

TRUTH IS WITHIN.

"Truth is within ourselves; it takes no rise from outward things, whatever you may believe. There is an inmost center in us all. Where truth abides in fullness; and around, Wall upon wall, the gross flesh hems it in. This perfect clear perception—which is truth: A baffling and perplexing error mesh Blinds it, and makes all cruel; and to know Rather, consists in opening out a way. When the imprisoned splendor may escape, Then in effecting entry for a light Supposed to be without." Browning.

The Spiritual Bostrum.

Immortality: Its Naturalness, Its Possibilities and Proofs.

J. M. Peebles, M.D., A.M., Ph.D.

An address delivered by Dr. J. M. Peebles before the members and friends of the London Spiritualists' Alliance on Thursday evening, May 12, 1905.

SPECIAL NOTE.

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THE PRELUDE.

The poet, Leigh Hunt, when late in life, was called the "Immortal boy." Youth flushed with hope has its work in front of it; while old age, rich in experiences, calmly awaiting the summons, has a grand charm of its own—a serene sanctity comparable to a moss-covered cathedral, within which are devotion, meditation, and uplifting music.

Old age does not hinge upon the number of years lived. The honorable and venerable who have lived in peace and wisdom, have a more noble purpose in view, have in no sense of the phrase "enriched their usefulness." These last are their best days. There is a desert path in our American west-lands famous for a single flowering bud. The bud unfolds, sheds its fragrance and dies; but the palm tree itself, straight and stately, continues to grow. Life and death are not only natural, but beautiful in their time and place.

The falling and disappearance of the body is incident to the life of the spirit, which, when passing into the many-mantled house of the Father, often signals backward and whispers, "I still live."

Having passed, by a number of years, the milestones that mark the octogenary's life journey, and facing—as I calmly do—the fading sunset of mortality, it is only natural that I should very seriously ask, Does man consciously survive death? And if so, what awaits him beyond the cold, grim portals?

In this essay, involving some of the testimonies of the past and some present evidences of a future conscious existence, looking to immortality in the sense of endlessness of being, I do not appear in the role of the teacher. Far from it. Nor do I profess in the least to have exhausted a subject that has occupied the minds of our race in all ages; but I appear rather in the character of one thinking aloud—on talking confidentially to himself upon a great, upon an all-important subject—or as one openly exposing his thought-out conceptions and matured convictions, with some of the more potent reasons for entertaining them, as shields and supports, as helps to faith and knowledge, while nearing day by day the boundary limits of mortality.

IMMORTALITY—ITS NATURALNESS, POSSIBILITIES AND PROOFS.

The greatest and most all-inclusive word that ever fell from human lips in English-speaking countries is—God! The Christ did not say, "God is a spirit," but "I and the Father are One." God is Spirit; and Spirit, embodying consciousness, life, purpose, wisdom and will, lies at the foundation of, and is the original generating cause of, all things, from the amoeba up to man, who stands upon the apex of earth's organic pyramid, the crowning glory of Nature.

Belief in the existence of God is intuitive, in the same form and mode of existence as universal as the races and tribes of humanity. Circumnavigating this planet several times and meeting some of the lowest specimens of the human species, such as the Bushmen of Australia, the Magis of New Zealand, the black tribes of Central Africa and the wood-bone-creed natives of the Pacific Islands, I have no hesitation in stating emphatically that these barbarous and semi-barbarous tribes have some conception of gods, or of an over-ruling, Supreme Being, to whom they rear due altars, and have some unique forms of worship.

It may be further stated that the God-idea springs up in human nature spontaneously, and belongs to the more necessary of things. It is deeply rooted in the conscious mind of

all reasoning human intelligences. It is intuitional, not axiomatic, and requires in support of faith therein no more labored and logic-proof than does the existence of space in which minor objects move and planets revolve.

