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1912.

527TH ORDINARY GENERAL MEETING.

MONDAY, FEBRUARY 19TH, 1912.

DAVID HOWARD, ESQ., VICE-PRESIDENT, IN THE CHAIR.

The Minutes of the previous Meeting were read and confirmed and the following elections were announced :—

MEMBER : Sir Robert Anderson, LL.D., K.C.B.

ASSOCIATES : Sir W. Mackworth Young, K.C.S.I.; Miss Cecilia Bramwell.

THE REAL PERSONALITY OR TRANSCENDENTAL EGO. Illustrated by Physical Experiments. By SYDNEY T. KLEIN, F.L.S., F.R.A.S.

IN the last paper I read before this Institution I attempted to show that what we call Time and Space have no real existence apart from our physical Senses, they are only modes or conditions under which those Senses act and by which we gain a very limited and illusory knowledge of our surroundings. Our very consciousness of living depends upon our perception of multitudinous changes in our surroundings, and our very thoughts are therefore also limited by Time and Space, because change is dependent on these two limits, the very basis of perceived motion being the *time* that an object takes to go over a certain *space*; we must therefore look behind consciousness itself, beyond the conditioning in Time and Space, for the true reality of Being. I concluded my paper with the suggestion that the true conception of the creation of the whole Physical Universe was the materialization of the Thought or Will of the Deity, He does not require time to think as we do, the whole Universe is therefore an instantaneous Thought of the Great Reality; the forming of this World and its destruction, the appearance of Man, the birth and death of each one of us, are absolutely at the same instant,

it is only from the fact of our finite minds requiring that Thought to be drawn out into a long line and from our want of knowledge and inability to grasp the whole truth that we are forced to conceive that one event happens before or after another. In our finite way we examine and strive to understand this wondrous Thought and at last a Darwin, after a lifetime spent in accumulating facts on this little spot of the Universe, discovers what he thinks to be a law of sequences and calls it the Evolution theory; but this is probably only one of countless other modes by which the intent of that Thought is working towards completion, the apparent direction of certain lines on that great tracing board of the Creator, whereon is depicted the whole plan of His work. I shall now try to carry our thoughts a step further towards appreciating that in this wonderful Thought of the Great Spirit, whose mind may be said to be omnipresent, each individual is a working unit in the plan of Creation, each unit as it gains knowledge of this thought, forms for itself a personality helping forward the great work to its fulfilment; without that knowledge there can be no personality, no unit in the great completed Thought, no life hereafter.

The longer one lives and the more one studies the mystery of "Being," the more one is forced to the conviction that in every Human Being there are two Personalities, call them what you like, "The *Real Personality* and its Image," "The *Spiritual* and its Material Shadow," or "The *Transcendental* and its Physical Ego." The former in each of these Duads is not conditioned in Time and Space, is independent of Extension and Duration, and must, therefore, be Omnipresent and Omniscient; whereas the latter, being subservient to Time and Space, can only think in finite words, requires succession of ideas to accumulate knowledge, is dependent on perception of movements for forming concepts of its surroundings and, without this perception, would have no knowledge, no consciousness of existence.

Let us first try and understand the conditions under which phenomena are presented to us. In our perception of sight we find the greater the Light the greater the shadow; a light placed over a table throws a shadow on the floor, though not sufficient to prevent our seeing the pattern of the carpet, but increase the light and the shadow appears now so dark that no pattern or carpet can be seen; not that there is now less light under the table, but the light above has to our sense of sight created or made manifest a greater darkness, and so, throughout

the Universe, as interpreted by our Physical Ego, we find phenomena ranging themselves under the form of positive and negative, the Real and the Unreal.

The Good ...	making manifest its negative ...	the Evil.
The Beautiful	“ “ “ “	... the Ugly.
The True ...	“ “ “ “	... the False.
Knowledge...	“ “ “ “	... Ignorance.
Light ...	“ “ “ “	... Darkness.
Heat ...	“ “ “ “	... Cold.

but the negatives have no real existence. As in the case of Light we see that the shadow is only the absence of light, so the negative of Goodness, *i.e.*, Evil, may in reality be looked upon as folly or wasting of opportunity for exercising the Good, but owing to their limitations our thoughts are based upon *relativity*, and it is hardly thinkable that we could, under our present conditions, have any cognizance of the positive without its negative, and it is therefore by the examining of the Physical, the negative or shadow, that we can best gain a knowledge of the Spiritual, the positive or real.

It is between the Spiritual and the Physical, the Real and its Image, Good and Evil, the Knowledge and Ignorance of the Good, Beautiful and True, that Freewill has to choose. Let us try to get a clearer understanding of this. First let us clearly recognize that it is not we (the Physical Egos) who are looking out upon Nature, but that it is the Reality or Spiritual which is ever trying to enter and come into touch with us through our senses, and is persistently trying to waken within us the sublimest truths; it is difficult to realize this as from infancy we have been accustomed to confine our attention wholly upon the objective, believing that to be the reality; in the sense of Sight we have no knowledge of the only impression made upon our bodies, namely the image itself formed upon our retina, nor have we any cognizance of the separate Electro-magnetic rills which, reflected from all parts of the object, fall upon the eye at different angles constituting form, and at different frequencies giving colours to that image; that image is only formed when we turn our eyes in the right direction to allow those rills to enter, whereas those rills are incessantly beating on the outside of our sense organ, when the eyelid is closed, and can make no image on the retina, unless we allow them to enter by raising that shutter; it is not then any volition from within that goes out to seize upon and grasp the truths of Nature, but the phenomena are, as it were, forcing

their way into our consciousness. This is more difficult to grasp when the objective is near, as we are apt to confound it with our sense of touch, which requires us to stretch out our hand to the object, but it is clearer when we take an object far away.

In our telescopes we catch the rills of light which started from a star a million years ago and the image is still formed on the retina, although those rills are a million years old and have been falling upon mankind from the beginning of life on this Globe, ready to get an entrance to consciousness; it was only when, by evolution of thought, the knowledge of Optics had evolved the telescope, that it became possible, not only to allow that star to make itself known to us but to teach us its distance, its size and conditions of existence, and even the different Elemental substances of which it was composed a million years ago; yet, when we now allow it to form its image on the retina, our consciousness insists on fixing its attention upon that star, refusing to allow that it is only an image on our retina and making it difficult to realize that that Star may have disappeared and had no existence for the past 999,999 years, although in ordinary parlance, we are looking at and seeing it there now.

I have referred to the sense of touch; it is, I think, clear that the first impression a child can have of sight must take the form of "feeling" the image on its retina, as though the object were actually inside the head, and it could have no idea that the object was outside, until, by touching with the hand, it would gradually learn by experience that the tangible object corresponded with the image located in the head; this is borne out by the testimony of men who, born blind, had by an operation received their sight late in life; their first experience of seeing gave the impression that the object was touching the eye, and they were quite unable to recognize by sight an object which they had often handled and knew perfectly well by touching; in fact, the idea of an object formed by the sense of touch is so absolutely different to that formed by the sense of sight that it would be impossible without past experience to conclude that the two sensations referred to one and the same object. The image formed on the retina has nothing in common with the sense of hardness, coldness and weight experienced by touch, the only impression made on the retina being that of colour or shades and an outline; it is, however, hardly conceivable that even the outline of form would be recognized by the eye, until touch had proved that form comprised also solidity, and that the two ideas had certain motions in common both in duration of time and extension in space. Again, our sense of

sight and hearing are alike based on the appreciation of vibrations or frequencies of different rapidity; brightness and colour in light are equivalent to loudness and pitch in sound, but in sound we have no equivalent to perception of form or situation in space, we have no knowledge of the existence of an object when situated at great distances, nor can we follow its movements even at shortest distances without having material contact with that object: light indeed appears to have to do with Space—and Sound with Time—perception.

In examining Nature, by means of our senses, we are in this position:—We find that Perception without knowledge leads to false concepts, which lead us into difficulties, and this fact is indeed our greatest incentive to acquire further knowledge; but our thoughts are so hemmed in by what we have always taken for granted, and so bound down by modes of reasoning derived from what we have seen, heard, or felt in our daily life, that we are sadly hampered in our search after the truth. It is difficult to sweep the erroneous concepts aside and make a fresh start. In fact, the great difficulty in studying the reality underlying Nature is analogous to our inability to isolate and study the different sounds themselves which fall upon the ear, without being forced to consider the meaning we have always attached to those sounds, when words of our own language are being uttered; however hard we may try, it is hardly possible when hearing the sound to dissociate the meaning or prevent our mind from dwelling upon the thoughts which have hitherto been allocated to those sounds. Our other great difficulty is that our Physical senses only perceive the surface of things, we are most of us looking upon the woof of Nature as though it were the glass of a window upon which are seen patterns, smudges, dead flies, etc.; it requires a keener perception than that of sight to enable us to look through the glass at the Reality which is beyond. Let us, therefore, now try and see when and how this higher perception was first given to humanity.

