

*with E. Garnet Man's Graph*  
E. Garnet Man

# A LECTURE

ON

## IMMORTALITY AND IDENTITY AFTER DEATH,

DELIVERED

BEFORE THE THEOSOPHICAL SOCIETY

AT

FOLKESTONE,

ON

OCTOBER 7<sup>TH</sup>, 1910

BY

E. GARNET MAN,

THE MIDDLE TEMPLE, BARRISTER-AT-LAW, FORMERLY ASSISTANT COMMISSIONER AND JUSTICE  
OF THE PEACE BENGAL, SPECIAL CORRESPONDENT TO THE "TIMES," GOVERNMENT  
ADVOCATE BRITISH BURMAH.

PRICE - - - 6d.

FOLKESTONE:  
F. J. PARSONS, LTD., THE BAYLE.

1912.

## "IMMORTALITY AND IDENTITY AFTER DEATH."

Delivered before the Theosophical Society

at Folkestone

on October 7<sup>th</sup> 1910

by E. Garnet Man

LADIES AND GENTLEMEN,—In compliance with the request of your Secretary, I have culled from different authors their opinions on the immortality of the soul and its identity after death, but at the same time have avoided appealing to Divine Revelation—merely attempting to discover how far the researches of the Materialist can carry us without the aid of the Scriptures.

I pretend to but little originality—I feel as a wanderer groping in the dark, with here and there a ray of light shining to enlighten the gloom. With the aid of the Scripture, the way is light and easy; without—it is dark and difficult.

The subject itself has exercised the minds of the thoughtful and the philosophic from time immemorial, for it involves the consideration as to whether each and all of us, after our brief span of years is passed in this world and our souls are freed from the incubus of confinement in our houses of flesh, shall soar into regions of immortality or lapse into nothingness and annihilation.

Let us first pierce the dim vista of the past, and from the dark mist of ages try to gather from ancient tombs, ancient records and inscriptions, until lately buried in the sands of the desert, the impression as to immortality held by those who have passed into the great hereafter thousands of years ago.

It was Job who asked the question: "If a man die, shall he live again?"

"We find the belief in life after death persistent in all religions. Ancestor worship, or the desire to offer propitiatory sacrifices to the manes<sup>1</sup> of the dead is seen in the Parentalia of Rome, in the Enagismata of the Greeks. We find the Hindu worshipping the Pitris and the Iranians believing in a kind of embodied spirit of the dead called Fravashi, while, turning to China, we note that the religion of the oldest institution of the oldest civilization, now extant, is the celebration of rites in honour of defunct ancestors."



Herbert Spencer says "that the rudimentary form in all religions is the worship of dead ancestors."

The Egyptians in their tomb paintings shewed that the whole idea of their adornments was to depict the journey of the soul upon its way to the Hall of Judgment, and its justification.

Some of you may have seen the white Sarcophagus in the Soane Museum, said to have contained the mummy of the great Pharaoh, "Seti." Thousands of years before Christ, on that Sarcophagus was chiselled the horrors of the hell which the deceased feared he might have to pass through on his way to life immortal.



I have seen those horrors depicted on the walls of Buddhist Temples with terrible realism, shewing the Buddhist belief also in immortality. These instances warrant my asking you to assume that from the very remotest ages of the world there was a universal belief in life after death. Coupled with identity—for we see the Ra or Kha, or Ghost of the departed depicted as enjoying his hunting and sporting, and his wife generally placed at his feet, caressing the right calf of his leg, as if he were still living. But ancient beliefs, although aids to argument, are not convincing. Some argue that the very fear of death, the very desire to preserve our bodies, the instinct of self-preservation, is another argument in favour of immortality. But Osler has carefully kept records of 500 death beds, particularly with the modes of death and the sensation of dying; 90 suffered bodily pain, 11 menial apprehensions, 2 positive terror, 1 spiritual exaltation, 1 bitter remorse. The majority gave no signs whatever one way or other. Osler [left] says: "Like their birth, their death was a sleep and a forgetting." I think it is Tennyson who writes:



Oh Christ, that it were possible  
For one short hour to see  
The souls we loved—that they might tell us  
What and where they be!

While on this point I may as well mention here that during the Mutiny I had to superintend two or three executions, and well recollect gazing into the eyes of the first man I saw hanged, just as the cap was being drawn over his face. That look haunted me for many a long day. It was a far-off look as he gazed his last on sky and landscape. But to search for the grounds of belief in Immortality without trespassing on revealed religion or calling to our aid the sacred writings of Holy Writ, we have to fall back upon the investigations of certain facts—undoubted and unchallenged—and bearing those facts in mind, to draw fair inferences from them.

