

sentences
omitted)

Religious infallibilism, caught in the current of the times, shows symptoms of declaring itself to be only ^{thus} practically speaking infallible; and when it has once confessed itself subject to ^{gradations} degree, there will remain over no relic of the good old tenth century infallibilism, except that of the infallible scientists, under which head I include, not merely the kind of characters that ^{manufacture} ~~make~~ scientific catechisms and homilies, churches and creeds, and who are ~~these~~ indeed "born missionaries," but all ~~these~~ ^{acquired} respectable and cultivated persons who, having got their notions of science from reading, ~~and~~ and not from ^{research} ~~working~~ in the laboratory have the idea that ~~science~~ means knowledge, while the truth is, it is a misnomer applied to the pursuit of those who are devoted by a desire to find ^{things out} ~~out~~ ~~the~~ ~~secrets~~ of things. When, ^{a generation back,} having just taken my degree in chemistry summa cum laude, I went to M. Agassiz and said to him "The real study of my life is to be the methods of science, ^{and} I want to ^{devote} ~~spend~~ six months to the diligent ^{examination} ~~study~~ under you of your methods in zoölogy," he ~~said~~ ^{replied}, "Very well, I will take you, on condition that, during those six months, you do not open a book about you because, if you were to do so, the time might prove too short

to dissipate their ~~most~~ ^{falsest} of all ideas that can be entertained about zoology, that it consists in its ~~ascertained~~ facts and ~~not in~~ in observation and comparison, that its life is in its hard wood, ^{instead of being in} ~~not its~~ sap." For infallibility in scientific matters seems to me irresistibly comical, I should be in a sad way if I could not retain a high respect for those who lay claim to it, for they comprise the greater portion of ^{the people} ~~those~~ with whom I have any ~~deal~~ ^{conversation} at all. When I say they lay claim to it, I mean they assume the ^{functions} ~~are~~ of it quite ^{naturally and} unconsciously. They never have learned the full meaning of the adage Humanum est errare, they have never picked up to. In those sciences of measurement which are the least subject to error - metrology, ~~and~~ ^{man of respect} and metrical astronomy, - ~~nobody~~ ^{man of respect} ever now states his results, without adding annexing to it its probable error; and if this practice is not followed in other sciences it is because ^{that} in ~~those~~ ^{them} the probable errors are too vast to be estimated.

I am a man of whom critics have never found anything good to say. When they could ^{so opportunely} ~~not~~ injure me they have held their peace. The little consolation I have had has come from such ~~contemptible~~ sources, that the only satisfaction I have ^{derived from} ~~had out of~~ it, has been from such slices of bread & butter as it might waft my way. Only once, as far as I remember, in all my life-time have I experienced the pleasure of praise, - not for

what it might bring but in itself. That pleasure was beautiful,
and the praise that ~~conferred~~ it was meant for blame. It
was that a critic said of me that I did not seem to be
absolutely sure of my own conclusions. Never if I can
help it shall that critic's eye ever rest on what I am
now writing; for I owe a great pleasure to him; and,
such was his evident animus, that should he find
that out, I fear the fires of Hell would ^{be fed with} receive new fuel
in his breast.

My book will have no instruction to impart to anybody.
Like a mother's maternal lecture, it will suggest certain
ideas and ~~some~~ ^{certain} reasons for holding them true; but
then, if you accept them, it must be because you
like my reasons, and the responsibility lies with
you. Man is essentially a social animal: but to
be social is one thing, to be gregarious is another: I de-
cline to serve as bell-wether. My book is meant for
people who want to find out; and people who want
^{philosophy} ~~knowledge~~ ^{to them} ~~laddled out~~ ^{can go elsewhere}. There are
philosophical soup-shops at every corner, thank God!

The development of my ideas has been the ^{industry} ~~work~~ of 30 years. I did not know as I ever should ^{get to} publish them, their ripening seemed ~~the~~ so slow. But the harvest time has come, at last! ^{and to me that harvest seems a rich one!} ~~It satisfies me~~ ^{It is not you,} ~~of course~~ ^{individual} ~~but it is not I who have to pass judgments upon it.~~ neither reader; it is ^{experience and} history.

For years in this ^{process of this} ripening process, I used ^{to} ~~to~~ myself to ^{collect} ~~have~~ my ^{unfulfilled} ~~ideas~~ fallibilism; and indeed the first step towards finding out is to acknowledge "you do not satisfactorily know already"; so that ~~no blight~~ ^{the blight} can so surely arrest all intellectual growth as that of cocksureness; and ninety-nine out of every hundred good heads are reduced ^{in patience} by that malady, - of whose invasion they are ^{most} strangely unaware!

Indeed, out of a contrite fallibilism, combined with a high faith in the reality of knowledge, and an intense desire ^{things} to find out, all my philosophy has always seemed to ^{grow} ~~grow~~. But I have decided to designate it not from ^{not from its fruit,} its seed, but from its flower.

that you can detect with certainty the administration of two heteroclitic poisons
from a description of symptoms even if you have ~~permeated~~ yourself it is true
thought have sometimes thought my scientific colleagues have
^{occasionally} forgot this in their dealings with the powers of this world.

In the direct performance of her work, that of ascertaining
the truth, science will not be served by any exaggeration
of the certitude and exactness of results; but on the
contrary such exaggeration may sometimes have
the effect of causing science to miss suggestions of
cardinal importance.

