

# Ford Hall Meetings

FOURTH SEASON—1910-11

EVERY SUNDAY EVENING  
AT 7.30 P. M.

## PROGRAM FOR DECEMBER 4.

MRS. CARROLL J. SWAN, Soprano  
MRS. STEPHEN A. D. FORISTALL, Accompanist

1. "There Is An Hour of Hallowed Peace" . . . . . *Chenery*
  2. "The Four Leaf Clover" . . . . . *Brownell*
- HYMN, "Thy Kingdom Come"—Mendelssohn.
3. "Come Unto Him" . . . . . *Handel*
  4. "The Lord Is My Light" . . . . . *Marsh*

ADDRESS, "The Social Movement in Germany"  
—Dr. Albert Südekum.

HYMN, "'Tis Coming."  
QUESTIONS FROM THE FLOOR.

## PROGRAM FOR DECEMBER 11.

MISS ADLAIDE L. GRIGGS, Contralto  
MR. GEORGE MENDALL TAYLOR, Accompanist

1. "A Little Winding Road" . . . . . *Ronald*
  2. "Lullaby" (1640) . . . . . *Corner*
- HYMN, "Waiting"—Mendelssohn.
3. "In the Time of Roses" . . . . . *Reichardt*
  4. "The Lost Chord" . . . . . *Sullivan*

ADDRESS, "Why I Believe in Immortality"  
—Dr. Lyman Abbott.

HYMN, "It Singeth Low."  
QUESTIONS FROM THE FLOOR.

**HOW SUPPORTED:** These meetings are made possible through the funds left to the Boston Baptist Social Union (in whose hall we meet) by the late DANIEL SHARP FORD, who owned *The Youth's Companion*. The management of the meetings is in the hands of a Committee from the Social Union.

**THE MEETINGS ARE ENTIRELY FREE  
NO TICKETS REQUIRED**

FORD HALL, cor. Bowdoin Street and Ashburton Place  
Doors open at 7 o'clock

FHFZ

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## TWO CONFLICTING THEORIES

I N telling his Ford hall why he believes in immortality, Dr. Lyman Abbott put to use what has been called the "Aeolian harp theory," that is the player and the brain as the organist and the body as the organ, which is left mute when the organist goes to death. And he well said "psychologists cannot tell what the brain produces mind or matter, but the brain produces the brain."

All the known facts may be produced in support of either theory. It is just as "scientific" to believe in immortality as to disbelieve in immortality. One can dispute the fact that the brain produces health and soundness of the body, but the matter in the brain the result of all mental processes is the result of Mechanical injuries of the brain, often followed by grave mental disorders and even by a change of moral character. Persistent use of opium and hashish alters the brain's sensibility. These facts may seem to prove that thought and sense are nothing but the products of mechanical arrangements in a mechanism arranged in a certain definite manner.

They do not prove it, however, if we regard the mind or soul as the violinist and the brain as the organ. How can we expect any but a certain sound from an instrument which is wholly out of order? We may as well expect the discords be due to the violinist as to the player?

So the question remains a question of pure belief or faith. "Science has no conclusive word. When asked after reading Emerson's essay on the subject, asked him, with much

hesitancy, "But you do believe in immortality, don't you, Mr. Abbott?" The philosopher's keen sense of humor came to the surface, and he replied:

"Madam, are we swill?"

*Abbott,*

... to the deist, who argues that we cannot be immortal, my reply is, "Perhaps you are not, but I am." I know that I am something more than this body. I do not grow any older. It's my body that grows old. I claim to be as young as any man in this audience.  
"Though the body cannot be brought back to life, yet when the organs are no longer able to portray the life within the body that body goes to the grave and the spiritual part springs into newness of life. The only resurrection is the uprising of the spirit."

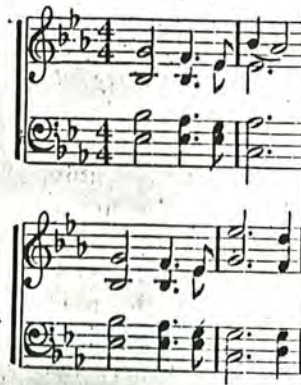


man Abbott at Ford Hall  
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# SAYS THERE <sup>fast</sup> "IMMORTALITY" IS IS NO DEATH DO ABBOTT'S TOPIC

EVOLUTION A FARCE IN  
 GRAVEYARD ENDS

WEBB. 7. 6.