First let us attune our minds to the consideration of the infinite by appealing to the science of Astronomy. It was but a few nights ago that I watched the silvery moon through a large telescope. She looked like a big melon suspended in the air. For millions of years that moon has been revolving round our planet, which has been revolving round the sun, which again has been progressing at the rate of about 500,000 miles a day through illimitable space. When you look up into that space, you see a firmament which has no beginning, no ending. Through that infinite vacuum thousands, aye millions of worlds and planets and stars and suns have been from time immemorial revolving. Onward they go, never finding a limit or boundary. You might start as a baby in a flying machine at the rate of one million miles a minute; you might overcome all the attractions of this and other orbs; you might pass to manhood, to old age; death might claim you; but still your ashes might go on for ever and ever and ever. There would be no boundary to arrive at; no wall to bring you up. If your mind can grasp the infinity of illimitable space, you can try and grasp the infinity of immortality, the fact that after death our souls exist for ever and ever.

Before we consider the elements of the soul, let us consider the materials of the house in which the soul resides. If we find that this material is indestructible, immortal, ever being disintegrated, yet never destroyed, we shall have advanced one step in our investigation. This earth which we inhabit is composed of certain particles which can be dissolved, changed, disintegrated, and eventually resolved into the mighty atom. This mighty atom, which never can be destroyed. <sup>ii</sup>

The globe is made up of an aggregate of these atoms—eons, or electrons. They constitute the matter from which our bodies are made. They are indestructible—With the exception of accretions received from meteoric dust and aerolites, this globe obtains no other increment from outside sources. Interchange of matter amongst the planets or heavenly bodies is unheard of. This globe, therefore, is self-supporting, and constituted of as many distinct elements as there are chemicals, each group made up of distinct atoms. “The history of each atom will embrace all time to come, as it has embraced all time that is past. The soil or matter on which we look was a part of the earth at its beginning; has played a part in or been a witness of all the world's phases, and changes and will last on until the final disintegration, until Time shall be no more.” I take this brown paper. I light it. It dissolves into smoke and carbon. The atoms constituting that paper are disintegrated, but not one is destroyed. They are resolved into component parts; the smoke and steam to rise up, and be condensed; the ashes or carbon to be thrown on the ground or gutter, then to be gradually absorbed into blades of grass or other herbage, leaves of trees, etc. Animals may eat those blades. They will digest the alimentary parts. They again will assist to make beef or mutton, etc. Those animals will eventually be killed for human beings to eat. They will be absorbed into human tissues. Those tissues will be again decomposed by death, or diffusion or excretion. The earth again will receive it; again it will be absorbed in vegetable or other tissues, and so it will pass on, as it has passed on from untold ages, and as it will pass on until Time shall be no more.

"Imperial Caesar, dead and turned to clay,  
Will stop a hole to keep the wind away."

In these few sentences I have attempted to portray the indestructibility and immortality and the circulation of matter. But out of this matter these bodies which our souls inhabit are formed. Every seven year, however, the molecules which form our bodies change. They merely pass through our living organism of which they form a plank. These molecules are constantly upon the passage from one body to another. They are thus periodically describing a cycle as they go from man to plant, from plant to animal, and from animal once more to man. In fact, we only possess the "usufruct"<sup>iii</sup> upon a very precarious tenure. Fancy yourselves tenants for life of a house—one year the windows are all taken not and renewed; the next the floors; the next the fire places, and so on, until in the 7th year you are really in a new house—such is the renewal of the body. As an author writes, "Knowing nothing of the immortality of the soul, science has put on an immortality of the flesh, and has learned to recognise in every human being immortal age and immortal youth. You are each organized units of a generation of life built on the coral reef of past generations. You are nothing more than the transient offshoot of a germ plasm with an unbroken continuity from generation to generation, from age to age. Ever young, eternally productive, eternally forming new individuals to grow up and to perish." Thousands upon thousands of generations which have arisen in the course of ages were the products of that germ plasm, but it lives on in the youngest with the power of giving origin to millions. The individual organism is transient, but its embryonic substance which produces the mortal tissues preserves itself imperishable, everlasting, and constant. But while our bodies are formed from the matter supplied by this earth, this matter has inherent in it the vice of inertia. It requires life, energy, heat, electricity, to animate it, and to render it fit for our souls to inhabit. All the essentials of life and animation are borrowed not from any ingredients in this world, but from that of the outside universe. We are indebted to this subtle organization for the motive power which puts that life—heat motion—into inert matter. Without heat our bodies could not exist; without electricity our bodies cannot move.

