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### Ford Hall Forum Folks newsletter, vol. 2, no. 5, 11/23/1913

Ford Hall Forum

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# Ford Hall Folks

A MAGAZINE OF NEIGHBORLINESS

VOLUME II NUMBER 5

NOVEMBER 23, 1913

PRICE FIVE CENTS

## WHAT'S WRONG WITH THE JEW?\*

By DR. STEPHEN S. WISE

I HAVE been told that I deal with world-wide views. Tonight I am going to be very provincial, very narrow. I am just going to talk about myself, and the twelve million other Jews, whom I am not altogether unlike. I am going to ask the question: "What is wrong



with the Jew?" and I know I am speaking to a meeting made up in large part of non-Jews. If we are going to answer that question with any degree of adequacy and earnestness, we have got to face the facts as they are. The facts are sometimes unpleasant, even bitter, but we have got to "claim the glory of facing unafraid." In the second place, after we have faced those facts, we have got to try to ascertain the causes that have given rise to the things that are wrong in the life of the Jew today; and in the third place, we have got to seek to apply the remedies, if remedies there are. I do not doubt that there are remedies; I cannot believe that my people's moral and spiritual woe is irremediable. I do not believe that we are going to find any panaceas, but I am going to venture to prophesy within the scope of an hour that the wrongs which do obtain in the life of Israel may be righted. But they are not going to be righted by Israel alone, but through the united will and resolution of all peoples, Jews and non-Jews. In fact, if I had to answer in a single word tonight "What is wrong with the Jew?" I should say Christianity—no, not Christianity; I know and honor Christianity too well; I should say Christlessness—and not the Christlessness of the Jew, but the Christlessness of Christianity. (Applause.)

with me all the time.") Apparently the Jew can be insulted with impunity. I am not urging my people to be unforgiving to their enemies. But we seem to have a monopoly of the Christian virtue of forbearance, which oft becomes a mean and miserable pusillanimity. It is the attitude of a man who is incapable of standing straight and demanding that he be respected as a man and not treated as a mean and contemptible thing. (The speaker then told of a rich German Jew whose daughter was respectively "converted" to the Roman Catholic, Russian and Anglican faiths according to her father's matrimonial plans for her.)

I think the two greatest Jews I have known in my life were two, neither of whom was a great being, though highly gifted in a certain sense, until there came to him the spirit of self-respect and self-reverence. (The speaker then told how Emma Lazarus, a gifted litterateur, was transformed, by being taken to Ellis Island by Michael Heilprin, to the "singer of a people's tragic story, part of her people's life and destiny, a finer singer than any Jew since the days of Heine;" and how Theodor Herzl, Paris correspondent of the Neue Freie Presse of Vienna, became, through his interest in the Dreyfus affair, "the powerful, impassioned pleader for his people's rights, the finest representative of the people of Israel for many centuries, because there came into his life something that had been lacking before—self-reverence as a Jew." He also told of a friend of his who was knocked down by another man and called a "dirty, damned Jew," and how, after knocking his opponent down in turn, he made up his mind "that there would be one less dirty, damned Jew in the world, and that I would do my best to make my people proud that I was a Jew.")

We normally of all people are most lacking in self-reverence. And yet, great souls self-reverence makes greater, and self-belittling souls self-reverence can make great. (The speaker told of the justified pride of the English race, quoting from Captain Scott's diary for illustration.) I want the Jew to share that justified pride

sublimities that lie back of the miracle of our survival for two thousand years. (The speaker told how on one occasion in his synagogue he referred to the fact that Jesus, when asked "What is the greatest commandment of the law?" went back to Moses for his answer. No Christian present was surprised; but a Jewish member of his congregation took him to task afterwards for having claimed too much for the Hebrew Bible! In like manner, a Jewish friend of his went home from a meeting in honor of August Bebel with a Jewish family, and when they praised Bebel's social ideas, read them, practically the same thing, in literal translation from the prophet Amos, to their great amazement.) There is enough moral dynamite in Amos, Micah and Isaiah to shake the social order to its depths—if only you knew it. (Applause.)

Now I am going to ask another question: How much that is wrong with the Jew is due to the world without? I, for my part, grow utterly weary of those Jews who, no matter what iniquity is in their lives, say: "It isn't our fault; it's the Christians." I would rather have the world without, blame me, and be innocent, than succeed in riding my shoulders of a burden of blame which rightly is placed upon them. And yet I do say to you that there is much in the life of the world without that is responsible for much that is wrong in the life of the Jew. (The speaker then referred to clubs in New York which do not admit Jews to membership, and how some Jews still accept their hospitality.) If I were a Christian I should utterly loathe and despise Jews who respected themselves so little as to accept a slap in the face like that. (Applause.) The terrible crime that the world has perpetrated against the Jew is that it has battered away at the pride of the Jew for centuries; and then you, my good Christian friends, wonder, "Why is the Jew without self-respect?" That we Jews retain a vestige of self-respect is the glory of my people.