Let us go back into the far distant past, before the frame and brain of what we now call the genus homo was fully developed; he was then an animal pure and simple, conscious of living but knowing neither good nor evil, there was nothing in his thoughts more perfect than himself, it was the golden age of innocency, a being enjoying himself in a perfect state of Nature with absolute freedom from responsibility of action; but, as ages rolled on, under the great law of evolution, his brain was enlarging and gradually being prepared for a great and

wonderful event which was to make an enormous change in his mode of living and his outlook on the future. As seeds may fall continually for thousands of years upon hard rock without being able to germinate, until gradually, by the disintegration of the rock, soil is formed, enabling the seed at last to take root, so for countless ages was the mind of that noble animal being prepared until, in the fulfilment of time, the Spiritual took root and he became a living soul. The change was marvellous; he was now aware of something higher and more perfect than himself, he found that he was able to form ideals above his ability to attain to, resulting in a sense of inferiority akin to a Fall, he was conscious of the difference of Right and Wrong and felt happy and blessed when he followed the Good, but ashamed and accursed when he chose the Evil; he became upright in stature and able to communicate his thoughts and wishes to his fellows by means of language, and by feeling his freedom to choose between the Good, Beautiful, and True, on the one hand, and the Evil, Ugly, and False, on the other, he became aware that he was responsible and answerable to a mysterious higher Being for his actions. All these at once raised him far above other animals and he gradually began to feel the presence within him of a wonderful power, the nucleus of that Transcendental Self which had taken root and which, from that age to this, has urged Man ever forward, first to form, and then struggle to attain, higher Ideals of Perfection. As a mountaineer who with stern persistence struggles upward from height to height, gaining at each step a clearer and broader view, so do we, as we progress in our struggle upwards toward the understanding of Perfection ever see clearer and clearer that the Invisible is the Real, the visible is only its shadow, that our Spiritual Personality is akin to that Great Reality, that we cannot search out and know that Personality, it cannot be perceived by our senses, it is not an idea, any more than we can see a Sound by our sense of Sight or measure an Infinity by our finite units; all we can so far do is to feel and mark its effect in guiding our Physical Ego to choose the real from the shadow, the plus from the minus, receiving back in some marvellous mode of reflex action the power to draw further nourishment from the Infinite. As that Inner Personality becomes more and more firmly established, higher ideals and knowledge of the Reality bud out, and, as these require the clothing of finite expressions before they can become part of our consciousness, so are they clothed by our Physical Ego and become forms of thought; and, although the Physical Ego is only the shadow, or image projected on the physical screen, of the

Real Personality, we are able by examining these emanations and marking their affinity to the Good, the Beautiful, and the True, to attain at times to more than transient glimpses of the loveliness of that which is behind the veil. As in a river flowing down to the Sea, a small eddy, however small, once started with power to increase, may, if it continues in mid-stream, instead of getting entangled with the weeds and pebbles near the bank, gather to itself so large a volume of water that, when it reaches the sea, it has become a great independent force; so is each of us endowed, as we come into this life, with a spark of the Great Reality, with potential to draw from the Infinite in proportion to our conscientious endeavours to keep ourselves free from the deadening effects of mundane frivolities and enticements, turning our faces ever towards the light rather than to the shadow, until our personality becomes a permanent entity, commanding an individual existence when the physical clothing of this life is worn out and, for us, all shadows disappear.

If man became a conscious being on some such analogous lines as indicated, it is clear that he is, as it were, the offspring of two distinct natures and subject to two widely separated influences; the Spiritual ever urging him towards improvement in the direction of the Real or Perfect, and the Physical or Animal instincts inviting him in the opposite direction; these latter instincts are not wrong in themselves, in a purely animal nature, but are made manifest as urging in the direction of the shadow or Imperfect when they come in contact, and therefore in competition, with the Spiritual. Neither the Spiritual nor the Physical can be said to possess Free-will, they must work in opposite directions, but this competition for influence over our actions provides the basis for the exercise of man's Free-will: the choice between progression and stagnation. The Spiritual influence must conquer in the long run as every step under that influence is a step towards the Real and can never be lost, the apparent steps in the other direction are only negative or retarding and can have no real existence except as a drag on the wheel which is ever moving in the direction of Perfection, thus hindering the process of growth of the Personality.

The stages in development of the Physical Ego and its final absorption in the Transcendental may perhaps be stated as follows:—

The Physical Ego loquitur:—

“I become aware of being surrounded by phenomena,—I will to see,—I perceive and wonder what is the meaning of

everything,—I begin to think,—I reflect by combining former experiences—I am conscious that ‘I am’ and that I am free to choose between Right and Wrong but that I am responsible for my actions to a higher power; that what I call ‘I am’ is itself only the shadow or in some incomprehensible sense the breathing organ, of a wonderful divine Afflatus or Power which is growing up within, or in intimate connection with me, and which itself is akin to the Reality. Owing to my senses being finite I cannot with my utmost thought form a direct concept of that power although I feel that it comprises all that is good and real in me, and is, in fact, my true personality; I am conscious of it ever urging me forward towards the Good, Beautiful, and True, and that each step I take in that direction (especially when taken in opposition to the dictates of physical instincts) results in a further growth of that Transcendental Self; with that growth I recognize that it is steadily gaining power over my thoughts and aspirations. I learn that the whole physical Universe is a manifestation of the Will of the Spiritual, that every phenomenon is, as it were, a sublime thought, that it should be my greatest individual aspiration to try to interpret those thoughts, or when, as it seems at present, our stage in the evolution of thought is not far enough advanced, I should, during my short term of life, do my best to help forward the knowledge of the Good, Beautiful, and True for those who come after. As I grow old the Real Ego in me seems to be taking my place, the central activity of my life is being shifted as I feel I am growing in some way independent of Earthly desires and aspirations, and, when the term of my temporary sojourn here draws to a close, I feel myself slackening my hold of the physical until at last I leave go entirely and my physical clothing, having fulfilled its use, drops off and passes away, carrying with it all limitations of Time and Space.—I awake as from a dream to find my true heritage in the Spiritual Universe.”

If we try to form a conception of the stages of growth of the Transcendental Self it would, I think, be somewhat as follows:—

The first consciousness of the	I know that Love is the Sum-
Spiritual entity would be	num bonum.
As it became nourished it	I love.
would be	

Then	...	...	...	...	I love with my whole being.
Then	...	..	...	...	I know that I am part of God and God is love.
And lastly	...	...	...	...	I am perfected in Loving and Knowing.

If we now try to consider the connection between the Spiritual and Physical Ego, we have to recognize that the Human Race is still in its infancy, we still require Symbolism to help us to maintain and carry abstract thought to higher levels, even as children require picture books for that purpose. With all our advance in knowledge during the last hundred years we are indeed still as children playing with pebbles on the seashore, knowing neither why we are placed there nor what those pebbles are or whence they come. Though we seem ever to be discovering fresh truths concerning the relations of these pebbles among themselves when arranged in different patterns, built up into new forms, or split up into smaller fragments, we have to acknowledge (substituting thoughts for pebbles) that we are still only learning our alphabet and the simple rules of multiplication, addition, and division, which must be mastered before we can hope to take the real step towards understanding; we are surrounded by mysteries, we are indeed a mystery to ourselves, we do not know even how the Physical Ego is connected with the physical world; how the sense organs, receiving the impression of multitudinous and diverse frequencies of different intensities and amplitudes, transmit them to the brain, and how the mind is able to combine all these impressions and form concepts. We have but lately learnt that our senses can only be affected by changes or movement in matter or in the all-pervading ether, that they can only act under certain specific modes which we call Time and Space and that, as our conceptions are based on knowledge limited by these two modes, we have, apart from "Revelation," no means of knowing the Transcendental except by noting its effect upon the Physical. By examining the Physical Universe we seem to see clearly, however, that the only Reality is the Spiritual, the Here and the Now, that our real Personality being Spiritual is independent of Space and Time limitation and is, therefore, Omnipresent and Omniscient; it may, indeed, be not solely connected with the Physical Ego of this world, but in close working connection with other Physical Egos in the Universe, and may in some wonderful process, through its affinity with the Great Spirit, be helping the

others to bring the wonderful thought to completion in other directions possibly quite beyond our power to conceive under the conditions we are accustomed to here.