True, there are arches with imperfect key-stones, there are temples ill-constructed to architectural adjustment; there are art failures from color-blindness. These, though misfortunes, are not irremediable. And, therefore, are intelligent men born with such coronal brain-depresses and organizations as to put them in the category of postponed possibilities of full-blown men. These individuals doubt God, deny the historic Jesus, question a future life, antagonize religion, and strive to find a more extensive of the lap of a dreary, atheistic materialism.

The much-explained phrase in the vocabulary of agnosticism, "The Unknowable," rooted in the relativity of knowledge, has few charms for the erudite thinker or religious philosopher. Gravitation, the alpha and omega of our knowledge in physics, is unobscured. We only know something of its effects. Neither scientists nor psychopaths can, with the most delicate instruments, verify the presence of ether, yet they say it must exist, because light and heat cannot pierce and pass through perfect emptiness. But whether ether be homogeneous world-stuff, or whether it consists of Leibniz's monads or of discrete units filling all space, we one know it is unknowable. And yet the most advanced philosophers and astronomers believe in it as a frictionless presence, permeating space—believe in it not only as a possibility, but as an indispensable necessity.

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Furthermore, God is not a heartless absentee from this pulsing, mind-thrilled universe. He is immanent and essential truth, immanent in the planetary spaces, and in the hearts of all reasoning men as the highest ideal, the Final Perfection. Indeed, the Divine Existence, or the Conscious Reality, is self-existent, and that which is self-existent to same minds and servants does not depend upon or require a multiplicity of evidences for verification.

It was Descartes who, founding positive knowledge upon self-consciousness, affirmed this—"Cogito, ergo sum" (I think, therefore I am). This was not a petty principle—a beginning of the question, as ultra-materialists have repeatedly stated, because in thinking something is done, which something (the reverse of nothing) implies a conscious actor, the existing Ego. I think—I cognize—and cognition, related to intuition, knows—knows something of Causation, for it is ever existing and ever manifesting as cause and effect. Intuition (I purposely avoid the phrase "First Cause") being the immediate perception of fundamental and essential truth, antecedent to and independent of reason, education, or experience, knows—satisfactorily knows—that uncaused Causation must be a finality.

GOD IS CONSCIOUS CAUSATION.

Had the philosophizing Proclus said, "God is conscious Causation," he would nearly have reached the declared moral altitude of the Christ, who exalted "God is Spirit." Evidently God, while pure spirit, is also personal and incarnate. He is immanent and essential truth, immanent in the planetary spaces, and in the hearts of all reasoning men as the highest ideal, the Final Perfection. Indeed, the Divine Existence, or the Conscious Reality, is self-existent, and that which is self-existent to same minds and servants does not depend upon or require a multiplicity of evidences for verification.

Be sure, we can never comprehend the incomprehensible. We may never know God in His absolute reality, yet we may know, and do know enough of Him—enough of His great, good, Almighty Spirit-Presence, through revelation and intuition and through the stupendous works of Nature, to call forth

our unbounded confidence and profoundest reverence. God is good, and His righteous presence thrills the measureless universe with misused mercy and justice, love and wisdom. Excluded in the Divine embrace and leaning upon the loving bosom of this infinite Tenderness—this Divine Reality—is my spirit—its abiding trust and rest. "Though He slay me, yet will I trust in Him."

The great, mightiest phrase of all, however, is, as aforesaid, "God is Spirit," pure, immutable, absolute and omnipresent; and man, being made in the image of God, is necessarily a spiritual being. We are all His offspring, according to both Grecian poetry and Apostolic inspiration. And it is the spirit that is immortal and not the soul. Mark well this point and its soul. It is no more incorrect, astronomically, to speak of the "sun rising in the morning" than it is, religiously, to speak of the "immortality of the soul." No such phrase as "the immortal soul," or "the immortality of the soul," occur in either the Old or New Testament. Philo Judaeus, as did several Grecian and Roman writers of the first centuries of Christianity, differentiated "soul" and "spirit"; so also did Paul, when speaking of the "quick and powerful word of God" that "divided gender soul and spirit." And again, in writing to certain Thessalonians, he exclaimed: "I pray God that your whole spirit and soul and body be preserved unto the coming of Jesus Christ."