And now as to the relation of fallibilism
& religion. I confess that for my poor part I am
looking forward to great changes in the churches
during the next thirty years, — to a final surrender
to what are now known as the liberal parties, —
to a return in part to a primitive simplicity of belief,
with a spiritualization of the creeds, — ~~and to a return~~
great awakening of religious faith and religious life.
Not to seem to speak oracularly, I will briefly outline
my reasons for thinking so. In the first place, in
the present age, dense and ignorance and foginess can-

not long withstand the pressure of scientific good sense; and therefore modern Biblical criticism cannot & much longer be denied. In the early dawn, men may persuade themselves that night still reigns; but not after the full blaze of a summer's sun has appeared over the horizon. The results of Biblical study, then, must be admitted ~~assented to~~; and when the moment of assent comes, it will be found those results reach much further than had been supposed. Those results cannot be admitted without bursting into pieces a great deal of the Calvinistic theology, and in particular, all ^{those} parts of it which represent a man's salvation to be the indirect result of a kind of ~~exact~~ divine book-keeping, and which in general make the way of God depend upon ~~so~~ nice mathematical calculations. The futility and the unedifying ~~char~~ dessication of all that conception of the highest things will then come out clearly. But that hard, unspiritual mode of thought

is the very cogwork that makes the wheels of the Calvinistic Theology turn round. The change will therefore be much wider and deeper than the leaders of the liberal parties in the churches are today prepared to welcome. But that is not all; These changes will invite great accessions to the churches from ^{classes} ~~people~~ who now appear to be indifferent to religion but who cannot maintain indifference much longer, and from the ranks of agnostics who find their negative belief unsatisfying; and the consequence will be that the present liberals and their successors will find themselves the conservatives. Now it is not in the nature of theologians after they are once secure from all danger of being themselves excommunicated, not to look about them to see who there is whom they, in their turn, can persecute.

All the creeds that ever were made were made with a view of putting somebody off from the church. Article after article has been inserted as it has been found necessary, on account of somebody having denied the doctrine that article embodies. Accordingly, nothing has been or could be inserted as to which all

christians have always agreed. Now all have always
and everywhere agreed about one thing, the funda-
mental proposition of christian philosophy, - the doc-
trine of love and of the Sermon on the Mount; - and
hence it is that about this this vital kernel of the
whole religion not one single word is to be found
in any of the creeds of Christendom. Christian love
has never found insertion in any creed, because a
creed is the decree that settles a controversy, and
christian love has never ^{in any} ~~any~~ quarter been
called in question. The consequence has been
that christians ^{so far as they have learned} learning their christianity from
creeds, have had their attention mainly called to
what is most disputable and dubious, and have
almost overlooked that which is alone central and
vital; and this distorted vision of ^{the} ~~this~~ religion has
most affected those who have most studied it.
But the Nineteenth Century, among its noble achievements
may boast of having done Humanity and Religion
the signal service of calling into doubt, at last, the
principle of love. Those persons whom I expect
to see flocking into the churches in consequence of the

triumph of the liberals are penetrated through and through with the philosophy of political economy and of the Darwinian theory. They never can believe anything so sincerely as they believe that philosophy. Now the philosophy of political economy is that the chief ~~cause~~ agency in the advancement of civilization is intelligent selfishness, & I do not mean that the science of political economy reaches any such conclusion, which is quite outside of its purview; but I mean that the study of political economy tends to make rash and ^{unnary} ~~incautious~~ logicians believe that Darwin directly teaches that among animals it is the ruthless ^{trampling} ~~trampling~~ under of the weak by the strong which has been the ^{principal} ~~chief~~ main factor in the elevation of those races; and this tends to make impatient generalizers ready to find such passions the most efficacious in the improvement of human society. The whole class of men ^{whom} I am speaking, who may roughly be called agnostics, ^{the true children of} ~~people influenced by~~ the nineteenth century with its contempt for sentimentalism, with

its gigantic industrial organizations, with its science,
and above all its economy, all these people if I
have been able to understand them, and I mingle
with them every day; ~~they form the~~ ^{already} majority of
my friends are among them; - have a distinct
disbelief in the principle of love as a sufficient
^(Yet every lawyer must admit that without ordinary honesty to the wheels of business would come to a standstill.) By the time
or even as a main engine of progress. ~~When~~ these
people find themselves in the churches, their opinions
on this head will be still more deeply ~~and~~ engraved
into their minds; and they ~~are~~ ^{and} the present liberals,
who with them be the conservatives will come to an
issue upon that question. Then, for the first time
in the history of christianity, will the principle of
love be emphasized in a creed; and the result
of this must be a great spiritualization of religion
and an annulling of religious life. When the
churches have reached that condition, it will be seen
clearly enough that religion only asserts that certain
elements are ~~present~~ ^{dominant} in the world and will be
dominant in the end. It ~~does not~~ ^{has no interest in} a

intellectual selfishness abroad.

that anything is absolutely certain and mathematically exact. A certain kind of infallibility the church claims rightly enough; but it is a practical infallibility not a mathematical one.

~~It is the same in morals,~~

Now let me speak of the bearing upon philosophy of the greatest results of scientific ~~studies~~ researches. The ~~first~~ ~~greater~~ most perfect intellectual fruit of the tree of science has been the ideas of force, of continuity, and of growth.