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What  
is  
Death?







# DEATH

## A Necessary and Beneficent Factor in the Economy of Nature,

— BY —

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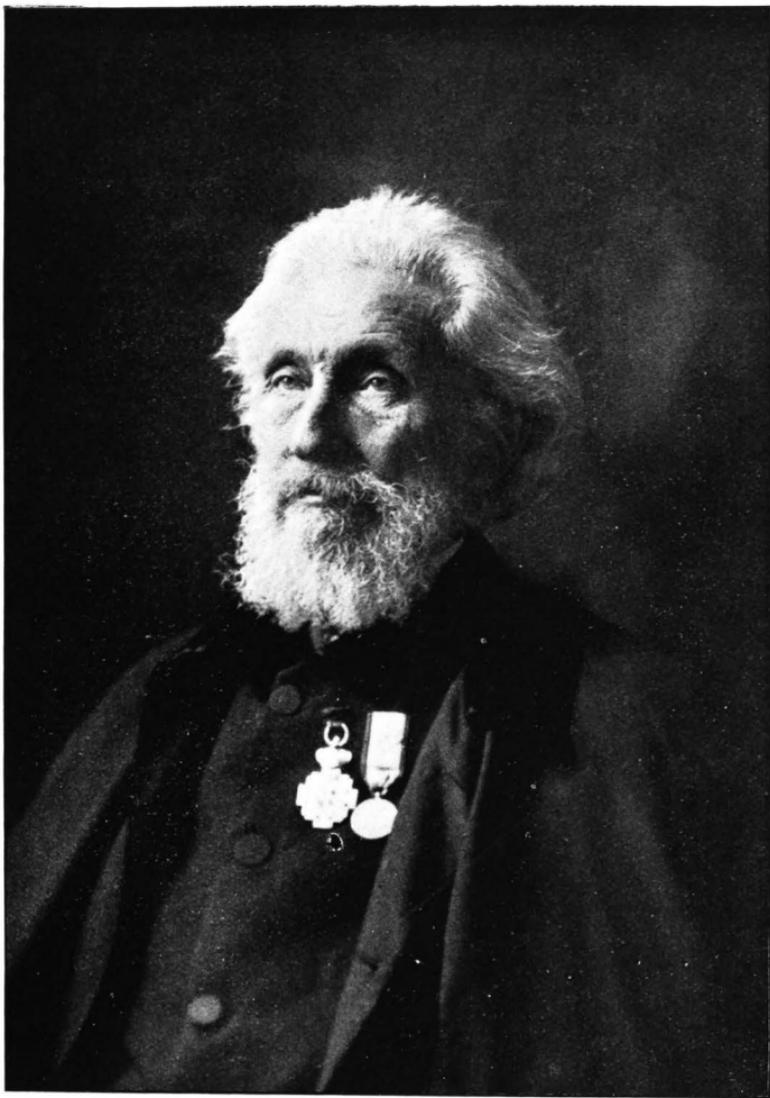
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**Dr. J. Kost, at age of 80, April 11, A. D. 1899.  
With his Decorations.**



## PUBLISHER'S NOTICE.

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The most cogent argument and answer to the most *anxious* INQUIRY is astounding, convincing and satisfactory.

### AND YET

the author, who possesses all the titles conferred by the highest authorities in America and Europe; has been Elected to Royal Honors and has been at the head of two Universities, and divers Colleges; himself having been a teacher for over 50 years, now declines to insert all his titles to the present Authorship, perhaps because of the diminutive size of the book; his former ten works published years ago, were all large. He holds membership in many of the chief Literary Associations in Europe, and has been honored with four large gold medals for his discoveries, as also a *Royal decoration*.

He is now past 80 years of age, and wrote the large work on "Human Destiny," from which the publisher is permitted to take this chapter, largely since his 70th birthday. The publisher, at his own instance, gives the preceding print of his portrait taken from a photo of recent date.

HUGH CONNOLLY,

Publisher.

DETROIT, FEB., 1900.

**IN THIS BOOK**

**THESE PROPOSITIONS ARE  
AFFIRMED,**

**Not Formally, but Seriously:**

**☞ NATURAL DEATH is not a  
penalty for "ORIGINAL  
SIN."**

**☞ DEATH is a Prime Factor in  
the Economy of Nature.**

**☞ DEATH is not Transferable  
in Effects.**

**☞ DEATH is not Necessarily  
Painful.**

**☞ DEATH is not Declared by  
Scripture as a PENALTY  
for Sin.**

**☞ DEATH is not Generally Un-  
derstood.**

## INTRODUCTION.

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What follows in this little book is a modified chapter taken from a larger work, not yet published, entitled "HUMAN DESTINY." But the *publisher* desired to issue this chapter separately, because by this means it will reach many more readers, than if only in its place in the other volume, hence the appearance of this small book at this date.

The intelligent reader will soon discover that while here the matters relating to this particular subject are complete enough, yet they appear in somewhat distracted form as concerns this title. Other points appear seemingly extraneous here, namely the *eventualities of the life after death*. This is to be accounted for from the fact that this chapter was written for a work of such character. To remedy this would have required the chapter to be rewritten. Nevertheless it is believed that this aversion to the future after death is not greatly out of place here since it evinces the wisdom of the advent of death in the human economy.

The writer has no objection to the appearance of the article in this way, because he also believes that more will be benefited by it. It has long seemed strange that the depressive views of death should have hold upon so large a portion of community as is the case, since it seems so evident that a

penalty of such character for an act, the responsibility of which is so clearly foreign, could not reasonably be so recognized by even very few.

Man disobeyed, as is symbolized by the allegory of the primitive pair. But the true sense of the act was *moral* and not physical, and a physical penalty would seem to be out of place. Eating fruit of a forbidden tree is only a symbolic expression, as would seem all intelligent persons would at once understand.

It is not, however, simply the purpose in this chapter to set the sense right, but to show the real import of *Death* in the economy of nature. This is less obvious than the moral aspect. That death is the same as metamorphosis or change of tissues cannot so well be realized by all. Yet this process is really the same. It is first death or loss of vitality and then change or *disintegration*: and this takes place in all organic things. Every thing that has life *must die* to live even itself, and then to afford a condition precedent for after life.

It is only when it comes to the chief of life-forms as of man when the fact of death seems so very strange. The apt question comes to all:—why could we not live on?—why must we die? The obscurity of death-economy, is the reason why the fiction of death as a penalty is alleged. No other reason for its occurrence being apprehended, this *seems* to be reasonable.

THE AUTHOR.

## DEATH.

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When we take a perspective of the history of death we find that in all ages the event has been regarded with dread. It has been personified. The Greeks had their *Thanatos*, as the god of death. The Romans went still further and put sex into their personification,—*Mors* was a goddess.