Consider the ritual murder case in Russia. We have got to go to you, Christians, and beg, "Please say, and say aloud, and cable

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earnestness, we have got to face the facts as they are. The facts are sometimes unpleasant, even bitter, but we have got to "claim the glory of facing unafraid." In the second place, after we have faced those facts, we have got to try to ascertain the causes that have given rise to the things that are wrong in the life of the Jew today; and in the third place, we have got to seek to apply the remedies, if remedies there are. I do not doubt that there are remedies; I cannot believe that my people's moral and spiritual woe is irremediable. I do not believe that we are going to find any panaceas, but I am going to venture to prophesy within the scope of an hour that the wrongs which do obtain in the life of Israel may be righted. But they are not going to be righted by Israel alone, but through the united will and resolution of all peoples, Jews and non-Jews. In fact, if I had to answer in a single word tonight "What is wrong with the Jew?" I should say Christianity—no, not Christianity; I know and honor Christianity too well; I should say Christlessness—and not the Christlessness of the Jew, but the Christlessness of Christianity. (Applause.)

If I had to name the one most serious count in the indictment against the Jews (you see I am speaking frankly; I am dealing with you who are not Jews as if you were Christians!), I should say, the Jew is lacking in a high and fine self-respect—a high and fine self-reverence. I can't imagine anything that hurts the Jew worse than that; because if I lack self-respect my own lack of self-respect not only further mars and mutilates my own soul, but it evokes the justified disesteem of others. (The speaker told as an illustration of this of an anti-Semite in the Adirondacks who called a meeting to ask his neighbors to keep Jews from the place; and when one of them objected that they would then lose the business of the Jews already there, answered: "I find that I can insult and deride the Jews all I like, and still I find them ready to do business

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

the spirit of self-respect and self-reverence. (The speaker then told how Emma Lazarus, a gifted litterateur, was transformed, by being taken to Ellis Island by Michael Heilprin, to the "singer of a people's tragic story, part of her people's life and destiny, a finer singer than any Jew since the days of Heine;" and how Theodor Herzl, Paris correspondent of the Neue Freie Presse of Vienna, became, through his interest in the Dreyfus affair, "the powerful, impassioned pleader for his people's rights, the finest representative of the people of Israel for many centuries, because there came into his life something that had been lacking before—self-reverence as a Jew." He also told of a friend of his who was knocked down by another man and called a "dirty, damned Jew," and how, after knocking his opponent down in turn, he made up his mind "that there would be one less dirty, damned Jew in the world, and that I would do my best to make my people proud that I was a Jew.")

We normally of all people are most lacking in self-reverence. And yet, great souls self-reverence makes greater, and self-belittling souls self-reverence can make great. (The speaker told of the justified pride of the English race, quoting from Captain Scott's diary for illustration.) I want the Jew to share that justified pride, because I think the Jew has just as much right to share in it as any group of people in the world. Wendell Phillips said to the school boys of this city: "Boston touches you and kindles your pride with its ennobling memories." What of the "ennobling memories" of the Jew? The right kind of pride is such a fine thing, has been in the life of England, is in the life of America, that I want my people to be capable of rising to the same high level of self-reverence.

What is in large measure responsible for this lack of self-respect is the lack of self-knowledge. We simply don't know. I say to my fellow-Jews again and again: "If I knew as little about the glory of Jewish life for forty centuries as does the average Jew, I should not be stirred to pride; I should not be passionately eager to perpetuate my people's life at its highest!" The average Jew does not know; and, not knowing, he can't care. He doesn't know all the moral splendors and the spiritual

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Consider the ritual murder case in Russia. We have got to go to you, Christians, and beg, "Please say, and say aloud, and cable to Russia, that we are not cannibals!" That is the sort of thing that eats into a people's soul. Can't you see that I am just as guilty as Mendel Beilis?—If he committed ritual murder, I commit it in my synagogue! (Applause.) That we *must* defend the Jewish people? More: the Jewish ritual in 1913 is just what it was 1870 or 1880 years ago. Just as much ritual murder was committed in the days under the eyes of Jesus and the Apostles as is committed today. If there were any Christianity in the world, the western nations of Europe, and America, would say: "We will not continue friendly relations with a nation which charges the Jewish people with cannibalism!" (Applause.)

