

and other living organisms, and partly is disseminated as chemical elements into the soil, the atmosphere, and the general constitution of the world. The customary machinery for coalescence of those many conscious egos which made up the human mind is gone, and with it their coalescence.

What then?

The consciousness of each of these egos,—including the one or more which dominated the colony called the ordinary individual,—either is lost or is reduced to its last element or elements.

How far downwards does this process go? Certainly to dissolution of the cells. But is or is not, the atom left undissolved, or the electrons? And why is organic matter so readily taken up into living organisms?

My theory is as follows:—

That the association of the conscious ego with the body is not a fixed association with the particular particles of matter composing the body; these are constantly changing. But the association is with the form. This is an old and obvious idea, and remains unchanged despite the elaborate researches of the chemico and physico-biologists. What that form, or arrangement of particles necessary to conscious existence, may be is a question for the biologists. It is as though one's ego were looking through a window, the panes of which might be changed from time to time. As long as the window remains the same (apart from the changes of panes) the ego sees. As new windows are opened, the ego sees more things. If the windows are imperfect, it sees imperfectly. Finally the windows are closed, and the ego ceases to look out.

That our egos have conditions of place and time, and are movable, appears from their association with bodies. There are, in my view, innumerable egos, *the ultimate points of personality*, each probably exactly similar, each capable of infinite life, each indestructible, each endowed with infinite capacity of coalescence with all the others, like particles of water in the ocean. This theory ought not to be confused with the Monads of Leibnitz, although there are some resemblances.

Even when reduced to its ultimate element or elements by the dissolution of the body, there remain in each its infinite capacity and tendency of coalescence. Its nature is to again begin the process—to take part in new coalescences. Such is the source of the constant tendency of protoplasmic matter, and of all matter, to become arranged into cells, chains of cells, and other forms favorable to the appearance of life—in other words, presenting those "windows" of form through which the conscious ego, the ultimate point of personality, looks out upon the world. Crystallization would seem to be of the same nature: all matter is a crystalline or in some way analogous structure.

Do our conscious egos lose consciousness at death? There is one element that throws light on that. The Deeper Self revealed in altruistic, instinctive and Evolutionary action, evidently continues its larger and conscious action outside of and independently of the human body. True