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Ford Hall Folks

416

A MAGAZINE OF NEIGHBORLINESS

VOLUME II NUMBER 20

MARCH 8, 1914

PRICE FIVE CENTS

TOLSTOY, THE MAN*

By LESLIE WILLIS SPRAGUE

THERE are a good many people who are discouraged about the possible fate of American ideals. Some of us may feel that they are a thing of the past, which will not be characteristic of the future. We might well be concerned about the future of the life-ideal of the American people if it were not for the fact that out of other lands, other cultures, new life streams, there has come



and is coming still into the American mind and heart a great charging, enkindling, commanding ideal—many contributions from many sources. The Italian comes with the thought, the purpose, the passion of Garibaldi surcharging his

life. (Applause.) The German comes with the spirit that broke in '48 and sent to our shores such a noble army of those who had failed in their own land to achieve the ideals of liberty. The Frenchman comes with the passion of humanity that Victor Hugo illustrated and increased. (Applause.) The Russian comes with the mighty heart-beat which, if you can hear, has in it the words, "Leo Tolstoy." (Applause.)

And, although I think I know the problems, the discouragements, the difficulties, that confront America as she looks forward, I am not all discouraged as to the outcome of the ideal of life both for the individual and for the nation.

man toward religion. All the great men of the 19th as of other centuries have been deeply concerned with the problems of religion, and particularly with the relationship between religion and society; but nearly all but Tolstoy have been concerned with reinterpreting religion from the basis and in the terms of modern civilization and present day culture. Tolstoy alone took his stand upon what he believed to be the true interpretation of Christianity, and then made the strong, reinforced, determined demand that modern civilization and modern culture should be recast upon the basis and in the terms of what he believed to be a true Christianity. Whether we agree with him or not is not the question. He is worthy of earnest study because of the uniqueness of that position. I am sure the consensus of the opinion of the future will bear me out when I say that Tolstoy is supremely worthy of our study, our regard, our profound admiration and gratitude, because he so supremely represents the man of absolute sincerity, fidelity to his convictions, and a great willingness to make sacrifices for what he believed to be true and right. (Applause.) No man in all modern history has been more ready than Tolstoy to live up to the very last opinion of his mind, or has made so great a sacrifice for that which he believed to be the truth. And when the time shall have passed for the bickerings and banterings and deliberate spite and hatred that so long shadowed his name and fame, the world will come to admire and be grateful for the splendid sincerity of the man. (Applause.)

Tolstoy was so supremely of the Russian life that we shall not be able to understand the man or his message unless we see him on a background of Russian history. I shall ask you to remember that Russia lies between the Orient and the Occident.

was defeated by the Russian winter on the march to Moscow, there was threatened in Russia the extinction of a nation's life, with the result that there was born a nationalistic spirit. You can find it in the beginnings of realistic literature, which started earlier than in England and France, because it was a protest against the social conditions then prevailing throughout Russia. (Applause.) We must associate the name of Tolstoy with those of Tourgenieff, Gogol and Dostoieffsky, for it was this movement with which Tolstoy was first allied.

And yet Tolstoy was one of the few great souls of humanity who stand alone, unique. His genius was isolated. Born and reared in the arms of aristocracy, he very soon revolted against the life in which he had been trained. He left the university and went to his family estate at Yasna Polyana to change the condition of the serfs there. He then entered the army as a non-commissioned officer, and just as he was about to be commissioned he resigned, and became the chief spirit of anti-militarism. Soon his became the great name of Russian literature; and then, just as he had won the laurel crown, he turned away to Yasna Polyana—became weary of it all, and determined to get close to the hearts of the moujiks. He was not satisfied with the freeing of the serfs, but went to live with them, and tried to think their thoughts, because he knew that mere legal liberty was not life. He traveled over western Europe, studied conditions, and then returned, to start a school and develop a theory of education entirely his own. He devoted himself to philanthropy, only to discover that it was only a patch on a worn garment, where a new garment was needed.

Tolstoy did not move with his time in religion. For three years he turned to the church for comfort, but he could not find

OLIVER HALL, D. D., of New York, was on "The Right to Work," a topic very near the hearts and minds of Ford Hall people. Dr. Hall belongs to that imposing class of powerful preachers which New England has contributed to New York. He was born in Connecticut and served a parish in Cambridgeport a number of years before going to his present home in the Church of the Divine Paternity, New York, probably the leading Universalist body of the country. Yet he is no less at home on the platform of the Cooper Union than in his uptown pulpit. It means that he is the kind of man sure to get success here.