The Jew lacks self-sufficingness, in the third place, and solidarity. The non-Jewish world continually makes the Jew feel that if he wants to get along in the world he mustn't be very much of a Jew, with the result that there are Jews who rejoice in

(Continued on Page 4.)



## THE QUESTIONS

Q: Is preaching alone sufficient?

A: It certainly is not enough merely to listen to preaching. I haven't been preaching tonight; I have talked to your souls from my soul, and I hope you are going out to practise what I have said.

Q: Is not a good deal of the separation of the Jews from their religion due to the massacreing of them by the Christians for economic gain?

A: I do not understand you. I am not prepared to subscribe to the sentiment that my Christian brothers massacre Jews for economic gain, even in Russia. I may say this: Christians never massacre anybody.

Q (Same): Is not another reason for this separation the fact that prayer does not bring material gain?

A: All I can say to that is that "your premises are fallacious and your conclusions erroneous."

Q: Can you give one or two concrete illustrations of the wrongs for which the Jews themselves and the Christians are responsible?

A: I can only ask, Did you come in after the address?

Q: Haven't you underrated the Jews in regard to morality and religion?

A: I would rather underrate and lift up the standards of my people than overrate them.

Q: Is not one of the things wrong with the Jews that they have not secured for themselves a state, like other nations?

A: Whatever may be our attitude toward the nationalization movement—and I believe the Jew is not a nationality, and cannot form a nation, but is a people, and can form a settlement—I do not believe this failure is a *wrong* on the part of the Jew. It is a question of policy.

Q: Is orthodoxy, partial reform, reform or radicalism the real form of the Jewish religion?

stand out against social ostracism, dealing him a thousand little, mean blows. Prosperity has hurt the Jews of America and England.

Q: Why should we Jews as a whole be responsible for a few Jews who do not understand the responsibilities of Judaism?

A: The number is not few, unfortunately. But is it not true that when John Smith does wrong it is John Smith alone who does wrong; but when Jacob Isaacs does wrong it is the Jewish people which is at fault? And I am glad this is so; it places a splendid burden upon us, finely uplifting if finely met.

Q: What do you think of a firm that threatens its employees with loss of employment for staying away on the Day of Atonement?

A: If any Christian firm does that all Boston ought to know about it. But I know of Jewish firms in New York which do the same thing, and that is infinitely worse.

Q: Will not the Jewish people always suffer in the future as long as they live among people who do not believe as they do?

A: No; we simply suffer because we do not live among Christians!

Q: Why did an enlightened statesman like Bismarck encourage anti-Semitism?

A: Because he was neither enlightened nor a statesman. He was the most brutal embodiment of the belief that "might makes right" that has lived in modern days.

Q (Mr. Sackmary): What do you believe is the mission of the Jew?

A: It is now 25 minutes to ten. How many here are prepared to remain until 25 minutes to twelve? (Laughter.) I want to come back and talk on just that subject. Come back and talk on just that subject next year. Meanwhile, it is to be himself, to live the Jewish life, spread the Jewish ideals.

Q: Is it due to our lack of self-respect

"As a Man Thinks" were written by Christians? Why have not the Jews done more in the way of proper dramatic presentation of the Jew?

A: It is a hopeful sign that Christians should write such plays—it shows there are still some Christians in the world! But Zangwill has given us "Children of the Ghetto" and "The Melting Pot." Jews will not go to a pro-Jewish play, though they will pay to see themselves caricatured and insulted on the stage.

Q: Hasn't the social line drawn between Jews and Gentiles helped the Jew to keep his Judaism? Won't its removal mean wholesale intermarriage?

A: Social persecution is not any the more justifiable because some of its effects are not wholly evil. And from long observation, I don't think the Christian maidens need fear competition from their Jewish sisters!

Q: Do you think the Zionist movement will be ultimately successful?

A: The Jew is in Palestine, and the Jew will increasingly be in Palestine. Palestine is naturally a place to which the eyes and hearts of the Jews of the world turn. The question is: Shall the Jew survive in Palestine at his worst, or live there at his best? The Jews should unite in making Palestine the joy and pride of all the Jews in the world./

### A FORD HALL IN THE MAKING.

By Jacob London.

The Young Men's Sunday Forum plans to present every Sunday afternoon, at 3.45 o'clock, in the Boston Young Men's Christian Building, a speaker on a live, gripping subject. The Forum is expected to appeal especially to young business men and students.

The open forum will follow the address, in which all questions arising as a result of the address will be put to the speaker. Music and the opportunity to get acquainted will be offered. There won't be one dull moment from 4 to 8 o'clock.

