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essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary; and I conjecture that it is subject to a law of evolution—that a linear advance is open to it—whether it be in its phenomenal or in its occult state.

It may be well to indicate what I mean by conceiving of the possibility that life has an existence apart from its material manifestations as we know them at present. (Remember note on p. 40.) It is easy to imagine that such a view is a mere surmise, having no intelligible meaning, and that it is merely an attempt to clutch at human immortality in an emotional and unscientific spirit. To this, however, I in no way plead guilty. My ideas about life may be quite wrong, but they are as cold-blooded and free from bias as possible; moreover, they apply not to human life alone, but to all life—to that of all animals, and even of plants; and they are held by me as a working hypothesis, the only one which enables me to fit the known