How does England come to us again, his "Ethnic Aspects of Woman Suffrage." Mr. Hall's

remarkable platform. He came to us last year in Boston; so he is back on his talk on "The Right to Work." But this is a record-breaking performance on this side of the Atlantic. But this will be any means.



man. He is as unique as he is dynamic. The Boston Globe will lead our Symposium in newspaper business from the ground he has served on the Globe alone for more than 20 years. He has been a reporter in New York, Philadelphia and Chicago, and has travelled



(Applause.) The German comes with the spirit that broke in '48 and sent to our shores such a noble army of those who had called in their own land to achieve the ideals of liberty. The Frenchman comes with the passion of humanity that Victor Hugo illustrated and increased. (Applause.) The Russian comes with the mighty heart-beat which, if you can hear, has in it the words, "Leo Tolstoy." (Applause.)

And, although I think I know the problems, the discouragements, the difficulties that confront America as she looks forward, I am not all discouraged as to the outcome of the ideal of life both for the individual and society when I realize the place which such men are taking, not only in the hearts of those who have come from these different lands to become our newer Americans, but in the hearts and thoughts of those of us who are descended from the Puritans.

Tolstoy is peculiarly worthy of our study because of his Russian characteristics. The very virtue of Tolstoy lies in the fact that he was so essentially the Russian, and belonged to a civilization at least a hundred years, if not 150 years, behind the movement of our own. And the value of Tolstoy's setting in a civilization that is behind the movement of a more western life is that he has been able, from the vantage ground of his nation's experience, to look at western Europe and America and see what modern civilization means, as our forefathers of 100 or 150 years ago might have seen it, had they had the eye of prophecy to understand as well as to disclose all that is latent in our life.

Tolstoy is worthy of our earnest study far more than we tonight in a cursory review of his life and work could possibly give, because of the unique attitude of the

unique position. I am sure that the consensus of the opinion of the future will bear me out when I say that Tolstoy is supremely worthy of our study, our regard, our profound admiration and gratitude, because he so supremely represents the man of absolute sincerity, fidelity to his convictions, and a great willingness to make sacrifices for what he believed to be true and right. (Applause.) No man in all modern history has been more ready than Tolstoy to live up to the very last opinion of his mind, or has made so great a sacrifice for that which he believed to be the truth. And when the time shall have passed for the bickerings and banterings and deliberate spite and hatred that so long shadowed his name and fame, the world will come to admire and be grateful for the splendid sincerity of the man. (Applause.)

Tolstoy was so supremely of the Russian life that we shall not be able to understand the man or his message unless we see him on a background of Russian history. I shall ask you to remember that Russia lies between the Orient and the Occident, neither one thing nor the other. Christianity did not come to it until the 9th century, and then from a church which had become stereotyped—an externalized Christianity. There has never been anything in Russia like the Protestant revolt, unless perchance Tolstoy in his late day has fulfilled somewhat the function of a Martin Luther. In the Middle Ages, when all the other nations were making ready for the mighty outbreak that came at the dawn of modern history, Russia was held under the iron hand of Oriental despotism, in the Mongol dynasty. Not until Ivan the Terrible became supreme over all the other petty princes was Russia able to throw off that despotism, so that even to this day the upper aristocracy is peculiarly an idle class. The result was that by the time Russia awakened, western Europe was far upon the road of modern history and industrial and social development. At the beginning of the 18th century Russia was 200 years behind the other countries. Then there was a mighty movement from above, when the Czars attempted to push upon the people the customs and civilization of France, England and Germany. But whatever is foisted upon a people will some day be resented and thrown off. And so at the opening of the 19th century, when Napoleon

was trained. He left the university and went to his family estate at Yasna Polyana to change the condition of the serfs there. He then entered the army as a non-commissioned officer, and just as he was about to be commissioned he resigned, and became the chief spirit of anti-militarism. Soon his became the great name of Russian literature; and then, just as he had won the laurel crown, he turned away to Yasna Polyana—became weary of it all, and determined to get close to the hearts of the moujiks. He was not satisfied with the freeing of the serfs, but went to live with them, and tried to think their thoughts, because he knew that mere legal liberty was not life. He traveled over western Europe, studied conditions, and then returned, to start a school and develop a theory of education entirely his own. He devoted himself to philanthropy, only to discover that it was only a patch on a worn garment, where a new garment was needed.

Tolstoy did not move with his time in religion. For three years he turned to the church for comfort, but he could not find it. Then he went to the New Testament, and then to the very words of the Master, and here he alone, of all the thinkers of the ages, said, "Here is the authority; to this I cling." Tolstoy the Russian, the interpreter of this great, national movement, was yet a man apart, in the world, but not of it. We shall not understand his writings without this double background.

In the early years of Tolstoy's literary life we have the picture of one who was looking out at life as a very interesting spectacle. He was restive under his own freedom, and felt the need of constraint. Really, he was yearning for conversion. We find his character at this time in "The Cossacks," "Childhood, Boyhood and Youth," and "The Russian Proprietor." When he married he went to Yasna Polyana; it was with a great longing within him to discover not only the right social arrangements, but the meaning of life. He lived among the people for their sake and his own. Now he saw life, not as a spectacle, but as a great problem.