The meetings are to be informal, of practical nature, and democratic—to the extent of democracy enjoyed at Ford Hall. Young

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Q: Is orthodoxy, partial reform, reform or radicalism the real form of the Jewish religion?

A: The real Jewish religion is that which is central to all of these—monotheism, monomoralism and monohumanism.

Q: How can our children be taught Judaism?

A: I can only tell you that our own free synagogue has organized classes which teach hundreds of children the Jewish faith and life.

Q: Does the speaker believe in intermarriage? If so, what should the religious attitude of the couple be?

A: Why is it always the Jew who is asked if he believes in intermarriage? As long as the Christian world does not socially receive the Jew, the question need hardly be considered. I believe that my people have a great part of their mission still to perform. Intermarriage almost invariably results in the loss by the Jew of his relations with his own people, both in faith and life. As a rule, moreover, the Jew who is lost to Judaism does not gain anything to take its place. But even apart from that the result of intermarriage is that the Jew is absorbed, and I think the world needs the Jew. Therefore I am opposed, not to the individual case, which must be decided by the persons themselves, but to the principle of intermarriage.

Q: Why is it that the Jew in the United States and England that has lost his self-respect, if it is due to the treatment of the Christians?

A: Because such is the psychology of man, that it is much easier for a whole people to face Russian persecution than to

Q: What do you think of a firm that threatens its employees with loss of employment for staying away on the Day of Atonement?

A: If any Christian firm does that all Boston ought to know about it. But I know of Jewish firms in New York which do the same thing, and that is infinitely worse.

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A: It is now 25 minutes to ten. How many here are prepared to remain until 25 minutes to twelve? (Laughter.) I want to come back and talk on just that subject, come back and talk on just that subject next year. Meanwhile, it is to be himself, to live the Jewish life, spread the Jewish ideals.

Q: Is it due to our lack of self-respect or to the American passion for money-making that people consider putting Beilis on the stage?

A: If such a thing be done, it is a combination of the worst side of Jewish life and the worst thing in American life. It is a piece of barbarous vulgarity. I hope that no Jew will bring him over, and that Jews will not go to see him, as I fear they will.

Q: Do you know that Filene's and Shuman's stores, owned by Jews, are the pioneers in industrial improvement?

A: I wonder whether you expect me to advertise the Filene and Shuman stores? But of course I realize that this is so, and have spoken for years of the Filene institution as a real contribution to the industrial life of America.

Q: Is not subserviency on the part of the Jew artificial—what about the proverb, "Proud as a Jew?"

A: There is a proverb, "Rich as a Jew," and there is no poverty like Jewish poverty. "Proud as a Jew" is equally unjust.

Q: If the Jew is poor, hasn't he as much chance to make money, carrying hods, as the Irishman?

A: Just about as much as the Irishman had in Ireland until a few years ago. What has brought the Irishman to the eve of a new national life? The unremitting self-reverence and self-knowledge of the Irish people!

Q (Miss Crawford): Is it not rather significant that "The Five Frankforters" and

need rear competition from the sisters!

Q: Do you think the Zionist movement will be ultimately successful?

A: The Jew is in Palestine, and the Jew will increasingly be in Palestine. Palestine is naturally a place to which the eyes and hearts of the Jews of the world turn. The question is: Shall the Jew survive in Palestine at his worst, or live there at his best? The Jews should unite in making Palestine the joy and pride of all the Jews in the world.

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The open forum will follow the address, in which all questions arising as a result of the address will be put to the speaker. Music and the opportunity to get acquainted will be offered. There won't be one dull moment from 4 to 8 o'clock.

The meetings are to be informal, of practical nature, and democratic—to the extent of democracy enjoyed at Ford Hall. Young men are cordially invited to attend the meetings and join in the social times.

#### THE GREATEST REVOLUTIONIST.

That the inventor is the greatest revolutionist in the world is the belief of Guglielmo Marconi, the inventor of the wireless, who predicts that during the next two generations we shall not only have wireless telegraphy and telephony, but also wireless transmission of all power for individual and corporate use, wireless heating and light, and wireless fertilizing of fields.

"When all that has been accomplished," he says, "as it surely will be, mankind will be free from many of the burdens imposed by present economic conditions.

"In the wireless era the Government will necessarily be the owner of all the great sources of power. This will naturally bring railways, telegraph and telephone lines, great ocean-going vessels, and great mills and factories into public ownership. It will sweep away the present enormous corporations and will bring about a semi-socialistic state.

"I am not personally a Socialist; I have small faith in any political propaganda; but I do believe that the progress of invention will create a state which will realize most of the present dreams of the Socialists.

"The coming of the wireless era will make war impossible, because it will make war ridiculous.

"The inventor is the greatest revolutionist in the world."