This subtle force is the mysterious element in Nature—the unseen agent of every phenomenon—and is termed "ether." Sometimes by this ether work is performed at a distance; when this is known as gravitation—sound, heat, light, or electricity, sometimes by internal action which it effects within bodies—determines their structure, directs their mutual reactions, or causes their successive decomposition or recomposition.

I mentioned electricity; without it we cannot exist, and yet it does not give life. There is an account of the experiments tried on a Russian Criminal who was hanged till he was dead. By the application of electricity his limbs moved, which gave him a semblance of life, but no electricity could do more than that. It could not give the soul.

There is something more subtle, more powerful, required to give life. No one knows what life really is. It is said to communicate in some manner through ether.

While I have said that this earth is dependent on itself alone for the material with which it forms our bodies and uses that material over and over again, it is also dependent on outside forces communicated through the ether from the planets, stars, and suns for that divine essence, the "Psyche" of the Greeks. One of its attributes is energy "That energy

never created, never destroyed, but only transformed, never disintegrated, but to assume a different mode, which is its absolute equivalent." But the indestructibility of this etheric energy differs from the indestructibility of this world's matter in that it is not limited or sprung from our terrestrial globe, for it involves an element which forms a single homogeneous mass filling the whole of that illimitable space to which I have before referred. This wonderful medium is, said to be, the important factor of life and immortality. It is the channel of communication between us and other planets and suns stars, and by that channel, when we shake off this mortal coil, we may hope that our immortal souls may soar to worlds unknown. It was created according to Genesis "before the sun." It is faintly recognised in the Nirvana of the Buddhists. It is an inconceivable fluid. It carries with it the evidence of immortality. We see it in the undulatory theory of Fresnel<sup>iv</sup>. In the Herzian waves of wireless telegraphy. It is called "ether vibration." It vibrates at two billion millions per second, and it is the record of immortality.

By its aid we see the sun from 8 to 10 minutes after it has disappeared, and it acts as a recorder of things long past. At this present moment, engraved upon its undulatory vibrations, a spectator from Neptune might to-night witness the actual Battle of Waterloo. The final charge of the French Guard. The gathering of the fast depleting British squares—the actual battle fought before his eyes. But we may go further than that. Remove this audience to a far-off planet—a planet to which light would take 1877 years to travel, and by the aid of this subtle ether you might witness the three Crosses raised on the hill top outside Jerusalem as they stood out against the setting sun in the great picture you must have all seen. That episode in its reality is still engraved in the subtle fluid.

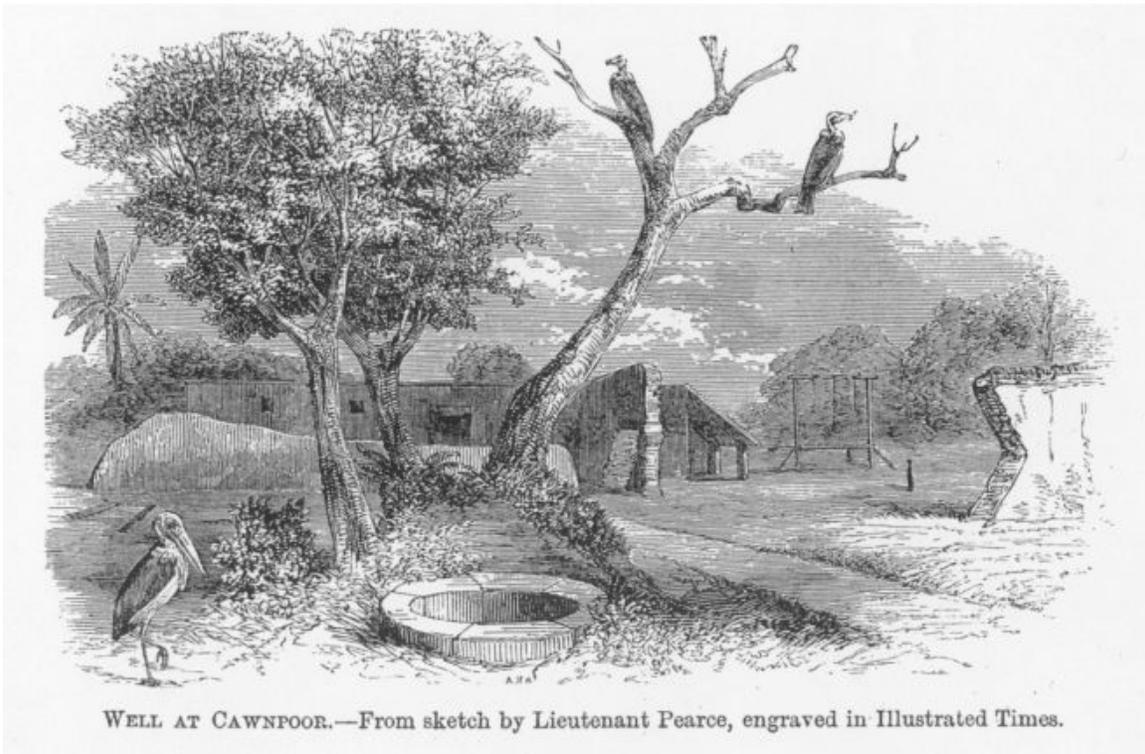
It is by the aid of this subtle fluid that the songs and speeches of those whose voices have long since been hushed can still be heard. Your ears can still be thrilled by the tones of those whose earthly lips are long since closed by the icy hand of death. In fact, this is the vehicle that registers past as well as present. Nothing escapes it. Not even (it is said) our thoughts. They become, as it were, concrete, and remain forever.