During this time he wrote his greatest works. One of the greatest novels of the world is Tolstoy's "Anna Karenina." (Applause.) It is great because it states the problem of the 19th century. It should be

(Continued on Page 4.)

The speeches and the questions and answers reported by Miriam Allen.

THE QUESTIONS

Q: What is your opinion of the doctrine of Anarchism which Tolstoy preached?

A: Tolstoy's theory was not unlike that of Jefferson, that the best governed is the least governed. His political theory was part of his religious message. He was not an accredited Anarchist. My own attitude is that that is the best government which elicits the best self-government from the man and the community. (Applause.)

Q: Should we not, in exalting Tolstoy, remind ourselves of the dying Gorky?

A: I should have mentioned Gorky as a later expression of the great realistic movement of social protest. But he represents much less than Tolstoy did.

Q: Would not Tolstoy have been a far greater man in a free country, or did Russian oppression make him what he was?

A: Tolstoy's was the greatness of the man who moves against the current. He would probably have been more rounded and more graceful in a different environment.

Q: Did not Tolstoy really consider the common people superior to the useless aristocracy?

A: In "The Russian Proprietor" and "The Power of Darkness" it seems to be shown that he did not consider the common people any better, but he found in them the way for his own self-abnegation and service.

Q: What do you think of a man who refused to read George Kennan's account of the Russian prison system, and said, "If they believe in violence they should suffer from it?"

A: I think he was a deliberate fool. (Laughter.)

Q: Was Tolstoy excommunicated from the Russian church before his death?

A: Yes, about a decade before.

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

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

Q: What do you think of Tolstoy's

will be. His interpretation was a purely personal one. Tolstoy's view of Christianity was static; ours is evolutionary.

Q: When Tolstoy came out and said: "I can't keep quiet any longer," why didn't the Russian government arrest him?

A: He was in very great danger from the police for many years, but he was saved because the government appreciated what he had done for peace, and because his arrest would have aroused considerable discontent that the government didn't want set loose.

Q: Did Tolstoy ignore or overlook the fact that he was neglecting his own home duties when he became a recluse?

A: Tolstoy's attitude toward the family was limited and imperfect. His attitude toward women is not by any means the best thing about him. He became a recluse because his own sins against women in the past made him incapable of understanding them.

Q: Do you believe that it is within the power of the Czar to compel reforms that will do away with the persecution of the Jews?

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

Q: Should we not attribute a good deal of Tolstoy's genius and religion to his madness?

A: If you will study Tolstoy, and read "What Is to Be Done?" I think you will feel, as I do, that Tolstoy was one of the sanest minds of the 19th century.

Q: Do you think Tolstoy's method of helping the common people was effective in his own country?

A: No, because you can't cure a social evil with a personal remedy.

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

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

Q: Why did Tolstoy fail to see the greatness of Shakespeare, which we all see?

hands of church people and the army, would it not result very soon in a great desertion of church and army, and a great advancement of the Kingdom of Heaven?

A: It might result the other way, and enkindle within the church at least a better type of Christianity.

Q: Is Tolstoy's son a follower of Tolstoy?

A: Emphatically no.

Q: Wasn't Tolstoy an infidel, according to the Greek and Roman Catholic churches?

A: Well, orthodoxy is my doxy, and heterodoxy is your doxy, you know.

Q: What place will the future accord Tolstoy in fiction?

A: I think Tolstoy will be the one great name from Russia to stand by the great name of France—Victor Hugo.

Q: Do you think Tolstoy could have gone still further if he had not been stopped and hindered by religion?

A: I don't see how he could have been stopped and hindered by religion. He was going a long road from a life of selfishness to one of sacrifice.

Q (Mr. Victorson): Is not "Anna Karenina" answered by Ibsen's "A Doll's House"?

A: That would be true if "A Doll's House" were itself not the negative of negation. Let us turn to Browning for the answer, and read "By the Fireside."

Q (Mrs. Blanchard): Is Dr. Steiner "Tolstoy the Man" a good authority?

A: Nathan Haskell Dole's biography is the best.

Q (Miss Rogolsky): Did Tolstoy leave the church because he could not find anything in it, or because it was not Christianity as he understood Christianity?

A: Because he had said what he thought about it.

Q: Did Tolstoy think that Christ was the Supreme Being?

A: He accepted Him as the absolute authority of conduct and faith.

CALLING NAMES.