A great forest tree forms each year a multitude of separate buds; each of these buds is an independent plant which has only a temporary existence and has no present knowledge of the other buds, but it is by means of all these buds and the leaves they develop, that the tree is nourished and increases from year to year. Still more wonderful is the fact that it is these temporary existences which, in accordance with the general law of life-reproduction, form special ovules which we call seeds, each of which has the potentiality for growing up into a great forest tree, which, in its turn, is capable of pushing forth temporary existences in countless directions. We have in the above process of creating a Forest Tree a likeness on the Physical plane to what I would suggest is the process, not only of the creation of the Race, but on the Transcendental Plane the multiplication of permanent personalities by means of, or in connection with, the temporary and Space-limited Human Physical Ego.

Again, as the Human mind forms a thought, clothes it in Physical language, and sends it forth in such a form as not only affects our material sense of hearing but conveys to the hearer the very thought itself, so the whole Physical Universe is a temporary and Space-limited representation of the Reality which is behind, is, in fact, the materialization of the Will or Thought of the Great Spirit. The "taking root" or advent of the Spiritual to the genus homo made it possible for man to interpret the Good, Beautiful, and True in the phenomena of Nature, and as we, by studying these materializations, gain knowledge of the Reality, and our personalities become real powers, so may we at length approach the point where we may feel that we are thinking, or having divulged to us, the very thoughts of God; and, though it may never be possible in this life to form a full conception of the Reality, we may, I think, even with our present state of knowledge, aspire to understand the messages conveyed to us in some of the multitudinous forms under which these thoughts are presented to us, and I propose giving you an example of this later on.

Once more, in the case of a picture, it is possible, by examining and comparing a number of certain short lines in perspective, to discover not only the position occupied by the Artist but also the point to which all those lines converge, so (as I attempted in my former paper) by examining and combining certain lines of

Thought on the Physical Plane and following them as far as we can with our present knowledge towards the point where our Ideals of the Good, Beautiful, and True intersect, we may reach the position from which we may be able to form, although through a glass darkly, even a conception of the Great Reality, and therefore of Its Offspring the Transcendental Ego, and its connection with the Universe.

As the whole of Nature is the temporary and Space-limited manifestation of the Reality, so the individual Physical Ego is the manifestation in Time and Space of the True Personality, it is its transient expression and has no other use beyond this life. Each Physical Ego helps or should help forward the general improvement of the Race towards perfection. Each generation should come into being a step nearer to the Spiritual until it can be pictured that at the final consummation there will be nothing imperfect, no shadow left; the full complement of Spiritual Personalities being complete in the Great All-Father.

I would like now to attempt to show, to those of my hearers who have followed my argument and are able to make use of the conclusions we have come to, that it is quite possible for some of us at times to realize how real and near to us the Transcendental Ego is, and, at that moment, to get a glimpse of even that which we are told "Eye hath not seen nor ear heard, nor hath entered into the heart of man." I would first ask you to try and realize clearly in your mind that the only absolute Reality is the Spiritual, and that Matter, Space and Time have no existence apart from our finite senses. Those of you who have been through a certain experience, to which I shall refer, will have no difficulty in following me, and among even those who have not felt what may be called the Mystical Sense, there will be some who will recognize, in what I have to say, something they have felt more than once in their lives, and to all these I address the following:—

I have already given you the best description I can formulate of the growth of the Transcendental Ego, and this is therefore also the mode of development of that Mystical Sense, the Eye of the Soul, by means of which we can get our glimpse beyond the Physical Veil.

I will try to give my own experience of this, which will, I know, wake an echo in other hearts, as I have met those who have felt the same. From a child I always had an intense feeling that love was the one thing above all worth having in life, and as I grew older and became aware that my real self

was akin to the Great Spirit, I at certain times of elation, or what might be called a kind of ecstasy, had an overpowering sense of longing for union with the Reality, an intense love and craving to become one with the All-loving. When analyzed later in life this was recognized as similar in kind, though different in degree, with the feeling which, when in the country surrounded by charming scenery, wild flowers, the depths of a forest glade or even the gentle splash of a mountain stream, makes one always want to open one's arms wide to embrace and hold fast the beautiful in Nature, as though one's Physical Ego, wooed by the Beautiful, which is the seusuous (not sensual) expression of the Spiritual, longed to become one with the Physical, as the Personality or Transcendental Ego craves to become one with the Reality. It is the same intense feeling which makes a lover, looking into the eyes of his beloved, long to become united in the perfection of loving and knowing, to be one with that being in whom he has discovered a likeness akin to the highest ideal of which he himself is capable of forming a conception. As in heaven, so on earth the Physical Ego, though only a Shadow, has in its sphere the same fundamental characteristic craving as the Transcendental Personality has for that which is akin to it, and it is this wonderful love that, as the old adage says, makes the world go round. It is the most powerful incentive on earth and is implanted in our natures for the good and furtherance of the Race; it is, in fact, the manifestation, on the material plane, of that craving of the Inner-self for union with, and being perfected in loving and knowing that Infinite love of which it is itself the likeness. If we can realize that everything on the Physical plane is a shadow, symbol, or manifestation, of that which is in the Transcendental, the Mystical Sense, through contemplating these as symbols, enables us at certain times, though, alas, too seldom, and of too fleeting a character, to get beyond the Physical. Those of my hearers who have been there will know how impossible it is to describe in direct words which would carry any meaning, either the path by which the experience is gained or a true account of the experience itself; but I will try and I think I may be able to lead, by indirect inductive suggestion, to a view of even these difficult subjects, by using the knowledge we have already gained in our examination. If an artist were required to draw a representation of the Omniscient transcendental self, budding out new forms of thought in response to the conscientious efforts and the providing of suitable clothing, by the Physical Ego, he would be obliged to make use of symbolic forms, and I want to make it

quite clear that the description I am attempting must necessarily be clothed in Symbolic language and reasoning, and must not be taken as in any way the key by which the door of "The Sanctuary" may be opened; it is only possible by it to help the mind to grasp the fact that there is a window through which such things may be seen, the rest depends upon the personality of the Seer. Now bear in mind that it is not we who are looking out upon Nature but that it is the Reality which, by means of physical manifestations, is persistently striving to enter into our consciousness, to tell us what? *Θεὸς ἀγάπη ἐστίν.* As in Thompson's suggestive poem, "The Hound of Heaven,"—The Hidden which desires to be found—the Reality which is ever hunting us and will never leave us till He has taught us to know and therefore to love Him; and, as we have seen, the first step is to try to see through the woof of Nature the Reality beyond. To this may also be added the attempt to hear the "silence" beyond the audible. Try now to look upon the whole "visible" as a background comprising landscape, sea, and sky, and then bring that background nearer and nearer to your consciousness; it requires practice but it can be done. It may help you if you remember the fact that the whole of that visible scene is actually depicted on the surface of your retina and has *no other existence for you*; the nearer you can get the background to approach the clearer you can see that the whole physical world of our senses is but a thin veil, a mere soap film, which at death is pricked and parts asunder, leaving us in the presence of the Reality underlying all phenomena. The same may be accomplished with the "audible" which is, indeed, part of the same physical film, though this is not at first easy to recognize. As already pointed out, there is little in common between our sense of Sight and Hearing; but the chirp of birds, the hum of bees, the rustle of wind in the leaves, the ripple of a stream, the distant sound of sheep bells and lowing of cattle, form a background of sound which may be coaxed to approach you; the only knowledge you have of such sounds is their impression or image on the flat tympanum of your ear and they have *no other existence for you*, and again you may recognize that the physical is but a thin transient film. With the approach of the Physical film all material sensation becomes, as it were, blurred, as near objects become when the eye looks at the horizon, and gradually escapes from consciousness.