This trine manifestation of expression relating to man in his essential wisdom is not especially peculiar to Biblical psychology. For several Greek philosophers are reported to have taught, though in different phrasings, the same rational truth. The Roman Marcus Aurelius, while urging that there be a unit—that the sensations were subjective—taught also that the "soul (the soul-body) was a refined, corporeal organism."

Also in the direct Thalesian declaration that pneuma is the highest and distinctive part of man, while the *Psyche*, the lower or animal soul, contains the desires and passions that we have in common with the brutes.

Anselm, a Twelfth-century graduate and Basel professor of theology, states that "the spirit is the spiritual part of man, as directed upward, and is capable of a direct intercourse with God, while the soul is the diffused, quickening power of the body, as in animals, and pertaining to, is excretable through the medium of the senses."

Porter, in "The Human Intellect," declares that the word "soul" differs from "spirit" as the species from the genus, soul being limited to a spirit that either is or has been connected with the material organization, while spirit may be applied to a being which has not at present, or is believed never to have had, such physical connection.

Professing himself a materialist, Schelling, states that "the soul is the inferior part of every intellectual nature, the interior organ, while the spirit is that part of our nature which is purely rational, the lofty and the divine."

Delitzsch, in his "Biblical Psychology," assures us that the "spiritual functions of the soul are types of the spiritual functions, the human mind, and the divine." "The soul is no Ego. It is to be distinguished from the spirit. The inner self-consciousness, which forms the background of the spirit-copied functions, is that of the spirit, and is related to the Infinite Spirit from which it has its origin."

Man, in his completeness, it must be remembered, is a trinity in unity, and this idea of the trinity runs like a continuous golden cord through all things, visible and invisible—Father, Logos, Holy Spirit—cause, means, effects—the root, the trunk, the fruit—are the so-consciousness of the spiritual soul-body, the physical human organism—Man.

How true the Biblical teaching: God breathed into man's spirit, and he became a living human being. When the disciples saw Jesus walking upon the sea, they said, "It is a spirit." In this phrase they expressed the common belief of those times in the resurrection of the dead. Says the French Academician, Renan: "The group that pressed around Jesus on the banks of the lake Tiberias, believed in apparitions, in the direct spiritual manifestations were present." All believed themselves to be inspired in different ways: some were prophets, some teachers, and some sages in tongues. These wonderful works were wrought in the very face of agnostic Sadduceism and sacerdotal Phariseism. The cries of "Beelzebub" and of "Magic" were no avail, "Judge ye of yourselves," were the fervent words of the Christ, Son (Nephesh) in the Hebrew) has been a sort of verbal vehicle for many ambiguous ideas. In Biblical language, souls are born and souls die. The soul that slays, it shall die; and the Sage Testament speaks of "Him who was able to destroy both soul and body in hell"; but the destruction of the spirit, inhered by God, was

never taught (if memory serves me) by any classical scholar or any of the early Christian writers.

The spirit, "ruach" (Hebrew), "pneuma" (Greek), is not an accumulation of aggregates—not a bundle of thoughts, emotions and warring attributes; but is non-composite, uncomposed and indestructible—an involuntary influx from God, the One—the All—who alone hath undivided immortality.

The Apostolic writers considered men in their fleshly and soul-bodies as dominated by the spirit, and this analysis into the somatic, the psychic and the pneumatic is clearly maintained in their writings. Jesus, in somnolence, cried out, "Father, into Thy hands I commend my spirit." God is not proclaimed the Father of the bodies or of the souls of men, but he is called the "God of the spirits of all flesh." When the first martyr, Stephen, fell beneath the stones of murderers, he exclaimed, "Lord Jesus, receive my spirit"; and being he "joined the spirits of just men made perfect." "There is a spirituous force in man," explained the prophet, "and the inspiration of the Almighty giveth it understanding. Just what the inherent essence of this spirit-like Ego-soul-body being conscious, finite, limited in power, and uncomposed, we may as well say, with the old Roman Ovid: "Causa laetis, vis est totius animi." "The cause is hidden, the effect is visible to all." And this "effect" of the spirit is consciousness, purpose and will, manifesting through the soul, or rather the soul-body, and called by Paul the "spiritual body." By Thalesophists the "soul-body," by Psych Researchers the "ethereal body" and by cultured idealists the "subjective body."

