

Now, just that is the rule concerning the soul, if you please. How are you to find out what is natural action in the soul? Why, just as you find out the natural action of the hand by ascertaining what the frictionless action is. That looks very simple, you say; but, after all, the principle runs very widely through religious science.

Here is a piece of mechanism. I do not know the plan of it, but I try to start the loom this way and that, and I find I am crushing a wheel here and a spring there. You have made that loom, it may be; and you have a written book concerning it, but I say you are a partisan. I will not read the book. God made man, and knows the plan of man's nature, and has written a book called the Bible explaining the plan and giving direction in regard to human life. But we say that book is partisan, and we will have none of it.

I try to operate your loom, and you stand by and you see my work, and are very willing I should have your experience as a guide.

But I say, "I will have none of your wisdom, even though you are the servant of the mind which made the loom. You have set out under the direction of the maker, and you understand the way of operating it; but you are a partisan, and I will have none of your wisdom, for perhaps you are a minister. In these days, although a man is a man, even if his father was rich or poor, I think a man is not quite a man if he is a minister and claims any authority. So I will have none of this partisan guidance, for I believe in Spencer."

This mechanism is before me, and I go on trying it now this way and now that. This is just what those professional guides want me to do. They have been studying this human loom all their lives. They have had experience in community after community, and probably have a better chance to

understand human nature on all its sides than men not in their profession.

But as they are partisans I will experiment for myself. They want me to do so. At last I find that the machine moves smoothly. I can weave a web on it that will sell. I can make up a cargo of my weaving at Chicago and carry it to Liverpool without unpacking it, and there it will bring a price. The loom it weaves pattern after pattern, and those patterns all sell. At last, I say, I have found out how to operate this machine.

Just so I affirm concerning this far more complicated machine we call the human soul, that it must work frictionlessly or we may be assured of the fact that it works wrong, and that we have not ascertained the way in which it was meant to work. Everything is made on a plan, and therefore you know the soul is made on a plan.

But now, everything made on a plan is a kind of mechanism, and every piece of mechanism works best when it works with the least friction. My hand does not work absolutely without friction, but the movement of least friction is the natural action of it. And so with the soul, the action of least friction is the natural action. Will you please apply that very simple principle to human nature without the Bible in sight, and look at this whole topic from the point of view of the scientific method?

What is a frictionless action in the soul of a full-orbed man? Why do I say full-orbed? Because this loom might turn against the very plan of it if you were to take off half a dozen wheels. The young man who has crushed out fifty or eighty of the noblest instincts of his nature by dissipation—he is not only a dissipated man, but he is a dizzypated man; he is not a fair specimen of human nature. I will not take



him to find out how this human machine may be made to operate harmoniously upon itself, for several of the wheels are gone. Perhaps I could turn him the wrong way and give no distress to his faculties.

Well, but you say this is a very unfair procedure.

It is a scientific procedure, for if I go to Ann Arbor, or the University of New York, and ask some great professor what the lily of the valley is, or what the plant we call maize is, he will not show me a stunted specimen. If I carry to him a lily of the valley or a stalk of maize, he will want a specimen that grew in good soil, and that was well watered, and that showed all the powers of the plant. If I present to him the plant which rustles over so many hundred square miles on the prairies yonder, he will ask, "Did the maize come from France, where it produces forty to one; or from Illinois, where it produces eighty to one; or from Mexico, where it produces a hundred and fifty to one?"

He will not take the maize to put into his cabinet unless it is a full-grown specimen, and he is perfectly scientific in that procedure; and so with the lily of the valley—he will not have it from any stunted soil, but he tells me that I must make up a picture of it if I cannot get a perfect specimen. Some specimens are good, and I will picture the best in a number of specimens until I have from several specimens a perfect idea of what that plant can do. When I have done this I carry that picture to Professor Agassiz, or Professor Dana, and he will say, "That is a lily of the valley that I will show to the world as a specimen of what is natural in that plant."

Just so I claim that if I am to follow the scientific method in ascertaining what is natural to human nature, I must take full-grown specimens; and if I cannot find in any one man or

woman all the growth of all the faculties, I will take the best history has shown here and the best it has shown there, and make up my ideal of man as Agassiz does his ideal of the lily of the valley.

What is natural to man? Let us answer that question by an unflinching application of the scientific method. Let us for a moment build up a man by that stern style of dissection which the student of merely physical science applies to the plant. We shall find ourselves confronted at once with a sense of our own fragmentary growth. I have a right, just as in the case of the lily of the valley, to take the best of many specimens.

Put together Phocion for Greece, and Hampden for England, and Washington and your Lincoln for America, as representatives of lofty justice in men. Take your Aristotle and Bacon, your Kant and Hamilton and Edwards, as specimens of analytical power. Take your Isaiahs and Fénelons and Bossuets, your Miltons and your Jeremy Taylors, as illustrations of the height which men may attain in the spiritual imagination and insight. Take your Napoleons, your Hannibals, your Cæsars, for executive strength. Put into those full-orbed men the consciences of the martyrs and the apostles and the prophets.

And now, having built up the loftiest zones of human nature according to the scientific method, I will not diverge from the stern demands of science: I will put into the lower zones of man's nature the very best growth you have ever seen there. For after Isaiah and Plato, after the prophets and apostles, after the Cæsars and Napoleons, after the Kants and Hamiltons have been put into the upper ranges, I can bear to put into the lower, as added basilar strength, the Caligulas and the Neros and the Domitians and the Vespa-



sians. It will only give steeds to these riders to put the best growth of the basilar faculties beneath the best growth of the coronal. It is good for a man to have a tempest in the lower half of his face if he has a hurricane in the upper half.

