

Allow me, on this occasion, to contrast arguments with *ipse dixit*, and to use only the considerations which are implied in Emerson's teachings on immortality. You will be your own judges whether the conclusion that there is a personal existence after death must follow from his premises. I shall, of course, unbraid the reasoning, and show its strands; but its braided form is Emerson's axiom, "The Creator keeps his word with us." The argument is old; and for that reason, probably, Emerson values it. It has borne the tooth of time, and the buffetings of acutest controversy age after age. In our century it stands firmer than ever, because we know now through the microscope, better than before, that there is that behind living tissues which blind mechanical laws cannot explain.

1. An organic or constitutional instinct is an impulse or propensity existing prior to experience, and independent of instruction.

This definition is a very fundamental one, and is substantially Paley's (*Nat. Theol.*, chap. 18).

2. The expectation of existence after death is an organic or constitutional instinct.

3. The existence of this instinct in man is as demonstrable as the existence of the constitutional instincts of admiration for the beautiful, or of curiosity as to the relations of cause and effect.

What automatic action is, you know; and an instinct is based upon the automatic action of the nervous mechanism. Who doubts that certain postures in anger, certain attitudes in fear, certain