

**PROOFS OF IMMORTALITY; ITS  
NATURALNESS, ITS POSSIBILITIES, AND NOW-  
A-DAY EVIDENCES. REFUSED A HEARING BY  
REV. CANON GIRDLESTONE AND OTHER  
CHURCHMEN CONNECTED WITH THE VICTORIA  
INSTITUTE AND PHILOSOPHICAL SOCIETY OF  
GREAT BRITAIN**

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Proofs  
of  
Immortality

ITS NATURALNESS  
AND POSSIBILITIES



By

J. M. PEEBLES, M. A., M. D., Ph. D., LL. D.

# Proofs of Immortality

ITS NATURALNESS, ITS POSSIBILITIES

— and —

NOW-A-DAY EVIDENCES

REFUSED A HEARING

By Rev. Canon Girdlestone and other churchmen connected with the  
Victoria Institute and Philosophical Society of Great Britain.

By J. M. PEEBLES, M. D., M. A., Ph. D., LL. D.

"The stone which the builders refused is become  
the head-stone of the corner."

—Psalm CXVIII-22.

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## Introduction

The eminent John Wesley, and other noted men of the past, believed in the immortality of animals. Their existence is certainly dual. They have instinct, sensation, and they reason on a certain plane of consciousness. But whether immortal or not, they deserve our tenderest care.

Surgeons, intelligent, up-to-date men in psychology, are well aware that in amputating a limb they do not remove the invisible, the more substantial, spiritual limb.

There is a peculiar worm—the *nais*—which, when cut into several sections, will reproduce itself from every section, showing conclusively that there was a vital entity in each section capable of reproducing this re-growth. Amputate the leg of a salamander, and it will be reproduced to the minutest details, joints, veins, nerves. And why? Because the real entity—the invisible leg—was not removed. The material at best is but a shadow. The vital leg remained, serving as the attractive force for the bioplasmic cells to rebuild the exact form of the displaced leg, even to the muscles, tendons, arteries, bones, each and all in their proper relations. The dog has been known to attempt to lick the lost foot of his master.

When the material arm or finger of a man is amputated, or torn off by machinery, the vital, substantial arm remains—and the person is often conscious—intensely conscious, of the presence of this invisible arm—and yet, not invisible to the clairvoyant.

Man is a duality, and more, he is a trinity in unity, constituted of a physical body, a soul-body, and that



divine entity—the uncompounded conscious spirit—  
God incarnated and finited.

If the animals and insects of earth exist in the spirit world, which is plausible, it does not prove that they will so progress, or so exist consciously in the celestial or angelic world, destination being considered the measure of aspiration. The ideal does not belong to the lower kingdoms.

Materialists, and some materialistic spiritists, have endeavored to account for the origin of man by "matter and force," or "matter and motion." Some writers jumble together motion and force. They are not equivalents. Motion is not substantial; it is only the act of a body in changing its position from a state of rest, and necessarily ceases to exist when the body ceases to move. The persistent statement of "molecular motion" only provokes the inquiry, "What caused the motion?" The substantial alone can cause motion, and the substantial is none the less substantial because of its inconceivable attenuation and ethereal intangibility. Steam, though invisible, is an acknowledged force—a substance—a substance that drives the piston in the steam engine. Force, though unseen, is indestructible. The soul-body, though unseen by the material eye, interpenetrates the physical body. It is an intermediate vehicle between spirit and matter, and the force which penetrates and moves it is the spirit. And this spirit, ethereal, intangible and uncompounded, is substantial substance—not gross matter, but divine substance—a vital spark from the infinite life—a germinal entity, non-composite, non-compounded, and hence necessarily indestructible, for no thinker, no scientist, no inspired biblicist, would presume to predicate destruction of indestructible substance, which indestructible substance involves life, sensation, thought, self-consciousness and progress in manifestation and so we scientifically and logically prove the immortality, *not of the soul*, but of the spirit, which spirit is the offspring of, and poten-

tially and parentally related to the infinite *Spirit* of the universe—God, Immanuel with us and Immanuel in us.

The following translation of the speech of Cato on the immortality of the human spirit can scarcely be sufficiently admired for its conciseness, purity and elegance of phraseology:—

“It must be so. Plato, thou reasonest well.

Else whence this pleasing hope,—this fond desire,—  
This longing after immortality?

Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?

’Tis the divinity that stirs within us:

’Tis heaven itself that points out a hereafter,  
And intimates eternity to man.

Eternity!—thou pleasing, dreadful thought!

Through what variety of untried being,—

Through what new scenes and changes must we  
pass!

The wide—the unbounded—prospect lies before me;  
But shadows, clouds, and darkness rest upon it.

Here will I hold: If there’s a Power above us  
(And that there is all Nature cries aloud,  
Through all her works), He must delight in virtue;  
And that which He delights in must be happy;

But when, or where?

I’m weary of conjectures,—this must end them.

Thus am I doubly arm’d: my death and life—

My bane and antidote—are both before me.

*This*, in a moment, brings me to an end;

But *this* informs me I shall never die.

The soul, secure in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and Nature sink in years;

But thou shalt flourish in immortal youth,—

Unhurt amidst the war of elements,

The wreck of matter, and the crush of worlds.”

## EXPLANATORY

The following letter, published in *London Light*, April 29th, 1906, mentions the circumstances and suggests some of the reasons why this paper was denied a reading by the council.

"Mark well" (using the words of a Masonic degree). While a guest at the dining-club of the secretary, Rev. Dr. Hull, in London, some four years ago, he expressed the wish that I would "prepare a paper" to read, or to be read, before the Philosophical Society of Great Britain. I promised to do so at some future time. That time had now come. It was prepared and personally presented to the secretary, Rev. Dr. Hull, and, according to the custom of this scientific institute, constituted of some of the most distinguished scientists and Christian religionists of England and of other countries, my paper was published in pamphlet form by this Philosophical Society and sent out to the members for consideration and discussion, before the assembled body, after the reading.

And these are the preliminary words, appearing at the commencement of their pamphlet publishing the address:—

*"While it is the Institute's object to investigate, it must not be held to endorse the various views expressed, either in the paper or discussions."*

But just how this body of learned men could "investigate or discuss" a paper that the assembled council, manipulated by a Rev. Church Canon, would not permit to be read, is a mystery worthy of the thirteenth century ecclesiasticism.

The Rev. Canon Girdlestone was substituted to give an address upon the "Resurrection"—the resurrection of Jesus' body—in the place of my "paper." This address in proof of the resurrection of the material body of Jesus Christ, was tame, painfully musty with old theological platitudes, yet soundly orthodox. At the conclusion of this Canon's lecture,