Now, with that thought of a full-orbed man before you, ask whether nature made up thus can stoop to the gutter, can be at peace while uttering the words "I will not" defiantly to the still small voice that says "I ought," can harmonize itself with the environment which faculty gives to faculty when it will not do what it knows it ought to do or what the nature of things requires? Is it in such a full-orbed specimen of human nature to act crookedly or to drop down to vice?

There is a rule in the United States that no one State can declare war or make peace without the consent of all the other States. Massachusetts and South Carolina have no right, under the Constitution, to fall into war or to declare peace unless the Union gives its consent. Now just that is the law of this republic of faculties, and is the law of this full-orbed nature which I have sketched, and of which we have at best only a sketch, for a man must be a full-orbed nature in order to appreciate one of that nature.

In man's nature there is a law that there must not be any secession. South Carolina must not go out of the Union. But all the vices are South Carolina's. There is not a vice that can get a vote of the Union on its own side. I claim there is not a single action in human nature known as a vice that is not a secessionist in the constitution of man's nature.

Now, if you please, it is getting to be a stern last morning with all philosophy that has vice, if these things can be demonstrated to all men. We know we are made on a plan, and the soul ought to act frictionlessly, and, of course, when men

take a full-orbed soul as a specimen of what is natural, and we know that every vice is a secessionist, why, we know then scientifically there is a best way to live, and if there is a best way to live, we know scientifically that it is best to live the best way.

You think nothing can be proved outside of the Bible? Why, all these propositions I hold would be true even if there had been given us no revelation. I hold this is incontrovertible.

Eleventh. That these truths are known by strict induction, independent of revelation itself.

Yonder thunders Niagara. In the distance gleam the great lakes, not five of them only, but twelve, a chain of lakes extending from the Arctic Sea to the mouth of the St. Lawrence, the Great Bear, the Great Slave, and Athabasca, and Winnebago being the upper end of the silver and golden ribbon stretching across the colossal breast twice washed in the blood of our beloved America.

Now, suppose I should lose my guide-book to North America, would the map of North America change? What if the book we call the Bible were to be discredited? as it is in no danger of being. What if the theory of inspiration, which I hold in a high and severe form, were to be given up, would religion evaporate in human affairs? I carry a guide-book to Niagara and the great lakes, and it may be I shall lose it; but I have not the slightest fear that the plan of North America will change when my guide-book is lost. Revelation is only the sun rising upon the landscape of the nature of things, and the sun reveals, but does not create, the landscape.

Religion will stand on the nature of things as long as it is known that law is universal, that the soul is made on a plan,



and that therefore we do know by strict induction that the frictionless action of the human faculties is the only natural action, for it is the only action in harmony with out environment.

We must not allow ourselves to be thrown into tremor by fear that the inspiration of the Bible is a truth that will be given up. To-day the Bible is read in two hundred languages of the globe. To-day more money is spent for it than in any previous age of the world. I do not know a single infidel book over a hundred years old that has not been put upon the upper shelf by scholars. I do not know a Boston infidel book worth reading. One or two of Theodore Parker's books went into a second edition, but in this country there never appeared a second edition of the collected works of Theodore Parker. That one fact is sufficient proof that they are not abreast of the times in Boston, where every man is a philosopher.

But, my friends, it is worth insisting upon that when our faculties act as they are meant to do they will not give us pain. It is undoubtedly painful at first to constrain ourselves to virtuous action, but the religious man is not an unhappy man fundamentally. Your man of morality is the person who sails past the isle of the sirens and does not land, but he rather wants to do so. You remember that the ancients had a story about the golden fleece, and that once Ulysses went in search of the costly object, and on his voyage passed the isle of the sirens. They sang to him, and in order to keep his crew from being enchanted he filled their ears with wax and bound himself to the mast with knotted thongs. In that way he went by safely. But he rather wanted to land, and so was not at peace. Of course, if a man wants to land and will not let himself land, there is a conflict in his nature, and

mere cold prudence does not give him harmonization with his environment.

The ancients said that when Orpheus went by that island, he being, as you remember, a great musician, he set up better music than that of the sirens, and so enchanted his crew that they went by, disdainning the sorcerers' shore. They not only passed safely, but victoriously and at peace.

Now, the man of morality is Ulysses bound to the mast with knotted thongs, and his ears filled with wax, cold prudence taking him by, but he rather wants to land. Orpheus is the man of religion. He has heard a better music which has outsung the sirens, and he goes by not only with safety, but with disdain. That is the distinction between harmonization with our environment and forced action in some sort of prudential conformity to moral law.

No morality can give us peace. When you define morality as Ulysses with his ears filled with wax and his arms bound to the masts, and yet some desire existing in his heart to land, that desire must be taken away from his heart or he cannot be at peace. When he desires to do what he cannot do there is a collision among his faculties, and he is not harmonized with the environment of faculty upon faculty.

That is as evident as that a thing cannot be here and there at the same time and in the same sense. We therefore know scientifically that no mere morality in this sense of prudential self-control, mere cool selfishness, is enough to give peace, but that religion in the sense of love of what God loves and hate of what God hates is necessary to our harmonization with our environment.

Why, I confess that when I think of these matters in the solitude of my chamber there is nothing in mathematics clearer to me than that while I love what God hates and hate