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1910

### Ford Hall Meetings program, 12/4-12/11/1910

Ford Hall Forum

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EVOLUTION A FARCE IF GRAVEYARD ENDS ALL

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"No man is ever a finished product. No  
man fills the fulness of humanity. If  
death ends all then the one that

# 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 im-  
Dr. Lyman Abbott put to  
use what has been cal-  
"Aeolian harp theory," that  
is the player and the brai-  
strument. Only he likened  
to an organist and the bo-  
organ, which is left mute a-  
when the organist goes  
death. And he well sa-  
"psychologists cannot tell  
brain produces mind or m-  
duces the brain."

All the known facts may  
duced in support of either th-  
is just as "scientific" to be-  
to disbelieve in immortality.  
can dispute the fact that u-  
health and soundness of t-  
matter in the brain the in-  
of all mental processes d-  
Mechanical injuries of the br-  
often followed by grave ment-  
orders and even by a char-  
moral character. Persistent  
opium and hashish alters th-  
sonality. These facts may s-  
prove that thought and se-  
are nothing but the products  
brations in a mechanism arra-  
a certain definite manner.

They do not prove it, howev-  
if we regard the mind or soul  
violinist and the brain as the  
how can we expect any but c-  
ant sounds from an instrum-  
is wholly out of order? We  
the discords be due to the vic-  
not to the player?

So the question remains a  
of pure belief or faith. "Scier-  
no conclusive word. When a  
after reading Emerson's essa-  
subject, asked him, with muc-

estness, "But you do believe  
mortality, don't you, Mr En-  
the philosopher's keen sense  
mor came to the surface, an-  
plied:

"Madam, are we swill?"

*Abbott,*

that one cannot be immortal, who argues  
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 resur-  
rection is the upspringing of the spirit  
and newness of life.

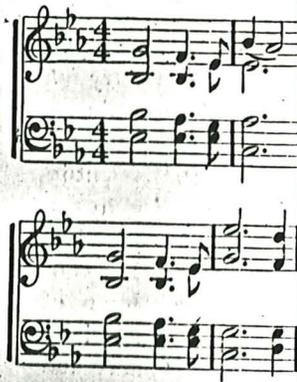
man Abbott at Ford Hall  
 so great an editor that he can  
 Theodore Roosevelt as an assistant  
 is so great a preacher that he  
 en to be Henry Ward Beecher's  
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**SAYS THERE**  
**IS NO DEATH**

**"IMMORTALITY" IS**  
**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  
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 which is independent of material ex-  
 istence."

*Handwritten signature*

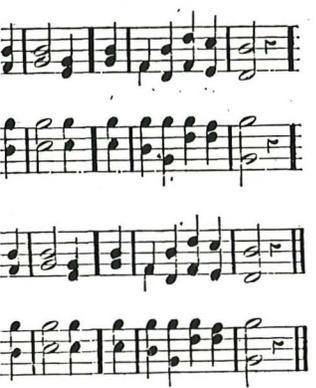
*Transcript*

Brochure

"IMMORTALITY" IS  
DR. ADDOTT'S TOPIC

EVOLUTION A FARCE IF  
GRAVEYARD ENDS ALL

"Evolution is a monstrous farce, a bur-  
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"No man is ever a finished product. No  
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are troubled sore;  
o God that such have been,  
y are no more!

own,

atwick.

Mendelssohn.



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.

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

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Abbott at Ford Hall  
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 great a preacher that he

# SAYS THERE IS NO DEATH "IMMORTALITY" IS

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.



# EVOLUTION A FARCE IF GRAVEYARD ENDS AL

## DR. LYMAN ABBOTT TELLS FORD HALL AUDIENCE

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

"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 to convince me that the 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 have 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 large for material expression. Language is 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 a 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 15 times. All has been destroyed, all carried off. My body me! If so, I have been several persons. The body is like a river; it is always passing along.

"I do not believe that a man dies and goes into some long and weary sleep. He continues to live, dropping his body when it ceases to be serviceable and taking on some new organism which I can more imagine than a caterpillar can take the structure of a butterfly.

"Jesus told the disciples that there was no death, death is that belief which is a failure. Faith, hope, love, they are immortal. Death cannot touch them."

Dr. Abbott spoke of the three miracles of the world: the miracle of the young man whose funeral procession was stopped and of Lazarus.

"In each of these three instances," as he said, "I believe that the body is not the only thing that is immortal."

"The philosophy of modern science is to deny this idea of immortality. It says that the soul is a mere form and that it is the growth of the brain and the body that is the true life."

"I believe that the soul is the true life and that it is the growth of the brain and the body that is the true life."

"I believe that the soul is the true life and that it is the growth of the brain and the body that is the true life."

"I believe that the soul is the true life and that it is the growth of the brain and the body that is the true life."

to 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 forward to the time when the voice shall say to me that my days are done, for I believe that man shall not die."

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."

Mathewman

Transcript