THE SOUL-BODY

This soul-body or subjective body, as termed by idealists, I have here used the word "Spiritualism" as the direct antithesis of "materialism," is a substantial, organized entity, an aggregate of sublimated elements, and the counterpart in form of the physical atoms, but infinitely more accurate, more a germinal vibrating centre, and the germinal magnetic centre of the soul-body is the conscious, intelligent spirit sublimated from God at the beginning of this planet's cycle of human existence. Further, the soul-body, the intermediary between the physical body and the abiding spirit, is partitioned and constituted, in part at least, of the emanations from the infinitesimally minute atoms, electrons, muons, auras, imponderable elements, and the subtle essences eliminated from the earthly body in its varied attitudes and activities. This is justified in the soul-body, the vehicle, the ethereal clothing of the immortal spirit. It is this body that is resurrected out of the physical, perishing body at death. The resurrection from mortalists into immortality is, in part, the death of the dead are raised," said Jesus. "Moses showed at the bush."

There never was a more irrational, illogical, and unjustified position, in the history of human thought, than the materialist failure exhibited relating to immortality, than that of a few neocommunist practitioners who have attempted to account for the existence of spirit by spiritual beings, from the conjunction and molecular interaction of two unknowables, matter and force, both, so far as we know, non-conscious. Nothing is absolutely known of the ultimate nature of matter. Much is said and written of its properties and qualities; but these, known only in terms of mind, point to a primordial, unexplored substratum—nothing more. The primordial foundation of immortality, then, can be logically predicated and substantiated only of the two factors, self-conscious Spirit and tempous, invisible substance—the One in two expressions.

The structural plan of Nature, through intermediate, physical forms, each and all alive with the Divine purpose, was undoubtedly from the amuletic up to man-man with his feet fast upon the earthly and his head, in inspiration and thought, among the blazing stars, symbolizing his destiny.

Students of Nature, physiology, psychology, psychometry and phrenology—especially the latter—in their varied experimental demonstrations, such as applying the galvanic current to certain brain areas in both men and animals, witnessed, through this stimulation, the production of muscular movement, and later determined the location of organ and function. They were at first amazed at the emotions and faculties aroused, evolved, and so located in particular cranial centres.

None acquainted with the investigations of Gail, Spurrheim, Combe, Fowler, the late Dr. John Elliotson, and phrenology, especially the latter—in their varied experimental demonstrations, such as applying the galvanic current to certain brain areas in both men and animals, witnessed, through this stimulation, the production of muscular movement, and later determined the location of organ and function. They were at first amazed at the emotions and faculties aroused, evolved, and so located in particular cranial centres.

phenomena as manifesting certain aptitudes relating to the mental characteristics of mankind, the cerebellum relating to the physical nature and animal activities, the side-brain to the selfish nature, the front-brain to the intellect, and the top-brain, or coronal region, to love, faith, conscience, reverence and spirituality. And these, the highest organs of the head, are located directly over the great central seat of the self-conscious spirit. True, Dr. Carpenter contended that the back-head was the seat of the intellect, but the doctor years ago was himself a conservative back-chapter in the revelations of psychology and phrenological research. It was admitted that the most of the experiments by Ferrier were with monkeys and other animals, but monkeys think, have intellects, and they reason upon their plans of instinctive determination; and yet, ungrudgingly, they lack the top-brain parlor, the moral and spiritual nature. They never transcend their knowledge; never show remorse of conscience; never grieve, nor repent; so far as we know, of the hope and joyousness of a fadeless immortality.

HUMAN FUNCTIONS ARE PROPERTIES.