Going still further back we find the old Aryan race in India to have had a like conception of personality of death, for they had their *Yama*, the king of death.

The early Hebrews gave death a majestic aspect: it was *Sammael*, who stood in the court of heaven and proceeded thence over the earth, sword in hand, to dispatch his subjects. The Talmudists, afterwards added still greater majesty to the "angel of death." He was not only mighty, but

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omniscient, full of eyes from feet to shoulders, and took in the entire earth at a glance.

In modern times we still have an image of death, appearing as a human skeleton brandishing a dart. But time has anon modified the character of death, and disposing of the personality, and substituting ideals of negative character, expressed in language, as,—“giving up the ghost;” “falling into the last sleep,” &c. Which certainly are much more acceptable to the popular mind.

John Milton may be considered to have been in the transition state of the ideals of death: his paraphrase is found in the following lines :

“The shape,—

If shape it might be call'd that shape had none  
Distinguishable in member, joint or limb,  
Or substance might be call'd that shadow seem'd,  
For each seem'd either,—black it stood as night,  
Fierce as ten furies, terrible as hell,  
And shook a dreadful dart: what seem'd his head  
The likeness of a kingly crown had on.”

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But death is not an *entity*: it is only an *event*. It is not even a force, but an expression. Life is the positive, and death the negative.

The notable German who uttered the following words had a clearer philosophy in his *Gedanken uber Tod und Unsterblichkeit*: "Only before death, but not in death, is death: death is so unreal a being that he only is when he is not, and is not when he is."

The foregoing sentence seems paradoxical. But let reason have her province. Final death is so exceedingly impressive to all observers that a vast significance in thought is unavoidable. So therefore we must call philosophy and reason to help. To begin, it must be predicated that a *positive* must be recognized before a *negative* can be intelligibly conceived. The positive is *life*; the negative is *death*, which is the opposite of life—its *absence*. This applies to our corporeal nature in the

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present discussion. Of course it is relevant to life in every sense: but *physical* death is the subject of the present chapter.

Death,—philosophically speaking,—is constant in life, since all investigations show the process of physical *metamorphosis* to comprise in every single part *death* of tissues. Death in this is the disintegration of tissues, and the tissues cease to be as formerly, as to identity of proximate elements. The tissue taking in new elements, with apt state of their affinities live on, but death *must* be an antecedent. But the facts in the premises will be treated in the Philosophical consideration of death, further on.

Death is not an enemy, nor yet in every sense a friend, because personality belongs not to the word, as stated before, death is an event. But death is a wise and necessary appointment in the economy of life, even as adverted in the antecedent paragraph, as of progressive

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necessity. It is a benevolent appointment by the Creator. Take away all that is dependent and complicated with this necessity, and the very fundamental constitution of life-existence would be shaken into fragments, and man would no longer be man. The divine purpose is ever thus expressed in life as now constituted. All our joys here are linked with the present economy. To eat or drink would have no occasion; for corporeal being would be static. There would be no relations as husband and wife, parent and child; nor family altar or domestic sympathies. The entire domain of nature would be static, and man would be jaded with the monotony of life, while no relieving prospect of change were tangible. What mighty fabrics would thus be vanished into nonentity: ages on ages would roll on, life become a burden, pleasure insipid, joy overwhelmed by sadness.

But this is not the sum of the matter as will appear in next section:

### **Death—Its Philosophy.**

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The beneficence of death appears well in a logical conception; since it shows the boundless multiplication of the opportunities for the prerogatives of life enjoyments. It affords continuously new generations, with exquisite aptitudes for pleasure. It opens wide; for eager senses, whets the appetites to changeable banquets.

Geometric conceptions, and simple logic would prove that if the plan of life had been the adverse of the present, the sum of happiness on earth would have been indefinitely abridged, since its subjects would be meager. Few would be in place for the many now, by the present law of economic displacement. Reason shows the few are not equal to the many. The few as stated would become cloyed with monotony and long for change. But as now with the factor

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of death all is different. Now the millions upon millions that are ushered into being, find with eager joy the imperial boon of life ready for entrance. The vivacious claimants advance to receive the gifts of enchanting life. They partake, enjoy, and satisfy their appetites, and then retire, and give place to hungry successors, who go through the course in like order, but with constant renewals of the viands.

The reasoning is plain: in absence of death no removals occur: the defined denizens of earth live on: ages roll on, they see the same faces everlastingly, and observe the same phenomena: they continue in the same employments, as no necessities for change appear. They have exhausted the springs of happiness, and no prize stirs the soul, and pleasure is stale. Ingenuity is baffled and disgust rests on the sense.

Eternity in the flesh would be a dolorous calamity. Yet this proposition has

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been discussed in ages far back. Reason, philosophy, science, and the sympathies of human affections, have all been invoked for solution. The *a priori* has been pushed into argument to great extent. The discussion in the house of Sappho had become energetic, until Sappho ended it by his *a priori* argument which settled all for them. It was this: "If it were a blessing to die, the immortal gods would experience it. The gods live forever: therefore death is an evil."

Yet there is veritable sophistry in this plausible proposition. The gods were very differently conditioned as the mythology of that age reputed them, from the estate of the human world. Finite capacities, themselves being changeable and progressive, require correspondent conditions. A fixed environment would be a calamity to the human fleshy being; while on the other hand a *spiritual* eternity will be inconceivably blessed.

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Death to us here, as contemplated under the *traditions imposed* upon us, takes on the character of a tyrannical imposition. The subject is too sad as popularly considered to admit of pleasing discussions. Literature brings to us too great an array of sad conclusions to make this discussion popularly agreeable. Spectres are presented at once ghastly, appalling and mostly absurd.

Another *a priori* argument, handled by Des Carte, Malebranche, Leibnitz, Colridge, Swedenborg and Agassiz is that since man is of the same physical organization as that of brutes, there is then no greater argument for man's exemption from death than for them? Still this requires no discussion in the present chapter. Though the vast difference between the human and the brute in capacity for acquirement of advanced attainments is too evident to all to need it, now.

### **Experimental View of Death.**

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Whatever of pessimism may be thrown into the arena of discussion, by the ignorant and indolent, the philosopher and studious observer finds abundant satisfaction and pleasure in contemplation of the appointments of the natural laws and the course of physical events as they unfold their vast attractions before him: and if the present chapter had no greater availment for good, than the relief of the human mind, in its measure, from the thralldom imposed by the false theories as to the character of death and the reason for its occurrence. It is very true that the dying experience is generally painful. But there are numerous—nay innumerable records of easy and indeed very joyful departures.