I recollect hearing a lecture upon thought by a member of this Society. The lecturer told us that every thought, good or evil, emanating from our brains, was preserved and kept immortal by reason of this subtle essence. If we could wholly realize that fact, that even our thoughts were immortal, how careful should we be 'ere we allowed ourselves to think ill of anyone. I long ago in my 25 years converse with natives of the East, had absorbed such an idea, and in a kind of superstitious way, have tried to attune my thoughts to think ill of none! You soon make it a habit. It may do good to your friends, and you most certainly can do no harm, and if it may be assumed that old friends departed become cognisant of those beneficial thoughts, then, as your hand loses its cunning, and your eyes their seeing, and your brain its force, those kind thoughts may help to bear your up, and shed a glamour around you as you glide through the dark shadows of old age and decrepitude into the valley of death, to be welcomed to immortality by those who have gone before, and can now know of and appreciate those kind thoughts about themselves.

This etheric fluid, the existence of which I have been attempting to describe, according to Elbe, forms the necessary link between the immaterial soul and the physical body. In

normal life it manifests itself externally by what is termed "Odic radiation." It is outside the cutaneous envelope of the body — a phosphoric emanation. It is visible to some mediums, and it has been recognised from 1679 by Dr. Maxwell, by an Austrian doctor, Auton Mesmer, an Artillery Captain, Tardy de Montravel, by Delevze, and others. It is more prominent at the tips of the fingers, the pit of the stomach, and is allied to animal magnetism.

In Mesmer's Theory of Animal Magnetism, he remarks there are grounds for distinguishing in man a subtle body formed from this magnetic fluid a kind of material soul controlling the body. It is only to psychics or "sensitive" persons that it is manifest. They can see tongues of light, like bright flames stream in straight lines from the finger tips, eyes, nostrils, and ears.



WELL AT CAWNPOOR.—From sketch by Lieutenant Pearce, engraved in Illustrated Times.

I recollect looking down the Well of Cawnpore before it had been covered in. That well down which over two hundred bodies were alleged to have been thrown during the Indian Mutiny, but I doubt the numbers — taking into consideration the small diameter of the well. A few cartloads of earth had been thrown to cover the bodies. But as I peered down into the darkness I was struck with the phosphorescent glitter that shimmered on the top of the mould. It gave a similar appearance on a larger scale as a lucifer match leaves on the top of the box when you strike it in the dark.

But I have hitherto addressed myself to the material component parts of the body and its immortality, as it constitutes the habitation of the soul. Let us now consider how far we can enter into the consideration of what constitutes the soul. What is the soul? The Russians declare that a woman has no soul—that her soul is nothing, but steam. Steam, however, is a very powerful force; and unless it is allowed full play, it blows up everyone

within reach, and Zerubabel, when asked by King Darius which was the strongest thing in the world, replied "it was the soul of woman, since she was the incarnation of the emotional of that element in life which sways like a reed the minds of men. For men's actions are controlled by their hearts, and their deeds are but the outcome of passion, prejudice, or sentiment, rather than of reason."