## 'TIS COMING!

'Tis coming! Yes, 'tis coming!  
 The time for which we sigh,  
 The day of man's redemption  
 Is surely drawing nigh.  
 As day succeeds the night-time,  
 As sunshine follows rain,  
 So error's night shall vanish  
 And Truth's clear light be plain.

'Tis coming! Yes, 'tis coming!  
 But not through bloody strife,  
 Not thus shall be adjusted,  
 The ills of human life.  
 The time for which we're sighing,  
 Will only be attained,  
 When Love and Truth and Justice  
 Full victory have gained.

'Tis coming! Yes, 'tis coming!  
 The time, when everywhere,  
 All men of life's rich blessings,  
 Shall have an equal share.  
 When from the weak and lowly  
 Oppression's yoke shall fall,  
 And freedom—blessed freedom—  
 Be given unto all.

'Tis coming! Yes, 'tis coming!  
 It is no idle dream,  
 E'en now above the hilltops,  
 The morning light doth gleam.  
 The light of that blest era,  
 By seer and sage foretold,  
 When man shall live and labor,  
 For love, instead of gold.

—Kate R. Stiles.

## "IT SINGETH LOW"

Tune—"Auld Lang Syne."

It singeth low in ev'ry heart,  
 We hear it each and all,—  
 A song of those who answer not,  
 However we may call.  
 They throng the silence of the breast;  
 We see them as of yore,—  
 The kind, the true, the brave, the sweet,  
 Who walk with us no more.

'Tis hard to take the burden up,  
 When these have laid it down:  
 They brighten'd all the joy of life,  
 They soften'd ev'ry frown.  
 But, oh! 'tis good to think of them,  
 When we are troubled sore;  
 Thanks be to God that such have been,  
 Altho' they are no more!

More homelike seems the vast unknown,  
 Since they have entered there;  
 To follow them is not so hard,  
 Wherever they may fare.  
 They cannot be where God is not.  
 On any sea or shore;  
 Whate'er betides, thy love abides,  
 Our God forevermore!

—John W. Chadwick.

the dock for years, at length takes on  
 his freight and sails away. The ship  
 does not know where it is going. The  
 sailing master directs its course.

"Today, although I have more friends  
 here than I have any right to have and  
 find joy in my work, I still look for-  
 ward to the time when the voice shall  
 say to me that my days are done, for

as no dream of idealists ever comes  
 up to experience. He defined im-  
 mortality as "not unending existence  
 but the possession of a character  
 which is independent of material ex-  
 istence."

W. H. T.

Transcript

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brochure

"IMMORTALITY" IS  
DR. ADDOTT'S TOPIC

EVOLUTION A FARCE IF  
GRAVEYARD ENDS ALL

"Evolution is a monstrous farce, a burlesque on thought if this is the end. No man is ever a finished product. No man fills the fullness of humanity. If death ends all that is left of him is a blank page."



Mendelssohn.

Yes, 'tis coming!  
Through bloody strife,  
All be adjusted,  
Human life,  
Which we're sighing,  
To be attained,  
And Truth and Justice  
We have gained.

**THY KINGDOM COME!**  
"Thy kingdom come!" O Lord we daily cry,  
Weary and sad with earth's long strife and pain!  
"How long, O Lord!" Thy sull'ring children sigh,  
"Speed Thou the dawn, and o'er the nations reign!"

Thy kingdom come! then all the din of war,  
Like some dark dream, shall vanish with the night!  
Peace, holy peace, her myriad gifts shall pour,  
Resting secure from danger and afright.

Yes, 'tis coming!  
The dream,  
Above the hilltops,  
The light doth gleam,  
That blest era,  
The sage foretold,  
Shall live and labor,  
Instead of gold.  
—Kate R. Stiles.

Thy kingdom come! no more shall deeds of shame,  
Brutish and base, destroy the soul divine:  
Bright with Thy love's all-purifying flame  
Thy human temples evermore shall shine!

Thy kingdom come! mad greed for wealth and power  
No more shall grind the weaklings in the dust.  
Then mind and strength shall share Thy ample dower,  
Brothers in Thee, and one in equal trust.  
—H. W. Hawkes.

**WAITING**

Serene, I fold my hands and wait,  
Nor care for wind or tide, or sea:  
I rave no more 'gainst Time or Fate,  
For lo! my own shall come to me.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruits of tears.

The stars come nightly to the sky:  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

Serene, I fold my hands and wait,  
Whate'er the storms of life may be  
Faith guides me up to heaven's gate,  
And love will bring my own to me.  
—John Burroughs

Take the burden up,  
These have laid it down:  
Then'd all the joy of life,  
Then'd ev'ry frown,  
It's good to think of them,  
Who are troubled sore;  
No God that such have been,  
They are no more!