One thing Ford Hall wishes to do is drive into the minds of men and women that the race cannot be advanced by

William H.
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Jacob Long
Edith D. F.
Frank Hol

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Mr. Jam
Velma L
Mrs. Eva
Mr. He
Street,

Liquor Laws

Mr. Geo
Boston
Mr. Will
nue, I
Mrs. Ann
W. So
Mr. Jon
Mr. E. J
Wollas

Budget and

Mr. R. C
Everet
Mr. Geo
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Miss El
Street,
Miss Fr

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Mr. J. J
Roxbu
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wealth
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Miss Fr
Mr. Hen

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A: Yes, about a decade before.
Q: What was Tolstoy's religion? (Laughter.)

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

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

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

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

A: Yes, my son; begin with "Childhood, Boyhood and Youth," and then read some of the short stories. When you get through with those I will suggest something else.

Q: Are Tolstoy's works translated in English, and can they be found in the Public Library?

A: Yes, surely; Nathan Haskell Dole's translation is the best.

Q: Which religion do you believe is more Christian, President Eliot's or Tolstoy's?

A: If I could give Tolstoy Eliot's sanity of outlook and could give Eliot all the warmth and fervor of Tolstoy, I should not care which one I had. (Applause.)

Q: Would a man like Tolstoy be admitted to this country under the Burnett-Dillingham immigration bill? (Laughter and Applause.)

A: Tolstoy was not an illiterate. (Laughter.)

Q: Are there any churches in America that interpret Christianity as Tolstoy did?

A: No, there are none, and there never

will do away with the persecution of the Jews?

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

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

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

Q: Why did Tolstoy fail to see the greatness of Shakespeare, which we all see?

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

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

A: I don't know of any.

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

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

Q: Was it not a fact that Tolstoy was against government in writing "The Slavery of our Time?"

A: Yes, Tolstoy was a Tolstoyan Anarchist.

Q: What is your impression of Prince Kropotkin?

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

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

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

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

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

Q: If Tolstoy's writings were put in the

house were taken not the negative of negation. Let us turn to Browning for the answer, and read "By the Fireside."

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Q: Did Tolstoy think that Christ was the Supreme Being?

A: He accepted Him as the absolute authority of conduct and faith.

CALLING NAMES.

One thing Ford Hall wishes to do is to drive into the minds of men and women that the race cannot be advanced by calling those, who disagree with us, names that have in them the elements of curses. We want a fair and square discussion of plans. We want men to speak what to them is the truth. But we see clearly that we do not add to the truth of what we say by accompanying our statements with sentences suggestive of the gutter. We believe that even in a great political campaign it is possible for men to be gentlemen. We know that in business no sane man hopes to secure a position by carrying to his prospective employer tales of some competitor's unworthiness. In business such an action would be considered bad form, un-sportsmanlike. But in politics everything that is cheap and sickening is apparently excused by the average voter. If that is not true, why will citizens allow competing candidates to spend most of their time during the campaign in exchanging personalities that stink from rotteness? Are citizens so low in the scale that they cannot understand a discussion of principles and purposes? At Ford Hall we hope to encourage people to demand the best in thought—help them become bigger and better American citizens.

"When men are rightly occupied, their amusement grows out of their work, as the color-petals out of a fruitful flower."—John Ruskin.

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FORD HALL FOLKS

FORD HALL TOWN MEETING RECORD

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Miss Turner.
Mr. Frank Holiver, 83 Chambers Street.

Calendar.

Order No. 1 referred to committee on city planning. In committee.
Order No. 2 referred to committee on education. Reported favorably, passed at second reading.
Order No. 3 amended substitute order passed.
Bill No. 1 referred to committee on play and recreation. In committee. Reported unfavorably.
Bill No. 2 passed without reference to committee.
Bill No. 3 referred to committee on play and recreation. Reported favorably.
Order No. 4 referred to committee on municipal affairs. Re-referred to committee. Reported unfavorably. Passed at second reading. In committee.
Bill No. 4 referred to committee on labor. In committee.
Bill No. 5 referred to committee on labor. In committee.
Bill No. 6 referred to committee on liquor laws. In committee.
Bill No. 7 referred to committee on education. In committee.
Bill No. 8 referred to committee on housing. In committee.
Bill No. 9 passed without reference to committee.
Order No. 5 referred to committee on municipal affairs. In committee. Reported unfavorably. Re-referred to committee.
Bill No. 10 referred to committee on housing. In committee.
Bill No. 11 referred to committee on courtesies. In committee. Reported unfavorably.
Bill No. 12 referred to committee on health. In committee. Reported favorably.
Bill No. 13 referred to committee on health. In committee. Passed at second reading.
Bill No. 14 referred to committee on liquor laws. In committee.

CALLING NAMES.

One thing Ford Hall wishes to do is drive into the minds of men and women that the race cannot be advanced by calling those, who disagree with us, names that have in them the elements of cursing. We want a fair and square discussion of plans. We want men to speak what they think is the truth. But we see clearly

hands of church people and the army, would it not result very soon in a great desertion of church and army, and a great advancement of the Kingdom of Heaven?