It is an incontrovertible fact that pain never is experienced except from in-

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juries inflicted, or disturbances made in the action of the physiological laws. Sickness and pain have ever such antecedents, as causes for distress.

When the laws of life are undisturbed, man and all living beings proceed right on in the full enjoyment of life until the physical structures are worn out and old age supervenes. Nature never makes a mistake or brings on causes of pain. Old age has, indeed, its discomforts; but these have been ever over-rated. Compared with the pleasures of antecedent life when the higher delights of youth were enjoyed, old age experiences are, indeed, less desirable. But there are satisfactions, and joys even, that old people have in their intellectual experiences, and social surroundings, that are often paramount. So the younger person has no occasion to look forward to his riper years with sad feelings. Let such one only *live* for it, and the ripening days of a long life

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will be free from distress. There are pleasures which the younger in life do not dream of.

The aged one that has a full treasury of pleasant memories, that is opened to his experience now when leisure for their happy new evolutions, bring a charm often not inferior to the primal events and which now evolve their fragrance after a compacting by ponderous environments. A rich treasury of thought is most naturally fitted to old age. Young people cannot realize the measure of joy that comes to the aged in meeting dear old acquaintances. The young have their joys,—glad of it,—but they need not think they have all that life affords, except as they have them currently along as their experiences lead to opportunities.

Nor are death-bed scenes all unenjoyable. Many are even delightful. It is out of place just at this point to state what religion will do for us in old age

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and the dying hour. Further on a little of this will be in place. But now as to what the mental enjoyments may often be, the following experiences are appropriate to this discussion, first the dying vision of Count Savy is in place:—

“I was very ill: my strength was gone. My soul gradually detached itself from the matter diffused throughout my body. I felt it withdrawing from all those parts with which it is so intimately connected, and gathering as it were at a single point, the heart: and a thousand thoughts, obscure and cloudy, about my future life, took possession of me. Little by little Nature was fading out before me, and taking under my eyes irregular and strange forms. I nearly lost the power of thinking. I retained only that of feeling. This feeling was all love—the love of God: and those whom I had held most dear, but powerless to manifest that love: my soul concentrated on a single

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point of my body, had ceased nearly all connection with, and could no longer rule it. Soon to mark, no doubt, the passage from this life to the other, there came something like thick darkness, followed by a brilliant light.—Now, O my God I see thy day—that day so longed for! I see together, full of joy, those whom I had loved who had inspired me in my bereft life on earth, and seemed to dwell in my soul or hover over me. They awaited me: they welcomed me with delight. It seemed as if I filled out their lives, and they filled mine. But how different were my sensations of happiness from those in the life I left: I cannot describe them. They were penetrating, yet not vehement: they were gentle, tranquil, full, unalloyed, without a void, without unrest, ravishing, ineffable: and yet they were joined to hope of the greatest happiness.” \* \* \* “I see Thee not, O my God! Who can see *Thee*? but I

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love Thee more than I had loved Thee in this world. I understand Thee better, I feel Thee more powerfully. Thy footprints which are visible everywhere, and all things seem more palpable and splendid. I feel admiration and astonishment, such as my soul had never known. I see more clearly the wonders of Thy creation. The bowels of the earth have no secrets from me. I see them in every particle: I see insects and other creatures that live therein; the quarries that form the frame-work of the globe; the mines known to man, and those unknown. I read its age in its bosom. I see all the conduits that bear to the sea the waters that sustain it. I see the depths of volcanoes; understand the trembling globe in its connection with the stars. I see all varieties of my kind, and a voice said to me: Like thee all these men are in the image of the Creator: like thee all march steadily toward God, conscious

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of their progress. I am mute that I may feel more deeply.”

Very similar to this vision was an experience of the writer of this book. It occurred years ago, when extremely ill, and in a dying state.—The difference between Count Savy’s vision and this experience is mostly in the grouping of the objects of perception. In this case there was less specialization:—A group of human beings of indescribable brightness, extending in all directions, and appearance of a plane of heads only, came perceptibly into view. While observing, the group seemed to change into angelic forms: that is becoming more individualized and glorious: and voices, innumerable, and sounding like rolling thunder, but in charming melody, was heard. This became continuously more enchanting and was expressive of *sentiment* in articulations of enraptured praise; while the volume of sound became continuously more power-

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ful, so that a trembling sensation pervaded consciousness. The sense experienced in beholding seemed to be developing into universal consciousness, so that a simultaneous presence of all things was witnessed, not as by sight, or hearing only, but by absolute realization: so that consciousness of objectives was instant, as if by universal sense: or stating it otherwise, all was known by complete subjective consciousness of all things. Yet there still was realized a *succession* in experience of blessedness, as if a thousand senses were crowded in, and all specific in evolutions of sympathy.

Description utterly fails: but this may be added, that in the sensations experienced, there was variety as to the *moral*, *intellectual* and *social!* Yet even these distinctions are *illusiv*e. Thought of Deity was awful, if this term be restricted to sublimity, love and reverence. Variety of knowledge seemed to

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induce a thrill of surprise and exultation; while the social sense seemed as if some exquisite apparition was approaching. But differentiation while decidedly practicable was too exquisite,—so to state it,—for instant cognition, because of the immensity of the aggregate.

Such views of death concern not only the *physical* of our being, but also the sequel of the *moral*. They do not admit of gloomy reflections, and the “*King of Terrors*” has no legitimate province. Rather in place is the following sentimental line:

“*Come welcome death thou END of fears, I am prepared to die!*”

But death as the end of fears, has only limited charms, as compared with those of the inviting shores approaching! The thought is exemplified by the matchless painting of Stanly: “*The last of his Race*”—a brilliant landscape stretching off to a distance where the refracting

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light blends with formal semblances of glory. On the hither cliff stands an Indian figure of faultless form, dressed in the most gorgeous of Indian decorations: the sheen of evening sun-light softens the glimmer of the near environments, and the folorn "*last of his race*" stretches to utmost his arm with extended digit to the enchanting shore where all the dreams of future bliss have their sublime fruition.

The scene of death as realized by the departing one can only be an enchanting one when naught extrinsic is obtruded. The soul sweeps in its enchanted gaze over the Royal realms, hastening exit by ravaging throws of conscious bliss. Those closing round,—the dear ones of earth,—may gather signs of the peace that settle on the pallid face, and they may even catch an expression of the sublime *consciousness* of eternal bliss. But this is only the human aspect. The impinging glory of

the new estate is too sublime for corporeal transmission.