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**AS IT LOOKS TO ME**  
By GEORGE W. COLEMAN, Director of the Ford Hall Meetings

**W**HILE you were enjoying Rabbi Wise last Sunday, I was telling the story of Ford Hall to a crowd of men in the Court Street Theatre at Springfield. The meeting was under the auspices of the Y. M. C. A., and Stewart Anderson, whom you have heard at Ford Hall, was appointed to introduce me. It is most interesting to observe how the Y. M. C. A.'s around New England are holding Sunday afternoon meetings modeled more or less after the type of ours. Secretary Robbie at Springfield sometimes gets out an audience of over four thousand. Next Sunday he will have the famous deaf and blind woman, Helen Keller, as his speaker.

\* \* \*

Behind the news-counter in the railway station at Springfield last Sunday I found a young Ford Hall attendant. He had been away from Boston only two weeks, but he was already hungry to get back to the meetings.

\* \* \*

I recently met on the street my old boyhood friend, Leopold Lyons. It was years since I had had a chat with him. Only the day before someone in Manchester, N. H., had been telling me what a rousing speech Mr. Lyons had recently made before the Young Men's Hebrew Association of that place. Mr. Lyons was a wise friend of the Ford Hall meetings away back in the early days when we very much needed friends.

\* \* \*

There is a fine prospect that the Manchester (N. H.) Open Forum, which begins next Sunday, will be run on precisely the same basis that has made our own meetings so successful. And the indications are that they will be very well attended from the very start.

\* \* \*

Springfield, Mass., has a wonderfully fine Municipal Auditorium that will seat 4,200 people. With the City Hall and the Campanille it cost close to two million dollars.

along that line. Although I have never heard him speak I feel almost certain that he will develop remarkable power on the platform. At all events, his is a most lovable personality and you will not want to miss hearing him.

**MORE DEMOCRACY OR LESS?**

To what extent do you believe in democracy? This very interesting subject is to be discussed by various speakers at an early meeting of one of Boston's famous clubs. Did you ever face that question seriously yourself? In the last analysis the real difference between a stand-patter and a socialist is found in their trust and distrust of democracy. This is the principle involved in the direct election by the people of United States senators. Many voters are quite willing to trust the people to choose representatives, who in turn will choose United States senators, but they think it entirely unsafe to let the people choose the senators themselves. That is the sincere state of mind of the real stand-patter.

We have always been willing to trust the people to choose representatives to make laws. Those who believe in the initiative and referendum think the people should be allowed, under certain conditions, to make or unmake their own laws by direct action. Here again is the vital question, to what extent do you believe in democracy? Every political storm centre has its Tammany, and every Tammany is in league with big business as well as with low vice. The Tammany idea is made possible because of our trust in democracy. What is the remedy, more democracy or less?

When you realize the part money plays in an election, even though it be used legitimately, you begin to understand that the man who cannot command money in large amounts labors under a severe handicap. Think what it costs in a city like Boston, with over a hundred thousand voters, to reach each one of them with your message, whether you do it through

not to mention what their friends spent for them. The open primary seems to have a tendency to greatly increase political expenditures. Shall the State assume the burden of publicity and do it impartially for all candidates, as they do, I think, in Oregon? Or can we limit more strictly the amount any candidate shall spend? Can such prohibition be made really effective? Do we want more democracy or less? Have you thought it out for yourself?

**A MAN WHO DARED.**

It has been said of Peter Clark Macfarlane, who speaks to us next Sunday, that, all his life long, he has entered every open door that offered, and that when the door wasn't open, he pushed it open. That is the kind of man to talk at Ford Hall on "The Courage To Attack," a man who *dared* leave a certainty in a railroad office because he desired to try himself out as an actor, who *dared* to relinquish success on the stage because he felt the migratory life to be bad for his family, who *dared* to attempt the difficult calling of a book-agent in order to support that family, and who then dared to become successively a preacher, a free-lance writer, and a speaker on topics fraught with big human interest. Fiction is Macfarlane's goal. What a story he will have to tell when he gets ready to settle down and write it out! We have had big men at Ford Hall in our time. Another will be here next Sunday.

**OTHER MEETINGS.**

School of Social Science, at Lorimer Hall, Monday, November 24th, at 8 o'clock. Efficient Education, by C. Hanford Henderson. 10c.

Lowell Institute, at Huntington Hall, Wednesday, November 26th at 5 o'clock. Some Types of English Poetry, by Prof. G. H. Palmer. Monday, November 24th, and Thursday, November 27th, at 8 o'clock. The Sea in English Poetry, by Alfred Noyes. Tuesday, November 25th, and Friday, November 28th, at 8 o'clock. The Influence of the Bible on Civilization, by Dr. Ernst von Dobschütz.

