

all organizations and forms of government are incidental, and that they will continue to change until that which is without expresses that which is within.

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### "THE EVIDENCE OF IMMORTALITY."

Since the publication of Goldwin Smith's *Guesses at the Riddle of Existence* a few years ago there have followed as it were in reply quite a number of volumes dealing from various points of view with the problems involved. The books of Fiske, Hudson, James' *Human Immortality*, and others will occur to the reader. Dr. Anderson presents in his new volume the first attempt at an eclectic treatment of the question from a theosophical basis. To say that he has been successful in this attempt is merely to assert that he has been entirely theosophical in his methods, and without relying on authorities which can only weigh with those who are familiar with them, has appealed to the ordinary reader on the grounds of his own knowledge and experience, with the result that the book may be placed in the hands of any but the most bigoted sectarian with a certainty of intelligent appreciation. Fault may be found with the first few chapters by those who are averse from the labour of thought involved in metaphysical speculation, but the treatment could not be more lucid and simple, and as the whole subject is metaphysical, illuminated by physical illustration and analogy, Dr. Anderson must be congratulated upon having smoothed away most of the preliminary difficulties. There are difficulties all the way, and Dr. Anderson does not shirk them. His general argument is based on the aphorism that any law of Nature is universal. This applies to evolution and other processes, and possible objections to the position are dealt with on pp. 89-90. The various fallacies of the speculations as to what it is that survives death are

taken up, and in particular it is shown that certain modes of consciousness are usually substituted for consciousness itself in the hypotheses advanced. Feeling, sense, desire, thought, imagination, and intuition, are all forms of consciousness, and it is not thought or reason that necessarily survives, but consciousness in the degree to which the centre of consciousness has evolved. The difficulty that people at first meet in trying to conceive of themselves without thought is frequently considered.

"The average man imagines that he thinks, but he only, idly and vacuously, re-thinks the thoughts of the very few who really do think. Deprive him of all sensuous contact with external things, and his sole recourse for thought or imagination would lie in his memory of what he had seen or heard, and when this failed or became out-worn, insanity or idiocy must result. This has been too often proven in the cases of those only partially deprived of new sensuous association by solitary confinement. Yet the ordinary man fancies that he has had sufficient experiences during the few years of his sensuous life to occupy his mind throughout the eternities of the future heaven which he ignorantly hopes to attain.

"Let him who thinks he has laid in a sufficient stock of knowledge in one short life to afford occupation for the rest of eternity sit down and endeavour to anticipate that eternity by dwelling in his remembrances for even one hour, and he will perceive his mistake. So, after death, however vivid the remembrances of earth-life may be, the shutting out of new stimuli in the shape of new experiences will soon cause reasoning on the old to grow distasteful, and they will no longer command the attention of the reason, although the imagination might find in them food for long centuries of activity during a purely subjective existence after death."

He further declares in ch. x.:—

"Reason in the brain-mind, has only reached the stage of ignorant egotism, that wherein it sees nothing unreasonable to suppose that the sun and moon were created solely to light man's doddering footsteps by day, while the stars