I have tried in the foregoing to suggest a method by which our window may be unshuttered, it has necessarily been only an oblique view and clothed in Symbolic phraseology, but those who

have been able to grasp its meaning will now have attained to what may be called a state of *self-forgetting*, the silencing or quieting down of the Physical Ego ; Sight and Sound perceptions have been put in the background of Consciousness and it becomes possible to worship or love the very essence of beauty without the distraction of sense analysis and synthesis or temptation to form intellectual conceptions. We are now prepared to attempt the last and most difficult aspect of our investigation, namely, the description of what is experienced when the physical mists have been evaporated by the Mystical Sense ; again we find that no direct description is possible, language is absolutely inadequate to describe the unspeakable, communications have to be physically transmitted in words to which finite physical meanings have been allocated ; the still small voice which may, at times of Rapture, be momentarily experienced in Music, is something much more wonderful than can be formed by sounds and this perhaps comes nearest to the expression necessary for depicting the vision of the soul, but it cannot be held or described, it is quickly drowned by the physical sense of audition. As the Glamour of Symbolism can only be transmitted to one who has passed the portal of Symbolic Thought, the Rapture of Music can only be truly understood by one who has already experienced it and the Ideal of Art requires a true artistic temperament to comprehend it, so it is, I believe, impossible to describe, with any chance of success, this wonderful experience to any one but those whom Mr. A. C. Benson, in his "Secret" of the Thread of Gold, very aptly describes as having already entered the "Shrine." Those who have been there will know that it is not at all equivalent to a vision, it is not anything which can be seen or heard or felt by touch ; it is entirely independent of the Physical Senses ; it is not Giving or Receiving, it is not even a receiving of some new knowledge from the Reality ; it has nothing to do with Thought or Intellectual gymnastics, all such are seen to be but mist ; the nearest description I can formulate is :—A wondrous feeling of perfect peace ;—absolute rest from physical interference—true contentment—the sense of "Being" one-with-the-Reality, carrying with it a knowledge that the Reality or Spiritual is nearer to us and has much more to do with us than the Physical has, if we could only see the truth and recognize its presence ;—that there is no real death ;—no finiteness and yet no Infinity ;—that the Great Spirit cannot be localized or said to be anywhere but that everywhere is God ;—that the whole of what we call Creation is an instantaneous Thought of the Reality ;—that it

is only by the process of analysing in Time and Space that we imagine there is such a thing as succession of events;—that the only Reality is the Spiritual, the Here embracing all space and the Now embracing all Time.

How few of us who are now drawing towards the end of our sojourn here, have not, at certain times during their lives, experienced something akin to what I have tried to put before you in the above. Does not a particular scent, a beautiful country scene, a phrase in Music, the beauty or pathos in a picture, symbolic sculpture in a grand Cathedral or even a chance word spoken in our hearing, every now and then waken in our innermost consciousness an enchanting memory of some wonderful happy moment of the past, when the sun seemed to have been shining more brightly, the birds singing more merrily, when everything in Nature seemed more alive and our very being seemed wrapped up in an intense love of our surroundings? On those occasions we were not far from seeing behind the veil, though we did not recognize it at the time, but when we now look back, with experience gained by advancing years, and consider those visions of the past, we cannot help but see that the physical film was to our eyes more transparent at those times, and the very joy of their remembrance seems to be giving us a prescience of that which we shall experience when for each one of us the physical film is pricked and passes away like a scroll.

As long as we are on this side of the Veil we are, as we have already seen, dependent for knowledge of surroundings upon our perception of movements and, as our Conceptual Knowledge is based on Perceptual Knowledge, our very thoughts are under the limits of Time and Space and can only deal with finite subjects; from this arises all our difficulty of understanding the Infinite, we cannot know the whole truth, we can only think of one finite subject at a time, and at that moment all other subjects are cancelled; we can, in fact, only think in sequences, we can only think of points in Time and Space as existing beyond or before other fixed points, which again must be followed by other points. The whole Truth is there before us but we can only examine it in a form of finite sequences. A Book contains a complete story but we can only know that story by taking each word in succession and insisting that one word comes in front of another and yet the Story is lying before us complete. So with Creation, we are forced to look upon it as a long line going back to past eternity and another long line going on to future eternity and, with our limitations, we can

only think of all events therein as happening in sequence; but eliminate Time and the whole of Creation is there as an Instantaneous Thought of God. Under the dominion of *Time* we appear to be in a similar position to that of a being whose senses are limited to one-dimensional space, namely, to a *line*, we can only have cognizance of what is in front and behind, we have no knowledge of what is to the right or left, we appear to be limited to looking lengthwise in Time whereas an Omniscient and Omnipresent Being looks at time crosswise and sees it as a whole. A small light when at rest appears as a point of light, but when we apply quick motion, the product of Time and Space, to it, we get the appearance of a line of light, and this continuous line of light, formed by motion of a point, is, I think, analogous to the Physical Universe appearing to our finite senses as continuous in Time duration and Space extension, though really only comprised in the Now and the Here and the whole of Creation being an instantaneous Thought. A consideration of our limitation under the dominion of *Space* may also be useful to show how impossible it is for us to hope to see by our Senses the Reality or by our Thoughts to know the Spiritual. Our Senses and Thoughts are limited to a Space of three dimensions and we can therefore only see or know that part of the Spiritual which is or can be represented to us in three dimensions; a being whose senses were limited to a Universe of one dimension, namely, a *line*, could have no real knowledge of another being who was in a Universe of two dimensions, namely, a *flat surface*, except so far as the two-dimensional being could be represented within his line of Sensation; so also the two-dimensional being could have no true knowledge of a being like ourselves in a universe of three dimensions:—To his thoughts, limited within two dimensions, a being like ourselves would be unthinkable, except so far as our nature could be made manifest on his plane; so can it be seen that we, limited by our finite senses to Time and Space, and our consciousness dependent upon that limited basis of thought, can only know that aspect of the Reality which can be manifested within that range of thought, namely, as Motion or what we call Physical phenomena.

Do we not then see clearly that the Physical Ego comprised in what we call "I am," "I perceive," "I think," "I know," "I remember," is transient and has only to do with the progress of the Race; it is the Shadow or Image in the Physical Universe of that Personality which Transcends Time and Space; take away a small portion of the brain and Memory

is wiped out, remove the greater part of it and the Physical Ego is destroyed, though the body is as much alive as before; there is apparently nothing left but the physical life which it has in common with all animals and plants and probably, as strongly suggested by late discoveries in Radio-activity, even with what is called inorganic matter. Let me now put before you a connection between the Transcendental Personality and the Physical Ego, which I consider one of the greatest miracles on earth, though of every-day occurrence. The Inner Self of each one of us being part of the Reality, and therefore independent of Time and Space, is Omniscient; it is from this store of Knowledge that our Physical Ego is ever trying to win fresh forms of thought and, in response to our persistent endeavours, that Inner self, from time to time, buds out an ethereal thought; the Physical Ego has already prepared the clothing with which that bud must be clad before it can come into conscious thought, because, as Max Müller has shown us, we have to form words before we can think; so does the Physical Ego clothe that Ethereal Thought in physical language, and, by means of its organ of speech, it sends that thought forth into the air in the form of hundreds of thousands of vibrations of different shapes and sizes, some large, some small, some quick, some slow, travelling in all directions and filling the surrounding space; there is nothing in those vibrations but physical movement, but each separate movement is an integral part or thread of that clothing. Another Physical Ego receives these multitudinous vibrations by means of its sense organs, weaves them together into the same physical garment and actually becomes possessed of that Ethereal Thought; and this acquisition may in turn enable him to win fresh knowledge from his own Real Personality. Now consider, in connection with this wonderful phenomenon, the fact already emphasized that it is not we who are looking out upon Nature, but that it is the Reality which is ever trying to make itself known to us by bombarding our sense organs with the particular physical impulses to which those organs can respond; and if we aspire to gain a knowledge of that which is behind the Physical, it is clear that all our endeavours must be towards weaving those impulses into garments and to learn from them the sublime truths which the Reality is ever trying to divulge to us.

In the last forty years we have entered upon a new era of religion and philosophy, we hear no more of the old belief that the study of scientific facts leads to Atheism or irreligion, we

begin to see that Religion and Science must go hand in hand towards elucidating the Riddle of the Universe, and such a change makes it possible for a layman not only to attempt to read such a paper as the present before your Institution, but to even aspire to show, as I now propose to do by physical experiments, that it is possible by examining certain phenomena in Nature to reach that point where we may even feel that we are listening to and understanding, though through a glass darkly, one of what may be called the very Thoughts of the Great Reality.

I will take for physical examination the subject most intimately connected with the title of this paper, namely: The nature of the growth of the Transcendental Personality, upon what does that growth depend, and how may we understand that the attainment to Everlasting Life is dependent upon that growth?

I have already pointed out that the Transcendental Personality being Spiritual, and therefore akin to the Great Reality, may be said to have no free-will of itself. Its will or influence must always be working towards perfection in the form, "Let Thy Will, which is also my will, be done"; the efficacy of its influence with the Great Reality depends on its growth, or nourishment by the knowledge of the Good, Beautiful, and True, ever bringing it nearer and nearer into perfect touch or sympathy with the All-loving. The power of prayer, therefore, depends upon two conditions; it must be in the form of "Let Thy Will be done," and that which prays must be capable of making its petition felt by having already gained a *knowledge* of what that Will is.