An author states:

"Men have always attributed to man a spirit distinct from his body. Every one believes that there is in man an animating ruling characteristic essence or spirit which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the bearing and manners of each individual. It is as real as the body, and more characteristic. It is that which we call 'personality.' It can use a fine body more effectively than a poor body, but it can work wonders through a poor body. In the crisis of a losing battle it is the human soul that rallies the flying troops. It looks out of flashing eyes, and speaks in ringing tones, but it appears to other souls to use their bodies, and not to the actual bodies themselves. In the midst of terrible natural catastrophes, earthquakes, storms, volcanic eruptions, shipwrecks, conflagrations, when thousands of lives are ceasing horribly and suddenly. It is not a few specially strong human bodies that steady 'the survivors, but it is a few superior souls often encased in very inferior bodies — lame or halt or weak — who lead. It is soul answering soul when the man looks into the eyes of the, woman he loves. The body is merely the agent of the soul. The soul is the controlling power. The soul is the standard of the man!"



As Pope says [left] — "I would be measured by my soul; the soul's the standard of the man." But what is this controlling power, and is it immortal? If the body, which is the inferior agent through which that soul works, and the earthly home in which that soul resides is composed of certain chemical elements which disintegrate but never die, how much the more should that finer and more subtle essence lay claim to immortality? The material portion of our bodies is composed of 70 per cent of pure water, the rest of gases and earths. Through the secret pores of the skin 2lbs. of water are exuded daily from a healthy adult. The supply is kept up by environments. We extract from our environment a proportionate supply of energy as we require it to replace the drain upon ourselves. But whence comes this energy that animates this body. This body ruled by the soul. Does not the soul require an environment also—a Divine essence? The energy in the body comes from the etheric environment that circulates from other worlds and other planets. These all induce life, and life in this world is the environment of the soul. Arguing from analogy, and knowing that the body resembles the Leyden Jar<sup>v</sup>, which holds electricity, the great root of life and motion, we surely are entitled to presume that this most subtle element is more likely to be immortal than the

matter which it rules, and in which it lives. Socrates chided his friend for fearing that the soul.

"Which now is mine, must reattain  
Immunity from my control,  
and Wander round the world again."



THE LATE CAPTAIN LEWIS EDWARD NOLAN, 10TH HUSSARS.

I before referred to the soul looking out of flashing eyes. But the opponents of immortality argue that if that soul, while leading his squadron had been knocked on the head, like poor Nolan as he dashed in front of the Light Brigade at Balaclava, that soul would have been annihilated, and consciousness would have disappeared, because it depended on the structure of the brain for its existence, and the brain being destroyed the soul was destroyed also. They also point to the Baby, and say that little animal can neither think nor recall. What is the use of immortality, and how then about your argument as to memory? Where is the warrior's soul when his brain is bashed in? They might as well ask where is the warrior's soul when he is asleep? It still lies dormant in subconscious state, and returns to him on his awakening, and if he be killed it returns to him on his awakening in another world. They also ask: Is there a soul inherent in the babe, or shall we

take it when the body is in the height of its prime and its vigour, or when enfeebled by the weakening forces of old age? Memory is failing and thought, imagination, and consciousness is gradually passing, leaving but the lean and slippered pantaloons—sans eyes, sans teeth, sans everything?

They ask: At any or which of these stages are we to look for the soul?

Those who thus argue against immortality and in favour of annihilation base their claims on the statement that when the brain is destroyed the thinking and reasoning power of our personality is destroyed. Hence death and annihilation. That argument might hold good if man possessed a mind or soul solely dependent on the action of the brain. But it is now generally agreed, by men like Wigan, Brown, Segnard, Hudson, Elbe, Hammond, and many others, that man is endued with a dual mind. That is to say, he has two distinct phases of mental activity, or states of consciousness, each characterised by phenomena peculiar to itself. It is dual in its organization itself; dual in its functions. Each of these two minds is capable of independent action. The distinctive faculties of one pertain wholly to this life; those of the other are specially adapted to a higher plane of existence, i.e., a future life.

The one is called the objective mind, and acts through the five physical senses. Through the sight, which acts directly on the brain through the eye; on the hearing, which acts

directly through the ear; on the touch, which acts on the brain through the nerves; on the taste, through the palate; on the smell, which acts through the olfactory nerves. These are all dependent on the action of the brain, and therefore, when the brain is gone, it is alleged that their functions cease. But the other mind — the sub-conscious mind — which is called the Subjective Mind, is not dependent on any motion or action of the brain. It is an intelligence which is most familiar to us when the brain is asleep and entirely at rest. This certain unconscious self which pervades our being is acted upon by the Mesmerist and the Hypnotist, and is subject to the suggestion of the moment. The knocking of a blind blown by the wind against an open window in the calm dead of night will often suggest to the sleeper trains of thought which will take him or her to far-off scenes of activity, either founded upon the memory of what has once occurred or on the imagination. It is then that the subject mind rules us in dreams—or in somnambulish—or in a trance, and in conditions of hypnotism. It is constantly amenable to control by suggestion, but it is incapable of inductive reasoning. It is shown in its liability to suggestion, when we see a hypnotised or mesmerised subject carried out of his own identity by the suggestion, and readily taking upon himself that suggestion, and acting up to it in every particular.