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I recently met on the street my old boy-  
hood friend Leopold Lyons. It was years  
since I had had a chat with him. Only the  
day before someone in Manchester, N. H.,  
had been telling me what a rousing speech  
Mr. Lyons had recently made before the  
Young Men's Hebrew Association of that  
place. Mr. Lyons was a wise friend of the  
Ford Hall meetings away back in the early  
days when we very much needed friends.

\* \* \*

There is a fine prospect that the Man-  
chester (N. H.) Open Forum, which begins  
next Sunday, will be run on precisely the  
same basis that has made our own meet-  
ings so successful. And the indications  
are that they will be very well attended  
from the very start.

\* \* \*

Springfield, Mass., has a wonderfully fine  
Municipal Auditorium that will seat 4,200  
people. With the City Hall and the Campa-  
nille it cost close to two million dollars.  
I wonder if Boston will ever catch up with  
the other cities that are doing this thing  
and provide for the people under one roof a  
series of halls of different sizes that can  
be used freely for the promotion of the  
common good. Dear old Faneuil Hall  
stands as a prototype of what is needed.  
But because we were perhaps the first among  
the cities to provide a free gathering place  
for the people, we should not be prevented  
from keeping up to date along this same  
line. Many of the cities in the West and  
Southwest are away ahead of us in this re-  
spect. Faneuil Hall will always be useful  
in the same way that it is now, but it can  
never serve the purpose of a modern mun-  
icipal auditorium.

\* \* \*

Our speaker next Sunday, Paul Moore  
Strayer, is the only minister in the country,  
as far as I know, who serves every Sunday  
an aristocratic church and a people's  
forum.

\* \* \*

A week from Sunday, when Peter Clark  
Macfarlane comes to speak to us, unless I  
am very much mistaken, we will discover  
to those who are conducting popular  
forums, a new speaker of the first magni-  
tude. He rose suddenly as a brilliant star  
in the firmament of magazine writers. It  
is only two years since he began his work

We have always been willing to trust the  
people to choose representatives to make  
laws. Those who believe in the initiative  
and referendum think the people should  
be allowed, under certain conditions, to  
make or unmake their own laws by direct  
action. Here again is the vital question, to  
what extent do you believe in democracy?  
Every political storm centre has its Tam-  
many, and every Tammany is in league  
with big business as well as with low vice.  
The Tammany idea is made possible be-  
cause of our trust in democracy. What is  
the remedy, more democracy or less?

When you realize the part money plays  
in an election, even though it be used  
legitimately, you begin to understand that  
the man who cannot command money in  
large amounts labors under a severe handi-  
cap. Think what it costs in a city like  
Boston, with over a hundred thousand  
voters, to reach each one of them with  
your message, whether you do it through  
the mails or with a series of rallies. In  
our recent State election the gubernatorial  
candidates were forced to spend immense  
sums in the conduct of their campaigns.

### Ford Hall Folks

Edited by Thomas Dreier.

**P**UBLISHED weekly by the Ford  
Hall Associates, whose work  
is to create, assemble, and  
distribute ideas that will help  
men and institutions grow more  
helpful in serving society, and which  
will promote "peace on earth, good  
will toward men." It is the official  
publication of the Ford Hall Meet-  
ings, which are held, under the direc-  
tion of George W. Coleman, every  
Sunday evening during the months of  
October to May, in Ford Hall, Ash-  
burton Place, Boston, Massachusetts.

All business communications should  
be sent to Miss Mary C. Crawford,  
Treasurer Ford Building, Boston,  
and all communications intended for  
the editor to The Thomas Dreier Ser-  
vice, University Press, Cambridge,  
Mass. Subscription Price: \$1.50 for  
26 numbers.

... have had big men at Ford  
Hall in our time. Another will be here next  
Sunday.

### OTHER MEETINGS.

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What the Women Teachers Have Done for  
Chicago, by Margaret Haley.

Sunday Commons, at Huntington Hall,  
Sunday, November 30th, at 3 o'clock. Dr.  
Charles Fleischer, leader.

### "The Book of Knowledge"

President John H. Finley, College of the City  
of New York says:—"Suppose a boy of ten were  
to spend fifteen minutes a day in reading these  
pages . . . he would at thirteen know more  
about the earth and the life on it than the  
wisest men knew a few generations ago."

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ing apply to Jacob London, Room 707, Ford  
Building, Boston, Mass.



### GATHERED ALONG THE TRAIL

By Thomas Dreier

#### AMERICA THE GREAT LABORATORY.

One of the greatest tasks confronting this nation is that of melting into one great whole the many nationalities. "We have in this country more citizens of foreign birth than all the other countries and all the world combined," says Josiah Strong.