If now we carefully examine the Phenomena around us we make the extraordinary discovery that this power to influence is the very basis of survival and of progress throughout the universe. In the Organic world all Nature seems to be praying in one form or another, and only those that pray with efficacy, based upon the above two conditions, survive in the struggle for existence. The economy of Nature is founded upon that inexorable law, the "Survival of the Fittest"; every organism that is not in sympathy with its environment, and cannot, therefore, derive help and nourishment from its surroundings, perishes. Darwin tells us that the colours of flowers have been developed by the necessity of plants attracting the Bees, on whose visits depends the power of plants to reproduce their species; those families of plants which do not, as it were, pray to the Bees with efficacy, fail to attract and disappear without leaving successors. Flowers may also be

said to be praying to *us* by their beauty, or usefulness, in some cases, as with Orchids, by their marvellous shapes. We answer their prayer by building hot-houses and tending them with care because they please us and therefore we help them to live; while, on the contrary, those plants that have not developed these qualities are not only neglected but, in some cases, as with weeds, we take special trouble to exterminate them because their existence is distasteful to us. Darwin also tells us that Heredity and Environment are the prime influences under which the whole Organic World is sustained. In other words, every organism has implanted in it by Heredity the principle of life, but the conditions under which it will be possible for that life to expand and come to perfection rest entirely upon its power to bring itself into harmony with its environment; this principle of life does not come naked into the world, it is fortified by Heredity with powers gained by its parents in their struggle for existence, and in their persistence to get into sympathy with their environment. The knowledge they gained by this struggle they have handed down to their offspring and given it thereby the possibility of also gaining for itself that knowledge of, and power to get into sympathy with, its environment, upon which its future existence will depend; so, may we not see that, in the Spiritual World, these two conditions dominate, and that it is only by the clear comprehension of their reality that we can understand how all-important it is for the soul to bring itself nearer and nearer into harmony with its environment, the Spiritual, and how the efficacy of prayer depends upon the Knowledge of what is the Will of God. We have received from our Spiritual Father the principle of Everlasting Life and the aspirations which, if followed, will enable that life to expand and come to perfection, but, as in the case of physical organism, the gift is useless unless we elect to use those aspirations aright and gain thereby a knowledge of our Spiritual Environment, which alone can bring us into sympathy with the Great Reality. Without this Knowledge of God we can see by analogy on the Organic Plane that Everlasting Life is impossible: we are as weeds and shall be rooted out. This is no figment of the imagination; it seems to be the only conclusion we can come to if Nature is the work of Nature's God, and Man is made in the image (Spiritual) of that God. Herbert Spencer came to the same conclusion when defining everlasting existence. He says: "Perfect correspondence would be perfect life; were there no changes in the environment but such as the organism had adapted changes

to meet, and were it never to fail in the efficiency with which it met them there would be *Eternal Existence* and *Eternal Knowledge*" (*Principles of Biology*, p. 88). If we now follow the same Thought by examining the Inorganic, we again make the extraordinary discovery that this power to influence, based on sympathetic action, is the very mainspring by which physical work can be sustained, and upon it also depends entirely the very action of our physical senses. Our senses are based upon the appreciation of Vibration in the Air and Ether, of greater or less rapidity, according to the presence in our Organs of processes capable of acting in sympathy with those frequencies. The limits within which our senses can thus be affected are very small. The ear can only appreciate thirteen or fourteen octaves in sound and the eye less than one octave in light; beyond these limits, owing to the absence of processes which can be affected Sympathetically, all is silent and dark to us. This capability for responding to vibration under sympathetic action is not confined to Organic Senses; the Physical forces, and even inert matter, are also sensitive to its influences, as I will now demonstrate to you.

In wireless telegraphy it is absolutely necessary that the transmitter of the electro-magnetic waves is brought into perfect sympathy or harmony with the receiver, without that condition it is impossible to communicate at a distance. Again, a heavy pendulum or swing can, by a certain force, be pushed, say an inch from its position of rest, and each successive push will augment the swing, but only on one condition, namely, that the force is applied in sympathy with the pendulum's mode of swing; if the length of the pendulum is fifty-two feet, the force must be applied only at the end of each eight seconds, as, although the pendulum at first is only moving one inch, it will take four seconds to traverse that one inch, the same as it would take to traverse ten feet or more, and will not be back at the original position till the end of eight seconds; if the force is applied before that time, the swing of a pendulum would be hindered instead of augmented; even a steam engine must work under this influence if it is to be effective; there may be enough force in a boiler to do the work of a thousand horse power, but unless the slide valve is arranged so that the steam enters the cylinders at exactly the right moment, namely in sympathy with the thrust of the piston, no work is possible.

In order to bring this subject of influence by sympathetic action clearly to your minds, I have arranged the following

simple experiments. I want you first to recognize that, apart from its physical qualities, every material body has certain, what may be called, traits of character, which belong to it alone; there is generally one special trait or partial, namely, the characteristic, which it is easiest for the particular body to manifest, but I shall be able to show you that by sympathetic action others can be developed. I have here several pieces of ordinary wood used for lighting fires, each of which according to its size and density has its special characteristic; if you examine each by itself you will hardly see that they are different from one another except slightly in length, but when I throw them down on the table you will hear that each of them gives out a clear characteristic note of the musical scale. To carry this a step forward I have here a long heavy iron bar, so rigid that no ordinary manual force can move it out of the straight, and, from mere handling, you would find it difficult to imagine that it could be amenable to soft influences; but I have studied this inert mass, and as each person has special characteristics, some being more partial than others to, say, literary pursuits, athletics, music, poetry, engineering, science, or metaphysics, so I shall be able to show you at the close of this meeting that this iron mass has not only a number of these "partials," some of which are extraordinarily beautiful and powerful, but that by the lightest touch of certain instruments, each of which has been put into perfect sympathy with one of those traits, I can make that mass demonstrate them to you both optically and audibly; but without those sympathetic touches it is silent and remains only an inert mass. This result is obtained by physical contact between the instrument and the mass: but we will now carry this another step forward and deal with the subject of the action of Influence at a distance, or what may be called Prayer, between two of these rigid masses. From what we have already seen it is clear that the Soul of man could not possibly pray with efficacy to a graven image—there is nothing in sympathy between them, and, without sympathetic action, influence is impossible, but it is quite possible for Matter to pray with efficacy to Matter, provided the material soul, if we may use the analogy, is brought into perfect sympathy with the material god, and I can now put before you an experiment showing this taking place.

I have here another heavy bar of iron and have found its strongest characteristic, I have in my hand a small instrument fashioned so that its characteristic is in perfect sympathy with that of the bar, namely, that the number of vibrations, in a second,

of the instrument is exactly equal to that of the iron mass, and it is therefore, as we saw in the last experiment, able to influence the bar sympathetically; you will see that the slightest touch throws the bar into such violent vibration that a great volume of sound is produced, which could be heard a quarter of a mile away. The result of this sympathetic touch is far from being transient, in fact the bar will continue to move, audibly, for a long time. This movement in the mass of iron was started by physical contact, but having once started the bar praying, willing, or thinking, whichever you like to call it, that bar now has the power to affect, without contact, another bar of iron even when removed to great distances, provided the second bar possesses a similar characteristic and that that characteristic has been brought into perfect sympathy with that of the first bar. I have here a second bar which fulfils these conditions, and, although at the outset it had no power whatever to respond, it has been gradually, as it were, educated, namely, brought nearer and nearer into sympathy with the first bar, until it is now able, as you can hear, to respond across long distances, even the whole length of this hall. We will now reverse the process of bringing these bars into sympathy and I will throw the first out of harmony by slightly changing its characteristic; the change is extremely small, quite unappreciable to the human ear, the bar giving out as full and pure a note as it did before the alteration was made, in fact, the change is so slight that it can still, with a little force, be stimulated by the same generator, and yet the whole power to influence has been lost; you can hear that the first bar, although it is praying with great force, gets no response from the second bar, and even if the bars are now brought on to the same table and put within a few inches of each other there is still no reply, there is no sympathetic action, the efficacy of prayer between the two has been lost.

Do we not then see the principle upon which the efficacy of Prayer depends; the whole object of a Human Soul, when using the words "Thy Will be done," is to bring itself closer and closer into perfect harmony with the Deity, when that is accomplished we may understand, from our simile, that not only will we and our aspirations be influenced by the Will of the Deity, but that then our wishes, in their turn, must have great power with God, and it becomes possible for even "Mountains to be removed and cast into the midst of the sea."

How truly the Philosopher Paul, at the beginning of our Era,

recognized that the knowledge of God, which Christ Himself tells us is Everlasting Life, may be gained by the study of the material creation; his words were sadly overlooked by many who, half a century ago, were afraid that the discoveries of Science were dangerous to belief in the Deity; he says the unrighteous shall be without excuse *because* "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Romans i, 18 to 20, R.V.).