The sublimity of death's experience is worthy of the *inspiration* of God, worthy of the preaching of the Son of God, and the songs of Angelic Hosts. The heartless, artificial and arbitrary assertions concerning the anguish of the dying hour is an *outrage* on human sense! Were death essentially a real horrific experience, would not this be enough, without an advanced enstallment of gloomy utterances and melancholy harangues? Away with such, and let the native springs of joy have their course. Let such death-bed scenes be common like as that so lately annotated in print giving the dying hour of the saint who in former life had shed heavenly sunshine to light up the death-chamber, he said: "*We will now have a precious parting scene—it is my wish that we have sweet music, and hail the coming hosts on yonder shore!*"

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It would seem not to be difficult for anyone to conceive in advance of death the possibilities to anticipate the changed sensations the dying one may have when the more apt realizations of sensation are closing out: that is: when the dying experience has largely obliterated consciousness of the affairs and environments of natural life.

Death in its office of preparing the departing one for the next estate, proceeds by effecting a disentanglement from the physical elements, by the closing out of physical perceptions. The special senses decline: sight grows dim and at length all sightly objects of earth disappear: the hearing alike as well as all the five special physical senses become obliterated: and as these senses that had conditioned the spiritual consciousness so greatly before, are now removed, it can but be presumed that in same ratio these spiritual senses would become paramount.

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Doubtless nothing but the conditioning power of the physical body does hinder the positive and all controlling power of *spirit consciousness*.

Whatever moral and intellectual achievements attained in advance, must now certainly develop their character, and have their fruition. Herein is the expression of Divine Goodness in the redemption of the spirit from the control of the physical forces; that before were so largely monopolizing the human power. Here is a *real* expression of goodness as pertinent to human life-being. The exhausted state of organic physical life so enjoyable in growing state is now unenjoyable in large degree in old age, decrepitude and sickness, and is here yielding to the freedom and prerogatives of an independent spiritual estate: These are real compensation for all that the physical laws had imposed.

## Rational and Practical Import of Death.

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The facts of science plainly prove that death entered into the plans of the Creator of the Universe. The element of *change* in mode of existence is the real fact of *death*. Nothing can *cease* to exist, in some form. Annihilation is impossible. Death therefore implies only a change in *form* of existence: this has before been stated.

But now let us briefly go into the history of nature, as especially portraying this fact.

All the elements that constitute the structures of our globe, and all worlds, are endowed with properties and laws of *affinity* which are of divers forces that continuously play upon the structures and produce changes of forms, and modes of existence: these changes are *death* to the antecedents. But the

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changes inaugurate new beings, or modified forms. All the forces developing the physiological functions are thus manifested.

In the very beginning of the existence of our globe the primitive rocks, immediately became subject to changes. Although the granite is regarded as the most persistent of rocks, it constantly yields new phases,—quartz, mica, and feldspar: other products are contingent. Thus all precious stones, and gems come from quartz; and lime, clay, &c., from feldspar. Iron, gold, silver and other metals were incidental compounds of these primitive rocks. The gaseous elements proceeded thence likewise in part. The dying primitive rocks thus had their offsprings.

The organic elements, as vegetable and animal, could not subsist at beginning, and not until the decompositions and recompositions of those primitive materials furnished sustenance, was it

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possible for them to exist; so death was the parent in an apt sense of the organic kingdoms.

Geology teaches that organic life came not until the waters had been formed. The first deposits at sea-bottom were the Cambrian rocks in stratified beds. In this rock life first appeared in the lowest forms of the *entozoa*, notably the *Eozoon Canadense*, *Graptalites*, &c. In course of vast periods during the great limestone deposits called the Silurian formations the sea had been gradually supplied with lime carbonates, for the support of higher types, and then appeared the three great classes of the primitive denizens of the Oceans:—*Crustacea*, *Molusca* and *Radiata*, which left their remains compact in the rock deposits to thousands of feet in depth. The death and decay of these remains demanded the office of death to amazing extent; and afforded the ensuing Great class of *Fishes*, which abounded

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in equal extent, to prepare the means of support of the *Vegetable Kingdom* that came in the Carboniferous age, when land had appeared. The larger vertebrata ensued, thus when the vegetable world had supplied the means of subsistence, through the same office of death of the antecedent species.

Anon the world was prepared to support the highest types of life and the Human species appeared.

In all these successive populations of sea and land, death performed the function of supplying the means of successive life.

The cereals, as wheat, corn, pulse and grasses, were necessary for these highest types of life, and death had to prepare the way for them. These classes of plants could not appear before the soil had become enriched with the decomposed remains of *all* antecedent life, in all their successive changes of modes of existence, and death was the grand

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agency for the stupendous functions thus displayed: and now in turn these high classes of life beings restore at death, their borrowed materials.

We, indeed, go with sorrow to the graves with the bodies of our dear ones, but nature makes a demand that is irresistible, and we submit. But there is a bright side to the scene. God's purposes are good, and good only, and that good is our inheritance. Other sections of this chapter will amplify.

It is the perversive and *absurd* doctrine so long holding influence that has given to man the awful dread of death: it being inflicted by an *angry* God, and taking on the very elements of *wrath* and *revenge!* All this because man lapsed into *moral delinquency* and as an expression of *ire* the penalty of physical death was not only pronounced on all living beings, but a "curse" was imposed on matter itself, absurd as such proceeding really would have been.

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This assumption is predicated on the words in Genesis: "*Cursed is the ground for thy sake.*" It is marvelous that the sense of this passage is so notably misunderstood. "*For thy sake*" should not be taken in the imperative sense, as involving the physical universe, but only as bearing upon the experience of man, in the changed state of his mental being. All impressions made upon disturbed humanity, even by physical irritating causes, are liable to be severe, and occasion disquietude of the spirit, and serious consciousness of lapse of moral integrity. This explains the sense of the words: "for *thy* sake," and the word "thy," should be emphasized.

Practical life proves this application of the sense very impressively: and the reference to the changed state of humanity in a state of disobedience of moral precepts can, it would seem, hardly escape universal recognition.

The additional words: "thistles and

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thorns shall it [the earth] bring forth unto thee," must be understood in the same pertinent sense. Toil and industry; rural labor is an inheritance to mankind. Farming as an employment exposes one to such annoyances as thistles and thorns, very unpleasantly, sometimes. But thistles and thorns did not come into existence at so late a period as that of man's appearance. Geology shows their presence in the carboniferous age of the earth.

The preposterous assumption that all physical nature was "accursed" because of man's moral dereliction: that tornadoes, earthquakes, and all disturbing physical phenomena thus resulted, can only be held by ignorant persons now, is most evident, and needs no comment.

The absurdity of the extension of the effects of man's moral dereliction to the brute creation, and all physical nature is very evident. No intelligent thinker can suppose that beasts had their

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physical structures changed by man's guilt. The anatomical structures of animals now are on the same plan as at beginning. The Lion, Tiger and other carnivorous animals did not have their Teeth, Stomachs, Liver and other organs of digestion changed from adaptations to *vegetable* diet to *carnivorous*.