A: It might result the other way, and enkindle within the church at least a better type of Christianity.

Q: Is Tolstoy's son a follower of Tolstoy?

A: Emphatically no.

Q: Wasn't Tolstoy an infidel, according to the Greek and Roman Catholic churches?

A: Well, orthodoxy is my doxy, and heterodoxy is your doxy, you know.

Q: What place will the future accord Tolstoy in fiction?

A: I think Tolstoy will be the one great name from Russia to stand by the great name of France—Victor Hugo.

Q: Do you think Tolstoy could have gone still further if he had not been stopped and hindered by religion?

A: I don't see how he could have been stopped and hindered by religion. He was going a long road from a life of selfishness to one of sacrifice.

Q (Mr. Victorson): Is not "Anna Karenina" answered by Ibsen's "A Doll's House"?

A: That would be true if "A Doll's House" were itself not the negative of negation. Let us turn to Browning for the answer, and read "By the Fireside."

Q (Mrs. Blanchard): Is Dr. Steiner "Tolstoy the Man" a good authority?

A: William Haskell Dole's biography is the best.

Q (Miss Rogolsky): Did Tolstoy leave the church because he could not find anything in it, or because it was not Christianity as he understood Christianity?

A: Because he had said what he thought about it.

Q: Did Tolstoy think that Christ was the Supreme Being?

A: He accepted Him as the absolute authority of conduct and faith.

Did Tolstoy leave could not find any it was not Christian tianity? said what he thought that Christ was the as the absolute a faith.

NAMES. wishes to do is to of men and women e advanced by call ee with us, names elements of curses. are square discussion of to speak what to we see clearly that ruth of what we say statements with sen- he gutter. We be ut political campaign o be gentlemen. We no sane man hopes carrying to his pro- s of some competi- business such an ered bad form, un- politics everything ening is apparently voter. If that is not allow competing can- of their time during nging personalities ss? Are citizens so they cannot under- principles and pur- we hope to encour- ie best in thought- r and better Ameri-

Street, Boston.
Miss Freda Rogolsky, 357 Charles St.
Mr. D. F. Ladd, No. 617, Y. M. C. A.
Mr. J. J. Sullivan, Weld Street, West Roxbury.
Mr. J. S. London, Y. M. C. A., Boston.

Municipal Affairs.

Mr. Arthur O. Taylor, Box 3507, Boston, Chairman.
Mr. W. C. Ewing, 987 Washington St.
Mr. M. T. Rush, 3 Bowdoin Street.
Mr. John H. Gutterson, P. O. Box 134.

City Planning.

Mr. George B. Gallup, 728 Commonwealth Avenue, Boston, Chairman.
Mrs. E. D. Foster, 41 Huntington Ave.
Miss Freda Rogolsky, 357 Charles St.
Mr. Henry S. Victorson, 15 Court Sq.
Mr. D. F. Ladd, No. 617, Y. M. C. A.
Mrs. L. B. Noyes, 146 Massachusetts Avenue, Boston.
Mr. R. G. McKerrall, 41 Marie Avenue, Everett.

Immigration.

Mr. Henry S. Victorson, 15 Court Sq., Boston, Chairman.
Mr. Lee Meltzer, 13 Williams Street, Chelsea.
Mr. Maurice Casper, 39 No. Russell St.
Mr. Julius J. Shapiro, 115 Salem Street.
Miss Ida Goldberg, 19 Auburn Street.
Mr. Frank Holiver, 83 Chambers Street.
Mr. George E. Rower, Jr., 451 Walnut Avenue, Roxbury.

Education

Mr. Henry T. Schnittkind, 9 Allen St., Boston, Chairman.
Miss Miriam Allen deFord, 98 Tyler St.
Mr. Isaac Isaacs, 36 Allen Street.
Miss Helen Veasey, 28 Shafter Street, Grove Hall, Dorchester.
Mr. Louis Simons, 164 Union Street, Everett.
Mr. H. L. Greene, 104 Belvidere Street.
Mrs. Jno. J. Sullivan, Weld Street, W. Roxbury.

Housing.

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

Mr. G. G. Mills, P. O. Box 53, Water- town.
Mr. George E. Power, Jr., 451 Walnut Avenue, Roxbury.
Mr. Clarence Marble, 197 Vine Street, Everett.

Judiciary.

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

Transportation.

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

To Investigate Credit Unions. (Special)

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

Ways and Means.

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

Publicity.

Mrs. George B. Gallup, 728 Commonwealth Avenue, Boston, Chairman.
Mr. George W. Coleman, 177 W. Brookline Street, Boston.
Mr. J. S. London, Y. M. C. A., Boston.
Mr. A. D. Skelding, Boston Post.
Mr. Wm. V. Bottom, 121 St. Stephen St.
Miss Freda Rogolsky, Peabody House.

