

Old Question of Immortality of Animals

THE question, are animals immortal? is an old one, and has been asked in the most various forms...

When we deal in historical and scientific facts, it is not a question of what our preconceived opinions may be, or what we may prefer to believe...

Does natural and revealed theology afford sufficient evidence to warrant the belief that the destruction of the body is not the destruction of the vital essence that gives it life?

Since the dawn of civilization man has believed himself to be immortal, and we will concede that he is without an argument.

What I contend for is that the same analogy of logic that can be adduced to prove the immortality of man will apply equally to lower animals.

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Therefore it is reasonable to conclude that all beings are in an embryonic condition and require another life to complete their permanent existence.

Modern theology teaches that, in the case of man, the life potency does not decay with the body, but finding that the body is no longer a suitable residence, it assumes new functions that are governed by the immaterial universe and in conveyed to some future place of perpetual existence.

When God created lower animals and man and pronounced them "very good," it is obvious He was looking through and beyond the intermediate state to the ultimate purposes of creation.

We perceive the diversified operations of the soul life in man and in lower animals, and call this energy by different names according to different manifestations.

Natural theology fully sustains the theory of universal immortality of all God's creatures, and revealed theology makes it the more certain.

At the dinner which George Harvey gave in New York in honor of M. White and Baron Rosen, a young Russian officer was seated beside H. H. Rogers.

"I admire your country," said the Russian, "because it is so peaceful. Politicians, financiers, the laboring classes, business men, ministers—all dwell amicably together, one happy family."

"One happy family," he said. "Yes; such a happy family as P. T. Barnum, our great showman, used to exhibit."

"This family consisted of a lion, a tiger, a bear, a cat and a lamb, all penned together in one cage."

"Remarkable," a visitor said one day to Mr. Barnum. "Remarkable, impressive, instructive. And how long have these animals dwelt together in this way?"

"Seven months," Barnum answered; "but the lamb has occasionally to be renewed."

A lawyer from Malbe, a big countryman, raw boned and red faced, had gone to the south to build up there a practice.

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Erseely Told Tales Both Grim and Gay

Some Sage Advice. USSEL SAGE has a horror of lawsuits.

"I thought out the chief one morning in his office. 'You remember, sir,' I said, 'my complaint against my wife's uncle?'"

"Yes," he answered. "Well," said I, "the man is obdurate, and I think of bringing suit against him. What do you advise?"

"Mr. Sage was silent a moment, frowning thoughtfully. Then he said: 'Listen. When I was clerk in Troy, I had a case against a man that seemed quite as good as yours. I visited a prominent lawyer, and I laid the whole matter before him in detail. When I was through he told me that he would be delighted to take the case—that it was a case that couldn't lose. 'It can't lose,' he repeated. 'I can't lose,' he repeated. 'I rose, and took up my hat. I thanked the lawyer, and told him that I wouldn't bring suit, after all. And then I explained that it was my opponent's side, and not my own, which I had laid before him.'"—New York Tribune.

Sheaf on First Readers. Thomas B. Shoaf, a well known politician of southern Illinois, while in Chicago recently, deplored the changes in school books since he was a boy.

"When I was a boy," he said, "I read my first reader in school something like this: 'I see a cow. She is a nice cow. Can the cow run? No, the cow cannot run as fast as the horse.' Now, that sounds all right. But how is it nowadays? The up-to-date First reader has it something like this: 'See, get next to the cow. Ain't she a peach? She's a corker. Can the cow get a move on herself? Well, can she? You bet she kin hike. Nope, she can't hump herself like the hoes.'"—Chicago Inter Ocean.

He Was Wise. According to "Lippincott's Magazine," an honest and stupid Irishman who had worked for a coal "saler half a year and shown no capacity to learn his duties was called "Barney, the Blunderer."

"One morning, after having delivered coal to two wrong addresses, he was rather short and crusty in answering a regular customer, so the proprietor discharged him, saying: 'Go to the office and get your money. I've been as patient with you as I could be, but you are too thick headed ever to learn anything.'"

"All right, sir," answered Barney. "Mebbe O'm 'lick-headed, as ye say, but O've learned w'ing, anyway."

"If you have really learned one thing, and learned it well, I'll not discharge you," said the proprietor, heartily. "Now, tell me what you have learned."

"O've learned, sir, that 1,700 pounds makes a ton in this place," replied Barney, and he went back to work.

An Error of the Stage. The late Mrs. Gilbert, the veteran actress, was telling some of her experiences. Once, at a reception in Chicago, she said:

"One of my earliest speaking parties was played here in your city, and I was very nervous. I was so very nervous, in fact, that on the first night I made an error that nearly ruined the performance."

"I had a small part, that part of an old nurse. There was a dying king, a villain and a band of music in the piece and the band of music was supposed to be very fine. The proprietor, however, was to come near being ruined through the

strange, sweet seductiveness of this band. Nothing but compliments and flatteries of the band were to be heard on every side. 'Well, in the third act, when the band was playing its best, I had to rush on and cry: 'Stop the music. The king is dead.' 'What I did in my nervousness was to rush on and cry: 'Stop the music. It has killed the king.'"

Maybe. Simeon Ford says that he recently overheard one Irishman say to another: "Tom Mullen told me not more'n a month ago, according to what we see and know of the nature of God to suppose He would give to some of His innocent creatures eternal life and doom others to an eternal annihilation, when Solomon says, 'They have all one breath; so that a man hath no pre-eminence above a beast?'"

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