It is not denied that divers scripture passages, as heretofore interpreted, do seem to teach that Adam entailed physical death by his eating the forbidden fruit.

Metaphors abound in the scriptures, and reason compels us to consider properly the meanings of the metaphoric language, and the sense implied by parables.

“Without a parable spake he not unto them,” is stated of the teachings of *Jesus*: and the meanings were often mistaken even in his day.

How vastly more sensible it is to avoid making efforts to pervade all

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literature and all social feelings with gloom and pessimism where no reason or good sense requires any but pleasant and uplifting utterances! For ages humanity has been laden with intolerable burdens, when no good can come from such doctrines as have been imposed on us. If Christianity had not been thus handicaped by those abominable doctrines, its triumphs would have been vastly greater.

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### **Compensations by Death.**

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Growth and decay comprise the compensations that condition life beings. A plant may be well conditioned and be well set in the ground, and yet may soon die even when the other conditions are favorable, if the ground does not possess fertilizing properties. What we call *soil* is that portion of the ground that constitutes its fertilizing capacity:

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and the productive soil is composed of organic materials that came from former living plants or animals which, on dying, yield their bodily substances to the soil, as food for *future* plants. From this fact comes our practice to enrich the soil by supply of organic material, when exhausted by former growths. Few persons fail of understanding the availment of common manures, which are the proceeds of the decay of vegetables and animals, in some way. But to account for the fertilizing power of lime, potash, soda, magnesia, &c., is more difficult to understand in the light that food of plants are all organic. In this there are two facts to be considered: these are that all these substances are secondary productions of decay or death. Secondly, that these alkaline agents act chemically on exhaustive soil, making new compounds that are fertilizers.

As to the first named of those sub-

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stances, *lime*, which is seldom regarded as derived from organic sources, because of the abundant rock deposits of lime called *limestone*. But this fact disproves nothing assumed; for however abundant lime is in the rocks every particle is derived from antecedent death and subsequent disintegration and recomposition in these new forms. Mineralogists and Geologists prove that all the limestone rocks of the stratified formations, extending thousands of feet into the depths of the earth derived the lime from the bodies of departed life beings, mostly from animals. So of the potash and other alkalies, they are the products of plants, chiefly. It is the marine organic beings that mostly afford the lime, such as the *Molusca*, *Corals* and *Shell Fish*.

The microscope and chemical tests prove these assertions.

This same proposition applies to the various other elements that are ferti-

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lizers: Phosphorus and the carbonates are animal and vegetable productions just the same, and required death for their elimination.

It makes no difference how strongly our common observations indicate the fact that these are *mineral* substances; and so they *are*, at length; but antecedently they were *organic*; and death intervened, and afforded its irresistible efficiency in producing the fertilizing principles of the soil, supporting the growths of new life beings.

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### **Analogy in Fruit Production.**

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In this part of the argument regarding the beneficence of *death service*, the subject grows more interesting. But in this an apparent paradox may seem to obtain. It may be supposed that no death service occurs in the supply of food to animals from fruits; this seems

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as a plausible proposition. But let us see: all fruits are sexual products, and have for their physiological object new growths, new individual beings. Death between the old and the new is absolutely necessary.

It is not the *tree* that is the direct parent of the fruit but the *bud* which produces it. This dies after fertilization of the fruit germ.

The juicy nutritious pulp of the fruit is not the fertilized seed for the new plants, but only the placental envelope. The kernel is the new being in the succession. But all portions decay and become fertilizers in the soil.

Just so it is in the *leaves* of the trees, they grow to maturity, and then die and fall off to become fertilizers to the soil; while growing, the leaves serve as the lungs to the tree, to supply the tree with carbonic acid from the atmosphere. The nitrogen so very important to fruit production is derived from the

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atmosphere and partly from the root spongioles, which also take in other elements. But these all came from the solutions held in the soil that received their basic principles from decaying organic materials. Death is a necessary antecedent intervention.

Precisely similar functions obtain in the growth and decay of the common herbage, grasses, and all vegetation. We see what a great amount of stalk and blade material is essential for productions of seeds or grain. All these necessary adjuncts die after the seed is matured, and drop to the ground to fertilize the soil.

In the economy of nature these various vegetable products of fruits, grain, and provender, go first directly to use of animals for life sustenance: thence into the soil: and in every instance death, which is disintegration, is an indispensable necessity.

This successive proceeding began in

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the very inception of organic being, and death has been a prime factor in nature from the beginning.

In the beginning organic life was of very low order, and of sparse development. All the solid materials of the earth were rocks at first. These became disintegrated, by chemical action, solution in water, and friction of the elements. Clay was the product. This clay could support life but in a very meagre extent, and only such species as were of most simple structure. This is the most positive teaching of geology.

In the lowest Cambrian rocks, there are found, in rare instances, a few Zoophites, Eozoons, Graptolites; and later on the Woodhamia and other low orders of organic beings, half vegetable, half animal, and of so low an order of structure that it is difficult of identification.

But later still, in the Seas the three great divisions of organic life came into

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existence; namely, the Molusca, Radiata and Crustacea. These all were very prolific because the sea water then held in solution sufficient nutriment for those low orders of life beings. Thence onward life developed rapidly, because these structures were individually short-lived, and of quick growth, producing abundant food for successive life types.

When, now, the absolute facts of nature are considered it is evident that our earth had in its divers changes in geological time a vast length of duration, since we know that the stratified rocks are all from sea deposits, and these deposits in deep waters are of slow formation,—about three to four inches in one hundred years; and the aggregate depth of the stratified, or deposition rocks amounts to over 80,000 feet! Hence our ideas of the services of death as a factor in nature are bewildering in the highest degree.

To corroborate these true statements

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a reference to the facts proven in the Science of Geology; namely that the rocks are filled with the formations from the Cambrian system up for 60,000 feet with the remains of living beings. In some deposits, millions, and billions of tiny entities are found in a handful of powdered rock materials: true, the microscopic fossils are not found in all localities. Nevertheless all rocks are more or less compacted with fossils.

No theological data need interrupt these conclusions: concerning the time employed by the creative process. No scepticism is involved, because scripture teaching is here properly recognized: but it must be *correctly interpreted*. The "SIX DAYS" of world formation were *Six Creation days* of immense duration each.

After the foregoing statements some interesting examples will be in order to show the harmony and beauty of the phenomena of Nature.

