

tory of the many works and discussions on some of these points, such as the identification of the self with the body, the revolt against Intellectualism, and so on.

Chateauclair.—My aim was to discuss what seemed to me the essential points, rather than to state the literature upon them, or all the opinions.

III.

LIFE AND DEATH

Justus.—Assuming the correctness of your views, to wit: Universal consciousness, acting everywhere on the same fundamental plan of reasoned action for happiness and a law of universal coalescence and decoalescence of Egos;—

What becomes of our life at death?

Chateauclair.—Leaving aside cases of acute disease:—we see some aged parent die before our eyes. For months the slow, disintegrating process of mild senility has impaired the hearing, sight and memory, and enfeebled the limbs, until at length the final hour arrives. We have noted not only the forgetfulness, but the gentle illusions that mark the dissolving of the coördinating connection between his states of mind,—a form of decoalescence, and which sometimes has even taken the shape of divided personality, where the patient supposed himself to be some other individual. A state of dreaming comes on. Perception is dull and comparison is departing, the grasp of arithmetical calculations fails, heavy reasoning ends in confusion. If the process last, both mind and body fall together in complete disarrangement and dissolution, like those of King Lear. But should the end come before the process gets too far, there is the spectacle of a gentle and beautiful withdrawal of a soul;—the last good-byes, the paternal blessing, the gradual sinking into coma, and then the complete disappearance of mortal consciousness. And this followed by the chemical dissolution of the body.

What has happened?

Where are now all that grandeur of physique, that mental mastery, those wondrous affections, that marvellous memory, those treasures of skill,—in a word that noble structure which we called the man? Have all perished? It is hard to believe they shall never return.

We must agree that in the dead body the protoplasmic vehicle of consciousness no longer exists as such. The avenues of human consciousness are gone. Not only has the eye ceased to be a sight-machine, and the neurones to be receivers of impressions and transmitters of actions, but the machinery of the subconscious actions of the stomach, heart and lungs, the obscurer processes of the viscera, of the small arteries, the lymphatics, and a thousands others, fail. The body therefore no longer avails in discussion of the question. Its material is preyed upon by, and partly taken up into the structure of, many protozoa, plants