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# SAYS THERE IS NO DEATH "IMMORTALITY" IS

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## DR. LYMAN ABBOTT TELLS FORD HALL AUDIENCE

### Eminent Divine Affirms His Belief in Immortality—Body Finishes Its Work.

DECEMBER 4. DR. ALBERT SÜDEKUM, a member of the German Reichstag, will speak on "*The Social Movement in Germany.*"



Dr. Südekum, who is in this country for a brief period only, has had a most interesting career. For several years he was the youngest member of the Parliament in his native land, and he now sits on the Opposition benches as one of the leaders of the social democratic party. His constituency is the old medieval town of Nuremberg in Bavaria, and his specialty matters connected with state finance and the commercial and political welfare of municipalities. His only discussion in Boston of Germany's progress in a social way will be on the Ford Hall platform,

where his exposition of his country's awakening to social and socialistic activity should prove very interesting.

DECEMBER 11. DR. LYMAN ABBOTT, editor-in-chief of the *Outlook*, will speak on "*Why I Believe in Immortality.*" Ever since the Ford Hall Meetings started we have been trying to arrange a date here for Dr. Abbott, but it is only this year that we have succeeded. When it came to the matter of settling upon a topic Dr. Abbott suggested that he talk on a distinctly religious theme, inasmuch as it has been his experience at Cooper Union,—where he speaks every winter,—that such addresses awaken very great interest in an audience like ours. When asked to suggest some books on his subject he named the series of Ingersoll Lectures on Immortality; "Life After Death," by Fechner; "Life Everlasting," by John Fiske; and "Modern Belief in Immortality," by Newman Smyth. Those who have lost their grasp on immortality as a great truth of religion may be interested in the above-named approaches to it from the scholar's and the scientist's standpoint.



GEORGE W. COLEMAN, Chairman and Director of Meetings

Secretary for the Meetings, Miss MARY C. CRAWFORD

Office Hours at Room 3, Ford Building, State House Hill, 3.30-4.30 daily, except Saturdays.

Telephone, Haymarket 2340.



"What I believe, in a single sentence, that man never dies," said Dr. Lyman Abbott in Ford Hall last night, answering the question Job put so many years ago: "If a man die shall he live again?"

The announcement that Dr. Abbott would speak on "Immortality" drew such a large number to the hall it was necessary to close the doors at 7.15 p.m.

"It would take a great deal of evidence said the speaker, to convince me that soul is separated from the body and that at some future time they will be joined again.

"Man exists in three stages. His existence begins in a darkened chamber. I has eyes but they see not, ears but they hear not.

"Out of the dark chamber he comes forth into what we call life. He can use his eyes, his ears, his feet, and his brain. This is the second stage of his existence. He begins to look wonderingly about. He takes cognizance of color, of light and sounds.

"With a knowledge of color the artist is born, with that of sound the musician. Then comes the intellectual birth. Some people never have these birthdays at all. Added to these is the birthday of the spirit. He begins to learn the symbolic value of things. Life gradually grows larger for material expression. Language an imperfect interpretation of life.

"I marvel at men who think the Bible infallible. There is no manner in which by symbols, reverence, love, hope and faith can be adequately and infallibly portrayed.

"The time comes when the body is useless instrument. As out of the dark chamber he is born into the sunlight, out of the sunlight man is born into greater sunlight.

"The body finishes its work and rises only in trees and grass. The soul springs into the newness of life. Every death is resurrection.

"The brain and mind go on together. Scientists cannot tell us whether the brain produces the mind or the mind the brain. I am more than the body I dwell in."

"It is safe to say that in the last 70 years my body has been changed 10 times. Has all been destroyed, all carried off, my body and I, as I have been seven persons. The body is like a river; it always passes along.

"I do not believe that a man dies a cold lifeless mass long and weary sleep waits in some far-off heaven. I believe he continues to live, dressing his body when it passes to be earthward and taking on some new organism which I can more imagine than a carpenter can understand of a butterfly."

"Jesus told the disciples that there was no death among the dead because in 3 years they will rise again, they will be immortal. Jesus meant, 'I shall be with them.'"

"For a short while of the three minutes of the stage of the medium, of the young man whose spiritual organism was stopped at Lincoln.

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as no dream of idealists ever comes up to experience. He defined immortality as "not unending existence but the possession of a character which is independent of material existence."

Walterman

Transcript