

mode of its survival, the Bishop does not attempt. But Butler lived long before Evolution and the general advance of physiology in these later days. Johnson, who was no sceptic, owned that he yearned for more light on the "spiritual world," by which he apparently meant immortality.

Positivism tenders us endless existence as particles in a collective humanity, the "colossal man." But would there be much satisfaction in existence when individuality and personal consciousness had been lost? Would the prospect lead the ordinary man to work and suffer for generations to come, at all events, for any beyond the circle of the immediate objects of his love? What the end of the colossal man is to be seems undetermined. The Positivist Church has produced very good and beautiful lives, but its power as a religion to go alone would be more clearly seen were not Christianity at its side.

Is there or is there not after all something in human nature apparently unsus-