We have seen to-night the truth of this wonderful statement, we have traced the reflection of the greatest attribute of the Deity, Divine Love, on the material plane; what has been the result of our investigation? We find that throughout the whole of Nature the one great universal power is Sympathy.

'Tis verily "Love that makes the world go round." What a marvellous conclusion to our investigation, let us see where it leads us: The whole of creation is the materialization of the Thoughts of the Deity, we have, therefore, in the forces of Nature, the impress of the very Essence of God. Our Innermost Self is an emanation from Him, and Prayer which, at the beginning, is only a striving to bring ourselves into harmony with the Deity, must, as the Soul grows in strength and knowledge, become a great power working under the wonderful principle of Sympathy. True prayer, indeed, becomes *love in action* and, under certain conditions, Prayer may actually be looked upon as the greatest physical force in Nature. But let us carry this one step further: can we by our analogy of Matter praying understand why "The knowledge of God is Everlasting Life?" Look at the first iron bar and watch how, as long as it keeps on vibrating, the second bar, because it is in sympathy, will be kept in motion; if it were possible for the first bar to vibrate for ever, the second bar would, speaking materially, have everlasting life, through its being in perfect sympathy with the first bar, without this connection the bar would be lifeless. Now apply this to our Transcendental Personality: it is being nourished—the knowledge of God is increasing—it is at last pulsating in perfect harmony with the Deity, and when, for it, the Material Universe disappears, its affinity to Infinite Love must give it Everlasting Life. Everything that has not that connection is but a shadow which will cease to be manifest when the Great Thought is completed, the volition of the Deity is withdrawn and the Physical Universe ceases to exist; nothing can then exist except that which is perfected, that which is of the essence of God, namely, the Spiritual. Perfect harmony will then reign supreme, such

happiness as cannot be described in earthly language, nor even imagined by our corporeal senses; hence, in the many passages referring to that wondrous Life hereafter, we are not told what Heaven is like but only what is not to be found there:

“Eye hath not seen nor ear heard,
Neither have entered into the heart of man
The things that God hath prepared for them that love Him.”
(1 Cor. ii, 9.)

DISCUSSION.

The SECRETARY read the following communication from the Rev. Canon GIRDLESTONE:—

In reading Mr. Klein's remarkable paper I have been reminded again and again of the writings of Philo, the Alexandrine Jew, Paul's contemporary. Thus, Philo says, “The world was not created in time, but time has its existence in consequence of the world; it is the motion of the heaven that has displayed the nature of time.” Again, “what has been made by the author of all things has no limitation; and in this way the idea is excluded that the universe was created in six days.” God is regarded by him as “the mind or soul of the universe” and to be contemplated by the soul alone without utterance of any voice. He also held that every one of us has two persons, the animal and the man, the life-faculty and the reason faculty.

Mr. Klein holds with Kant that time and space are human forms of thought, or, as Carlyle calls them, the warp and woof of existence: still, they stand for something, and they help to give us an idea of the eternal and infinite spring of existence. I wonder that Mr. Klein did not point to the Incarnation as supplying the key to the problem, *e.g.*, in pp. 139–142.

On p. 131 he says that certain negatives (*e.g.*, evil) have no real existence. They are shadows. We are familiar with this view in the writings of Christian Science, but does it stand the test of Scripture or of experience? Victory over evil is a very real thing. A good deal depends on the definition of the word “real.” I am sorry that we have not this useful word in the English Bible, though we have what answers to it in the original.

P. 132, middle, “only an image of our retina.” Surely the image is

caused by something, as Mill pointed out when discussing sensation. Mr. Klein has hardly called sufficient attention to muscular action in connection with form and distance. Perception, to which he refers, p. 133, is a bad master, but a very useful servant. We must not disparage the use of our senses, especially when their evidence converges.

P. 134, "man became a living Soul." Mr. Klein here departs from Paul's interpretation in 1 Cor. xv. We have to discern between Soul and Spirit. I wish I could be as optimistic as Mr. Klein is on that page. A day spent in the dens and alleys of London (say with a City Missionary) shows that Progress is very slow and there are many adversaries. I think a little qualification is needed on p. 137, with respect to the omnipresence and omniscience of our real personality. By cutting off patches of brain, Mr. Klein tells us, patches of the ego are destroyed. Certainly the brain is the condition of our physical life but not the cause of it. It is the nursery of the soul and of character, and free-will, which is reduced to a minimum on p. 146, is vital for the formation of character and so of destiny.

Let me close by saying what a pleasure it is to read such a meditative paper as this, even though at times one is inclined to question certain expressions. I wish the last line had been added to the closing text: "But God hath revealed them unto us by his Spirit." (1 Cor. ii, 10.)

The SECRETARY read the following extract from a letter he had received from an Associate who was unable to attend:—

"I cannot tell you how much I have enjoyed Mr. Klein's paper. He seemed to be clothing in words for me, thoughts of mine that had never 'broken through language and escaped'; or to use his own illustration, I found myself (the receiver) vibrating in perfect sympathy with him (the transmitter) nearly all through. The first thing that struck me as a probable point for discussion is his table of negatives on p. 131. Negative is not the same as opposite, is it? I mean is evil the negative of good, isn't it something much more active than not-good? Further on he talks of 'progression and stagnation' not retrogression. This point of view interests me because it is Browning's solution of the problem of evil. Compare the end part of the paragraph on p. 135, beginning 'If man became a conscious being' with:

“There shall never be one lost good! What was, shall live
as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven a perfect round.’

“Then the stages of growth on pp. 136 and 137 are so beautiful
and true:

“There is no good of life but love—but love!
What else looks good, is some shade flung from love;
Love gilds it, gives it worth.’

So let us say—not ‘Since we know, we love,’
But rather, ‘Since we love, we know enough.’

“And in the passage on p. 139, beginning ‘I will try to give my
own experience,’ he does indeed ‘wake an echo.’ He writes my own
experience word for word, when he describes that yearning which is
almost pain in its intensity, which is one of the most vivid impressions
of childhood:

“My God, my God, let me for once look on Thee
As though nought else existed, we alone!
And as creation crumbles, my soul’s spark
Expands till I can say,—Even from myself
I need Thee and I feel Thee and I love Thee.’

“And on p. 142, ‘A wondrous feeling of perfect peace.’

“Thank God that wakes an echo too, and, as he says, is past
describing. Two other points I hope will be discussed. One is,
when he talks as on p. 139 of our Spiritual Personalities, does he mean
that any kind of body is transient only and must disappear with Time
and Space, surely our Spiritual bodies will be something more than
Spirit? The second point is, is he justified in arguing by analogy
that the perfect sympathy between two material iron bars gives us
the key to the perfect sympathy between ourselves and the Divine?
But perhaps he doesn’t argue this and has got quite out of my reach
here?

“I like the way the idea of God’s Immanence seems to underlie
the whole paper, and especially the expression ‘bombarding our
sense organs.’”

The Rev. Dr. IRVING, D.Sc., B.A., thought that Mr. Sydney
Klein’s paper was one which many members of the Victoria

Institute would appreciate, even among those who could not follow him to the full extent in the mysticism which pervades the paper. The phrase "The Transcendental Ego" brought into strong relief the dual nature of the universe of Being—the material and the spiritual—the visible universe and the "invisible universe," in both of which Man, and man only (of created beings known to us on this planet) had a share. The author's powerful way of presenting the "spiritual" as penetrating the "material" and as "taking root" in the physical Ego, would be welcome to students of those deep questions, which make themselves heard in that philosophical zone of thought which forms the borderland of Religion and Science. Such questions would continue to present themselves for a long time yet to those minds, which were not so constituted that they could find a resting-place either in materialism, on the one hand, or in extreme mysticism, on the other. One who (like himself) had found it impossible on Scientific grounds to recognize an "evolution" of the moral and spiritual nature of Man out of the physical, would find much to appreciate and even admire in the paper; and he emphatically welcomed the author's suggestion (p. 146) that Religion and Science must go hand in hand in elucidating the Riddle of the Universe.

That striking phrase again (p. 142) which speaks of a "state of self-forgetting (as) the silencing or quieting down of the Physical Ego," seemed to have its counterpart in the dictum of the great Apostle of the Gentiles, when (II Cor. iv, 18) he speaks of the progressive growth to maturity of the spiritual man as consequent upon the soul turning its gaze more and more from "things seen (*τα βλεπόμενα*)," and fixing its gaze more and more upon "the things unseen (*τα μη βλεπόμενα*) and eternal." In that region things were seen by the "Inner Light" (as Dr. Arnold Whateley would say), they were realized in the sphere of the God-consciousness of the Soul. And there was a corresponding auditory soul-sense (if the term might be allowed) to which reference was made by the Prophet Isaiah (Ch. I) when he made Jehovah's "Righteous Servant" to say—"The Lord God hath opened mine ear, and I was not rebellious neither turned away backwards" (from the call of the Spirit).