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A beautiful illustration of the "*hand-in-hand*" proceeding of *life* and *death* is to be observed in the growth and decay of a plant: we may instance the pea or bean of the garden. The seed is put in the ground, germinates, and grows. Two prominent members manifest a very interesting proceeding, these are the *cotyledon* and the *radical*. The latter grows downward to plant itself in the soil. The former grows upward to the surface, to breathe the air and enjoy the light, while all parts delight in the warmth and moisture necessary. Neither of these parts will grow in a contrary direction.—Plant the seed in a box of soil placed in a dark cellar, near a window. The stem will grow toward the window and light: the root in opposite direction. Turn the box over on its side, and the stem will turn to same extent toward the light still, and make a crook in its body: so will the root bend also. After a time turn the box

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once more so its bottom will be upward; and now the stem will grow in exactly the reverse direction from that of its beginning: so the root. But this is not all of the interest of the proceeding: by examination, it will be found that the rich cotyledon of the seed has been giving out its fat and nutritive substance to growth for a new seed-bearing plant. The life of the seed has been in process of elimination, and the cotyledon has become sick unto death. It may reach the surface by the energy of the new root and stem: but it becomes more and more ill, until, at length, it dies and drops to the ground to fertilize the soil that has so generously supplied the nutriment the *baby* plant needed. Soon the new plant becomes vigorous and matures to an age for its own generation of offspring: and as soon as its fruit is matured, the entire plant dies if it be an annual. If it be a perennial, the stock will be persistent but

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its foliage will die and drop to the ground to pay the debt of nature.

Now if it be asked which of the two processes, the *growing* and the *dying*, is most natural or necessary, it will be difficult to answer. Nature proclaims them *equal*. But Humanity has for ages and ages revolted, and put its rude maledictions forth in no very amiable way! It is time to stop this.

Another illustration is alike beautiful in the premises. In this the cereal productions may be taken. These have been very appropriately called the plants of civilization, because they did not appear on the earth until beings capable of intellectual civilization appeared also. This is the last link in the long chain of succession of species up to now.

The cereal plants have a prodigious development of herbage, and pay back to good mother earth a liberal return for the ample food supply that had been so generously afforded: while, on the

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other hand, the rich grain that is matured in golden beauty goes to the support of the high types of animate beings. The whole round being in most harmonious evolution.

But taking now still another illustration, we have it in the deciduous fruit trees. These are long-lived, and while demanding a liberal supply of sustenance for their own growth, they yet yield by the decay of their annual crops of fruit and foliage food and luxuries for man, beast and fowl, a very great abundance, the proceeds thence are returned in fecula to the earth.

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### **Scriptural Aspects of Life and Death.**

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Already some points in this aspect have been briefly discussed. The main interest still obtaining is the further

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consideration of the impossibility, *a priori*, of transfer of effects from causes by infraction of diverse laws, involving penal verdicts.

*Sequences* differ from *penalties*: the one flows directly or specifically from an antecedent cause: the other is a judicial pronouncement.

In an extreme putting of the case there are results in physical sequences from moral causes; exemplified in the debauchery of intoxication. The case puts the sequel by metaphor to lack of moral principle. So also in the supposed *penal* infliction because of "original sin." But every principle of sound logic is ignored thus.

As stated elsewhere, the facts that transpired in the "Garden of Eden," prove emphatically that *physical* death came not from disobedience of moral law; but *spiritual* death did, as the event proves: for in the "*day*" of the transaction, shame and confusion followed the

act of disobedience. Loss of self respect, and disturbance of the high social relation was denominated *death*, and very properly so. But Adam and Eve lived on physically all the same as to fact of life.

If the discussion of the metaphysical aspect of the case were in proper place here, it might be stated that with the prerogative of free-will the event was simply a collateral incident of will activity, since free-will proposes ground for its exercise. This is not the entire import, since the exercise of the prerogative, afforded the occasion for the exercise also of the most stupendous Attributes of God, *Mercy* and *Grace!*

St. Paul, to the Romans, distinguished positively the true sense of life and death. He says: "Without the law sin was dead, and I was alive; but when the law was made known, sin came to life, and I died." Thus the senses proper of life and death are clearly defined, and

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the words must be understood accordingly. Paul means that while one is unconscious of sin, he is morally alive, and when made conscious of the demands of the law, moral death is the result of conscious violation.

Jesus stated distinctly what the word death implies, and what life is: "If thou wilt enter into life keep the commandments." Again: "*Whosoever hateth his brother hath not eternal life abiding in him, but abideth in death,*" that is moral death. The antithetical aspect is also stated in the notable words: "*Let the dead bury their dead.*" The meaning is that the burial services may be attended to by such as are not otherwise in christian duty, but with those under spiritual awakening the emergency will not admit of such secular services.

It is infinite folly to maintain the old dogmas in the premises, and burden down every element of comfort, and enjoyment, by its tyrannical imposition.

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No man is required to divest himself of reason and common sense to become a real christian. Rational manhood is the scriptural status for humanity in the true interpretation.

Heroditus (1.31; Cic. Tusc. Quest. 1.47) proves that the mythology of the Heathens was more rational as to the real import of death. He states that a favorite of Apollo besought the god for bestowment of the best gift of Heaven, and Apollo said: "Live happy, for at the end of seven days the request shall be granted." At the appointed time the suppliant fell into a sweet sleep, from which he never awoke.

All history proves that all things are appointed for happy experiences in sentient being, and ever in the measure of possibilities. These possibilities are conditioned in the realm of humanity by the moral and physical acts of the subjects.

### **Physiological Aspect of Death.**

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All observations prove that physical enjoyment is conditioned upon physiological functions. When growth proceeds enjoyments are had in the healthful assimilation of food materials. The appetites are fresh and inviting. Food is delicious to taste and its assimilation into the tissues of the body is ever attended with agreeable sensations. When maturity of body is attained the more exquisite enjoyments of life become static. There is now a real balance between supply and waste: so when the preponderance of the supply is over, there is a static state of the sensations, except on occasions of abstinence and after supply.

As old age supervenes the pleasures of progressive physical life cease measurably, and end in the decrepitude and debility of all the organs of the body.

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But a very happy provision is afforded by the mental activities that are not then engrossed by physical toils as before. Memory now comes to high service and the transactions of former life come into mental experience, with scarcely less satisfaction than when, in earlier life, the prime activities happily proceeded. Social attractions are now more engaging, and the decline of life is not without its joys and comforts, when the antecedent has been correct.

But chief of all the comforts of life in its decline, are the continued intellectual and moral reflections, and prolonged activities. Nature in its grosser elements is fading out and the spiritual powers, being now freed from secular engrossment, have their full play if not rudely interrupted. Memory furnishes the materials for thought, and although the memory may not be perfect, yet the recess from cares, and advent of social contributions, suffice eminently.