They are here and this is the great laboratory where must be solved this mighty problem, the relation of races to each other. Where can it better be done than in the Social Center, where men meet, not as belonging to a class or to a race, but simply as belonging to humanity, where we meet as men?

It is because Ford Hall is a true social center, where classes are unrecognized, that it is becoming known as a great manufacturing plant—a plant where men of different religious and political beliefs are made into neighbors who understand and respect one another.

#### FOR BETTER UNDERSTANDING.

Speaking about the foreigners who have been imported to work in the mills of New England, and who, because of their ignorance of American laws, have offended against the Commonwealth, Arturo Giovannitti asks:

"What have you done to educate them in your laws and your institutions? Who of you has ever gone to tell them that they are human beings and not machines? With 25,000 men of different nationalities to whom no one spoke of unity of purpose, and good fellowship, whose first taste of your institutions was when the Governor sent them bayonets, can you wonder if there were some slight outbreaks?"

It is to promote the neighborhood feeling, to acquaint all present with the dominant American ideals, to teach understand-

#### THE STORY OF SAMUEL SACKMARY.

By Mary C. Crawford.

**T**HOSE who attended the Birthday Party of the Ford Hall Meetings last February will recall a very remarkable letter printed on the souvenir program. To this letter was appended the name "Samuel Sackmary." The writer of that letter and the vigorous, quick-spoken youth who, at Mary Antin's Meeting, asked a question about the speaker's cook, to which Mr. Coleman replied amid a roar of laughter, "You're too late, Sam, she's married," are one and the same. Everybody calls him Sam—or wants to. He himself calls his interesting antique shop down on Temple street "Sam's Outlet," which it appears to be in more than the commercial sense. For all the well-known figures in West End life drop in there in the course of the week—and they do not all buy antiques. Any one who has once heard Sackmary talk for a half hour is likely to want to hear him again. He speaks with as much fervor as does Stephen Wise; and, also like Wise, he says interesting things.

His has been an interesting career, too. Born in the East Side of New York, he haunted, as a lad, the newsboy galleries of the old New York theatres and drank in eagerly the vivid pictures of humble East Side life there being presented by Harrigan and Hart—the Ward and Vokes of their day, though much more serious in purpose than Ward and Vokes have ever been. To hear Sam Sackmary relate, with dramatic gesture, what Ned Harrigan and his portrayal of city types meant to him as a youth is to feel afresh the glow and lure of hero-worship.

Removal to Boston was followed by attendance at the Phillips School in the West End. Then, at fifteen, the lad with the ardent eyes became a "drummer on the road selling stationery." Always, however, his desire was to get in some sort of work which should satisfy his art-instinct. Soon he found himself collecting rare old things and selling them again for a profit. But

#### WHAT'S WRONG WITH THE JEW?

(Continued from Page 1.)

being told, "Oh, you aren't a Jew, are you?" In other words, the world puts a premium on the Jewish lack of self-respect. The Jew thinks it is a great thing to be detached from his people. The people who say, "My ancestors were Jews, but I have advanced beyond Judaism," haven't begun to catch up with the tail-end of Judaism. The world without invites "that lowest of all tendencies in a people, the tendency to self-obliteration." What we Jews need is a little more stimulation from within and a little less simulation of that which is without. Whenever I meet a Jew who is ashamed of his Judaism I know that Judaism has one more Jew of whom to be ashamed. I know that my Christian friends and brothers respect the Jew who is true to his own, who is loyal to his own, who is true to the best in the life of his people; and despises the Jew who runs away from and has no part with his people.

One of the grave faults in the life of the Jew is his lack of faith in the unseen. I have heard Christians say again and again, "Why have your people ceased to believe in the unseen?" It is one of the ironies of history that the Jew begins as a people which places all its faith in an unseen God; and the world not only robs him of that faith, but makes him place his faith in that alone which can save him, things seen and tangible. The Christian world for centuries reduced the Jew to the status of a money-making machine in order that it could extract his money most easily. If a Jew wants to live in Russia safely today he can do it only through the power of money. And then you wonder why the Jew has lost his faith in the unseen! You have robbed him of his faith. That is my indictment of Christendom. Christendom repaid the Jew for giving it Jesus, his life and teachings, by reducing him to the status of placing his faith in the seen and the tangible.

I don't want to say that the Jew has no



## FOR BETTER UNDERSTANDING.

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It is to promote the neighborhood feeling, to acquaint all present with the dominant American ideals, to teach understanding and toleration, to bring about better relations between Capital and Labor, that the Ford Hall meetings are being held every Sunday night. Eventually, for the same purpose, similar meetings will be held in all the important labor centers of the country.