Yet, if truth is to be advanced by Religion and Science going hand in hand, we must allow as *actualities* the fundamental concepts of time and space, without which the phenomena, with which

Science has to do, can have no meaning for us. Our concept of "time" arose necessarily out of our perception of succession of "states of consciousness," which (as Bergson helps us to see) might not be independent units, but the crests of the waves that mark a continuous flow of the *durée*, rather than a mere line marking the "loci" of a point in motion. And as to our concept of "Space," the speaker thought that the author might, with some advantage, have taken into consideration the action of the muscular sense, as the subject was ably treated in the writings of the late Professor Alexander Bain (see his work, *The Senses and the Intellect*). For his part the speaker thought that the author was quite wrong, in referring our perception of the weight of an object (p. 132) to the sense of touch; it was evidently arrived at through the muscular sense. In speaking of the sensory impression of (*e.g.*) a landscape as having no existence for the individual subject except as an image on the retina of the eye, and of sounds having no existence except on the tympanum of the ear (p. 141), the author seemed to have overlooked the function of *perceptivity* seated in the corresponding cerebral ganglia; as also the fact that there was a storage of such impressions perhaps in the region of "unconscious cerebration" (possibly through a process which Lloyd-Morgan had called "metakinesis"), to make memory possible.

The speaker thought that since the appearance of Bergson's *Creative Evolution*, which recognizes "directivity" as a factor of Evolution, it was rather late in the day to fall back upon the crude Darwinism dogma of evolution by mere "natural selection" or upon what Bergson calls the "false evolutionism" of Herbert Spencer. The author of the paper seemed to fail to see (1) that a new departure had been taken in the theory of Evolution; (2) that what concerns the "Transcendental Ego" transcends altogether what belongs to the "Physical Ego"; and (3) that these lower states of consciousness fall properly within the province of Evolution, as generally understood, while those of the former category lie outside its range.

Professor LANGHORNE ORCHARD thought that their thanks were due to the author for an able paper upon a topic of absorbing interest and for his suggestive experiments with sympathetic bars.

Upon some points, however, he was unable to agree with the author's affirmations. This non-agreement began with the very first sentence. To say that the knowledge, given by the funda

mental intuitions of Time and Space is "illusory," is to question the validity of our primary intuitions. But, since all reasoning rests ultimately upon premises given by intuition and consciousness, to deny their validity is to deny that we have any standard of truth, and to leave us nothing but Pyrrhonism—it is intellectual suicide. It is also (as was pointed out by Sir William Hamilton) to cast a slur upon the character of God, by representing our Creator as a deceiver. We can by no means accept the view that the notion of succession is an illusion of our unfortunate minds, that Paul was haling Christians to prison at the very same instant he was praying with the Ephesian elders. Nor is it to be supposed that the Divine Mind is without any notion of succession, that the Creator had no design, no plan, no purpose, in giving existence to a universe, and in history and providence no adaptation of means to ends. No doubt, God "does not require time to think as we do," but it does not follow, as the author seems to think it does follow, that "the forming of this World and its destruction, the appearance of Man, the birth and death of each one of us, are absolutely at the same instant . . ." The statements of Scripture are in apparent contradiction to this strange hypothesis. The sacred Name Jehovah (*Yahveh*), by which God was pleased to reveal Himself, signifies Existence—past, present, future, and these three aspects, which thus meet us in the first Bible book, meet us again in the salutation of the last book. The facts that God created vessels of mercy unto glory and prepared them for it, that He has intervened in the affairs of men and sent His Son, the Saviour of the World, appear irreconcilable with the theory that the notion of succession of sequence and order is foreign to the Divine Mind. Though successive events be seen, by That Mind, in one view, they are surely seen as successive, and their order is seen also.

The statement (p. 130) that a human being has two "personalities" would imply that he has two wills. It is somewhat startling to read (p. 137) that my real personality is omnipresent and omniscient! May I suggest the term "nature," instead of "personality," as better expressing the author's true meaning? The idea (p. 131) that evil and falsehood are merely the absences of goodness and truth is untenable. These things are not opposites only, they are contraries. On p. 132 occurs the curious phrase—"evolution of thought," which might be taken to imply the absurdity that the conscious is a product

of the unconscious. From sundry evolutionary imaginations on p. 134 (assertions without proof), those investigators who hold the hypothesis of Evolution to be unscientific and false will emphatically dissent. The author seems here to fall into a self-contradiction, since the Physical Ego appears pre-existent to that Transcendental Ego of which we are told repeatedly it is "the shadow." It is difficult to understand how a "shadow" can be pre-existent to the thing of which it is the shadow (p. 134).

Nowwithstanding these blemishes, the paper is marked by much that is true and beautiful and of practical value. The idea of the Spiritual as the Eternal, the idea of Love as the Summum Bonum, the idea of God as Infinite Love ever seeking to reveal Himself to us in order that, through sympathy resulting from knowledge, we may come to resemble Him and have Everlasting Life, the idea of successful Prayer as that which is in will-sympathy with Him—these are living thoughts for which all readers of this paper may unite in warmly thanking the gifted author.

The CHAIRMAN said: This is a very important and interesting paper. It is well to learn to realize the limitations of our nature and, if it may be, to see to go beyond them.

It is no new problem, it has been well said—

"I gaze aloof at the tess and roof
Of which time and space are the warp and the woof,
A tapestried tent to shade us meant
From the brave everlasting Firmament."

But how far is it possible, and still more how far can we find words to express it.

I think it is Dean Inge who has warned us that most of our words which we use to express deep thought are drawn from imperfect analogies.

Now take the word "real," as modern as it is common, borrowed from Roman Law by the Schoolman: it is used to express anything from the material to the Platonic ideal, according to the conception of the speaker of what "res" is.

Again Kant seems to mean by "objective" exactly what the Schoolman meant by "subjective," and there is the grave danger of such words being taken in a widely different sense from what is intended.

Evil is the negation of good, to a mathematician minus is as much

a verity as plus, but to loose thinkers a mere negation is nothing and does not matter, and it is a grave matter to think that evil does not matter. The negation of good has very practical results.

AUTHOR'S REPLY.

In preparing this paper I was fully aware that the subject was not an easy one to deal with, it was not one that could be approached with a light heart, but it was for me a labour of love, and I had therefore no fear that an earnest attempt to elucidate such a subject, one perhaps more suitable for meditation than for discussion, would not be appreciated, and I have not been disappointed. From numerous communications I have since received from Clergymen, Laymen, Scientists and Writers of note on Transcendental subjects, it is clear that I was fully justified in thinking that the subject would have an intense interest for many and widely diverse classes of thinking people. It remains now for me only to reply to those particular communications which have been printed, and, at the outset, I can candidly say that no remarks therein have given me the slightest inducement to alter a single sentence of my paper.

I am not familiar with the writings of Christian Science, but if they have recognized, as Canon Girdlestone seems to state, that the Invisible and not the Visible is the real, they have got hold of one piece of Knowledge, at all events, which it would be well for some others to acquire. I think it a pity, in dealing with these subjects, that the truth of any argument should be stated to depend upon whether it "stands the test of Scripture." An example of the unfortunate result of insisting on such a test is seen when a little later on Canon Girdlestone makes the definite statement that the Brain is "the nursery of the Soul and of character." Now the brain is never mentioned in Scripture, neither in the Old nor New Testament; thoughts and emotions are attributed to quite different organs of the body, namely the reins or kidneys, the heart, the loins and even the bowels.

I am sorry I cannot also agree with his statement that the brain is the condition of Physical life; I certainly never suggested, as he seems to think, that the brain was the cause of life; he is evidently confounding Physical life with the Physical Ego. The very existence of our *Physical Ego*, namely, the manifestation of the *Transcendental*

Ego in our consciousness, depends, as I have shown, upon the existence of the brain, which is the organ of the mind ; when this is removed the manifestation disappears, but physical *life*, which we have in common with all plants and animals, does not require a brain at all ; this is clearly seen in the lower forms of life ; it would be difficult to point out the brain of a cabbage or an oaktree. If he will refer to p. 146, he will see that he is again confounding the Physical *Ego*, the Soul-man, with the transcendental, I speak there only of the Transcendental having no Free will, but on p. 135 I emphasize that *man*, the living Soul, if you like, has freedom of will to choose between the Spiritual and Physical influences.