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Moral reflections, that is religious comforts, fit to the condition for eminent pleasure, joy and triumph. The taste for secular delights being largely obliterated, there is room for stores of thought on the joys of the future life. But all this depends on a freedom from the entailment of the false theories of the *Divine Appointments*.

The approaches to death are varied in experience. The life endowments are different in different individuals, and some are old persons even at the age of fifty years. Mostly the popular reckoning places old age at "three score and ten." But there are many that are vigorous at eighty.

Much that limits the life period is in the life habits. Temperance, above all practical things is greatly concerned in longevity: and this relates not only to vicious habits of diet and luxuries, but also in matter of labor and exercise.

Temperance is not restricted to *kinds*

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of diet or objectionable ingesta: but also to *quantity* of food or drinks: for however healthful any article of diet may be, if it be taken in excessive quantity it is hurtful by its presence. It is not merely the tax imposed upon the digestive system that affects the constitution, and exhausts the secretive forces, and thus does harm. But food and other ingesta that are not readily disposed of are liable by chemical causes to become corrupted and poisonous.

No small mischief to the constitution and hastening the close of life is found in improper medicines and poisonous drugs that are, unhappily chargeable to incompetent and careless physicians.

Worse still is the practice of the use of "patent medicines" and secret nostrums. It is amazing that people that have sufficient judgment to protect them from fraud and imposition in other secular affairs, are still liable to be cheated out of their lives by the trickery

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and deceit of men who have no pretensions other than the profits of their proceedings.

From the multiplicity of the inroads on health and life's tenure the varieties of experiences in old age are apparent.

If life is permitted to run its normal course there will be continuous enjoyment. Sickness will be rare, or exceptional, and when present may not occasion much suffering, and this from the very reason that the Author of our being provided for those contingencies in the organization and laws of our being.

The facts of pathology develop provisions in the endowments and functions of the animal structures that are very astonishing to those not familiar to those matters.

What we call *fever* in disease is only the manifestation of the vital resistance to disturbing causes; and the symptoms of the diseases depend quite upon the character of the disturbing causes.

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So of inflammation. It matters not what the character of local violence is, whether this is mechanical as by wounds, or infliction of poisons by stings or bites of venomous animals: inflammation will be immediately set up to protect the system or parts injured. There is an extra influx of blood, in which vitality inheres. The blood affords additional vital resistance, and impacts the parts by congestion. The redness characteristic of inflammation is the sign of the presence of the greater amount of blood, and all these proceedings are the expressions of the *vis medicatrix naturæ*, or conservative force of nature.

Just so it is in all other cases of diseases. Nature makes war on the disturbing causes. Symptoms, that are popularly called diseases, are only signs of the battles going on in the living body.

Nearly all, if not all the common mo-

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tions of organs that are, indeed, physiological but only strikingly notable, are manifestations of nature's proceedings to repel diseases. Thus vomiting has divers intentions. The most obvious is to eject improper ingesta, be they food or poisons. To throw them out of the stomach is the object. But other intentions are provided. The mechanical force in emesis has an amazing effect on most of the structures of organic life. Nearly all, if not all the secretions, and excretions of the body are promoted by vomiting. Hence it is that some practitioners in medicine are so apt to prescribe emetics.

Just so with passages from the bowels. Many of these are pronounced as diseases. Thus in diarrhœa and dysentery. These symptoms never fail to manifest the presence of noxious contents of some kind: and the same may be stated of all the unusual passages from the outlets of the body.

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In disturbances of other structures than the vascular the same protective proceedings of nature occurs.

Thus the economy of nature provides for safety from harm, and for freedom from suffering, even down to old age.

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### Final Exit.

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It may seem that sufficient has already been stated in regard to our final exit, *i. e.* DEATH. But yet there are some Islets in the wide ocean of life: some Oasis in the extended reaches of the deserts that have not yet been visited in these excursions, and which yet are analogous to divers experiences in our passage from the present life.

It would not be an amiable conception of the *All Father's* regard to his sentient creatures, to usher them into existence without even a question of consent and this with not even the common allot-

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ment of comforts in after life. Yet there are plenty of pessimists that give their harangues in doleful strains, in this very phase of the subject now in hand! All through this discourse it has been attempted to afford uplifting and comforting words. But it is a road of travel that brings the passenger into contact with many obstructions in the arena of discussion. But were there space in a little book as the present one, for details, it would be a joy to enumerate and specialize the self-evident facts of nature that Divine Wisdom has found place for in every structure; and Infinite Benevolence has provided, what Omnipotence has fully executed, a most positive conservative force, and apt defense in every structure and being that is put into existence.

It is only practicable, here to note in a very few words the most prominent things in the premises.

First it is obvious that Infinite Good-

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ness was exercised in the grand appointment for animate existence. It was planned on a sexual system, that fails not in its incipency, course or ending in the most beneficent experiences. The sexes are equal in both the organic kingdoms. The appointments of life estate are ever in the very midst of not only the means of subsistence but of those for enjoyment. Then when the course of life is ending there is a provision for an easy departure.

A large portion of animals that greatly enjoy life are appointed for food of other and higher types of life. In not one single class of these food animals is there any notable system of sense subject to pain. These animals have a happy life, have speedy development—in a few hours, or in a single day. They meet out their joys and die without pain or conscious regret.

In the higher forms of food animals there is a provision in their manner of

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death to free them from suffering. The higher nerve structures afford them greater pleasure in life, but the avenues to pain close out at the approach of death. How beautifully the pupa spins for itself a silken tomb in which it has its final sleep. Its defense during life was by instinct, and its death by the same. No dread, no consciousness of pain is in their allotted experience; happiness and happiness only.

Even in the higher classes of animals that are adapted as food to the carnivorous tribes, the method of death is peculiar and benignly appointed.

We see also in the methods of capture by the devouring animals there is a very interesting and benignant method—so to speak—by which death is dealt out. The great carnivora as the Lion, Tiger and Leopard, always toss or swing their prey in such manner as occasion congestion of the nerve centers, which destroys the capacity for pain.

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Not many people have the opportunity to witness these proceedings. Such are cited to the proceedings of the common cat with her prey the mouse. See how she plays with the little creature before slaying it. The greater delight of the cat in her maneuvers affords the conditions for extinction of the sense of pain. The cat swings and tosses the mouse for a long time before inflicting a wound. This proceeding produces congestion of the brain without pain. Any one who is curious in this matter can satisfy himself by snatching away the mouse from the cat, just before its dispatch, and by removal of the scalp he will find the most beautiful map on the brain of congested blood-vessels.

In the proceeding of the cat after the capture, and after tossing it for a time in the air, she will release the victim to ascertain if it is unconscious. If so, the meal is at once begun. If not, the tossing is resumed.