Nature has armed you with some faculty, some quality, some force, which enables you to do one thing better than anyone else. Your business is to discover what that thing is and then discover its worth to society. Develop your latent possibilities and be salesman enough to sell to society at a profit. The better you can do your work, the higher its quality, the greater the need it supplies, the greater will be your reward in fame, love and fortune.

## THE BOSTON SOCIALIST PARTY

Announces a

### PUBLIC LECTURE COURSE

Beginning

**SUNDAY, NOV. 30, at 3 P. M.**

**in FRANKLIN UNION HALL**

**Berkeley and Appleton Sts.**

Victor Grayson, former member of Parliament, will speak on the opening date. Mayor Lunn, Abraham Cohan, and Theresa Malkiel will appear later in the course.

Single Tickets, 25 Cts. Tickets for Course of Six Lectures, \$1.

Ready now at 14 Park Sq., Room 6.

haunted, as a lad, the newsboy galleries of the old New York theatres and drank in eagerly the vivid pictures of humble East Side life there being presented by Harrigan and Hart—the Ward and Vokes of their day, though much more serious in purpose than Ward and Vokes have ever been. To hear Sam Sackmary relate, with dramatic gesture, what Ned Harrigan and his portrayal of city types meant to him as a youth is to feel afresh the glow and lure of hero-worship.

Removal to Boston was followed by attendance at the Phillips School in the West End. Then, at fifteen, the lad with the ardent eyes became a "drummer on the road selling stationery." Always, however, his desire was to get in some sort of work which should satisfy his art-instinct. Soon he found himself collecting rare old things and selling them again for a profit. But the Chelsea fire wiped out his little stock and left him with less than five dollars in the world! Yet, as he tells the story, what he seems to lament most, in connection with the fire, is that through it he lost a symphonic composition, upon which he had long been at work in his spare minutes, and which had been scored for eighty-five instruments.

Music is Sam's passion. The great pleasure of his life is playing old-fashioned tunes and airs which have a resonant minor strain in them upon the organ of the little West End home in which he and his aged mother live together. This mother is a devout and Orthodox Jewess—from Hungary—and largely because of her, probably, Sam has kept close to the faith of his fathers. But he is a convinced Socialist none the less, ever since the day he read Bellamy's "Looking Backward." It seems to me not without interest, therefore, that the synagogue which he and his mother attend is the very building—on Smith court, off Joy street—in which the New England Anti-Slavery Society, the first association established in this country for the purpose of freeing the blacks, was organized on a stormy night of January, 1832. The building was then a church for colored people, and hence a natural rallying place for Garrison and his associates.

Unless one is strong enough to swim across the creek, one really should make no attempt to swim the river.

history that the Jew begins as a people which places all its faith in an unseen God; and the world not only robs him of that faith, but makes him place his faith in that alone which can save him, things seen and tangible. The Christian world for centuries reduced the Jew to the status of a money-making machine in order that it could extract his money most easily. If a Jew wants to live in Russia safely today he can do it only through the power of money. And then you wonder why the Jew has lost his faith in the unseen! You have robbed him of his faith. That is my indictment of Christendom. Christendom repaid the Jew for giving it Jesus, his life and teachings, by reducing him to the status of placing his faith in the seen and the tangible.

I don't want to say that the Jew has no morals and no religion; God forbid; but something is wrong in the moral and religious life of the Jew. The Jew is in danger of losing the two supreme qualities of the Jew—his religious consciousness, his religious genius, and his moral passion. The Jew was once a "God-intoxicated" people, and was possessed by moral fervor. That is going; and, if it goes, the Jew goes. I want the Jew to live only if he can regain the religious genius and the moral passion which gave to the world Moses, Isaiah, Jesus, Peter, Paul and John. I don't want the Jew to be merely normally, conventionally religious and moral; I want him to be supernormally religious; aggressively, militantly, imperiously, resistlessly moral. It isn't easy for the Jew to champion the cause of peace, for instance, as he must. He will be accused of cowardice. If we were cowards we wouldn't be here today; we have dared the world for centuries; now we are going to dare the world again in behalf of those moral victories and triumphs that must come in God's world. I want my people, not simply not to be involved in the white slave traffic, but to be the leaders in the war against the vilenesses of life, to uplift the standard of a single moral law for men and women. You are not Jews because you wear the phylacteries or go to the synagogue; you are Jews if you are ready to dare sacrifice for Israel's moral and religious ideals. When once you are, NOTHING will be wrong with the Jew! (Great applause.)