

mental plan of vertebrate organization, and with the more fundamental plan of animal organization, is an instructive fact to which our attention has more than once been drawn. But it does not surpass in interest the unity of mankind in the basal attributes of a moral and religious nature. It is vain to dispute the possession of a nature essentially religious, by even the lowest tribes of humanity. One common aspiration stirs every human soul—to accommodate itself to the Supreme Being whose existence it feels, or more explicitly understands, and whose authority it unhesitatingly recognizes. While this common religious nature expresses the unity of mankind, it has also a higher significance. The correlative of the religious consciousness is God. Man and his Creator, therefore, constitute one system—a complete system, the unity of which is expressed in a body of reciprocal relations between God and man. The unity of the realm of nature is proven, as we see, to the understanding by the phenomena and the history of nature; but without proof, every man holds intuitively to the unity of nature; every man firmly believes it. As the demonstrated unity of nature implies one original Planner and one Supreme Ruler; so this truth, here made known as an inference from facts of observation, is identical with the intuition of the Unity of God revealed in the universal consciousness of man.

Now John and Jennie—George and Julia—John's mother and aunt—and every body that has been with us through these Talks—it is time for us to take a vacation. I fear several of the last Talks have been rather hard for some of you, as the thoughts are too grand to level down; but I could never forgive myself, had I omitted them, for they seem to me to be *the ripe fruit*, while all the rest is the mere stem and branches on which the crop of fruit is developed. I think some of my readers will be glad to get this fruit, and I am sure that John and Jennie will keenly relish it as soon as their appetites are a little more matured.