It must be evident, not only to psychologists, phrenologists and psycho-physicists, but to every student of the mind and the structure of the brain, that while it is a congeries of organs, every organ implies a definite faculty, and every faculty implies a function, and every function indicates a present purpose being fulfilled, or a prophetic purpose to be actualized and fulfilled in a future state of existence.

It may be further stated that the cortex of the brain, the instrument of the spirit, develops from the interior outward, the lower, deeper stratum being the first to unfold; and that there are embryonic cells in the process of formation, awaiting the higher nature, suggesting moral and spiritual possibilities not yet achieved—possibilities which demand a future realm of existence for their consummation and realization.

Summarizing, then, as relating to immortality, we see that God is Spirit; and human beings, being made in the image of God, are necessarily moral and spiritual beings, and therefore beings (not originating in matter) naturally survive death.

The universality of the belief in immortality indicates that it has a natural basis foundation in the human constitution, the central force of which is spirit.

This life does not give sufficient time for the adjustment of errors and malicious wrongs in the social and moral channels of living and respiring. Hence, with the lowest classes, often merges into a sort of personal Utopia. They smile while they murder, leave a disciplinary life hereafter in prospect, to adjust the chaotic equilibrium between cause and effect, retribution and reformation, justice and mercy.

Human bodies, like trees in a forest, grow, attain their limits and fall, while the conscious spirit, the immortal soul, the immortalist, the philosopher, though reaching a ripe old age, has barely touched the life-limits of capacities and mighty possibilities. Therefore, the demand for a future life, its superior opportunities and its attending heavenly helpers.

The deep, fervid desire for knowledge, progress, perfect desire cannot, under any circumstances, be satisfied in this life; therefore the necessity for a future life, for the consummation of whatever is noblest and purest in this preliminary and chequered state of existence.

Today's highest delights are found in the widening fields of knowledge, in solving the mysteries of Nature, in conquering the intruding environments, in the projection of good thoughts, in the reaching upward for loftier heights; but these ideals are never fully realized in this life; therefore the moral necessity for a future life, where ideals are attained and faith ripens out into fruition.

The life-impulse, centered in the simple cell of the amoeba, prophesied of higher forms; and these, in connection with the upward trend of things, from the less to the more complex, prophesied of man. The ordained and immutable law of development being interminable, rational man today, after with hope, aspiration, possibility, and spiritually tethered to and affiliated with the Infinite Cause, prophesied of a future, within which this life is a painful blunder—a meaningless failure—a tantalizing dream, and mortality madness itself.

(Concluded next week.)

Were body all there is of man Death would defeat Dame Nature's plan; You would be dead, and I would be the same. Off with all of you, and wait, and wait, If, when comes Death's call, You are a fact that never fade all. The body is a garment worn Until by Death it falls from us to turn. A spirit form it now conceals, And it is this that lives on, And will live in way to Paradise. Dean Clark.

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MINNIE RESERVE SOULE.

Edward Everett Hale.

INDIFFERENCE IS NOT STRENGTH

It looks as if the "Children's Day" was be a real gala day for the little folks for hear favorable comments and a desire to there from many centres. The Child

has seen the Japanese jugglers. If you go to Japan you would know why Japanese jugglers are so clever, for the Japanese and girls can do very clever juggling—bouncing balls and tops. They throw them in the air and while they are going up they slap their hands, pass a fan or

Christ. Let my enemies come against me singly. I don't care. Let them come on all. I have no foes that can overcome me. Why? Because God has justified me. I do not dread death. Why? Because Christ tasted death for me. I dread no judgment. Why? That is past. I dread no separation.

message. She is one of those who take life so seriously that she never has any time for pleasure or joy for herself. Somebody's woe is on her back all the time, and I think that if she could understand that, I was near her and could help her and tell her what to do now and then.

all his business affairs much more average American man does. The woman is fitted for the domestic life. In China, she also wields great influence in political life, and no great political or treaty progress has been made in China until she has consulted with their wives.

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