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Bill No. 7 referred to committee on edu- cation. In committee.
Bill No. 8 referred to committee on hous- ing. In committee.
Bill No. 9 passed without reference to com- mittee.
Order No. 5 referred to committee on muni- cipal affairs. In committee. Reported unfavorably. Re-referred to committee.
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Bill No. 14. referred to committee on liquor laws. In committee.
Bill No. 15 referred to committee on liquor laws. In committee.
Bill No. 16 referred to committee on liquor laws. In committee.
Bill No. 17 referred to committee on health. In committee. Reported unfavorably.
Bill No. 18 referred to committee on rules and courtesies. In committee.
Bill No. 19 introduced by committee on publicity. Passed.
Bill No. 20 introduced by committee on publicity. Passed.
Order No. 6 referred to committee on muni- cipal affairs. In committee.
Bill No. 21 referred to committee on judi- ciary. In committee.
Bill No. 22 referred to committee on edu- cation, play and recreation jointly. In committee.

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

FORD HALL FOLKS

FORD HALL TOWN MEETING RECORD

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THE POSSIBILITIES OF OUR TOWN MEETING.

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

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

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

The Town Meeting is shot through and through with the ideals of a pure democracy.

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

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

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* * *

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

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

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

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

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

Thereupon the suggestion was made that the city's home at 30 Hawkins street and other charitable institutions and organizations, public and private, were well able to take care of all the destitution that may exist.

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

ORDER OF THE DAY.

March 12th.

1. Bill No. 19—tin plate law.

ideas for the extension of the work in Ford Hall.

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Those who are participating in this wonderfully interesting experiment are getting an education of priceless value. Not only is it developing powers and faculties that might otherwise have lain dormant but it is also developing social consciousness, community feeling and mutual responsibility. Let this work go on for a time and we will develop a company trained in the art of citizenship that any community could well be proud of.

And this suggests my last point. These Ford Hall Town Meeting citizens will not wait for the completion of their course in the study and practice of democracy before they will apply their newly required knowledge and experience in the actual affairs of the city of Boston. And here is the very finest opportunity for our women who are soon to receive full enfranchisement to begin to prepare themselves for the great responsibilities that will some day be thrust upon them.

These Town Meetings, although now only a few weeks old, have in them possibilities of immense usefulness. Some day, if they continue the way they have begun, we shall need the large hall to accommodate those who will wish to attend. Their influence

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

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

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

THE TOWN MEETING SOUP KITCHEN.

By Warren Dunham Foster.

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

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ORDER OF THE DAY.

March 12th.

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

"When once you have learned that it is as sure a sign of wisdom to say you do not know as to say you do know, when you have learned that it is pretense and not ignorance that is shameful, when you want to be esteemed for nothing except what you really are, and to hate nothing so much as to be praised for what you are not, then you can be at ease in any company, everybody from servant to savant will enjoy you and, as was said to Robert Burns, you will be equally at home in the society of farm laborers and the polite world. Genuineness and modesty are the keys of friendship."—Frank Crane.

"Only slaves die of overwork. Work is weariness, a danger, forsooth! Those who say so can know very little about it. Labor is neither cruel nor ungrateful; it restores the strength we give it a hundred-fold and unlike your financial operations, the revenue is what brings in the capital. Put soul into your work and joy and health will be yours!"—Martin Luther.

real men, because they are...
man, suffering from ennui. Imagine the
man of business who thinks he would die
from listlessness if he gave up squeezing
dollars out of men who need them more
than he does!
These men and women always make me
think of the things I should love to do if I
only had the time.
First, I would travel, travel, travel every-
where, and see and see and see everything
that God and man have made—just from
the sheer delight of it.
I would go hunting in the Arctic regions.
I would go calling in the black belt of
Alabama.
I would gaze at the heavens through a big
telescope.
I would look at microbes through a
microscope.
I would go up in an aeroplane.
I would go down in a submarine.
I would sit and read for days and days in
a great library.
I would look on for weeks and weeks at a
biological experiment station.
I would go to the Newfoundland Banks
as a Gloucester fisherman.
I would go down into the deepest of coal
mines.
I would spend entrancing hours in the
courts.
I would watch surgical operations as long
as they would let me.
Ah, what wouldn't I do if I only had the
leisure?—and just for the sheer fun of it.
But if I really had the leisure and means,
I probably shouldn't do one of these things,
because, fascinating as they are, it is so
much more interesting to be doing your
work in the world wherever God has placed
you, watching life and influencing it for all
you are worth toward what you believe to
be the better way. The more deeply in-
volved I become in the life of men, the more
entrancingly absorbing do I find it. And the
daily papers and the magazines and books
become the mirrors in which, for a few
cents, I see all kinds of worlds.
Out on these squanderers of leisure! A
really live man, working sixteen hours a
day at a variety of tasks, gets more joy from
a day's work than they get from a year's
leisure.
"Our labor unions," says J. Laurence
Laughlin, "are going to accomplish the good
they aim at, not by an abuse of power, but
by a wise of responsibility, and by square
and honest dealings with those whose inter-
ests are inextricably bound up with their
own. Labor and capital must work together.
Labor must choose wise leaders and capital
must co-operate with them in bettering the
conditions which make for the good of all."
—J. Laurence Laughlin.