This subjective mind also possesses the power of transmitting intelligence to other subjective minds otherwise than through the ordinary sensory channels of the brain. In other words, it possesses the faculty of telepathy.

"As the hour of death approaches, and after the brain has ceased to act, and the Objective Mind dependent on the brain becomes extinct, there is an interval before the soul takes its flight, in which the Subjective Mind shines forth with transcendent lustre, to give the world assurance that the death of the body is but the birth of the soul into a more perfect life."

In fact, the Subjective Mind becomes more and more pronounced as it gets more and more freed from the trammels of the body.

Hudson, in his "Evolution of the Soul", has given the attributes of the Objective and Subjective Mind as follows:

Objective.

Inductive reasoning.  
Imperfect deductive reasoning  
Imperfect power of recollection.  
Brain memories of emotional experiences.

Subjective.

Instinct of intuition.  
Controlled by suggestion.  
Perfect deductive reasoning.  
Perfect memory.  
The seat of the emotion Telepathic powers.  
Kinetic energy.

Kinetics is the science which treats of the action of force in producing or changing motion.

The very facts of evolution are demonstrative of a dual mind. They demonstrate that the brain is not the sole organ of the Subjective Mind.

In the lowest order of animal life is found the promise and potency of a human soul. These facts also demonstrate a great motive cause—the great first cause. "This Subjective Mind existed millions of years before the Objective Mind was the primordial germ, and ends with man. It is termed the "Monera." It traces a pedigree from a microscope unicellular organisms - through a thousand gradients to the grand culmination of physical perfection. Is there nothing in science to inspire a hope that in some higher realm evolution may still carry us on to a grander and a nobler destiny. I quote from Hudson. In this Monera<sup>vi</sup> we have the nucleus of organic life shared in by the infant, an organism without organs and without a physical organization; and yet it is endowed with a mind, a sub-conscious intelligence. Standing on the very threshold of sentient life, science beholds indubitable evidence of an antecedent omniscient intelligence, and in the primordial germ the embryo of physical man and the promise and potency of an immortal soul endowed with God-like attributes and powers.

Step by step this intelligence by the process of evolution expands. It is still going forward, reaching into higher realms as man approaches higher civilization. The brains came after. It seems to have evolved in response to the necessities of animal existence in the great struggle of life. We have as a mark of the Subjective Mind instinct which is common in a more or less degree to all insects and animals. The general function of instinct is the same in man as it is in the lower animals, although it is more highly developed in some animals than it is in man. It is shown in the infant. This is true, whether developed by the lower animals in the instinct of self preservation and reproduction, or in the noblest acts of man when they are primitive of the general welfare of humanity, physically, mentally, morally or spiritually. The memory of the Objective Mind is imperfect. The memory of the Subjective Mind is perfect.

When we compare our sub-conscious attributes or gifts with those enjoyed by the lower animals, it is astonishing how they excel us—each in their several attributes. Consider the sight of the eagle or the vulture, or the hawk. How their sight excels ours; to consider the scent of the bloodhound or any dog—how it far surpasses ours; and so it is with many others; and although memory is the most important attribute inherent in man, in order that he may retain his identity in worlds to come. Yet memory is also an important factor in many of the lower animals, and this attribute is common to a great number, and leads many to argue whether immortality might not be enjoyed by the higher animals as well as by the highest of all—man.

We are endowed with speech, so that we can understand one another, but I see no reason to doubt why animals have not a substitute for speech sufficient to make themselves between themselves understood.

I have attempted to show that all matter is immortal, and arguing from analogy that our souls are immortal. But this immortality will after all be useless to us unless we carry to that other sphere of existence a knowledge and consciousness of our own identity. The problem of identity is difficult to solve without the aid of Divine revelation, and has to be considered from a different plane. For the purpose of "identity" each immortal soul must carry to its new surroundings, memory, consciousness, and will.