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It is very interesting to canvass the fields of natural science to discover the facts that lie along this line of thought. The proceedings of animate beings in marine life are not less curious than those of land animals.

Fishes take their living prey by gulping without mastication, and the victim, once engulfed, almost instantly becomes asphyxiated. Furthermore the fish prey have low orders of nerve sense.

But to come to the very highest types of life; to the human species, and consider man's method of living, or rather the taking of his food from the great domain or conservatories of nature the case culminates in *Wonder* and *Admiration!*

First, man is omnivorous. He is adapted to all kinds of food. He can live, perhaps more joyfully, or at least more tranquilly on vegetable and fruit diet. The cereals as the highly nutritious grains, and the leguminous tribes,

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some of which have seeds that are most delicious, and possess from 80 to 90 per cent. of nutriment, and the many rich nuts, that become our luxuries, afford all the food that man requires: and of most palatable varieties. Many tribes of mankind live entirely on vegetables, and they are among the most healthy and happiest of people. But the productions of the soil that abound in nutriment, and which mature their productions in the ground, are by no means to be ignored in the category. The *solanum tuberosa* or potato and the yam, are two of those grand contributions to our tables. Human nature is so droll as that if the potato were very scarce or costly to procure, it would rank perhaps as a chief luxury.

In the proper method of taking our food it is an undeniable fact that our highest dietic necessities have their supplies most specifically adapted to not only our wants but to our tastes and

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appetites to afford support while the pleasure of eating or drinking are of the very highest grade. Even in our present tastes in most civilized countries perverted to a large degree, yet our tables are crowded with luxuries. If a kindly Providence had not so ordered it, the chance might be that every necessity of life might *distress* us in obtaining! and *torture* us in partaking! Do we think of this?

It comes to a higher conception than the deductions of ordinary reasoning, that the MARVELOUSLY MUNIFICENT appointments of man have a wider range for admiration than obtains with us! The populations of other worlds in the boundless Heavens, doubtlessly have knowledge, many of them at least, of God's government in our world. The fact is revealed in our scriptures that the Angels of God are interested in Humanity. Angels, Archangles, Princes and Powers are named. Cherubim,

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Seraphim and Hosts of Heaven are cited as being interested in Humanity.

The object in Human Redemption can be of no less exalted character than that which becomes the character of JEHOVAH.

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### **Beneficent Availment of Death.**

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In the preceding sections the chief points in the service of death were relevant mostly to its *economic avilments* in soil-making for life possibilities; that is in supply of nutriment or food for the innumerable species of living beings, thus brought into the enjoyments of being.

Another point was the economic avilments for multiplications by displacement.

But there is still one more point of importance, and of *greatest importance* in the service of death to Human beings: this is the transition from the

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present lower state of being to the infinitely higher estate.

In all the preceding lower types of life beings, there were only physical structures in contribution, and which were sufficient for the economic purposes. But in man who in his physical constitution has like adaptations thus to do his part, he in addition has vastly superior natures,—the Intellectual, Spiritual and Social. These endowments have not their full complements in this world, and must necessarily for his high destiny, be removed from the present life and environments to another of unspeakably higher order: Death effects this benign service.

No supposition of the achievement of this great end other than the service of death is possible. Our earth bodies are so conditioned by the physical laws as that the attainment is impossible. Our bodies here are limited by the natural laws governing this world, to an extent

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scarcely ever thought of as to extent. We cannot move without exercising a force, for the generation of which the chief functions of our organs are indispensable. We do, indeed, not appreciate the effort at time of exertion. But we do realize the inconveniences of the lack of the *maintenance* of the force required. If food is lacking, or any other life necessity, and the means of supply are not available, we then know what it costs to exert ourselves. Time, space, temperature and the law of gravitation condition us here absolutely, and a thousand other things do so largely. Death obviates all this by transportation to realms where all things are exactly adapted to our every want.

The functions of the will by the exercise of thought, will transfer our minds to objects at any distance or place at an instant, at any time. Just with the same facility will our entire consciousness, our entire self be transported, in

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the next estate. In absence of physical restraints the will governs all, and with every facility. Our every want is supplied: and death is our *passport*.

No doubt but that right here may be a question put, as to whether *moral* conditions will not interfere in the next estate as to availment of will power. *Yes*, but these moral conditions are under the *power* of the will. Who is it, of human kind, that has his will to do right abrogated?—*Yes*, but evil is obtrusive, answers one.—So it is, if you do not will to shun the evil.—*Yes*, says another, but it may be *too late* at times.—Who is it that can prove this assumption? All can prepare here to secure every blessing the future has in store.

Another may ask whether it be not more *desirable*, for one lacking the preparation, to remain *here*?—Certainly not! it is always *best* to be prepared to die, and go to the better estate, when called to go.

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It is not in place *here* to discuss the boon of Eternal Life. Nor could any effort thus suffice; for did not the great Apostle positively state that "*eye hath not seen, nor ear heard*" its extent? and the remainder of the sentence strictly implies the impossibility here even to *conceive* a moiety of the infinite stores ready for those prepared to receive them. This much may be allowed to be stated in this connection.

THE END.





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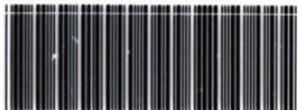
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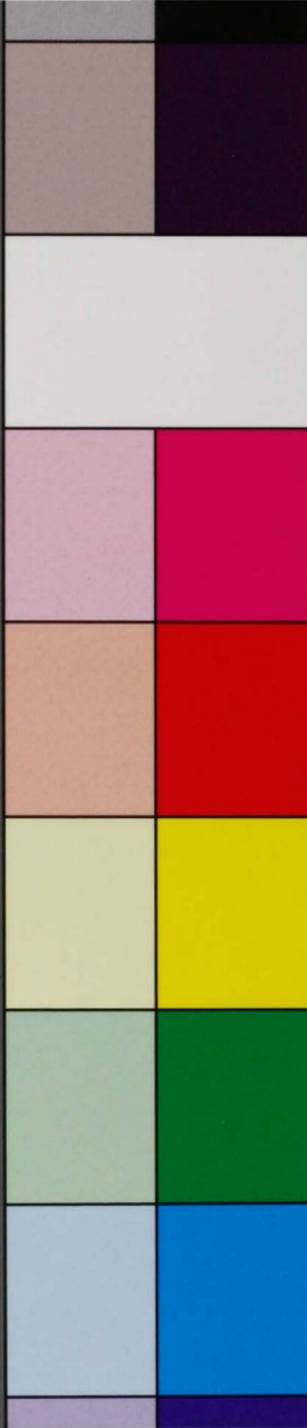
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