Admitting, then, in man, a world of phenomena, which cannot be construed in terms of motion, and which, for convenience, we group under the name "spirit," is the group permanent? Is the spirit immortal? On this subject science can say absolutely nothing. The field is, therefore, open for evidence from any quarter, and of any degree. Some of these evidences, though not given by science, are at least suggested by lines of scientific thought. A few of these we briefly mention.

1. We have said that consciousness and thought lie behind material phenomena, in nature and in the human brain. In the one case we call it God, the divine Spirit; in the other, the spirit of man. Now, does not this identity, or similarity of relation to material phenomena, imply, or at least suggest, *similarity of nature*, and therefore immortality for the spirit of man?

2. Individual human life passes through its little cycle of changes, and quickly closes in death. If this be all, then, *for the individual*, when all is done, it is precisely as if it had never been. "Yes," answers the Comtist, "for the individual, but not for humanity." Every human life leaves a residuum, which enters into the life and growth of humanity. It is a glorious and unselfish religion thus to merge one's self into the only true object of worship—humanity. But, alas! the cycle of humanity also closes; and for humanity, too, when all is done, it will be precisely as if it had never been. "But the earth—the cosmos—abides." Yes, but only a little longer. Science declares that the cycle of the cosmos must also close. And then, when all is done, after all this process of evolution reaching upward to find its completion in man—after all the yearnings, hopes, struggles, and triumphs of man, what is the outcome? It is precisely as if the cosmos had never been. It is all literally "a tale told by an idiot, full of sound and fury, signifying nothing." Not only heart, but reason, revolts against such a final outcome. If we believe that reason underlies the phenomena of the cosmos, we cannot accept such a