A writer thus distinguishes between Memory, Consciousness, or Remembrance, and Recollection. Memory is the process by which impressions of the external world and ideas are retained for use on future occasions. It differs from Consciousness and Remembrance and Recollection, in that Recollection is the power of voluntarily recalling impressions. Remembrance is the term applicable when the process is involuntary. It is by memory, however, that we look to preserve our identity. It is memory alone that carries us back to the scenes of our childhood, can point to us that little boy or girl who was wont to play in the garden or in the nursery, to that youth or maiden who, grown up gradually through the various phases and incidents of life, and in whose identity we recognise our past selves. We look back to-day upon our past selves as other persons, and yet ourselves, and as ghosts of ourselves. Although we feel that there is a continuity of ourselves, yet after all we can only recall to our minds but very few episodes in our lives. The deaths of relations and friends strike us at the time as if we could never be happy again. But all our sorrows and anguish, as well as all our joys, soon become toned down and softened by the mellowing influence of time. Those who are verging on old age can look back on their progress through life as if they were standing on the summit of some eminence with the setting sun lighting up, here in bright contrast, there in dark shadow the valleys and hills and obstacles through and over which they had toiled. While they thus regard those imaginary hills and valleys and that figure representing themselves as it struggles onwards in the different phases of their lives, here marching through pleasant places, there toiling over obstacles; here happy, there miserable; here in a Seventh Heaven, there in the depths of woe; until arrived at our present position we each look back upon ourselves as we then were, and wonder how it could have been ourselves, although memory convinces us of our identity.

It is only memory that aids these conjectures, and I must admit that while materialistic reasoning has clearly proved to my mind that every component part that comprises our bodies is immortal and that the Divine or subtle essence that forms our souls is certainly immortal, yet this hardly goes so far as to show that we shall possess our own identity unless we soar into another plane of reasoning than that to which I have confined myself. Materialism hardly carries us far enough to clearly demonstrate our identity in a future state. To supplement this evidence we shall have to trespass upon Psychology, or the study of the soul. Psychic Phenomena has lately opened out an immense field of research in the mysterious rappings, appearances after death, the visions of mediums, telepathy, and the alleged communication of spirits of the dead with the living. It would require too long a time for me to enter upon this branch of investigation. I would simply here refer you to Hudson, Elbe, Myers, Leaf, Hammond, and many others who have supported the contention as to identity, only calling your attention to the theory of Spiritism, which is that the spirits of the dead take possession of mediums who have acquired the power of

self hypnotization, and that these spirits employ the vocal organs, hands, etc., respectively, for speaking and writing directly to those present, the functions of the medium's brain being suspended in the meantime, and the subjective mind of the medium only being used. These experiments are appealed to as tending towards proofs of identity. Inexorable time, however, warns me that I am exceeding the allowed limit for your lectures. I feel that my address has been disjointed and discursive. But the subject is such that it requires more than one hour in which to do it justice. In attempting to merely skim the surface, I feel guilty of many sins of omission. But I am addressing an intellectual audience, and merely suggesting food for thought, which you, my friends can digest and supplement at your leisure. I have confined my remarks to the evidence of materialism alone, and as requested have purposely avoided appealing to revealed religion, although I feel satisfied that science does not clash with such revelation. Divine Revelation has stood the test of nigh two thousand years, and still flourishes. Without its aid, however, I feel incapable of proving identity after death. With its aid all trouble disappears, and I appeal to those well-known verses of the "Dying Christian" as an example of the power of religious conviction on this question of identity, which reigns in the mind of the Believer:

Vital Spark of Heavenly flame,  
Quit, Oh quit, this mortal frame;  
Trembling, hoping, lingering, sighing,  
Oh, the pain, the bliss of dying.  
Hark! they whisper,  
Angels say -  
Sister spirit, come away ;  
What is this absorbs me quite,  
Steals my senses, dims my sight,  
Draws my spirit, draws my breath,  
Tell me my Soul, can this be death?  
The world recedes, it disappears,  
Heaven opens to mine eyes,  
Mine ears with sounds, seraphic ring,  
Lend, lend your wings,  
I mount, I fly;  
Oh death, where is thy sting,  
Oh grave, where is thy victory.

---

<sup>i</sup> The deified souls of dead ancestors (as beneficent spirits) the spirit or shade of a dead person, considered as an object of homage or reverence or as demanding to be propitiate.

