

erson closed it with these words, "I do not wish that people should pretend to know or believe more than they really do know and believe. The resurrection, the continuance of our being, is granted: we carry the pledge of this in our own breast. I maintain merely that we cannot say in what form or in what manner our existence will be continued" (EMERSON, "Conversation with Fredrika Bremer," *Homes of the New World*, vol. i. p. 223).

Transcendentalism in New England was marked by a bold assertion of the personal continuance of the soul after death. "The Dial" always assumed the fact of immortality. "The transcendentalist was an enthusiast on this article," Mr. Frothingham says; and Mr. Emerson's writings, he adds, were "redolent of the faith." Theodore Parker thought personal immortality is known to us by intuition, or as a self-evident truth, as surely as we know that a whole is greater than a part. It must be admitted that New-England transcendentalism caused in many parts of our nation a revival of interest and of faith in personal immortality. (See FROTHINGHAM, *Transcendentalism*, pp. 195-198.) Mr. Emerson was the leader of New-England transcendentalism.

But you say, that since 1850, Emerson has changed his opinion; and yet, if you open the last essay he has given to the world, that on "Immortality," you will read, "Every thing is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma. . . . The implanting of a desire indicates that the gratifi-