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

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

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ORDER OF THE DAY.

March 12th.

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R OF THE DAY.

March 12th.

- tin plate law.
- injunction law.
- State farm.
- of sympathy with Associa-
- tion of Infant Mortality.

you have learned that it is
f wisdom to say you do not
you do know, when you have
pretense and not ignorance
l, when you want to be
ing except what you really
nothing so much as to be
t you are not, then you can
y company, everybody from
t will enjoy you and, as was
Burns, you will be equally
society of farm laborers and
Genuineness and modest
friendship."—Frank Crane.

die of overwork. Work a
nger, forsooth! Those who
very little about it. Labor
nor ungrateful; it restores
give it a hundred-fold and
ancial operations, the rev-
ings in the capital. Put soul
and joy and health will be
Luther.

Alabama.
I would gaze at the heavens through a big

- telescope.
- I would look at microbes through a
- microscope.
- I would go up in an aeroplane.
- I would go down in a submarine.
- I would sit and read for days and days in
- a great library.
- I would look on for weeks and weeks at a
- biological experiment station.
- I would go to the Newfoundland Banks
- as a Gloucester fisherman.
- I would go down into the deepest of coal
- mines.
- I would spend entrancing hours in the
- courts.
- I would watch surgical operations as long
- as they would let me.

Ah, what wouldn't I do if I only had the
leisure?—and just for the sheer fun of it.

But if I really had the leisure and means,
I probably shouldn't do one of these things,
because, fascinating as they are, it is so
much more interesting to be doing your
work in the world wherever God has placed
you, watching life and influencing it for all
you are worth toward what you believe to
be the better way. The more deeply in-
volved I become in the life of men, the more
entrancingly absorbing do I find it. And the
daily papers and the magazines and books
become the mirrors in which, for a few
cents, I see all kinds of worlds.

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

"Our labor unions," says J. Laurence
Laughlin, "are going to accomplish the good
they aim at, not by an abuse of power, but
by a sense of responsibility, and by square
and honest dealings with those whose inter-
ests are inextricably bound up with their
own. Labor and capital must work together.
Labor must choose wise leaders and capital
must co-operate with them in bettering the
conditions which make for the good of all."
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ing business men of today! They live like
worms so that their children may be butter-
flies. But who dares say that they, living
as they do, are not obeying the Great Execu-
tive, even as the cabbage caterpillar obeys
Him!"

day, March 10, and Friday, March 13, at 8
P. M., The Evolution of the Art of Music,
by Walter Raymond Spalding. Thursday,
March 12, at 8 P. M., Scientific Method in
Kingsley Hall, Thursday, March 12, 7.45
P. M., Ford Hall Town Meeting.

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.

Ford Hall Folks

Edited by Thomas Dreier.

PUBLISHED 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.

Sunday Afternoon Conversations

COME!

Commencing March 1st at 4 P. M., in the
lecture room, 136 Bowdoin St., and continu-
ing through the month, to discuss the Dis-
coveries of Emanuel Swedenborg in Science
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"The chief advantage that would result
from the establishment of Socialism," says
Oscar Wilde, "is undoubtedly the fact that
Socialism would relieve us from the sordid
necessity of living for others which, in the
present condition of things, presses so
hardly upon everybody."

THE STORY OF MR. COSGROVE.

By Mary C. Crawford.

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

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

ing all the time in mines; but they need not be so terrible in their results, he insists, if Capital provides proper medical attendance at once. Yet he is not a bitter person when he talks of Capital any more than when he talks of the Mexicans who did him so grievous a wrong. He declares that he is very happy, too, and finds plenty of things with which to make his days interesting as, attended only by his cane, he comes to Ford Hall functions and to Committee hearings at the State House over the way. In four years he has missed but two Ford Hall meetings, and his voice breaks with deep feeling as he tries to express what the discovery of us meant to him. "You were joyously talking here," he says, "what I had long been silently and sadly thinking!"

TOLSTOY, THE MAN.