<sup>ii</sup> I see in the *Report of the Astronomical Pilgrimage to Harvard University* that, after all the atom is not the smallest entity. We must conceive of far smaller particles — ions and electrons of which the atom is a complex community of dust

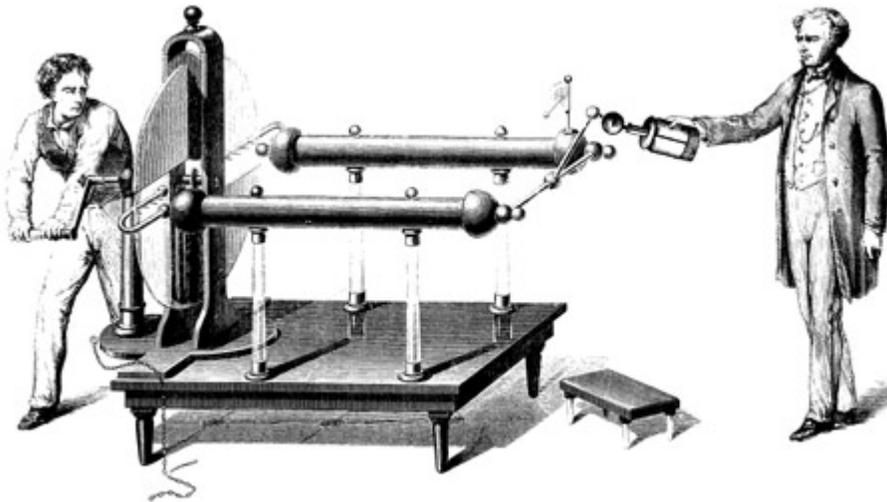
<sup>iii</sup> Usufruct is the legal right to use and derive profit or benefit from property that belongs to another person, as long as the property is not damaged. In many legal systems of property, buyers of property may only purchase the usufruct of the property.

<sup>iv</sup> AUGUSTIN JEAN FRESNEL (1788-1827), French physicist, the son of an architect, was born at Broglie (Eure) on the 10th of May 1788. He died of consumption at Ville-d'Avray, near Paris, on the 14th of July

---

1827. The undulatory theory of light, first founded upon experimental demonstration by Thomas Young, was extended to a large class of optical phenomena, and permanently established by his brilliant discoveries and mathematical deductions. By the use of two plane mirrors of metal, forming with each other an angle of nearly  $180^\circ$ , he avoided the diffraction caused in the experiment of F. M. Grimaldi (1618-1663) on interference by the employment of apertures for the transmission of the light, and was thus enabled in the most conclusive manner to account for the phenomena of interference in accordance with the undulatory theory. With D. F. J. Arago he studied the laws of the interference of polarized rays. Circularly polarized light he obtained by means of a rhomb of glass, known as "Fresnel's rhomb," having obtuse angles of  $126^\circ$ , and acute angles of  $54^\circ$ . His labours in the cause of optical science received during his lifetime only scant public recognition, and some of his papers were not printed by the Academie des Sciences till many years.

<sup>v</sup> The Leyden jar is a device for storing static electricity and consists of two conductors separated by an insulator. Therefore, the simplest form of a Leyden jar is tin foil on either side of a sheet of plastic. To charge a Leyden jar, touch the top of the jar to a static generator, like the Ramsden generator shown below. As static electricity is produced, it flows into the Leyden jar where it is stored. Once the Leyden jar is "charged" the static electricity will be stored until someone connects the two conductors with a wire or their hand.



<sup>vi</sup> This footnote was added by David Man in 2007: Ernst Haeckel's enthusiasm for the theory of evolution led him to fraudulently manufacture 'evidence' to bolster his views. He was the first person to draw an evolutionary 'family tree' for mankind. To fill the gap in this between inorganic non-living matter and the first signs of life, he invented a series of minute protoplasmic organisms which he called Monera (plural of Moneron). These, he said, were 'not composed of any organs at all, but consist entirely of shapeless, simple homogeneous matter ... nothing more than a shapeless, mobile, little lump of mucus or slime, consisting of albuminous combination of carbon.'

In 1868, a prestigious German scientific journal published 73 pages of his speculations, with more than 30 drawings of these imaginary Monera, as well as scientific names such as *Protamoeba primitivia*, and the process of fission by which they allegedly reproduced, even though his detailed descriptions and elaborate drawings were totally fictional, as these 'life particles' were entirely non-existent.

Later the same year, Thomas Huxley, Darwin's champion in England, reported finding something that fitted Haeckel's descriptions in mud samples that had been dredged from the bottom of the north Atlantic and preserved in alcohol. Huxley named them *Bathybius haeckelii*.

Unfortunately for Huxley, Haeckel, the Monera, and the theory of evolution, in 1875 a chemist aboard the expeditionary ship discovered that these alleged protoplasm specimens were nothing more than amorphous gypsum, precipitated out of sea-water by alcohol! Haeckel refused to be moved by this confuting evidence,

---

and for about 50 years the public continued to be duped by unrevised reprints of his popular *The History of Creation* (1876), complete with drawings of the Monera, until the final edition in 1923.<sup>10,11</sup>