM

(To the music of "Marseillaise").

Hark, hark, the peal of clarions calling,
A host unnumbered marching by,
O'er serried ranks the pennons falling!
|| The hills give back the battle cry. ||

Whence come ye, hero warriors, hither?
What land, what ages, gave ye birth
What crave ye still of bleeding earth
What laurel-wreaths that shall not wither?

To arms the clarions call,
To deeds the doing worth;
March on, march on, till freedom dawn,
And justice rule the earth!

Glory to God, the day is breaking,
The long-awaited golden morn!
The heroes dead who, self-forsaking,
|| Gave all to hasten freedom's dawn. ||

As brothers, comrades, march beside us;
On, then, to conquest of the world!
On, till our battle flags are furled
In freedom's peace, and God shall guide us.

Ye mountains, clap your hands!
Exult, O sky and sea!
March on, march on! breaks over all lands
The dawn of liberty!

—Charles Sprague Smith.

most of their life began as a division of utensils, men who could feel that division still beginning was still needs. Business needs. Most men remain, the discovery the money that is has grown out of the have agreed to. It is perfect right to ask but because he is so is under constant test all than is his due. This raises the reasonable return to pay expect for the t has been accepted. ow that a thing s it will bring. nd demand isn't adequate. From manipulated. From ew, a thing is worth make and sell it, plus the maker and the le return of the money ed by many States unufacturer and the a larger rate. When isensus of opinion as ng in excess of divid k to the community ter and cheaper pro ge.

apply the rule of Jesus will have in business positions of the Christianing intrinsically different man and the teacher. There is something appeals to the imagination to it. I had to deal with the or ideas, but I think has one of the greatest service to his fellow-men: "I am in the at serveth." What I is:—the business man the same measure of er and the minister r. Then the greatest ill not be that which nds, but that which and renders the big munity in which it is. We will continue tuch is he worth? b lean, How much is h nity? (Applause.) this change is taking without notice. A new ing today. The old, no had begun poor and how he earned his money is no longer played up in and newspapers. The "Inter in the magazines today are t have rendered some service t nity in which they live. On you change the stake for wh the game will lose none of f you say, You have got to profit to

if he will pay the price, and these perfectly splendid fellows who want to be great have sought greatness by the easiest and cheapest route—just to get money and more money.

The man who earns greatness by money

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

money. You and I and all of us are responsible for public opinion. We must put them under just the same pressure to render service to the community as we have put them to get rich.

I suppose now you will think I am becoming very visionary, when I talk of Christianizing business. But our modern civilization means nothing if it doesn't apply to business, because most

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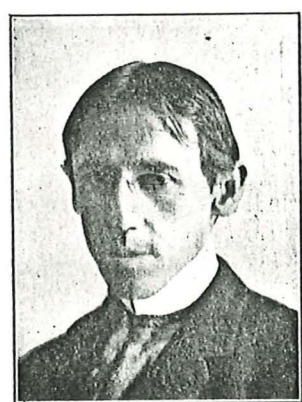
VOLUME II

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I AM not going that you think "The Fight," who need to hear, the doctor says, man, How kind is You ask, How mu



to work. How are w competitive world? above one's fellows st man's greatness still ment. But on what his achievement? V order to be accounte in this world? Will "The race's progress nition it has made c has been in all histo question tells how gressed toward its su In prehistoric day strongest muscle w When society began long as war was the the great man was th dle Ages, when the of temporal power an of culture, the grea The discovery of gu dier insignificant, an printing-press made and then the man w went into politics. E eration the man who plus earnings of hi great man, and men entered the pursuit for money which has generation, and whi nothing other than t great, to stand out There are no misers money and hides it money and makes means power. The m buy his way into wants to go, and do wants to do. The



DECEMBER 7.—NORMAN HAPGOOD, editor of *Harper's Weekly* and a speaker whom we at Ford Hall always hear gladly, will talk on "*The Modern Drama as a Social Force.*" Mr. Hapgood, who has had large experience in the past as a dramatic reviewer, is this winter again covering for his paper the various and varied theatrical productions of New York. It is distinctly refreshing to read his reviews because they always get below the surface and show the real significance of the particular play under consideration. His address will clear up a lot of puzzling questions as to what should and should not be treated on the stage and as to whether worthy causes are advanced or retarded by dignified dramatic presentation.

DECEMBER 14.—The Social Centre will be considered by two people who know this subject thoroughly—Miss MARY P. FOLLETT, Chairman of the Boston Advisory Committee on Social Centres, and Dr. JOHN LOVEJOY ELLIOTT, leader of the Hudson Guild Movement in New York. The distinction of Dr. Elliott's Guild is that it runs itself, taxing itself some \$1,800 yearly—a good deal of money to come out of a group of laboring people—for the work in which its cosmopolitan and heterogeneous membership so devoutly believes. Its leader may well talk, therefore, of "*The Social Centre and Direct Action,*" while Miss Follett, whose hopes for the movement in Boston are still far from realized, will appropriately discuss "*The Social Centre and the Democratic Ideal.*" This should prove a very stimulating evening to Ford Hall Folks who are just preparing to launch an educational enterprise of their own!



DECEMBER 21.—At last the Good Gray Poet comes up for consideration on our platform! The speaker of the occasion will be our friend, PROF. ZUEBLIN, and some of us can scarcely wait for December 21, so full of eagerness are we to hear what he may have to say on "*Walt Whitman, Prophet and Democrat.*" How Whitman would have revelled in Ford Hall and its passionately earnest men and women! He was one of us years before we came into being at all. You will believe this *after* you have heard Zueblin, whether you believe it now or not.

GEORGE W. COLEMAN, Chairman and Director of Meetings
Miss MARY C. CRAWFORD, Secretary for the Meetings

Office Hours at Room 707, Ford Building, State House Hill, 3.30 to 4.30 daily, except Saturdays
Telephone, Haymarket 2247

THE MEETINGS ARE ENTIRELY FREE
NO TICKETS REQUIRED

FORD HALL, corner Bowdoin Street and Ashburton Place
DOORS OPEN AT 7 O'CLOCK