(Continued from Page 1.)

compared with Goethe's "Faust," which is the story of the 18th century. The problem of the 18th century was intellectual—what to think?—and Faust, the man, meets Mephistopholes, the denying spirit, and is undone. The problem of the 19th century is social. When democracy came into power there was let loose in the world a force for evil as well as for good. What is to be the effect of mob mind upon the life of the individual? What is to be the effect of social expectation upon the life of each one of us? "Anna Karenina" answers these questions in a woman's story, because 19th century life centres in the woman's heart. That is what was concerning Tolstoy in this period.

But the problem became greater and greater, and drove him almost to destruction. Still he knew he had missed somehow the point of living. He must find the answer, and he found it when he came to accept his own interpretation of Christianity as the way of life for him, and, he believed, for the world. Then came a great time of self-expression, when he wrote tracts and pamphlets for the common people and appeals to the world at large. In this last period we find Tolstoy's chief ideas which really started in the beginning of his literary work.

Tolstoy's conversion is a sublime illustration of Emerson's words: "It is easy in the world to live after the world's opinion, in solitude after one's own; the great man

drag us through great chapters of economics and sociology; and I call that consummate art. Here, in this book, two dead in sin are raised again through love and sacrifice of self.

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

LITTLE LETTERS FROM THE PEOPLE.

Evidently He Wins.

Feb. 24, 1914.

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

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

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

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

As a Magazine of Neighborliness I hope

sonally; and it grew out of deep superstition in which these people have been plunged since time immemorial.

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

For so much of our friend's troubles we may blame the ignorant superstition of insanely wrong-headed natives. But immediate medical assistance would have alleviated, if not cured, his particular case. And the American owners of these rich and productive mines had not thought it worth while to provide a resident doctor. Hence horrible, indescribable suffering on the part of this innocent worker. Almost his eyes were removed from his head by main force at the clumsy hands of an orderly who had once had some distant connection with a hospital!

Of course it was too late for successful operation when, nearly four weeks later, young Cosgrove, traveling with infinite pain in a stage-coach drawn by four mules, managed to achieve the mountain journey of eighty-six miles, which set him down in the presence of an oculist. So, as soon as he could again get together strength enough he set out, alone and blinded, on the journey of 3500 miles back to his native Massachusetts.

That was seven years ago. During these years he has taught himself Braille, though he does not use it much, and studied Socialism. Accidents similar to this are happen-

ing in the 18th century was intellectual—what to think?—and Faust, the man, meets Mephistopholes, the denying spirit, and is undone. The problem of the 19th century is social. When democracy came into power there was let loose in the world a force for evil as well as for good. What is to be the effect of mob mind upon the life of the individual? What is to be the effect of social expectation upon the life of each one of us? "Anna Karenina" answers these questions in a woman's story, because 19th century life centres in the woman's heart. That is what was concerning Tolstoy in this period.

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Tolstoy's conversion is a sublime illustration of Emerson's words: "It is easy in the world to live after the world's opinion, in solitude, after one's own; the great man is he who in the world lives after his own opinion." Tolstoy, alone, could live the life of a Stoic, but in the army and in St. Petersburg he found it impossible. But in 1881 he said: "Be it known to all the world, henceforth I live after Tolstoy's opinion." (Applause.) This idea we find most clearly in "Ivan Ilyitch." In this period, too, he poured out a great deal of bitterness, in "The Kreutzer Sonata" and "The Power of Darkness." Those books prove he turned to the common people, not because they were better than the aristocracy, but because they were more hopeful. "The Kreutzer Sonata" is the most drastic arraignment of the age for its most deadly sin, the social evil; and in "The Power of Darkness" he shows the same thing in the common people. The difference is that in the former book there is a mind corrupted, and in the latter there is no mind to corrupt.

Tolstoy's whole message, read small, and yet how large, is in "Master and Man." He wished always that he could escape from his art, but he could not. One of the greatest pieces of human art in existence is Tolstoy's "Resurrection." Here he has told a little tale that might have been told in twenty pages, and has used that story to

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As a Magazine of Neighborliness, I hope you will print this and thereby strike out the first two letters of the word "abuse." A few of the questioners at Ford Hall might do well to remember that the military has no monopoly on ignorance. I was not surprised at the question, but very much so at the answer.

GEORGE A. MORGAN
Private, U. S. M. C.

Friends Who Are Coming

March 15—Rev. Harry Ward, "The Challenge of Socialism to Christianity."

March 22—Rev. Frank O. Hall of New York, "The Moral Law."

March 29—John Cowper Powys of England, "The Economic Aspects of Woman Suffrage."

April 5—Symposium, on "Journalism." A. J. Philpott of the *Boston Globe* and George Perry Morris of *The Christian Science Monitor*.

April 12—Dr. Thomas C. Hall of New York, "Religion and Social Revolution."

April 19—Prof. Walter Rauschenbusch, "Is the Woman Movement Going to Save Society?"