I indeed appreciate the kindly words with which Canon Girdlestone closes his remarks ; he will, I think, on further consideration recognize my reason for eliminating as far as possible all dogmas, especially one of so controversial a character as the Virgin birth, and, with regard to the line "But God hath revealed them unto us by His Spirit," although this is in consonance with the very basis of my argument it opens up the question of direct Revelation which I have studiously avoided in my paper.

Need I say how deeply I appreciate the second printed communication as evidence of a true lover of the Divine, and one who is travelling the same path which we must all follow in the "Quest for the Grail" ; I have had many other similar communications, and in almost the same words ; it is very gratifying to know that so many others have had the same wonderful experience and have thus realized their kinship with the Reality ; would that others may also be led to meditate upon what after all is "the pearl of great price," for which those, who have once possessed it, know they would, if they had it not, give everything in this world to acquire.

The question of having a body after death must, I am afraid, be relegated to that much used but misleading region of thought called Anthropomorphism ; how can a Spirit, which is independent of space limitation and therefore Omnipresent, be imagined to have a body ? does anybody still imagine that, when the physical film is pricked for us, we shall have legs and arms and wings and have to see and hear by means of sense organs ? With the elimination of Time and Space, all matter ceases to exist, for we know, by late discoveries in Radio-activity, that every atom of which the human body is composed, and every atom of the phenomenal Universe, is nothing else

but *motion*, and that is but the product of these two limitations or modes under which our Senses act, the very basis of motion being the time that an object takes to go over a certain space. Now with regard to the second question concerning my physical experiments, if my contention is true that the whole of the phenomena of Nature must be looked upon as the manifestation of the Divine Noumenon, it follows that Matter is as Divine as the Spiritual but not as real, it is His shadow, or the outline of His very image, thrown on the material plane of our Sensations, and the principle of sympathetic action, upon which the whole power to influence depends throughout the Universe, becomes surely the best symbol we can use for understanding the efficacy of Prayer and the connection between our Transcendental Self and the All-loving. Realize that the Transcendental Ego is a Spirit and therefore akin to the Great Spirit not only in essence but in "loving and knowing communion," then look at my last experiment where we saw two material bodies (remember they are shadow manifestations of the Reality) which could influence each other from the fact that they were akin not only in substance, but in perfect sympathetic communion. If now we are watching the shadows of two human beings thrown upon a wall and see those shadows shaking hands and embracing each other, are we not justified in concluding that those images give us a true explanation of what is really taking place? and is that not exactly what I have done; have I not shown, as I proposed to do on p. 146, that it is possible by examining the phenomena of Nature (the shadows of the Reality) to reach that point where we may even feel that we are listening to, or having divulged to our consciousness, though through a glass darkly, some of what may be called the very thoughts of the Great Reality? There are several other phenomena which I might have examined, but I chose this particular aspect of the Reality as best illustrating the subject of my paper, though it was probably the most difficult one to bring home to so critical an audience as we have at these meetings.

The next two speakers must evidently be classed with those to whom the very word "evolution" is still as a red rag to a bull, and I can only recommend them to study the subject more perfectly and especially the latest light thrown upon it by discoveries in Embryology: How the Rev. Dr. Irving can have got the impression, as he appears to have done, that I do not recognize "directivity" as a

factor in Evolution, is past my comprehension ; the very root of the contention of my whole paper is that God does not only direct, but is Himself the actual working Agent of every process in Nature, for all the various phenomena of "progress towards perfection" are but the glimpses we get of the working of His Will.

The opening paragraph of my paper, where I stated that "Time and Space are only modes or conditions under which our Senses act, and by which we get a very limited and illusory knowledge of our surroundings," has evidently quite upset Professor Orchard, as he says such a thought is "intellectual suicide"! I can only refer him again to my former paper to this Institution dealing with that subject, but he goes further and makes the extraordinary statement that it is also to cast a slur upon the character of God by representing our Creator as a deceiver! It is difficult to treat such statements seriously. Apart from the question as to how God can possibly be said to have a "character," every thinking person knows that our Senses are apt to, and do, woefully deceive us, that perception without sufficient knowledge leads us into false concepts, which in their turn get us into difficulties, both in the Physical and Metaphysical, and this fact is the greatest incentive we have to earnestly seek for and gain further knowledge to correct those erroneous conclusions. Was it a slur on God's character that for hundreds of thousands of years man was deceived by his sense of sight into believing that this little earth was the centre of everything, that it was fixed in Space and that the Sun and Stars and the Universe revolved around it? or, when Galileo proved that this perception was erroneous, was it a slur on God's character that his Human Agents in this World declared, and maintained for hundreds of years after, that it was a sacrilegious invention and threatened with death any one who should dare to believe what they, in their blind dogmatism, declared was contrary to the teaching of Scripture! God may perhaps be looked upon as having given us our present imperfect senses, and as having helped us, under His plan for natural progression, to improve and largely extend their powers, during the last 300 years, by the invention of various instruments ; but by no stretch of the imagination can He be held responsible for the way in which we use those Senses ; their present imperfections as truth finders are, as I have pointed out, one of our greatest incentives to gain further knowledge. Professor Orchard trots out again, as he did in the discussion on my

last paper, the extraordinary suggestion that because God has revealed himself in the name Jehovah, which means existence (derivation not certain but *perhaps*) and comprises the three aspects, Past, Present and Future (which it certainly does not), therefore there must be a Past, Present, and Future to God; it might just as well be argued that, because the Deity has revealed Himself to us in the name G O D, which word comprises three letters, one of which is at the beginning, another in the middle and a third at the end, therefore the Deity must have had a beginning, has now a middle, and will come to an end. He is startled at hearing for the first time that his Transcendental Ego is Omniscient, but his reference to "Evolutionary imaginations" shows so clearly the state of his knowledge upon that subject, that I venture to remind him that he himself, or rather the clothing which is now being used by his Physical Ego, has, during his present life, gone through all the different stages of evolutionary development, which, since the beginning of life on this planet, have been employed to build up his body in its present state. Embryology has shown us that, during Gestation, each human embryo is a replica of the past; it passes through the different stages from protoplasm to man, being unrecognizable at certain stages from a monad, an amœba, a fish with gills, a lizard, and a monkey with a tail and dense clothing of hair over the whole body. The human embryo has also, at an early stage, the thirteenth pair of ribs, which is found in lower animals and is still seen in a very rudimentary form in Anthropoid Apes, but which disappears from the human embryo before birth. Professor Orchard is of course quite wrong in saying I have stated that the Physical Ego came before the Transcendental Ego; I have done nothing of the sort. The Spiritual, being independent of time, has always existed but, before its advent to man, the genus homo was, as I specially pointed out, an animal pure and simple; it was the advent of the Spiritual, or its taking root in that animal's mind, which gave it, or made manifest in it, a physical Ego and raised man far above all other animals. I have now dealt with what Professor Orchard calls "blemishes" in my paper but which, I submit, are nothing but the result of his own imaginary creation.

It is a pleasure to turn to the remarks of the Chairman, he recognizes how difficult and in many cases impossible it is, in treating Metaphysical subjects, to find words to express the exact meaning;

we have to describe the Infinite in terms of the finite and, by use of imperfect, finite analogies and symbols, to get a glimpse of the otherwise unthinkable, and even then it requires a Mystical Sense, or what St. Paul called Spiritual discernment, to get beyond the physical. I note that he appreciates that Evil is the negation of Good and, in my argument, I have never denied that these negations have the appearance of realities, under our present conditions of existence, and indeed have to be dealt with by us as realities, but they are only manifested as phenomena on the physical plane, through our senses, and therefore thoughts, being limited by Time and Space and therefore dependent upon relativity. It is easy to see that the negatives, Cold, Shadow, Ignorance, are manifestations of the absence of their positives on my list, and it is not difficult also to show that Sin is actually dependent upon the Good, as the shadow depends upon light for its appearance of reality. Moral laws, and responsibility thereto, are dependent upon the existence of Goodness; the purely animal Homo was free from sin or responsibility until the advent of the Spiritual, when he became aware of Right, and therefore of Wrong, and became a responsible moral being; certain acts then became for him Sin that were not sin before; thus the advent of Christ, and in a less degree the coming of every good man into the world, so raised and is raising the level of moral rectitude, that things become sin that were not sin before; St. Paul himself specially recognizes this when he says that without law there is no sin. The Goodness brought into the World by Christ did not create sin but made it manifest and gave it the appearance of a reality under our present conditions of life and thought.

How well the Mystic St. Paul recognizes that the Invisible is the real and that the visible, namely the phenomena of nature, is only dependent upon time for its manifestation, his words are:—

“For the things which are seen are temporal but the things which are not seen are Eternal.”